

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhya-Yoga

2/3 (Ślōka 7-13), Saturday, 19 October 2024

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YouTube Link: <https://youtu.be/VNq8pe4iBaM>

**True knowledge naturally leads to devotion, which in turn,
deepens one's spiritual understanding and elevates one to
higher states of consciousness**

Chapter 9 of the Srimad Bhagavad Gītā - Raja Vidya Raja Guhya Yog - The most confidential knowledge and the king of all sciences.

The session began with a prayer and traditional lighting of the lamp and obeisance paid to the Gurus.

The 9th chapter of the Bhagavad Gītā is a remarkable synthesis of Gyan Yoga (the path of knowledge), Bhakti Yoga (the path of devotion), and Karma Yoga (the path of action). By deeply understanding this single chapter, we can glean numerous life lessons that encapsulate the teachings of the entire Gītā.

In the first six shlokas discussed in a previous session, Bhagavān lays the foundation for profound wisdom about the nature of creation and our approach to life. HE advises us to live authentically and not worry about consequences.

In the sixth verse, Bhagavān uses a powerful metaphor: just as the wind moves freely in the sky but always remains within it, we too should live in this world without becoming attached to it.

Bhagavān doesn't merely impart knowledge; HE embodies these teachings in HIS life. HE emphasizes the power of detachment in freeing us from worries and problems. When we examine the root causes of our miseries, we often find attachment at the core. This attachment isn't limited to one sense but encompasses all the senses that keep a human body alive.

For instance, a person with diabetes who is overly attached to sweets will face severe health problems. This example illustrates how attachment can lead to difficulties in our lives. Bhagavān advises us to distance ourselves from attachments that can harm us, whether they're related to people, situations, or material objects. HE explains this further in the forthcoming shlokas.

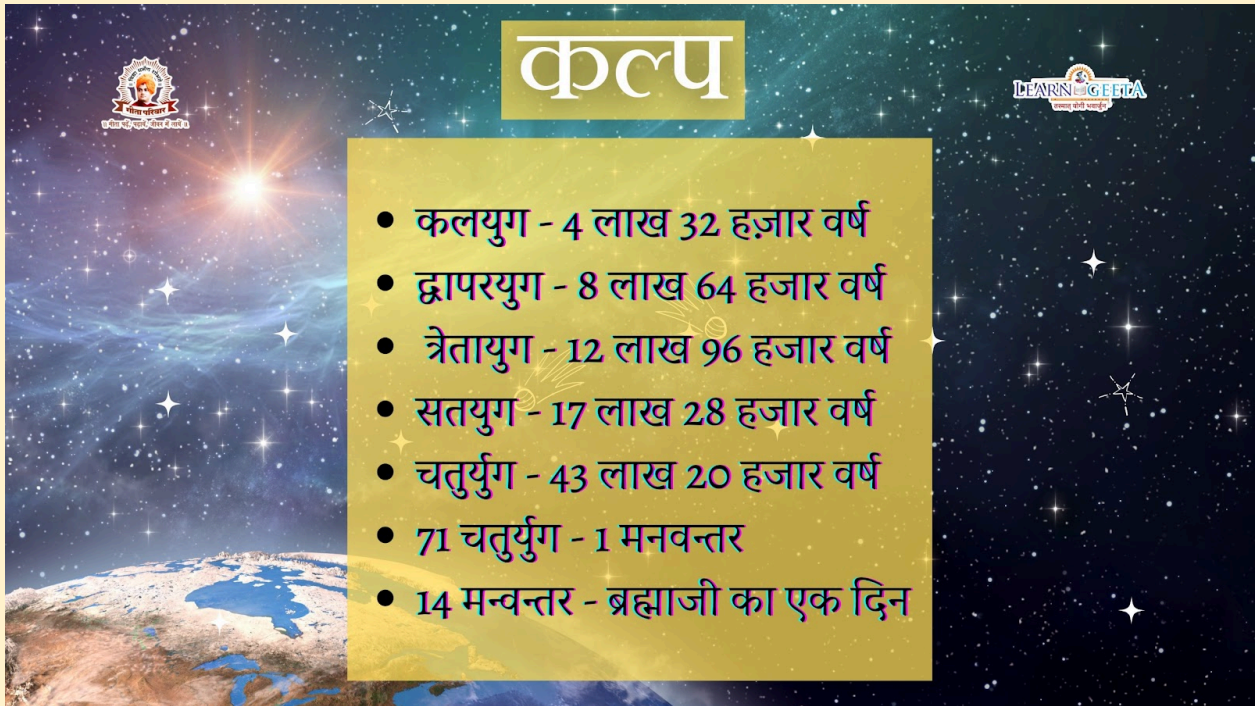
**sarvabhūtāni kaunteya, prakṛtiṃ(y) yānti māmikām,
kalpakṣaye punastāni, kalpātau visṛjāmyaham.9.7**

Arjuna, during the Final Dissolution all beings enter My Prakṛti (the prime cause), and at the beginning of creation, I send them forth again.

In this shloka, Bhagavān begins to unveil the mysteries of nature, its creation, and sustenance. HE reveals a profound truth about the difference between the individual soul and the Supreme Divine. Bhagavān explains that the creation, maintenance, and destruction of the entire material cosmos depend entirely on HIS supreme will. Some might question, "If everything is created by HIM, then isn't HE responsible for both happiness and distress? Why would HE give us sorrows?" However, we shouldn't think this way. As beautifully explained by Adi Shankaracharya in the Brahmā Sutra, it's all part the Divine's play or pastimes (leela).

Bhagavān clarifies that our accumulated (sanchit) karma carries forward. At the end of a cosmic age (kalpa), all living beings merge into HIS nature, and at the beginning of a new kalpa, HE manifests them again. Our past virtues bring happiness, while our past sins bring sorrow.

To truly grasp the vastness of cosmic time, let's break down the concept of a kalpa by understanding the Vedic time calculation:



These four Yugas together form one Chatur Yuga, lasting 4,320,000 years. 71 Chatur Yugas make one Manvantara (The life span of one Manu), and 14 Manvantaras constitute one day of Brahmā Dev, which is approximately 4.32 billion years. His one night also corresponds to the same duration.

On this cosmic scale, our individual existence is incredibly minute. Our presence is like nothing more than a fleeting bubble that appears when a pebble is thrown into water – it emerges briefly and soon disappears. When we realize how insignificant our existence, happiness, sorrows, and sufferings are in the grand scheme of things, we begin to question whether we should give them so much importance.

Understanding our place in this immense universe can help us gain perspective on life's bigger picture. We've had countless past births and will have many future ones. Our current life, which is just like a bubble, should be used to accumulate good moments and live contentedly.

Getting annoyed or upset over trivial matters is mere foolishness when we consider the vastness of nature and our own transient existence. Instead, we should focus on cultivating positive experiences and finding peace in the immensity of existence.

This realization doesn't diminish the value of our current life but rather enhances it. It encourages us to live more fully, with greater awareness and less attachment to fleeting emotions or circumstances. By understanding the cosmic perspective, we can approach our daily lives with more grace, patience, and wisdom, making the most of this precious human existence while recognizing its place within the infinite cycles of creation.

9.8

prakṛtiṃ(m) svāmavaśṭabhya, viśṛjāmi punaḥ(ph) punaḥ, bhūtagrāmamimaṃ(ñ) kṛtsnam, avaśaṃ(m) prakṛtervaśāt. 9.8

Wielding My nature I procreate again and again, according to their respective Karmas, all this multitude of beings subject to the sway of their own nature.

In this shloka, Bhagavān reveals a profound truth about the nature of creation and His role in it. HE explains that HE continually creates and destroys the universe, regulating nature and making it subservient to HIS will. This cyclic process of creation and destruction happens again and again under His supreme control.

This revelation puts our human existence into perspective. We often believe our lives are of utmost importance and that everyone should listen to us. However, Bhagavān reminds us that the entire universe in which we exist is but one of HIS countless creations. HE has created and destroyed it innumerable times, emphasizing the vastness of HIS power and the relative insignificance of our individual concerns.

Consider how Bhagavān took birth and descended down to Planet Earth in different ages - the Treta Yuga and the Dvapara Yuga. Unlike us, HE knows precisely when and where HE will take birth. HE can foresee the joys and sorrows that await HIM, much like an actor fully aware of his role in a grand drama. This level of awareness and control is beyond our capabilities as ordinary souls.

Bhagavān in chapter 15 says:

ममैवांशो जीव-लोके जीव-भूतः सनातनः ।

मनः षष्ठानीन्द्रियाणि प्रकृति-स्थानि कर्षति ॥ 15-7 ॥

The eternal living entities in this material world are certainly My separated parts and parcels (vibhinnāmśa). Situated in material nature, they are attracted by the six senses, including the mind.

Bhagavān then elaborates on the fundamental difference between a soul (jiva) and Himself, the Supreme Divine (Ishvara tattva). When we are born, we find ourselves at the mercy of nature, controlled by its laws and forces. In contrast, the Bhagavān takes birth by controlling nature itself. This distinction is what sets Bhagavān apart as the Supreme Divine, while we remain individual souls subject to nature's influence.

Duryodhana when advised to be righteous says:

जानामि धर्मं न च मे प्रवृत्तिर्जानाम्यधर्मं न च मे निवृत्तिः।
केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि॥

I know Dharma, but I am not inclined towards it and I also know Adharma, but I do not turn away from it. There is a force in my heart, whatever it makes me do, I do that.

The fact is, our human condition is quite different. We often find ourselves grappling with negative thoughts, recognizing their destructive nature yet unable to dispel them. Similarly, we may aspire to perform good deeds but find ourselves falling short of our intentions. This struggle illustrates the power of nature (Prakṛti) over our actions and decisions, further highlighting the distinction between the soul and the Supreme Divine.

9.9

**na ca māṃ(n) tāni karmāṇi, nibadhnanti dhanañjaya,
udāsīnavadāsīnam, asaktaṃ(n) teṣu karmasu. 9.9**

Arjuna, those actions, however, do not bind Me, unattached as I am to such actions, and standing apart as it were.

In this shloka, Bhagavān describes HIS unique relationship with HIS creation. Despite being the supreme controller of all material activities, HE remains ever detached from them. HE assumes a position of neutrality, witnessing or observing the unfolding of creation without becoming entangled in its complexities.

Bhagavān explains that these material activities cannot bind HIM. While HE oversees every minute detail of the material world, HE maintains a stance of detachment, described here as "udasinavat" or seated as though neutral. This neutrality, however, does not imply indifference or lack of involvement. Rather, it reflects HIS transcendental nature, rising above the dualities of the material world.

Bhagavān says to Arjuna in chapter 3:

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तम् अवाप्तव्यं वर्त एव च कर्मणि ॥ 3-22 ॥

O Pārtha, I have no need to perform prescribed duties (karma), because there is nothing within the three worlds that I cannot attain, nor is there anything that I desire to attain. Still, I am always engaged in duty.

In HIS spiritual realm, Bhagavān is perpetually engaged in divine activities. The material world, on the other hand, operates through HIS various potencies or energies. HE exercises control over every aspect of material existence, yet remains unaffected by its transient nature.

Bhagavān's neutrality extends to the creation and annihilation of the material world. HE is not attached to these processes, viewing them as part of the natural cosmic cycle.

The living entities assume different forms in various species of life based on their past actions (karma), and Bhagavān does not interfere with this process of cause and effect.

aham idam śarīram - One who believes the gross body to be self has such duties to be performed.

idam śarīra na mama" - There are no duties for the one who reaches this state.

Bhagavān says that there is no duty for HIM, still HE does the work but without any attachment. Work has to be done for the welfare of the people. HE knows that people will try to do the same work after seeing what HE does. Some will be able to do it for real after seeing it, some will be able to do it out of conceit.

In chapter 3 Bhagavān had said:

**यद् यद् आचरति श्रेष्ठस् तत् तद् एवेतरो जनः
स यत् प्रमाणं कुरुते लोकस् तद् अनुवर्तते ॥ 3-21 ॥**

Whatever behaviour a great personality practices, common people follow, and whatever standards he sets, the whole world pursues.

This teaching offers profound insights into the nature of divinity and our place in the cosmic order. It invites us to reflect on our own attachments and actions, encouraging us to cultivate a more detached and elevated perspective on life's experiences.

An illustration:

Lokratna Pant or Gumani was a poet in the court of Kashipur, knowledgeable in the Sanskrit and Hindi poems. His scholastic skills drew many courtiers irritation and dislike. Once in the courtroom one of the courtiers passed a sarcastic remark on him. This led to a long debate between the two and finally reached a point where a mediator had to intervene. The one who intervened as a mediator was infact a good friend of the courtier who passed the sarcastic remark. This resulted in a biased decision against Gumani as the mediator was not neutral but passed the decision that was prejudiced.

One of Gumani's compositions:

**चंदन कर्दम कलहे भेको मध्यस्थतापन्नः।
ब्रूते पंक निमग्नः कर्दम साम्यं च चंदन लभते॥**

Essence: That is, there was a dispute between sandalwood and mud and the frog was made the mediator. Since the frog lives in the mud, how can it support sandalwood?

Here the takeaway is when one is forced to mediate, then one should think of the greater good and being neutral try to smoothen the creases and not take sides by having biases.

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 describes HIS role in the material world as that of a supreme supervisor. HE explains that material nature, which is one of HIS energies, operates under HIS direction. This concept can be understood through an analogy of a rotating fan as stated below:

Imagine a fan with its plastic body representing prakṛiti (material nature) and the electricity powering it symbolizing purush (the Supreme Soul or Paramātmā). Just as the fan won't function without

electricity, the material world cannot operate without the divine energy flowing through it. The controlling power appears to reside in prakriti, but prakriti itself works under the influence of Paramātmā.

This divine supervision extends to all aspects of creation, encompassing both moving and non-moving beings. Under the Bhagavān's governance, the entire manifestation of the universe undergoes cycles of creation and annihilation.

Bhagavān clarifies that while HE remains aloof from the activities of the material world, HE is undoubtedly its ultimate supervisor. HE represents the supreme will and serves as the foundation of this material manifestation. However, the day-to-day management is carried out by material nature itself.

In chapter 15 addressing Arjuna Bhagavān says the world is ever changing with a reason:

श्री भगवान् उवाच-

ऊर्ध्व-मूलम् अधः-शाखम् अश्वत्थं प्राहुर् अव्ययम् ।

छन्दांसि यस्य पर्णानि यस् तं वेद स वेद-वित् ॥ १ ॥

Śrī Bhagavān said: The scriptures describe this material world as a special type of imperishable aśvattha tree, with roots that grow upwards and branches that grow down, the leaves of which are the Vedic hymns that eulogize the path of fruitive action (karma-kaṇḍa). He who knows this tree knows the essence of the Vedas.

All living entities come into existence under Bhagavān's watchful gaze. Yet, the specific bodies they inhabit are determined by their past actions (karma) and desires. This demonstrates that Bhagavān is not directly involved in every minute detail of material creation. Instead, HE simply casts HIS glance over material nature, which then becomes activated, instantly setting the entire creation into motion.

It's important to note that while Bhagavān's glance over material nature implies some level of activity on HIS part, HE remains detached from the direct manifestation of the material world. HIS role is that of an ultimate overseer, initiating the process of creation but allowing material nature to unfold according to its inherent laws and the karma of individual souls.

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 profound shloka, Bhagavān addresses a common misunderstanding that arises when HE descends to the material world in human form. HE says that Fools deride HIM when HE descends in the human form. They do not know HIS transcendental nature as the Supreme Divine of all that be.

This verse highlights the paradox of the divine assuming a seemingly ordinary form. Despite appearing in a human-like body, Bhagavān's nature remains fully transcendental. HIS form is not bound by the limitations of materiality but is instead composed of eternal bliss and absolute knowledge.

Bhagavān uses the term "**manusim**" (human-like) to describe HIS form, indicating that while HE acts in ways that may seem human, HIS essence is far from ordinary. This divine play, or leela, often confounds those who lack spiritual insight. They mistake Bhagavān's human-like activities for those of a common man, failing to recognize the profound spiritual significance behind HIS every action.

It's crucial to understand that **Bhagavān is not subject to the laws of material nature**. Unlike our temporary, material bodies, **HIS form is eternal, full of knowledge, and radiating divine bliss**. The wonderful acts described in the previous verses of this chapter demonstrate that HIS capabilities far exceed those of any ordinary being.

The foolish, unable to comprehend this transcendental nature, deride or dismiss Bhagavān when HE appears in a form accessible to human understanding. This derision stems from a lack of spiritual wisdom and an inability to perceive the divine nature veiled by the human-like appearance.

This shloka serves as a reminder for spiritual seekers to look beyond external appearances and cultivate the wisdom to recognize the divine even when it manifests in seemingly ordinary forms. It encourages us to develop a deeper understanding of Bhagavān's nature and to approach HIS incarnations with spiritual insight rather than superficial judgment.

9.12

**moghāśā moghakarmāṇo, moghajñānā vicetasah,
rākṣasīmāsurīm(ñ) caiva, prakṛtiṁ(m) mohinīm(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 that those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

This shloka highlights a fundamental spiritual pitfall that many of us encounter in our lives. It speaks to the human tendency to become entangled in worldly pursuits at the expense of spiritual growth.

In our daily lives, we often find ourselves chasing after various forms of worldly satisfaction. We think, "I must attain this happiness," "I must earn a great name for myself," "I must accumulate more wealth," or "I must achieve fame." These desires drive us to seek fulfillment from the material world, and in our eagerness to satisfy these cravings, we may even turn to prayer or religious rituals.

However, this approach often leads to a distorted spiritual practice. In our haste to secure worldly comforts, we may find ourselves rushing through our spiritual duties. For instance, out of the 24 hours in a day, we might spend 23 hours engrossed in worldly affairs and try to compress our spiritual practices into the remaining hour. We hurriedly chant mantras, perform rituals, or say prayers, often more concerned with completing the task than engaging in genuine spiritual connection.

This behavior reflects a fundamental misunderstanding of the purpose of spiritual practice. Instead of using these practices as a means to transcend worldly attachments and connect with the divine, we inadvertently turn them into another set of worldly activities aimed at fulfilling our material desires.

The shloka conveys that such an approach leads to a state of delusion where our spiritual aspirations are defeated. Our karma (actions) become fruitless because they are rooted in selfish desires rather than spiritual growth. Even our pursuit of knowledge becomes meaningless if we fail to internalize and live by the wisdom we acquire.

To illustrate this point, let's see a story from the Upanishads about the sage Narada. Despite his vast knowledge of scriptures, Sage Narada approached for enlightenment, saying, "I only know the words, please enlighten me." The rishi, surprised, reminded Narada of his extensive scriptural knowledge. However, Narada humbly admitted that while he knew the words, he didn't truly understand their deeper meaning.

This story emphasizes that mere intellectual knowledge of spiritual truths is insufficient. True wisdom comes from understanding and living these truths, not just memorizing and reciting them. The highest spiritual knowledge is often beyond words and is realized in silence and through proper guidance from a qualified spiritual teacher.

The structure of the Bhagavad Gītā's 9th chapter - It notes that Bhagavān first expounded on Jnana Yoga (the path of knowledge), then discussed HIS creations, and now begins to teach Bhakti Yoga (the path of devotion). The chapter concludes with teachings on Karma Yoga (the path of selfless action).

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 explains that those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know the Supreme Divine, original and inexhaustible.

This shloka marks the beginning of Bhagavān's teachings on Bhakti Yoga, or the path of devotional service, in the 9th chapter of the Bhagavad Gītā. It presents a vivid contrast to the previous verse, which described those trapped in delusion. Here, Bhagavān illuminates the characteristics of great souls (mahatmas) who have transcended worldly illusions.

The first and most defining attribute of these mahatmas is their alignment with divine nature. Unlike ordinary beings who are swayed by material nature, these great souls have placed themselves under the protection of HIS divine energy. This shift in allegiance is fundamental to their spiritual evolution.

The shloka goes on to describe the result of this divine shelter - uninterrupted devotional service. Having experienced the touch of divine grace and love, these great souls naturally orient their entire being towards the Supreme Divine. Their devotion isn't sporadic or conditional; it's a constant, unwavering flow of love and service.

What fuels this continuous devotion? Bhagavān provides the answer in the latter part of the verse - knowledge of His supreme nature. These mahatmas recognize Bhagavān not just as a powerful deity, but as the Supreme Divine, the source of all existence. They understand that HE is 'original' - the

primordial cause of all causes, and 'inexhaustible' - HIS divine play is eternal and HIS energies are infinite.

This knowledge isn't mere intellectual understanding. It's a deep, experiential realization that permeates every aspect of their being. They don't just know about the Supreme Divine; they know HIM in the most intimate sense.

It's important to note the interplay between devotion and knowledge presented here. While the path being described is Bhakti Yoga, Bhagavān doesn't discount the importance of spiritual knowledge. Instead, HE shows how true knowledge naturally leads to devotion, and how devotion, in turn, deepens one's spiritual understanding.

By contemplating and striving to embody the truths presented in this verse, we open ourselves to the transformative power of Bhakti Yoga, setting the stage for a profound and lasting spiritual transformation.

The session ends with the prayer and Hanuman Chalisa.

Question Answer

Rajendra Prasad Ji

Q: Wanted to know the difference between Dvaita and Advaita.

A: Dvaita Vaad means when we have the type of intellect that this world is true. In Advait Vaad, this world is true, but it is true only until we have this body. Once we know the Supreme, this world will become like a dream.

Mamta Ji

Q: The universe has been going on since time immemorial. If so many people go to liberation, then in the end, why does the soul have to be given birth again? If all the people go to liberation, then who will be born on earth?

A: It is called infinity, so it cannot have an end. The soul that has attained liberation has merged into that very infinity. What comes to an end? If something exists, only then can it end. Here, in non-dualism (Advaita), there is nothing at all, so there is nothing to end. We feel that we are attaining liberation, but in that state, nothing is actually attained at all.

Q: There's an old well that has been closed for a long time and is not in use. Its top has been floored and leveled. When visiting there, it seems that children play around it and people come there too. People say that filling a well is a sin, and in this situation, it's covered with stones. So, would it be a sin if someone were to fall in, or would filling the well be a sin?

A: If there's a possibility that someone could fall in, then the well should be closed off or safety measures should be implemented. Because if someone falls in and dies or gets injured, that would be a greater sin. Closing it for public safety would not be considered a sin.

Indu Ji

Q: When we perform worship at home, it's one thing, but when we go to a religious place that is considered powerful, like a temple, these days there's such a crowd at these pilgrimage sites that we can't maintain the devotion with which we went there. We end up just trying to save and manage ourselves. My question is, will we get the benefits of worship we can do at home, or is it more beneficial to go to a pilgrimage site for worship?

A: Pilgrimage sites certainly have their importance, but if it's not at all possible, there are two aspects to consider. One is that it's not possible, and the other is that we're thinking this way just to avoid

crowds. If it's about avoiding crowds, we can reduce the frequency and go only once a year. Secondly, if one is truly unable to go or if going means struggling through crowds, then not going won't make a difference because if a person is incapable, it won't matter. But if one is capable, then we should go once a year or as often as possible because it will be more beneficial. As for the worship we do at home, the Divine has said that the greatest devotion is true feeling, so we can also gain benefits by sitting at home and praying.

Q: When you go on pilgrimage, it's all become a business. You stand in line, pay money for a shortcut to worship, seeing all this reduces devotion a bit. It feels like it's better to just worship at home, we can worship the Divine with a true heart.

A: It's fine if we do it at home, but we shouldn't say everything is a business because the saints there, the people engaged in service, also need some means of support. If we sit at home and worship with full devotion, we will also receive the benefits of that.

Avinash Ji

Q: How to keep the mind focused during meditation?

A: When we are meditating, sometimes our mind wanders to various thoughts. To keep it focused, we should first concentrate on the rhythm of our breathing. After that, we can also focus on a name or word, for example, by keeping words in mind while meditating. Sometimes we can also try to listen. In this way, we can keep our mind focused during meditation.

Anita Ji

Q: Is there an end or not, how to understand this?

A: There is no end to this because we can only understand the infinite when we possess that infinite power. But we are human beings, we have a body, we have a mind, we have an intellect. All of these have an end. They are limited. What we know as infinite, it is unlimited.

Q: Sometimes when we chant mantras quickly, does it reduce our devotional feeling?

A: Let's say there's an emergency and you're chanting quickly, then at that time there is a lack of devotional feeling. Therefore, we should make every effort to avoid such situations. We shouldn't compromise on our daily worship routine. If we need to sacrifice an hour of sleep for it, we should do so. We should make every effort not to compromise on the activities we're doing for our spiritual welfare.

Sarita Ji

Q: When the mind is disturbed and many thoughts come, I have memorized chapters 12, 15, and 16 of the Bhagavad Gītā, so I keep recalling them. Is there any one verse in the Gītā that we can remember repeatedly to keep the mind calm?

A: We can choose a verse liked by Swamiji, or Adi Shankaracharya, or any other shloka, or we can study a chapter. That means just reading, and while reading, sometimes we start feeling something different from a particular verse, feeling a different kind of connection. As we read, our mental state changes and that verse keeps changing. So the best thing is to read and spend time, and you'll naturally start feeling a connection with a verse, and then you can recite that verse all day. You'll find the most joy in reciting that verse.

Q: Regarding the guru tradition, I have only started spiritual journey for 2 years now. If I want to find a guru, what is the proper method?

A: What happens is, we respect different gurus, go to their gatherings, spend time there, and engage in service work. This helps us understand which qualities we need in a guru. We need to do this, go to many places, and then at one point we feel that here we will find a guru who is liken the Divine incarnate. Swamiji always says, to follow a guru who doesn't make you worship HIM, but who teaches

what is written in the scriptures. And then there are initiation ceremonies where you can take initiation.

Rashmi Ji

Q: I've tried many times to bring about a state of viewing myself objectively, but I don't understand how and when it comes.

A: For that state, we need spiritual practice (Sādhana). Swamiji says to read the Gītā, teach it, and bring it to life. The part about bringing it to life doesn't come easily, it won't come just by practice. We need to do Sādhana, meaning one hour, two hours, whatever different Sādhana's there can be. We can engage in service work, in chanting mantras, and in studying scriptures. When we proceed with a mix of all these, then that state can come.

Q: A lot of negativity comes in the mind, how to remove it?

A: For that, there's Bhagavad Katha (devotional discourses), which can bring positivity. Remembering it is a very simple remedy to remove negativity.

Rajni Ji

Q: Why are there 18 chapters in the Bhagavad Gītā? Why not fewer or more? Is there any special reason for it being 18?

A: One reason is that it's randomly 18. It is just what it is. Secondly, in the Mahabharata, Vedavyasa mentioned 18 specialties, there are 18 sections in the Mahabharata, and the Mahabharata war lasted for 18 days.

Pandey Ji

Q: You mentioned that it's nature (Prakṛti) that makes us do work, so why do we receive the good or bad fruits of these actions?

A: Nature is not conscious, nature increasingly dominates us, but somewhere we have control. Nature is making us act, but we have to purify it. And this will happen through spiritual practice (Sādhana).

Dilipkumar Ji

Q: What is the relationship or difference between Sāṃkhya and Advaita?

A: There are similarities between them. Any action arises from some cause. This principle is common to both. But according to Sāṃkhya, this nature (Prakṛti) is real, it's true. It considers the world to be real. In Advaita Vedanta, this world is illusory, meaning it's like a dream, meaning it doesn't really exist. This is a difference.

N.Raman Ji

Q: We've been understanding the Divine, Supreme Soul, and Ishvara as synonyms. What are the similarities, I want to know more about them.

A: I'll speak about only two things. Brahman is without attributes (nirgun) and there's Ishvara. We can take Ishvara and the Divine as synonyms. This will always remain.

Shobha Ji

Q: How to control the mind?

A: Keep yourself very busy, the mind won't get time for anything else. Many times, when we don't have work, thoughts come to mind, or when we have less work. But if we make our schedule busy, there won't be time for such thoughts to come.

Komal Ji

Q: I've been reading the Gītā for many years but in Gujarati. I wanted to learn Sanskrit so I joined this class. I also read the medium (madhyam) in Gujarati alongside, and it's written there that reading the

medium is necessary, but in our class, nothing has been said about reading the medium.

A: After reading the Gītā, we get motivation. Don't connect it with sin or virtue.

Anuradha Ji

Q: Many times we remain in mental anguish, thinking "you reap what you sow," yet we leave it to them saying "you help us, protect us." Our own children have grown up and are restless, as parents we want to help them. It keeps coming in the subconscious mind, so what to do?

A: If we can do something, we should definitely try to do it. But if nothing is happening even after trying, we should leave it to the Divine, engage ourselves in scriptures like the Gītā, and understand that it's Divine's creation so HE will take care of it.

Q: What is the difference between worship (puja) and devotion (bhakti)? If someone doesn't perform worship, can they be called a devotee?

A: Worship is a process, and devotion is a feeling in the inner heart. So by performing worship, that feeling increases more, and awareness of the world increases. That's why we should perform worship. It increases our devotion. However, there comes a state like that of Kabir Das and Mirabai, where even if they don't perform that process, their devotion had become so mature, which ours isn't. But for us, worship is necessary. Devotion awakens during the time of worship, so we should perform worship.

Naresh Ji

Q: Please explain verse 9.4.

A: In this verse, Bhagavān is describing the state of ignorance once and the state of knowledge once. All beings are in me.

Sarita Ji

Q: In today's hustle and bustle, we can't follow the rules of worship daily, so there's this fear.

A: Make only as many rules as you can follow. It's not that because there's hustle and bustle, we can't do it. There's absolutely no need to create fear about it.

Nanda Ji

Q: If the Divine doesn't do anything, and nature makes things happen, should we adopt the path of devotion (Bhakti Yoga) or the path of action (Karm Yoga)?

A: The path of devotion and the path of action are not very different. Devotion also comes under action. Let's say, what will we do in devotion? We'll contemplate on the Divine, and contemplation is also an action. We shouldn't see action and devotion as separate at all. And secondly, we should choose the path that is easily possible for us.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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