

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhya-Yoga

3/3 (Ślōka 15-34), Sunday, 08 September 2024

Interpreter: GĪTĀ PRAVĪṆA KAVITA VERMA

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

How to Become Paramātmā's Favorite Bhakta!!!

The 9th chapter of Śrīmadbhagavadgītā is - **Rāja Vidyā Rāja Guhya Yoga - The Yoga of Kingly Knowledge and the Ultimate Secret.**

This is the third and final of the three-part interpretation session of the 9th chapter of Śrīmadbhagavadgītā. This session is specially conducted for the young Kid Sadhaks of Geeta Pariwar who are learning Bhagavadgītā with utmost passion and dedication and have reached Level-2.

As always, we started with prayers to Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp so that we are guided towards the path of Goodness, with the blessings of the Paramātmā, our Guru and the light of knowledge.

Today was a special day since it is during Ganesh Utsav. The session started by wishing all our enthusiastic Sadhaks a Very Blessed Ganesh Chaturthi. We celebrated the day in our Vivechan session today by focusing our very popular quiz on Ganesh Ji.

There was also a big surprise in store when we were blessed to get a brief glimpse of **Param Pujya** Swami Govind Dev Giri ji Maharaj who walked in during the Vivechan session.

We had concluded the last Vivechan session with a question to the Sadhaks, *What is Karma Yoga?*

Our Sadhaks had different and unique answers to the question like

Ishika Ji said that it is the **Phala** of our Karma or Action. Good result from our good deeds and bad results of bad deed is Karma Yoga and Amaira Wadhwa Ji said it is what we should expect or not expect from the actions that we do.

The answers were summed up as **Karma Yoga is to do ones' action and duty without getting attached to them and worrying about the results that come out of the actions.**

For example, we should study hard and give our exams to the best of our ability. However, we should get attached to the result from the exam and get very sad if we are not able to score as much marks as we

had expected. We should say, 'Let it be' and try harder in our next exam.

This because we are doing all our actions and deeds for our betterment and ultimately for Bhagavān.

At this time a couple of quick and interesting question was asked on Ganesh Ji.



The first question was why does Ganesh Ji have large ears and a trunk over his mouth. The answer rightly given by Amaira Ji is so that **He can hear better and more with his large ears speak less with his covered mouth. Ganesh Ji wants all of us to learn from it so that we too listen carefully and do not talk unnecessarily** like some students do in class to disturb their teacher.

The second question was the name of the book we see in Ganesh Ji's hand. Veda is the correct answer and it was given by Jeevika Ji. Veda is that set of books that provides us with the knowledge of right and wrong. It is the most sacred scriptures of Hinduism and one will walk on the path of righteousness if one follows the teachings given in the Vedas.

By holding the Vedas in his hand, Ganesh Ji is telling us that we should not keep our Jnāna or knowledge in our head only, but we should bring them to our minds and heart and apply them through our hands in doing good Karma or actions. We all have learnt that we should never tell lies, or hurt others. This knowledge however is in our mind. We need to translate that into good actions through our hands and behavior.



Since we are learning Bhagavadgītā, which is part of the Mahabharata, a question comes as to who wrote the Mahabharata. Swara Ji correctly said that it was Ganesh Ji. Some Sadhaks said that it was Veda Vyas Ji. However, that is not the correct answer. Veda Vyas Ji through his **Trikala Dristi** (ability to see the events of the past, present and future like a Time Machine) saw and heard the conversation between Bhagavān Śrī Krishna and Arjuna on the battlefield. He then dictated what he heard to Ganeshji who after understanding the content wrote it down. Hence, **Ganeshj Ji is the actual writer of the Mahabharata and hence the Bhagavadgītā.**

There is an interesting story on how Veda Vyas Ji made Ganesh Ji write the Mahabharata. Ganesh Ji before starting to write, had put a condition to Veda Vyasa ji, that if His pen stopped at any moment, He would stop writing. Veda Vyas ji accepted the condition on the pretext that Ganesh Ji would write only after comprehending his composition. So, whenever Veda Vyas Ji required more time to think or compose a Shloka, he would come up with a very tough shloka which Ganesh Ji would take longer to comprehend, thus slowing His speed of writing.

9.15

**jñānayajñena cāpyanye, yajanto māmupāsate,
ekatvena pṛthaktena, 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.

There is but ONLY ONE BHAGAVĀN. However, HE appears before us with many names and forms and devotees therefore worship HIM in different ways.

This is similar to one having many names like a nick name, a proper name, a name by which one's mothers call him; but at the end they all are the same persons name.

9.16

**ahaṃ(ñ) kraturahaṃ(ṽ) yajñah(s), svadhāhamahamaṣadham,
mantra'hamahamevājyam, ahamagnirahaṃ(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.

Bhagavān says that HE is everything – HE is the **Yagna** or the process of sacrifice; HE is also the **Agni** or fire in the Yagna, the '**Ahuti**' (the offerings that are made during the yagna). HE is also the Mantra being chanted during the **Yagna**.

Through this Sri Bhagavān is saying that he is all pervasive and present everywhere in this universe.

Bhagavān goes on to say that HE is the Paramātmā in the form of the Universe's father, mother, and even Grandfather. By this HE means that HE is the both the Source and the Result.

Whenever we need help, we need to seek it from HIM as HE is the ultimate guardian for all. HE is the ONE who has ultimate control over everything.

9.17, 9.18

**pitāhamasya jagato, mātā dhātā pitāmahaḥ,
vedyaṃ(m) pavitramoṅkāra, ṛksāma yajureva ca. 9.17
gatirbhartā prabhuḥ(s) sākṣī, nivāsaḥ(ś) śaraṇaṃ suhṛt,
prabhavaḥ(ph) pralayaḥ(s) sthānaṃ(n), nidhānaṃ(m) bījamavyayam. 9.18**

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, Yajuṣ and śama.

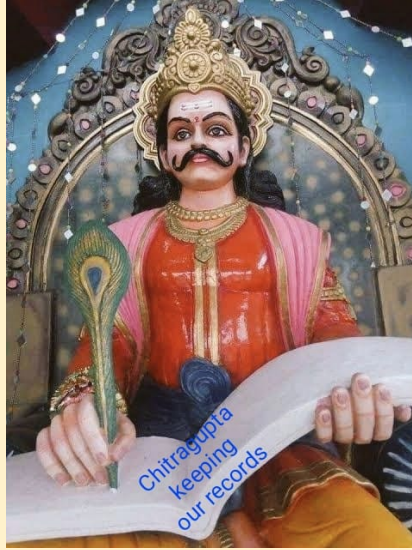
I am the supreme goal, sustainer, lord, witness, abode, refuge, well-wisher seeking no return, origin and end, resting-place, store-house to which all beings return at the time of universal destruction, and the imperishable seed.

Bhagavān besides being the creator also nurtures all the beings in this universe.



Sometimes during the online class, when we are alone with no one around, we switch off the camera

and maybe start playing some games. We must remember, even though we think we are alone, but Bhagavān is actually observing us. HE is the silent and ultimate observer of all our thoughts and actions. HE is tracking both the good deeds and the bad deeds that we are doing. We may forget something that we may have done, but Bhagavān never forgets.



HE also has the help of Chitragupt who diligently writes down about every action each of us perform in his super BIG Book!! When the time comes, he reads through the good and the bad Karma or deeds that we have done in our lifetime and decides where we go. With good karma we go to the **Swargaloka**, else we come back to this world in some form, be it an animal or a plant or human and if we have been very bad in this life, we may end up going to the **Narakaloka**.

9.19

**tapāmyahamaṃ(ṽ) varṣaṃ(n), nigrhṇāmyutsrjāmi 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.

Bhagavān is the cause of the heat that emanates from the Sun as also the rain that falls on the earth. HE sprouts the plant from the seed. In fact, it is Ishwar who is responsible for the rotation and revolution of the earth. HE gives life and HE also gives death.



Everything that happens in this universe, happens because of Bhagavān.

**traividya māṃ(m) somapāḥ(ph) pūtapāpā,
yajñairiṣṭvā svargatiṃ(m) prārthayante,
te puṇyamāsādyā surendralokam,
aśnanti divyāndivi devabhogān. 9.20**

Those who perform action with some interested motive as laid down in these three Vedas and drink the sap of the Soma plant, and have thus been purged of sin, worshipping Me through sacrifices, seek access to heaven; attaining Indra's paradise as the result of their virtuous deeds, they enjoy the celestial pleasures of gods in heaven.

Śrī Bhagavān clarified about our stay in **Swargaloka** (Heaven) in these Shlokas.

Different sacrifices are required to be performed as a part of the **Yagna** to get enough **Punya** (virtuous credit) necessary to get entry into **Swargaloka**. Those who successfully complete such **Yagnas**, then drink **Somarasa**, the juice of the soma plant, as a mark of successful completion of the **Yagnas**. This gives them the right of go and live in **Swargaloka**.

Such people who through their good actions and sacrifices reach **Swargaloka** can experience and enjoy the unlimited heavenly pleasures, something which is not possible on earth. They gain access to divine objects that are only available to the celestial deities.

Bhagavān however alerts that **one cannot live in Swargaloka indefinitely**. One can stay there only for a limited period of time.

Let us take the example of a Prepaid cell phone connection. When it is fully charged, we get lots of benefits like unlimited talk time and internet access. However, when the charged balance is zero, all the access are taken away from us and we get them back only when we again recharge the phone. We can compare the cell phone recharge to our **Punya** or the acquired virtuous credit. Till we have it, we can enjoy all the celestial pleasures of **Swargaloka**. Like we lose connection when the balance is zero, here too we must leave **Swargaloka** and return to Earth and its pain and duties when our **Punya** is exhausted. **One can live in Swargaloka only till such time that we have a positive balance of our accumulated Punya Karma.**



Ishwar says that reaching Swargaloka should not therefore be our ultimate goal as life in Swargaloka is temporary. We should always try, through our good and virtuous deeds to reach the refuge of Ishwar since that is the ultimate and permanent shelter from which

once is never turned away.

9.21, 9.22

**te taṃ(m) bhuktvā svargalokaṃ(ṽ) viśālaṃ(ṅ),
kṣīṇe puṇye martyalokaṃ(ṽ) viśanti,
evaṃ(n) trayīdharmamanuprapannā,
gatāgataṃ(ṅ) kāmakāmā labhante.9.21**

**ananyāścintayanto māṃ(ṽ), ye janāḥ(ph) paryupāsate,
teṣāṃ(n) nityābhiyuktānāṃ(ṽ), yogakṣemaṃ(ṽ) vahāmyaham.9.22**

Having enjoyed the extensive heaven-world, they return to this world of mortals on the stock of their merits being exhausted. Thus devoted to the ritual with interested motive, recommended by the three Vedas as the means of attaining heavenly bliss, and seeking worldly enjoyments, they repeatedly come and go (i.e., ascend to heaven by virtue of their merits and return to earth when their fruit has been enjoyed).

The devotees, however, who loving no one else constantly think of Me, and worship Me in a disinterested spirit, to those ever united in thought with Me, I bring full security and personally attend to their needs.

This is a very famous Shloka. In fact, it is the tagline of the biggest insurance company of India.



Bhagavān advises us that to reach HIM, one needs to have single-minded devotion for HIM. **Whatever we do, we need to concentrate only on the ultimate goal to reach HIS refuge.**

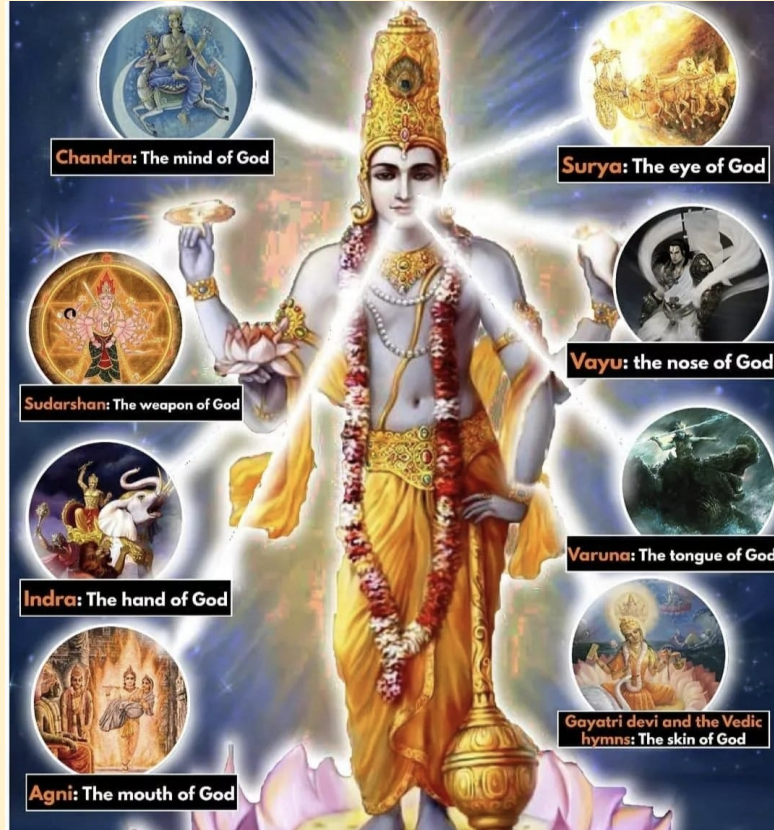
Bhagavān assures that for such devotees who has complete and unwavering devotion toward HIM, HE will be responsible for the **yoga-kṣemaṃ**, which mean HE will provide what they don't have (**yoga**) and preserve what they already possess (**kṣemaṃ**). Their welfare will be completely looked after by Paramātmā.

9.23

**ye'pyanyadevatā bhaktā, yajante śraddhayānvitāḥ,
te'pi māmeva kaunteya, yajantyavidhipūrvākam. 9.23**

Arjuna, even those devotees who, endowed with faith, worship other gods (with some interested motive) worship Me alone, though with a mistaken approach.

People worship different **Devata** or divine beings in order to get certain desires fulfilled. Like we worship Indra Devata to give us rain during a drought. Each deity has specific powers and hence can fulfil only certain desires. However, **Devatas get their power from the Paramātmā who is the Ultimate Giver.**



An example would be that of various ministers and the Prime Minister. While each minister has authority and knowledge of his department, it is the Prime Minister who has the overall power and knowledge.

Paramātmā is like the Prime Minister who is like the ONE entity with powers to bestow all upon us.

While the Prime Minister may not have enough time and ears to hear all our requests, Bhagavān with his infinite power and compassion will definitely hear HIS devotees problems and give them a solution to solve the problems.

Hence once should take the path of worshipping the Paramātmā HIMSELF, instead of multiple Devatas or Deities.

**ahaṃ(m) hi sarvayajñānāṃ(m), bhoktā ca prabhureva ca,
na tu māmabhijānanti, tattvenātaścyavanti te. 9.24**

For, I am the enjoyer and also the lord of all sacrifices; but they who do not know Me in reality as the Supreme Deity, they fall i.e., return to life on earth.

Bhagavān says that HE is the ultimate recipient of all the **Yagnas** that are performed and the **Ahutis** that are given. HE is also the ultimate controller of the universe, though it may seem like **Devas** are controlling what is happening here. A dedicated **Bhakt** or Devotee knows that Paramātmā will take care and save us when we are faced with difficulties.

Asuri or ignorant people who do not realize the presence and power of the Paramātmā will face downfall and will always remain in an illusion and confused state of mind. They will keep complaining about what is happening in their lives. They will never be satisfied or happy.

On the other hand, **true Bhakts or Devotees who understands the supreme power of Bhagavān is always happy since they know that HE will take care of everything in our lives.**



We should always try to do the right things like learning the Bhagavadgītā and become Param Bhakts like Prahlad or Dhruv, who though were children but through their true devotion could reach Ishwar.



**yānti devavratā devān, pitṛnyānti pitṛvratāḥ,
bhūtāni yānti bhūtejyā, yānti madyājino'pi mām. 9.25**

Those who are votaries of gods, go to gods, those who are votaries of manes, reach the manes; those who adore the spirits, reach the spirits and those who worship Me, come to Me alone.

In this Shloka, Bhagavān says people who worship **Devatas** or deities go to the **Devatas**. The worshippers of **Pitris** or ancestors go to the ancestors. Those who worship the ghosts and spirits will take birth among such beings. **Those who love and worship Śrī Bhagavān unconditionally will go and become one with HIM.**

In the next Shloka Bhagavān explains on how easy it is to worship and please HIM.

9.26

**patraṃ(m) puṣpaṃ(m) phalaṃ(n) toyaṃ(ṽ), yo me bhaktyā prayacchati,
tadahaṃ(m) bhaktyupahr̥tam, aśnāmi prayatātmanaḥ.9.26**

Whosoever offers Me with love a leaf, a flower, a fruit or water, I, appear in person before that selfless devotee of sinless mind, and delightfully partake of that article offered by him with love.

It is very easy to please Bhagavān. Whatever is offered to HIM with love, be it a simple leaf, a flower, a fruit or milk or even water, (common things we offer to Bhagavān during our daily prayer), HE delightfully partakes of that item offered by the devotee in the form of maybe little insects and other living beings who consume the offering.

The One and Only condition is that one needs to have complete devotion and true intention while offering.



Some people say that we should give the milk to poor and needy people instead of offering it to Bhagavān as the poor are in greater need. That is however a wrong notion. We can always offer milk to Bhagavān AND also give the poor and needy by buying a little more quantity. Instead of diverting the offering from Bhagavān, why can't we give the milk we put in our tea or coffee or have as our nightcap to the poor?



In some households, there is the tradition of offering the meal to Bhagavān first and then eating it as HIS Prasad. This act helps to purify the food and give it positive energy. Even if one can't do that, one can at least chant mantras before partaking the meal.



9.27

**yatkaroṣi yadaśnāsi, yajjuhoṣi dadāsi yat,
yattapasyasi kaunteya, tatkuruṣva madarpaṇam. 9.27**

Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer all that to Me.

Bhagavān starts to explain Karma Yoga. HE says that people can pursue the path of Karma Yoga where they dedicate all their Karmas, good or bad to HIM. Whatever one does, or eats, or offers or gives, one needs to do it as an offering to HIM.



We can dedicate the 2 hours of our evening study time to Bhagavān. If we do that, we will feel much more energized with full concentration as Bhagavān will accept or offering and give us extra energy.

All actions are to be performed with only one motive and that is dedication to the Paramātmā.

9.28

**śubhāsubhaphalairvaṃ(m), mokṣyase karmabandhanaiḥ,
sannyāsayogayuktātmā, vimukto māmupaiśyasi. 9.28**

With your mind thus established in the Yoga of renunciation (offering of all actions to Me), you will be freed from the bondage of action in the form of good and evil results; thus freed from them, you will attain Me.

Every action one performs should be dedicated to Bhagavān. Upon doing so, we will become free from all the actions and consequences, as everything that we have done has been dedicated to HIM. Bhagavān is a witness of all our actions, and HE will take care of the actions and the consequences.

9.29

**samo'haṃ(m) sarvabhūteṣu, na me dveṣyo'sti na priyaḥ,
ye bhajanti tu mām(m) bhaktyā, mayi te teṣu cāpyaham. 9.29**

I am equally present in all beings; there is none hateful or dear to Me. They, however, who devoutly worship Me abide in Me; and I too stand revealed to them.

Everyone following the advised path of dedicating their Karma to Bhagavān will be able to reach Paramātmā. Paramātmā is impartial to all and loves all equally. HE does not hate anyone.

What is important is the unwavering devotion and sincerity to the Paramātmā.

9.30

**api cetsudurācāro, bhajate māmananyabhāk,
sādhureva sa mantavyaḥ(s), samyagvyavasito hi saḥ. 9.30**

Even if the vilest sinner worships Me with exclusive devotion, he should be regarded a saint; for, he has rightly resolved. (He is positive in his belief that there is nothing like devoted worship of God).

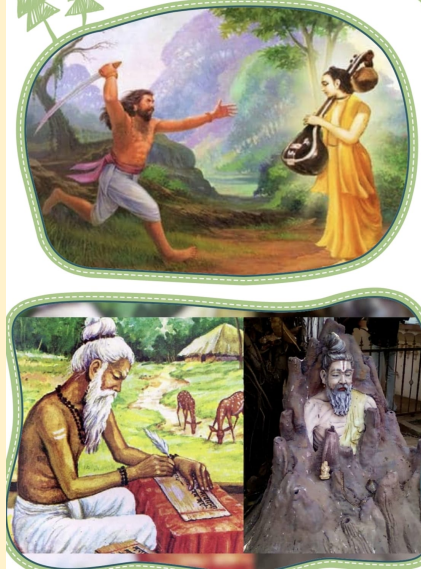
In this Shloka, Bhagavān talks about the worst criminal (like a Rakshas or Demon), a person who commits the most horrible actions. Even the most dreadful sinner can become a **Sadhu** or Saint and reach Ishwar if he starts worshipping HIM with single minded devotion.

9.31

**kṣipraṃ(m) bhavati dharmātmā, śāsvacchāntiṃ(n) nigacchati,
kaunteya pratijānīhi, na me bhaktaḥ(ph) praṇāśyati. 9.31**

Speedily he becomes virtuous and attains abiding peace. Know it for certain, Arjuna, that My devotee never perishes.

An evil offender too can become **Dharmatman** (Saint) by repenting and performing penance for his deeds soon after he starts worshipping Paramātmā . He will then be granted eternal peace. Once one comes to the refuge of Paramātmā unconditionally, Bhagavān takes complete responsibility of his devotee and ensures that HIS devotees are never harmed.



We all know the story of Daku Ratnakar, a dreaded decoit, who on realization of his sins did severe **Tapasya** or repentance and became Rishi Valmiki, who wrote the Ramayana.

9.32

**māṃ(m) hi pārtha vyapāśritya, ye'pi syuḥ(ph) pāpayonayaḥ,
striyo vaiśyāstathā sūdrās, te'pi yānti parāṃ(ñ) gatim. 9.32**

Arjuna, women, Vaiśyās (members of the trading and agriculturist classes), sūdrās (those belonging to the labour and artisan classes), as well as those of impious birth (such as the pariah), whoever they may be, taking refuge in Me, they too attain the supreme goal.

Paramātmā is impartial to everyone. HE does not discriminate on gender, cast or creed or age. Upon coming to Bhagavān's refuge and becoming HIS devotee, one will always be protected by HIM.

HE clearly states that **the Knowledge of the Bhagavad Gītā and the right to devotion towards the Paramātmā is not restricted to a chosen few but is for everyone.**

9.33

**kiṃ(m) punarbrāhmaṇāḥ(ph) puṇyā, bhaktā rājarṣayastathā,
anityamasukhaṃ(m) lokam, imaṃ(m) prāpya bhajasva mām. 9.33**

How much more, then, if they be holy Brahmaṇas and royal sages devoted to Me! Therefore, having obtained this joyless and transient human life, constantly worship Me.

The pious Brahmānas and Kṣatriyas, who have started learning and gaining the knowledge of the Vedas from their childhood can attain HIM much more easily.

If a sinner can reach HIM by following the path of devotion, then those devotees who have grown up in a spiritual atmosphere can easily reach HIM.

9.34

**manmanā bhava madbhakto, madyājī mām(n) namaskuru,
māmevaiṣyasi yuktvaivam, ātmānaṃ(m) matparāyaṇaḥ. 9.34**

Fix your mind on Me, be devoted to Me, worship Me and make obeisance to Me; thus linking yourself with Me and entirely depending on Me, you shall come to Me.

This Shloka is very special as according to Yogi Shankaracharya Ji, this Shloka contains the summary and conclusion of the entire Bhagavad Gītā.

Bhagavān concludes Chapter 9 of the Gītā with the advice to **fix one's mind on HIM and think of HIM only.** Bhagavān doesn't differentiate between HIM and us. In Chapter - 15, HE has said that we are all part of HIM. Just like we can see Bhagavān Śrī Krishna in Radhaji's, Swaroop, we should also devote our minds on HIM so much that HE becomes visible in us.



By engaging in unwavering devotion to HIM, Bhagavān promises that one will surely be

able to attain HIM.

Ananya Ji and Yug Ji were congratulated for passing the Jigyasu exam which is held on the first Sunday of every month. All the young Sadhaks were encouraged to not only give Jigyasu but also give Pathak, Pathik and Vrati exams. Those who successfully pass Vrati exam are awarded with a gold medal, a beautiful certificate, amongst other awards.

We will be learning Chapter - 14 **Guṇa Traya Vibhāg Yoga** next where we will learn about the three Gunas - **Satvik, Rajasik and Tamasik**. *The homework for next week is find out more about the gunas and observe which gunas we have. We need to come and tell that in the next Vivechan session.*

The Vivechan session was followed by a Questions and Answers session and concluded with the prayer to the Bhagavān and with rendition of the Hanuman Chalisa.

Questions and Answers:

Jeevika Krishnke Ji

Q: It is said that one should not lie. In that case why did Śrī Krishna lie when he was a child?

A: That was not lies but Śrī Krishna's Leela. It was like a game He played with His mother as He knew that Yoshoda Ji liked this naughtiness about Him.

Q: Why did Śrī Krishna put a Tilak on his forehead?

A: That is because He liked Tilak. Putting a Tilak has benefits too. We have the **Agya Chakra** on our forehead. Applying sandalwood Tilak on our forehead, helps us keep calm and composed. Tilak also helps us look nice and beautiful!.

Kritika Modi Ji

Q: Why does Krishna Bhagavān love cows?

A: Cows are like a mother. Because of that, Devis reside in her. Worshipping a Cow is like worshipping all the Devis. Also, the milk given by the cow nourishes us. His favorite food Butter is made from milk. Hence, it's gratitude that Śrī Krishna showed to the cow through his love and care for them.

Anannya Tulsiyan Ji

Q: Who are the parents of Shiv Ji?

A: We don't know who the parents of Shiv Ji are. Shiv Ji and Vishnu Ji existed even before the beginning of time. THEY first formed THEMSELVES, and then formed others including Brahmā Ji.

Anika Katyayani Ji

Q: What is the effect of learning Bhagavadgītā on our academics?

A: There are many benefits one gets by learning

Bhagavadgītā. Firstly, it improves our memory as try to memorize Shlokas. Secondly, it enhances the discipline in our lives. As we embrace the Satvik way of life, our ability to grasp knowledge increases.



**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṃ(ṽ) yogaśāstre śrīkrṣṇārjunasaṃvāde
rājavidyārājaguhyaḥ nāma navamo'dhyāyaḥ.**



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta
|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||