

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 9: Rājavidyā-Rājaguhya-Yoga

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YouTube Link: <https://youtu.be/bsS2pobEBc8>

## All divergent paths of Bhakti Yog, Gyana Yog or Karma Yog lead to the ultimate goal of union with the Divine

Chapter 9 of the Srimad Bhagavad Gītā - Rāja Vidyā Rāja Guhya Yog - The Most Confidential Knowledge and the King of all Sciences

The session begins with the prayer

By the grace of the Supreme Divine, each one of us have been blessed with an opportunity to learn and imbibe the divine wisdom of the Srimad Bhagavad Gītā. This would be the result by the grace of a Guru or a saint with whom one might have crossed path in the current previous lifetimes, or due to the positive karmic reactions of one's ancestors or due to the good karmic deeds of oneself in present and past lifetimes.

The Gītā enables one to elevate to enlightened states of consciousness and light the path to attain the Supreme goal of liberation. The Srimad Bhagavad Gītā imparts wisdom which puts one on the path of virtuousness, benediction and well-being. The Gītā enables one to transit from the states of ignorance to knowledge and spiritual awakening. It also helps one to develop a firm control over the mind with steadfast focus.

Like how every lock has a key, the Gītā guides the seeker to unlock the solution every challenging situation of life from a state of tranquility, devoid of anxiety and fear. to One must remember that it is the Supreme Divine who chooses the seeker to learn the divine knowledge of Gītā and not vice versa.

In Chapter 7, Bhagavan has explained Gyana Yog. However, the divine conversation Gita took a detour from this topic as Arjuna asked few questions that lead to the dialogue on Akshar Brahma Yog in Chapter 8. In Chapter 9, Bhagavan puts the focus back on to Gyana and Vigyana Yog. HE starts the conversion of Gita in this Chapter by saying that HE shall once again explain it to Arjuna.

Bhagavan says, HE shall now impart to Arjuna this very confidential knowledge and wisdom, upon knowing which, he will be released from the miseries of material existence.

Bhagavān explains that HE is the source behind the entire cosmic creation. HE says that At the beginning of creation, the Supreme Divine creates the entire cosmos with living/non-living entities by the power of HIS material energy. At the time of dissolution, HE absorbs them back into Himself, and in the next cycle of creation, HE manifests them again.

HE also states that HE is untouched by the karmic reaction as HE is free from the sense of doer-ship and detached from the fruits of actions. HE then explains that there are multiple paths to attain the HIM - say Bhakti Yog, Gyana Yog, Karma Yog, etc., that would be discussed in the forthcoming shlokas in this session.

## 9.10

**mayādhyakṣeṇa prakṛtiḥ(s), sūyate sacarācaram,  
hetunānena kaunteya, jagadviparivartate. 9.10**

Arjuna, under My aegis, Nature brings forth the whole creation, consisting of both sentient and insentient beings; it is due to this cause that the wheel of ṣamsara is going round.

In this shloka, Bhagavān explains that it is under HIS directives, the material energy brings into existence all animate and inanimate forms. HE does not directly engage in the work of creating various life forms.

Let's understand this with an example. Consider the Ambani groups and the Jio wing under Mr. Mukesh Ambani. Although Mr Ambani is the Supreme authority of Jio Infocomm, he is not personally involved in installing prepaid or postpaid services to end users. It is the Jio outlets and the appointed officials or designated managers of the respective outlet who interact with consumers and facilitate the prepaid or postpaid services. Although Mr Ambani is briefed on the performance of Jio outlets, their geographical presence and expansion, he is not personally involved in selling the SIM cards himself at a Jio outlet. He might only sanctions the tariff and offers that are made available to the consumers or end users.

In the same manner, the entire material realm emanates from Bhagavān's material energy. It is the material energy that has been sanctioned and is primarily responsible for creation, maintenance and annihilation of all animate and inanimate entities under the direction or governance of the Supreme Divine. As they say - " Not a blade of grass moved without the will of the Supreme Divine". It is the will of the Supreme Divine that prevails.

## 9.11

**avajānanti mām(m) mūḍhā, mānuṣīm(n) tanumāśritam,  
paraṁ(m) bhāvamajānanto, mama bhūta maheśvaram. 9.11**

Not Knowing My supreme nature, fools deride Me, the overlord of the entire creation, who have assumed the human form. That is to say, they take Me, who have appeared in human form through My 'Yogamaya' for deliverance of the world, as an ordinary mortal.

In this shloka, Bhagavān says that when HE descends down to this world in HIS personal form, the materially conditioned souls are unable to identify or comprehend HIS divinity. As stated in the below

shloka:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ 4.7॥

Bhagavān says that - Whenever there is a decline in righteousness and an increase in unrighteousness, HE shall manifest or descend down to intervene and re-establish or restore righteousness.

There have been many avatars of the Supreme Divine. Say Varaha Swamy, Vaman Dev, Narasim Bhagavān, Śrī Ram, Śrī Krishna or Bhagavān Buddha. Every avatar had certain objectives to be accomplished, based on which, the Supreme Divine manifested in this world across various timeframes. Although the personal forms or avatars are diverse, they all are the manifestation of the Supreme Divine.

Consider the example of coal and diamond. For the unversed, Both coal and diamond are composed of carbon. However, the two elements differ in the microscopic arrangement of carbon atoms, and that leads to the difference in appearance, conductivity, hardness or other properties. In other words, coal is a solidified form of carbon while diamond is a crystalline form of carbon. The point to be understood here is, although the basic composition is carbon, their appearance differs. A scientist would see the same carbon element in coal and diamond whereas a layman would perceive coal and diamond differently based on appearance or cost. In the same manner, in every avatar, it is the Supreme Divine who manifests in every personal form (say Varaha, Narasimha, Buddha avatars etc). It is the Paramātmā tattva that resides in one and all.

Bhagavān then says that those who are unable to comprehend HIS divinity in HIS personal forms are dumb-witted or clouded by ignorance. Say for example, a commerce student feels ignorant when it comes to concepts of science and vice versa where a science student goes bonkers over commerce.

A group of atheists filed an affidavit in the court claiming that the avatar of Śrī Ram never existed. Such persons who function from a state of ignorance can be categorised as dim-witted. Those who are deluded by self-proclaimed godmen due to their blind faith and become vulnerable to deceit are also called as dim-witted as their intellect is clouded by ignorance.

A seeker needs to understand here that every material conditioned soul is vulnerable to ignorance (irrespective of status, prestige, education, knowledge etc). Even the celestial devatas like Brahma Dev, Devi Sati, Garud Ji and celestial sage Narad were gripped by ignorance which made them doubt the divinity of the Supreme Divine. We shall understand the same further from the example of Brahma Dev as stated below:

### **The tale of Brahma Dev testing the divinity of Bhagavān Shri Krishna**

Once, Brahma Dev was gripped by ignorance which made him doubt the divinity of Bhagavān Shri Krishna. He decided to test Bhagavān Śrī Krishna and descended down to the holy land of Braj. Brahma Dev is known as the secondary creator of the entire universe (which is still a mystery to modern day science) and he is also associated with knowledge and wisdom. One can imagine how Brahma Dev - the elevated one was bewildered by ignorance and started to doubt the divinity of the Supreme Divine.

He stole or took the children and calves as captive and locked them all in a far off mountain cave. Bhagavān Śrī Krishna being an antaryamin (the knower of everything) was well aware of Brahma

Dev's intention of testing his divinity.

Therefore, Bhagavān Śrī Krishna decided to expand himself to manifest as the boys and calves that looked exactly like the originals, and he returned to the village with them. No one could tell the difference, but families showed increased spontaneous affection to their sons (who were actually expansions of Śrī Krishna).

Life went on like this for a year before Brahma Dev returned. He was shocked to see the boys and calves back on the land of Braj. He then went to the far off mountain cave where he had initially locked all of them. He was taken aback to see all of them intact within the cave. Brahma Dev then realised that it was Bhagavān Śrī Krishna himself who had expanded and manifested as the boys and calves of Vrindavan. Brahma Dev then surrendered to the divinity of Bhagavān Śrī Krishna. Brahma Dev offered his obeisance in the lotus feet of Bhagavān Śrī Krishna and praised his glory.

One of the ways to remain unaffected from the sphere of influence of ignorance is Satsang (by being in the sphere of influence of saintly persons or environment).

## 9.12

### **moghāśā moghakarmāṇo, moghajñānā vicetasah, rākṣasīmāsurīm(ñ) caiva, prakṛtiṁ(m) mohiniṁ(m) śritāḥ. 9.12**

Those bewildered persons with vain hopes, futile actions and fruitless knowledge, have embraced a fiendish, demoniacal and delusive nature.

In this shloka, Bhagavān explains the bewildered souls remain bereft of the path to eternal welfare. Such persons are gripped by the transient attractions of the material energy, they embrace aesthetic views. In that deluded state, their hopes for welfare are in vain, their fruitive actions are wasted, and their wisdom is baffled. A seeker needs to understand that desire is an endless process. Large desire is an endless poverty.

Let's understand the state of desire with an example. Children are often seen convincing their parents to buy them a toy/candy/gadget etc and assure that they would not ask for anything else. However, a new desire arises - say studying in a specific school, then desiring admission in a specific college, desire for a two wheeler or four wheeler, desire to have someone as a partner, desire to have children, desiring to be with children and grand children, so on and so forth. Desire can be compared to a bottomless pit which exhausts the person in an endless effort to satisfy the need without ever reaching satisfaction.

If a desire is fulfilled, it leads to another desire. If a desire remains unfulfilled, it leads to disappointment or misery. It is the desire that leads to expectation, which then becomes the root cause of all miseries. Having everything we want won't make us happy forever. The material world can cater to only temporary or momentary happiness and it can never bring permanent happiness.

When desires are unfulfilled, some bewildered persons even resort to demoniac traits such as deceit, untruthfulness or falsehood, glorifying oneself by putting down the other, sabotage someone else's efforts, so on and so forth. Such persons do not harbor divine sentiments towards the Supreme Divine and seek for happiness in the attractions of the material realm. Hence, their hopes for seeking eternal wellbeing are in vain.

Let's understand this even further with the below instance from the Ramayana.

Surpanakha was a demoness hailing from Lanka and happened to be Ravana's sister. Surpanakha spent most of her time in the jungles of south India. It was during one such visit that she saw Shri Ram in the forest and instantly fell in love with him. Known to be an epitome of wickedness, Surpanakha transformed herself into a beautiful woman through her powers of Maya and started making advances towards him. Shri Ram rejected her advances stating that he had taken a vow of having only one wife and would never accept another woman in his life. On being rejected by Shri Ram, Surpanakha turned to his younger brother Lakshman but was rejected again. Insulted and humiliated, Surpanakha then attacked Sita but was stopped by Lakshmana. In a fit of rage Lakshmana cut off her nose and ears.

Surpanakha then went to her brother Ravana and narrated the entire story.

**करसि पान सोवसि दिनु राती। सुधि नहिं तव सिर पर आराती॥  
राज नीति बिनु धन बिनु धर्मा। हरिहि समर्पे बिनु सतकर्मा॥**

After witnessing the extermination of Khar and Dushan, Surpanakha went to Ravana to incite him. Entering his assembly, brimming with fury, she exclaimed, "You show no concern for the welfare of the country or the treasury. you consume alcohol and sleep all through the day and night, paying no heed to the fact that the enemy is right at your doorstep.

She then says " Engaging in politics without principles, amassing wealth without righteous deeds, neglecting to dedicate the fruits of good deeds to the Divine, and acquiring knowledge without cultivating wisdom, all these inevitably lead to fruitless outcomes. Sages entangled in material desires, kings influenced by misguided counsel, wisdom tainted by false pride, modesty overshadowed by intoxication"

**प्रीति प्रनय बिनु मद ते गुनी। नासहिं बेगि नीति अस सुनी॥**

Affection lacking humility, and knowledgeable individuals driven by ego, inevitably face destruction. I have heard such wise sayings

**रिपु रुज पावक पाप प्रभु अहि गनिअ न छोट करि।  
अस कहि बिबिध बिलाप करि लागी रोदन करन॥**

Do not underestimate an enemy, an illness, a fire, a sin, a master, or a snake." Expressing her thoughts, she shed tears and grieved in many ways. It was at this moment that Surpanakha convinced her brother Ravana to abduct Sita mata and marry her, which eventually led to the downfall of Ravana.

The point to be understood here is, she is imparting this wisdom to Ravana with an intent to instigate him, so that he would seek for vengeance on her behalf. This is an example of mogha-Gyana or futile knowledge. Bewildered persons impart futile knowledge and embrace a fiendish, demoniacal and delusive nature. This is because their intellect is clouded by ignorance.

Let's understand how one is unable to take right decisions when deluded by ignorance with this short story. Once, there was a couple hailing from a lower middle-class background. The wife would often see the home appliances and household amenities which others had and would complain to her husband on what they lack. She was never contented with what they had and always lamented on what they lacked.

She then happened to see a dinner set that cost four thousand rupees and insisted that they should buy one. The husband said that he is entitled for a Diwali bonus of five thousand rupees and she can buy the dinner set with the amount received as Diwali bonus from his monthly payroll. The wife agreed and once the bonus was credited, the couple went to shop for the dinner set. Since it was the festive season of Diwali, there were a variety of colourful dinner sets. The wife asked the husband to choose the color of his choice. When he said he was fine with any color she chooses, she flared up and lamented highlighting his disinterest. The husband then chose the orange color.

The couple bought the orange dinner set. The wife cooked a variety of dishes as she was excited to use the new dinner set. She then started to complain that the orange color of the dinner set does not match with the interior of their home. She started to hold her husband responsible as it was him who chose the orange set. The husband was already distressed for spending the entire Diwali bonus on a dinner set. His wife's statements fuelled his anger even further and he chucked the plate. Since it was made of porcelain, the expensive plate broke into pieces.

Moral of the story: When the intellect is clouded by ignorance, one is unable to differentiate between the right action and the wrong action.

### **The tale of Bhasmasura**

Once upon a time, there lived in an asura named Bhasmasura. Bhasmasura wanted to be the most powerful asura. He wanted to have great power in comparison to other asuras. Bhasmasura decided to perform severe penance to win Bhagavān Shiv. He thought that once he wins the favour of Bhagavān Shiv, he would get his wish fulfilled from Bhagavān Shiv and become the most powerful asura.

Bhasmasura prayed for a long time. He was absorbed in meditation. Bhagavān Shiv heard Bhasmasura's prayer in Kailash. Using the power of meditation, Bhagavān Shiv came to know that it was Bhasmasura who had been praying.

Bhagavān Shiv never differentiated between his devotees, irrespective of whether they were Devas or Asuras. He appeared before his true devotees. Bhagavān Shiv was satisfied and happy with the prayers of Bhasmasura and he appeared before him.

Bhagavān Shiv asked Bhasmasura to open his eyes to appear in front of him. Bhasmasura opened his eyes as he could feel the divine voice flowing through him. The asura saw Bhagavān Shiv before him. He fell on the feet of Bhagavān Shiv. He was very happy as Shiv Ji was finally pleased with the prayers of Bhasmasura.

Bhagavān Shiv smiled at Bhasmasura. He asked Bhasmasura, "What do you wish for Bhasmasura?" Bhasmasura replied, "Bhagavān Shiv, I want to be as powerful as you are." Shiv Ji said he could ask for a weapon.

Bhasmasura then had an idea and asked Bhagavān Shiv to grant him the power to reduce anybody's body to ashes by touching their head with his hands.

Bhagavān Shiv remembered that Bhasmasura had prayed well and He was duty-bound to grant any wish that Bhasmasura asked for.

Bhagavān Shiv granted the blessing and fulfilled Bhasmasura's wish. Bhasmasura laughed and told Bhagavān Shiv that he was more powerful than Bhagavān Shiv himself. He told Bhagavān Shiv that he could burn HIM down to ashes if he wanted. Bhagavān Shiv was surprised on hearing this.



Bhasmasura told Bhagavān Shiv that he wanted to test his power on HIM. He told Bhagavān Shiv that he would place his hand on Bhagavān Shiv to test his power.

Bhagavān Shiv began to run as Bhasmasura came forward towards Him. Bhagavān Shiv also realised that HE couldn't take back HIS words. Shiv Ji would be reduced to ashes if HW allowed the asura to touch His head. This would change the entire destiny as that was not supposed to happen.

The only thing that Bhagavān Shiv could do was run away from Bhasmasura. Bhagavān Shiv started running and Bhasmasura who followed him with his stretched hand. Shiv Ji prayed to Bhagavan Vishnu to help HIM. Bhasmasura was about to follow him inside the jungle but he stopped. He saw a very beautiful woman who stood in front of him. It was Bhagavān Vishnu who had disguised as Mohini. The woman was so graceful and beautiful that Bhasmasura even forgot for a moment who he was. He stared at the women.

He asked the woman, "Who are you?" The lady frowned at Bhasmasura and said to him, "You don't visit anybody's home and ask them who they are." She told Bhasmasura that he had to tell her who he was. He told the woman that he was Bhasmasura. The woman said to Bhasmasura, "Bhasmasura, now you can ask my name." Bhasmasura asked the beautiful woman who she was. The beautiful woman replied that she was Mohini. He then asked Mohini to marry him.

Mohini laughed and walked away. Bhasmasura followed Mohini and slowly asked everything about herself. Mohini said she used to live in the forest with her parents. She came to the forest to collect some flowers for the puja at her house. Bhasmasura told Mohini that if she would marry him, he would always take care of her and keep her happy.

Mohini looked unhappy. She called Bhasmasura a good-looking man. Bhasamsura wanted to know why Mohini was unhappy. Mohini told Bhasmasura that she was a dancer. When she was young, she made a promise that she would only marry the man who dances along with her. Bhasmasura was shocked and he blinked. He had never danced in his entire life. The demon promised himself to learn how to dance to marry Mohini. Mohini anxiously told Bhasmasura, "Don't worry, I will teach you how to dance. If you follow my steps exactly the way I do, I will become yours and I will marry you". Bhasamsura was ready to learn the dance steps and was ready to follow Mohini's steps.

The two of them started dancing. The demon got better and better at copying the moves of Mohini. Bhasmasura only concentrated on dancing and nothing else. Mohini made a move where she kept her hand on her head. Bhasmusura did the same without even thinking once. As a result, he was burnt and reduced to ashes.

Moral of the story: **Think before you act.** Any decision made from a bewildered intellect or from an ignorant mild leads to a disastrous outcome. Ignorance is the root to misfortune.

## 9.13

**mahātmānastu mām(m) pārtha, daivīm(m) prakṛtimāśritāḥ,  
bhajantyananyamanaso, jñātvā bhūtādimavyayam. 9.13**

On the other hand, Arjuna, great souls who have adopted the divine nature, knowing Me as the prime source of all beings and the imperishable eternal, worship Me constantly with one pointedness of mind.

In this shloka, Bhagavān now explains about the saintly natured persons. Such persons are not under

the sphere of influence of ignorance and delusion. They firmly believe that the Supreme Divine is the origin of all creation. They engage in steadfast devotion, Bhajan, Kirtan, chanting, reading the scriptures, so on and so forth. They seek shelter under the Supreme Divine and engage in uninterrupted devotion towards HIM.

#### 9.14

**satataṁ(ñ) kīrtayanto māṁ(ŷ), yatantaśca dṛḍhavrataḥ,  
namasyantaśca māṁ(m) bhaktyā, nityayuktā upāsate.9.14**

Constantly chanting My names and glories and striving for My realization, and bowing again and again to Me, those devotees of firm resolve, ever united with me through meditation, worship Me with single-minded devotion.

In this shloka, Bhagavān explains how the saintly natured persons engage in steadfast devotion. They chant and sing the glories of the Supreme Divine which is also called as Kirtan. So going glories of the names, pastimes, forms, qualities, pastimes of Divine is called Kirtan. It could also be sung through poetry, drama, dance or any form of oral recitation. Kirtans were popularised by Bhakti saints during medieval India.

The ultimate purpose of Kirtan is to facilitate the awakening and nurturing of one's devotion for the Divine. One can engage in Kirtan in seclusion or by being in a company of people. It is believed that Kirtan is the easiest means to connect with the Divine. It is an easy means to purify the mind and also to keep focus on the Divine even if the mind wanders. Hence, in Vrindavan, the devotees are often seen engaging in Kirtan.

As Tulsidas Ji says -

**" कलयुग केवल नाम अधारा, सुमिर सुमिर नर उतरहिं पारा "**

In Kali Yuga, liberation comes through chanting and singing HIS divine names. The constant chanting of Divine's names is the foremost means of attaining divine grace and liberation. Hence, the seekers need to engage in constant devotion (Bhajan, Kirtan, chanting, recitation of scriptures etc) regularly to purify the mind and to elevate to higher states of consciousness. The below Bhajan puts forth this concept really well.





दशा मुझ दीन की भगवन संभालोगे तो क्या होगा |  
अगर चरणों की सेवा में लगा लोगे तो क्या होगा ||

कि नामी पातकी मैं हूँ, कि नामी पाप-हर हो तुम |  
जो लज्जा दोनों नामों की, बचा लोगे तो क्या होगा ||  
दशा मुझ दीन की भगवन संभालोगे तो क्या होगा |

जिन्होंने तुमको करुणाकर! पतित-पावन बनाया है ||  
उन्ही पतितों को तुम पावन, बना लोगे तो क्या होगा |  
दशा मुझ दीन की भगवन संभालोगे तो क्या होगा ||

यहाँ सब मुझसे कहते हैं, किसी के काम का ना तू |  
मैं किसका हूँ ये झगड़ा ही, मिटा दोगे तो क्या होगा ||  
दशा मुझ दीन की भगवन संभालोगे तो क्या होगा ||

अजामिल गीध गणिका जिस, दया गंगा में बहते हैं |  
उसी में बिन्दु सा पापी, मिला दोगे तो क्या होगा ||  
दशा मुझ दीन की भगवन संभालोगे तो क्या होगा ||

9.15

**jñānayajñena cāpyanye, yajanto māmupāsate,  
ekatvena pṛthaktvena, bahudhā viśvatomukham. 9.15**

Others, who follow the path of Knowledge, betake themselves to Me through yajña of Knowledge, worshipping Me in My absolute, formless aspect as one with themselves; while still others worship Me in My Universal Form in many ways, taking Me to be diverse in manifold celestial forms.

A seeker needs to understand that there are multiple paths to attain the Supreme Divine. In the previous shloka, Bhagavān explained about those seekers who embrace the path of Bhakti or devotion. In this shloka, Bhagavān explains those embrace the path of Gyana Yog. Such seekers do not engage in devotion towards a personal form of the Divine (say Shri Ram or She Krishna). They are inclined towards the unmanifest form of the Supreme Divine - formless all-pervading aspect. Such seekers eventually transcend to elevated states such as Aham Brahmasmi (I am the Brahman), Tat Tvam Asi (a relationship or synchronisation between the individual and the absolute). and experience a state of oneness with the Supreme Divine.

Having said that, the seeker needs to understand that there are many more paths (other than Bhakti Yog or Gyana Yog) that lead one to the Supreme Divine. Let's understand this with an example of hunger. This entity of hunger is experienced by one and all. Upon consuming food, the experience of hunger being satiated is also the same. However, one might prefer Rotis, other might prefer rice, few others might prefer dal, idli, so on and so forth. The sensation of hunger and the feeling of hunger being satiated is the same i.e., the start and end point is the same. However the type of food consumed and the quantity of consumption varies from person to person. In the same manner, the start point (say desire to attain the Divine) and the end point (a state of oneness with the Divine) is the same. The path one chooses - say Bhakti Yog, Gyana Yog, chanting, meditation or Dhyana Yog, serving one and all with an intent to serve the Divine (selfless service or Karma Yog), worshipping the universal intelligence and manifestation as the Divine, so on and so forth are the multiple paths which put one on the ultimate goal to attain the Divine.

Consider another example of a small font-size being facing a huge elephant. If the small creature is able to see only the trunk, it perceives the elephant with its trunk. If the small creature is able to see the elephant's limbs, it perceives the elephant as its limbs. In the same manner, the material world is just a miniscule of HIS entire creation. HE is the absolute and we are a small fragment. It is like a drop of water which tries to assess the vastness and depth of an ocean. The human mind (which is material in nature) cannot comprehend the divinity of the Supreme Divine who is transcendental, who is beyond the limits of one's imagination. The Bhaav or emotion one is able to connect to (like the ant perceiving the trunk as the huge elephant) forms the means for one to connect with the Divine.

If we take a bird's eye view of all scriptures, they revolve around a specific deity. Say for example, Vishnu Sahasranama glorified Bhagavān Narayan, Shiv Puran glorifies Bhagavān Shiv, Devi Puran is dedicated to the glories of Devi Bhagavati. However, in the Srimad Bhagavad Gītā alone, Bhagavān has declared in the below shloka:

**ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् | (4.11)**

In whatever way people surrender unto Me, I reciprocate accordingly.

HE reciprocates with everyone as they surrender to HIM (irrespective of the path they choose).

## 9.16

**aham(ñ) kraturahaṁ(ṡ) yajñah(s), svadhāhamahamaṣadham,  
mantra'hamahamevājyam, ahamagnirahaṁ(m) hutam.9.16**

I am the Vedic ritual, I am the sacrifice, I am the offering to the departed; I am the herbage and food grains; I am the sacred mantra, I am the clarified butter, I am the sacred fire, and I am verily the act of offering oblations into the fire.

Having explained the path of Bhakti and the path of Gyana Yog, Bhagavān now explains the path of Karma Kaand by virtue of which, the seekers can attain the Divine. HE says that HE is the Kratu or Yagna. Kratu refers to the Vedic rituals and Yagna refers to the rituals with sacred fire as per Smartism.

Bhagavān says HE is the Yagna or Kratu, HE is the sacrifice, HE is the oblation offered to the ancestors (svadha), HE is the medicinal herb and other offerings offered to the sacred fire, HE is the Vedic mantras, HE is the clarified butter that is offered to the sacred fire, HE is the sacred fire and HE represents the act of offering. In a nutshell, HE is the essence in every entity and HE represents the entire act of offering.

To reiterate, irrespective of the path one chooses - Bhakti Yog, Gyana Yog, Karma Kanda, all paths lead to the Supreme Divine. There is no division based on the path the seeker chooses to attain the ultimate goal.

## 9.17

**pitāhamasya jagato, mātā dhātā pitāmahaḥ,  
vedyaṁ(m) pavitramoṅkāra, ṛksāma yajureva ca. 9.17**

I am the sustainer and ruler of this universe, its father, mother and grandfather, the one worth knowing, the purifier, the sacred syllable OM, and the three Vedas - Ṛig, Yajus and sama.

In this shloka, Bhagavān explains that in the context of this entire cosmic creation, HE is the Father; HE is also the Mother, the Sustainer, and the Grandsire.

The entire cosmic creation have emanated from the Supreme Divine and hence HE is Father. Before creation, HE holds the unmanifested material energy in HIS womb, and so HE is also its Mother. He maintains the universe and nourishes it, and thus HE is its Sustainer. Brahmā Ji, who is the creator of this entire cosmos manifested or emanated from the naval of Bhagavān Narayan (origin of all creation). The entire creation, including the embodied souls were created by Brahmā Ji (secondary creator). Hence, Bhagavān Narayan or the supreme divine becomes the grandsire for all creations.

Bhagavān then says that HE is the purifier, the goal of knowledge and the sacred syllable AUM. HE then says that HE is the Ṛig Veda, Sāma Veda, and the Yajur Veda. The Vedas emanated from the Supreme Divine and have been classified as stated below:

- **Rig Veda**
- **Sama Veda**
- **Yajur Veda**
- **Atharva Veda**

Each of these is further divided into types of text included within them:

- **Aranyakas** - rituals, observances
- **Brahmanas** - commentaries on said rituals
- **Samhitas** - benedictions, prayers, mantras
- **Upanishads** - philosophical narratives and dialogues

The Upanishads are the best known and most often read of the Vedas because their discourse is presented in dialogue/narrative form and they were the first to be translated into other languages. The four Vedas, conversely, are considered the literal sounds of the Divine which, when recited or sung, recreate the primal vibrations of the universe.

The **Rig Veda** is the oldest of the works comprised of 10 books (known as *mandalas*) of 1,028 hymns of 10,600 verses. These verses concern themselves with proper religious observance and practice, based on the universal vibrations as understood by the sages who first heard them. In Rig Veda, the hymns are of the same/similar meter (say 8 syllables in a shloka refers to Trishtup Chandas and 11 syllables refers to Anushtup Chandas).

The **Yajur Veda** (“Worship Knowledge” or “Ritual Knowledge”) consists of recitations, ritual worship formulas, mantras, and chants directly involved in worship services. It comprises of 1,875 verses which focuses on religious observances. It is generally regarded as having two “sections” which are not distinct parts but characteristics of the whole. The “**dark Yajur Veda**” refers to those parts which are unclear and poorly arranged while the “light Yajur Veda” applies to the verses which are clearer and better arranged. The hymns of Yajur Veda are not of the same meter (as those of the Rig Veda).

The **Sama Veda** (“Melody Knowledge” or “Song Knowledge”) is a work of liturgical songs, chants, melodies, and texts meant to be sung. It is comprised of 1,549 verses and divided into two sections: the gana (melodies) and the arcika (verses). The melodies are thought to encourage dance which, combined with the words, elevates the soul.

The **Atharva Veda** (“knowledge of Atharvan”) differs significantly from the first three in that it concerns itself with chants, hymns, prayers, initiation rituals, marriage and funeral ceremonies, and

observations on daily life. It focusses on the practices of the material realm more than the spiritual realm. It is comprised of 20 books of 730 hymns some of which draw on the Rig Veda.

**In Gītā, Bhagavān imparts divine wisdom which is transcendental to the material realm and hence HE refers to only Ṛig Veda, Sāma Veda, and the Yajur Veda (as Atharva Veda is focused on the material realm).**

**9.18**

**gatirbhartā prabhuḥ(s) sākṣī, nivāsaḥ(ś) śaraṇaṃ suhṛt,  
prabhavaḥ(ph) pralayaḥ(s) sthānaṃ(n), nidhānaṃ(m) bījamavyayam. 9.18**

I am the supreme goal, sustainer, lord, witness, abode, refuge, well-wisher seeking no return, origin and end, resting-place, store-house to which all beings return at the time of universal destruction, and the imperishable seed.

In this shloka, Bhagavān explains that HE is the Supreme Goal of all living beings, and HE is also their Sustainer, Master, Witness, Abode, Shelter, and Friend.

HE is the Beginning, End, and Resting Place of creation; HE is the reservoir or the powerhouse for all entities that have emanated from HIM. HE is the source of all creation and hence the Eternal Seed.

HE is a neutral observer for all that unfolds in the entire cosmic creation and even in the lives of all beings. HE witness all actions and deeds as a well-wisher and is not personally involved in the karmic reactions that one attracts based on one's Karma. We often tend to hold the Divine responsible for every misfortune or bitter experiences in life. Everything that unfolds is based on one's karmic reactions and the Divine is only a neutral observer.

**9.19**

**tapāmyahamaḥ(ṽ) varṣaṃ(n), nigrhṇāmyutsṛjāmi ca,  
amṛtaṃ(ñ) caiva mṛtyuśca, sadasaccāhamarjuna.9.19**

I radiate heat as the sun, and hold back as well as send forth showers, Arjuna. I am immortality as well as death; even so, I am being and also non-being.

In this shloka, Bhagavān explains that HE radiates as the heat similar to that of the sun, HE withholds and sends forth rain. HE represents immortality as well as death personified. HE is the spirit as well as matter. HE continues to explain this further which shall be discussed in the forthcoming shlokas in the culminating session.

The session ends with the prayer and Hanuman Chalisa.

### **Question and Answer**

**Vinod Kumar Ji**

**Question:** Why is Atharva Veda not mentioned with the other three Vedas (Rig, Yajur and Sama) in this Chapter?

**Answer :** Atharva Veda is confided to worldly knowlwdge and Bhagavān is imparting divine or transcendental knowledge. Hence, HE refers to only Rig, Yajur and Sama Veda.

**Bhajarang Ji**

**Question:** It was mentioned that the Divine is the spiritual father. Any example from the scriptures which depict this relationship?

**Answer :** Dhruv saw the Divine as his father

### **Rukmini Ji**

**Question:** For those who follow the path of Gyana Yog, how to focus the mind on the Divine as it is the unmanifest form of worship?

**Answer:** The mind is focused on the inner self to contemplate that the soul is a fragment of the Supreme Divine. The mind is focused on the all-pervading aspect of the Supreme Divine.

### **Sujata Ji**

**Question:** Śrī Krishna has instructed multiple times in the Gītā to surrender to HIM. Can one surrender to any other form of the Divine?

**Answer:** In Mahabharat, when Śrī Krishna speaks, it starts with Śrī Krishna Uvacha or Keshav Uvacha. However, in the Gītā, HE says Bhagavān Uvacha as it is the Supreme Divine who speaks in the personal form of Śrī Krishna. If one's Ishta Dev is Śrī Ram, Bhagavān Shiv or Durga Devi, one can perceive his/her Ishta Dev speaking the Gītā.

### **ChandraKumar Ji**

**Question:** I restrict myself to speak only when required as I am contemplating on the teachings of Gītā. However I am misunderstood at home for my silence.

**Answer:** It is not wrong to be reserved or soft spoken. However, people would have concerns only when one is not available to them emotionally. One needs to perform the prescribed duties along with practicing devotion.



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### **Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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