

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhya-Yoga

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YouTube Link: <https://youtu.be/BuWREloy1NI>

Understanding the Meaning & Practice of "Surrender"

The 9th Chapter of the Gītā is **Rājavidyā-Rājaguhya-Yoga - The Yoga of the Sovereign Science and the Sovereign Secret.**

The session started with the auspicious lightening of the lamp, and prayers to Bhagavān, Maa Saraswati, Veda Vyasa Ji, Dnyaneshwar Maharaj ji and Gurudev. We are truly blessed by ParaBrahmā swaroop Ganpati Bappa, to have got the opportunity to learn the Gītā on this auspicious day of HIS arrival. It is our responsibility to be grateful and always cherish the blessings of our Guru Sri Govind Giri Ji Maharaj because of whom we are able to learn the Gītā today. This is only possible because of the good karma done in the past which have fructified into the opportunity of getting the guidance of Gītā for living this life.

गुरूर्ब्रह्मा गुरूर्विष्णुः गुरूर्देवो महेश्वरः ।
गुरूर्साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

कृष्णाय वासुदेवाय हरये परमात्मने ॥
प्रणतः क्लेशनाशाय गोविंदाय नमो नमः ॥

अजं निर्विकल्पं निराकारमेकं । निरानंद मानंद मद्वैत पूर्णं ।
परं निर्गुणं निर्विशेषं निरीहं । परब्रह्म रूपं गणेशं भजेम ॥१॥
जगत्कारणं कारणज्ञानरूपं । सुरादि सुखादि गुणेशं गणेशं ।
जगद्धापिनं विश्ववन्द्यं सुरेशं । परब्रह्मरूपं गणेशं भजेम ॥२॥
गुणातीतमानं चिदानंदरूपं । चिदाभासकं सर्वगं ध्यानगम्यं ।
मुनिध्येयमाकाशरूपं परेशं । परब्रह्मरूपं गणेशं भजेम ॥३॥

It is very interesting to observe that the chapter is in the middle of the Gītā and Bhagavān has explained a lot of things till this chapter. HE explained HE is omnipresent ie., HE is present in everything in the world in different forms that cannot be understood and recognised by the ordinary

intellect. HE also explained how to worship the Gods, subtly moving from Tattva Jnana to Bhakti Jnana. HE told Arjuna that worshipping for the purpose of material desires results in fructification of fruits, but does not lead to attaining the Bhagavān Himself. The people worshipping with the purpose of achieving material desires fall into the trap of birth and death again and again fail to reach the true **Sat Chit Ananda swaroop** of Paramātmā.

Our culture has always given immense significance to the worship of *Saguna* worship.

Ramdas Swami ji said:

सगुणी भजे लेश नाही भ्रमाचा।
जगीं धन्य तो दास सर्वोत्तमाचा।।

Swami ji asks or guides every person to get in union with the **Nirguna swaroop** while worshipping the **Saguna swaroop**. What we should understand in a deeper sense over here is that our liability does not end at worshipping the *Saguna Swaroop*, but we must put in efforts to contemplate and progress ahead to connect with the *Nirguna Swaroop* as well.

In the last session we had seen that by pursuing saguna bhakti, one attains the heavens and enjoys the pleasures of the celestial Gods; but only to return to the world when their good deeds get exhausted.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ 9.20॥

Those who are inclined to the fruitive activity described in the Vedas worship Me through ritualistic sacrifices. Being purified from sin by drinking the *Soma* juice, which is the remnant of the *yajñas*, they seek to go to heaven. By virtue of their pious deeds, they go to the abode of Indra, the king of heaven, and enjoy the pleasures of the celestial gods.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ 21॥

When they have enjoyed the vast pleasures of heaven, the stock of their merits being exhausted, they return to the earthly plane. Thus, those who follow the Vedic rituals, desiring objects of enjoyment, repeatedly come and go in this world.

In the following shlokas Bhagavān showed all seekers the path to achieve HIM.

9.22

**ananyāścintayanto mām(ॐ), ye janāḥ(ph) paryupāsate,
teṣāṃ(n) nityābhiyuktānām(ॐ), yogakṣemaṃ(ॐ) vahāmyaham.9.22**

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 important shloka wherein Bhagavān explained that those who always think of HIM and engage in exclusive devotion to HIM, with minds always absorbed in HIM; HE provides to them what they lack and preserve what they already possess (**yogakṣemaṃ vahāmyaham**). HE however laid some conditions that the seekers need to follow to enjoy HIS benevolence. Those are:

- **ananyā bhāv-** *Na anya* - Bhagavān said there is only one Paramātmā who is to be worshipped with concentration and dedication. HE said that Paramātmā, is the Creator and the Controller; that force that keeps the world going. HE exists in a lot of different forms at the same time but that Paramātmā swaroop in whom everything unites together as ONE is to be worshipped by the seekers.
- **nityābhiyuktānām** - The devotees need to be consistently attached from all directions to HIM in complete devotion, such that their mind does not change due to different situations or reasons. Those who contemplate on HIM and are exclusively absorbed in HIM consistently, are worthy of HIS grace ie., **yogakṣemaṃ**. **HE personally carries the burden of maintaining such devotees.**

Yoga - means to unite. In this context it means **to provide**. However, one needs to work towards achieving the factors necessary for yoga to happen, or for it to manifest in reality. **kṣemaṃ**- means **protection** of something because of the *Yoga* or unison.

LIC has taken its tag line from the Bhagavadgītā '**yogakṣemaṃ vahāmyaham**'. Likewise the tag line of Indian Airforce is "**Nabha Sparsham Deeptam**" or "**Touch the Sky with Glory**" has been taken from chapter 11 of the text.

Bhagavān assured that such Bhaktas need not worry because HE provides / takes care of their basic requirements, and HE protects whatever has been achieved by them. This however does not mean that HE will fulfil all undue desires / greed. Like a mother nurtures the baby in the womb and when the baby is born, her mammary glands ooze milk to feed her new born baby; to fulfil his basic requirement.

How Bhagavān fulfils the desires of HIS devout devotees was further illustrated with the following story.

Thakur Ramkrishna in Kolkatta was a worshipper of Durga Maa. He was a devout devotee and all the time he was contemplating on Ma and chanted and praised HER all day long. Ma Durga not only blessed him with the *Saguna darshan* but also made him a **Jnani bhakta**. As mentioned in the **Ram Krishna vachanamrut**, Totapuri Maharaj came to **Dakshineswar** from the Himalayas. Even though he worshipped the *Nirguna swaroop*, he, impressed by Thakur's dedication asked him to become his disciple to learn **Tattva Jnana**. Thakur said, that he would need to take permission from Maa to learn vedanta from him, and so went to the Kali Bari to ask permission from Maa. SHE told Thakur that SHE had sent Totapuri Maharaj all the way from the Himalayas so that he could learn the Tattva Jnana from him. When Totapuri Maharaj learnt this, he was amazed and desired to meet Thakur's Maa. On seeing the idol of the Devi he understood that SHE had showered HER grace on Thakur so that he could attain complete knowledge of the Self (knowledge of the Nirguna).

Dnyaneshwar maharaj ji explained how one should surrender to HIM with *Ananya bhava*, in the following beautiful lines-

मग तीहीं जें जें करावे । तें मजचि पडिलें आघवें ।

जैशी अजातपक्षांचेनि जीवें । पक्षिणी जिये ॥ ३३९ ॥

As a small birdie is entirely dependent on the Mother sparrow until the eyes and wings are developed enough. Similarly while doing the karma try everything as per your capacity, and while surrendering, forget all the **Puruṣārtha** - all that you have done.

आपुली तहानभूक नेणे । तान्हया निकें तें माउलीसीचि करणें ।
तैसे अनुसरले जे मज प्राणें । तयांचेन काइसेनिहि न लजें मी ॥ ३४० ॥

We are dependent on HIM like a kids's dependence on his mother. We do not understand enough what is good for us and what's right to continue. But HE understands what is good for all at the same time.

In the next shloka HE explained that worshipping the other celestial Gods was like worshipping HIM. These Gods are doing HIS duties under HIS guidance, just like different departments of the government that work in tandem for good governance of the central government.

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.

Herein Bhagavān addressed Arjuna as Kaunteya meaning son of Kunti. By doing so HE reminded Arjuna about his *ananya* devotion to his mother Kunti. Arjuna was obeying his mothers orders to fight the Kauravas to establish righteousness. Also he shared his newly married wife Draupadi with his brothers for the sake of obeying his mother.

Those who worship different deities with a lot of **Shraddha (faith)**, do not know that they are worshipping ME i.e. Paramātmā HIMSELF.

Like we are worshipping Ganesh ji today with the faith that He will help us, protect us in all the odds, guide us with knowledge and intellect to conquer all the challenges. But Ganesh ji is one of the forms of the ParaBrahmā Bhagavān HIMSELF.

As the Central Government is the ultimate entity under which different departments are developed to cater the different needs of the public such as Water, Health, Food, Education etc. When we receive electricity, it is provided by the respective department but it is the agent or entity of the Central Government, formed to cater to such needs. Similarly, the different deities are responsible for different fruits or needs that are to be satisfied in order to help the *Bhakta*.

Thus every worship reaches the Supreme Bhagavān only, and HE through the different deities fructifies their supplications.

9.24

**ahaṁ(m) hi sarvayajñānām(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.

HE is the enjoyer and the only Lord of all sacrifices. But those who fail to realise HIS divine nature must be reborn.

HE is the controller as well as the consumer of all the **yajñās**, ie all the works or all the activities done to operate this world. HE is the reason for all activity and also the one who enjoys the fruits of all the

yajñās. However, those who do not understand the Tattva swaroop of Paramātmā get caught in the cycle of birth and death.

Dnyaneshwar Maharaj said

विश्वची माझे घर। ऐसी मती जयाची स्थिर।

किंबहुना चराचर। आपणी जाहला।।

The one who understands that the world is HIS creation and HIS *Swaroop*, will steer away from sectarianism and work towards bringing in peace and unity.

However this does not mean that one should pardon or not fight the likes of Duryodhana or Dusshasana. One must fight for righteousness in order to establish Dharma.

Once, Gurudev told a story of two disciples who argued over who would serve (massage, etc.) the Guru. To satisfy both disciples, the Guru asked one to massage the left side of his body and the other to massage the right side. For some reason, the Guru had to send the disciple serving the right side away for other work. The Guru then asked the remaining disciple to also serve the right side. The disciple initially refused, saying, "Why should I do that? It is his side." Eventually, with no desire to serve the other side, he angrily pressed the right leg with great force, causing the Guru pain.

When the other disciple returned, he noticed the Guru was not walking properly and asked why. The Guru explained what had happened. Upon hearing that the right leg had been deliberately hurt, this disciple became furious and, out of a desire for revenge, threw a stone at the left leg. This caused pain to both of the Guru's legs.

In a similar way, we often fight over different opinions or forms (*swaroop*) of the same Paramātmā and fail to create anything that benefits society through such debates or conflicts.

9.25

**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.

Wherever one aims, one will reach there. Bhagavān said worshippers of the celestial gods attain the celestial gods, worshippers of the ancestors reach the ancestors, worshippers of ghosts take birth amongst such beings, and HIS devotees come to HIM alone.

- **devavratā devān:** worshippers of Gods reach to Gods.
- **pitṛnyānti pitṛvratāḥ:** worshippers of manes means the souls of the dead persons reach them.
- **bhūtāni yānti bhūtejyā:** worshippers of Prakṛti, who serve the five elements reach them.

However, those who understand the true *swaroop* of Paramātmā and then worships HIM, reach Bhagavān Himself.

Arjuna wondered how to worship and what to offer to Bhagavān? The same is true for all devotees. They wonder what is HIS favourite, fruit, flower, bhog, clothes etc., as they want to offer HIS favourite things to please HIM.

9.26

**patraṃ(m) puṣpaṃ(m) phalaṃ(n) toyaṃ(ŷ), 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.

Bhagavān said that simple offerings such as a leaf (**patraṃ**), flower (**puṣpaṃ**), fruit (**phalaṃ**), water (**toyaṃ**), etc. are enough to please HIM. However there is one condition, though a simple one. HE said these things must be offered with a clean heart, selfless intentions, pure mind, with love and delight. Only then such offerings shall be accepted. by HIM.

We put in a lot of efforts and worship, but take pride in doing so. This is wrong practice. The **Bhava** (intention) behind what is being offered is important. We must remember that we offer HIM, what HE has created HIMSELF.

Thus the *Bhava* should be:

तेरा तुझको अर्पण क्या लागे मेरा

Dnyaneshwar Maharaj ji said :

पै भक्ति एकी मी जाणें । तेथ सानें थोर न म्हणें ।

आम्ही भावाचे पाहुणे । भलतेया ॥ ३९५ ॥

Bhagavān neither compares offerings, nor the offerers - a king or a beggar, nor concerns HIMSELF with their value. Instead, HE considers the intention behind the offering.

The story of Uttara, the wife of Abhimanyu, is relevant here.

Ashvatthama had unleashed the Brahmāstra with such force that it targeted the womb of Uttara, who was carrying Abhimanyu's child. The child stopped moving, and Uttara, devastated, called out to Bhagavān in distress, crying, "Keshav, please protect my child." In response, HE asked her to offer something. Uttara, stunned by such a request in her time of need, was perplexed. Bhagavān then asked her to offer her motherhood. With faith and trust, she accepted HIS request, and HE entered her womb to protect the child.

Arjuna again falls into the trap of a lot of questions. He wonders how in the battlefield with destructing weapons around can he offer the leaf or flower to HIM?

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 shows the path of Karmayoga through this verse.

- **yatkaroṣi:** whatever you do
- **yadaśnāsi:** whatever you consume
- **yajjuhoṣi:** whatever you offer to the sacred fire
- **dadāsi:** whatever you donate or give as a gift

- **yattapasyasi:** whatever you do as a duty or responsibility or as a correction of your wrong karma or mistake

offer all of it to ME, dedicate all that to ME. Surrender everything to ME and get ready for the new karma and progress ahead.

Dnyaneshwar Maharaj ji said

वृक्ष कां वेली । लोटती फळे आली । तैसी सांडी निपजली । दानपुण्ये ॥

Just as all of creation blooms, bears fruit, and then fades away, in the same way, surrender all your actions to ME and become free from ego.

WASH OFF all impressions of ownership of karma from your mind. Everything is HIS and belongs to HIM. Never say, "I did this." Instead, remain aware that "It is HIS will that makes us instruments for actions to be carried out. That is why it is happening through me."

In another Ovi he explained how to offer every karma to HIM

परि सर्वथा आपुलां जीवीं । केलियाची शंका कांहीचि नुरवीं ।
ऐसीं धुवोनि कर्म द्यावीं । माझियां हातीं ॥ ४०१ ॥

Whatever you do, cleanse it of the coating of ego. Let go of the feeling of "I have done this" or "I have accomplished that," and instead, offer everything to HIM with a sense of gratitude and thankfulness. Acknowledge that it is HE who has given you the ability, who has guided your actions, and who has enabled you to perform those deeds.

The language of gratitude has been described as Karma Yoga. Through this practice, one can be liberated from the bondage of all good and bad deeds.

This way by detachment from the fruits of action, and, attachment to the Divine, we will reach HIM without being bound by any of the karmic consequences.

Swami Tejomayananda Ji explains that if someone gifts a diamond ring or good clothes to us, then we become full of gratitude and tirelessly thank him again and again. Likewise we must not forget to thank the creator who has bestowed us with a beautiful body and a nice finger to wear the clothes and the ring.

9.28

**śubhāśubhaphalāirevaṃ(m), mokṣyase karmabandhanaiḥ,
sannyāsayogayuktātāmā, 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.

Bhagavān assured that by dedicating all the works to HIM, one will be freed from the bondage of good and bad results. With the mind attached to HIM through renunciation, one will be liberated and will reach HIM.

It is natural that some flaws happen while doing karma. Nothing is 100% perfect. Thus HE clarified

that all the **śubhā aśubha phalair** (the perfect and the imperfect; or good and bad results) are to be surrendered completely making one empty from within. This would free one from all the liability of the karma, whether right or wrong.

How can this be achieved?

HE gives a simple solution for destroying all karmic reactions of work. HE uses the word **sannyāsa yoga**, meaning renunciation of selfishness. HE said that when we dedicate our actions for the pleasure of Paramātmā, we are freed from the fetters of both good and bad results.

Those who establish themselves in such consciousness, (detached from the fruits and desires and attached to the intention of reaching HIM or serving HIM only) are called **yuktātmā** (ie., united in consciousness with the Supreme). Such yogis become **vimukta** (ie., liberated in consciousness) even in this body. And, upon leaving their mortal frame, they receive a divine body and eternal service in the divine Abode of Paramātmā.

9.29

**samo'haṁ(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.

Herein Bhagavān said that HE is equally disposed toward all living beings; HE is neither inimical nor partial to anyone. HE further said that the devotees who worship HIM with love reside in HIM, and HE resides in them; but those who are not devoted to HIM are bereft of the benefits of HIS grace because their hearts are unsuitable vessels for receiving it.

If a ring falls into the lake with muddy water, it cannot be seen. If the water gets clean, it can be seen clearly. Similarly, if the mind and heart are not clean, filled with attachment / Raga, and hatred / Dvesha, we cannot see the Paramātmā residing within the people around.

Hence even if a person commits a lot of sins, we must not feel anguish, anger and hate for him. We must always be aware that HE exists in everyone. We must do the right thing without any anger or hate, with intellect that can distinguish the good and the bad and with empty mind that does not create any prejudice based perception and clean heart that does not contain anger or hate for such people.

This is precisely how **Paramātmā views everyone - with an equal intention to love and uplift. HE neither loves nor hates anyone more or less; HIS love is pure, boundless, and impartial.** HE exists within everything and everyone. Just as the sun shines equally on all, the moon shares its light with everyone, and rivers flow to provide water without discrimination, Bhagavān is equally accessible to all.

The following poem explains that boundaries have been created by man.

पंछी नदिया पवन के झोंके,
कोई सरहद इन्हें न रोके,
सरहद इन्सानों के लिए है,
सोचो तुमने और मैंने क्या पाया इन्साँ होके।

Just like an electricity wire needs to be connected to the pole supplying electricity to get light, similarly, it is the devotee's duty to connect with HIM through devotion and to maintain that connection consistently and selflessly to get HIS grace. Shankaracharya ji said if someone lights a bonfire in the cold, and a person standing far away complains that the fire is partial and not distributing equal heat, whose mistake is this?

Bhagavān is always online, we also have to be in the same bandwidth to connect to HIM. Without imbibing the selflessness and objectivity, and being involved in HIS contemplation, we cannot expect HIM to do justice to our karma.

Most of the concepts / teachings emulated by Bhagavān in the Bhagavadgītā have been repeated in different chapters. However, this is the only chapter wherein HE teaches a significant lesson: **not to harbour any hatred or anger toward the sinner. Instead, one should maintain a clear mind, a pure heart, and an objective perception to achieve the correct outcome in any situation. HE assures that the sinner, too, will be protected and relieved from all sins if they cleanse their karma in this manner.** This is why this chapter is the favourite of Dnyaneshwar Maharaj ji.

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).

Bhagavān said even if the vilest sinners (**sudurācāro**) worship HIM with exclusive devotion, they are to be considered righteous because they have made the proper resolve. However, their intention should not be escaping from such sins. Instead they should be determined of not repeating such bad karma.

Bhagavān loves the people worshipping as per the path of Bhakti, Jnana, Karma, etc. But HE even forgives the worst sinners if they accept, confess, and determine not to repeat the mistakes again.

Forgiveness is equally essential.

रघुपति राघव राजाराम,
पतित पावन सीताराम

Sriram accepts Ravana as he is and wishes well for him. HIS heart never contained any hate or anger for Ravana who had kidnapped HIS wife. HE killed him for establishing Dharma and for the Good of the society at large.

An analogy was drawn comparing Bhagavān's grace to a school. The entrance exam for His school is *ananyabhava*—complete devotion and surrender. Admission is also open to those who may have previously "dropped out" but have resolved to renounce bad actions, as Bhagavān bestows His grace equally upon both the good and the bad.

Dnyaneshwar Maharaj ji says a beautiful line on this.

यालागीं दुष्कृती जन्ही जाहला ।
तरि अनुतापतीर्थी न्हाला ।
न्हाऊनि मजआंतु आला । सर्वभावें ॥४२०॥

Even if some sin or mistake has been made, one who honestly admits it and surrenders before the

Bhagavān, he reaches HIM without any delay.

An **Anandotsav** was organised for the prisoners of four different jails by the trainers and *sevis* of Geeta Pariwar. A lot of prisoners expressed their experiences of surrender and upliftment on learning the lessons from the Gītā. This intense relief that the sinner feels, symbolises that Bhagavān keeps HIS word of forgiveness on condition that the sin shall not be repeated.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥१७.१९॥

HE said the seeker of knowledge about ME shall reach ME after a long journey of births and death but the one who has become empty from within, and surrendered completely shall reach ME immediately.

The bandit Ratnakar was transformed into Sage Valmiki, and through the chanting of the name of Rama ji by millions, the story of Rama blossomed into the form of the *Valmiki Ramayana*. This helped mankind to read and learn about Prabhu Śrīram.

Thus the surrendered soul who committed to keep the karma right not only uplifts himself but becomes the means or instrument to spread and radiate the good to the world at large.

9.31

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

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

Bhagavān explained that if the sinners continue the process of exclusive devotion with unflinching faith in HIM, their hearts will become purified and they will swiftly develop saintly virtues.

Bhagavān said HE immediately uplifts the surrendered souls (**kṣipraṃ bhavati**). Just as a doctor runs after an emergency case, leaving aside all his other tasks, Bhagavān takes over the welfare of such a devotee and makes him virtuous (**dharmātmā**).

HE further assured that such a devotee attains everlasting peace (śaśvacchāntiṃ nigacchati), and never perishes, and never faces any destruction or loss (na me bhaktaḥ praṇaśyati).

9.32

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

Arjuna, women, Vaiśyās (members of the trading and agriculturist classes), śūdrās (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.

Bhagavān highlights the significance of equal right to be forgiven of everyone who surrenders. The caste, the gender, the status in the society does not make any difference. HE said even those whom society scorns, will attain the supreme destination.

HE listed **Striya** (women), **Vaiśyās** (members of the trading and agriculturist classes), **śūdrās** (those belonging to the labour and artisan classes), as well as **pāpayonayaḥ** (those of impious birth); and said all will attain HIM when they surrender onto HIM.

Gurudev explained that women were listed alongside Vaiśyās and śūdrās because all three have tremendous duties to perform throughout the day, by which the world is maintained and taken care of. Due to their responsibilities, they often do not have enough time to worship HIM. Yet, Bhagavān says HE bestows upon them **Param Gati**—the highest spiritual destination.

Anyone the virtuous or the *Sadachari* and unrighteous or *durachari* can take refuge in HIM and shall be embraced equally by HIM.

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.

Bhagavān continued that when even the most abominable sinners are assured of success on the path of bhakti, then why should more qualified souls have any doubt? Kings and sages should be even more reassured of attaining the supreme destination by engaging in *ananya bhakti* (exclusive devotion).

Thus those who have time to worship HIM due to their luxurious life because of their past karmas (kings and sages), can easily attain Paramātmā with consistent worship and surrender to HIM.

Bhagavān described the delusional world or Samsar as **asukhaṃ** (which gives temporary peace or joy) and **anityam** (keeps changing continuously). HE advised to obtain everlasting peace and joy, worship HIM with exclusive devotion. Thus if the attention is anchored onto HIM, all the material needs will be satisfied without getting stuck and the everchanging nature of this world will not influence in neither a good nor a bad way. **We shall experience the peace within that lasts forever.**

9.34

**manmanā bhava madbhakto, madyājī mām(n) namaskuru,
māmevaiśyasi 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.

Bhagavān concluded here after listing five conditions or prerequisites to attain HIM. HE asked Arjuna to unite his consciousness with HIM in true Yoga, by worshipping HIM, engaging the mind in meditation upon HIS divine form, and offering obeisance in pure humility to HIM.

- **manmanā bhava:** Always think of ME
- **madbhakto:** Be devoted to ME
- **madyājī:** Worship ME
- **mām namaskuru:** Bow down or offer obeisance to ME

- **matparāyaṇaḥ:** Having dedicated your mind and body to ME, you will certainly come to ME.

Dnyaneshwar Maharaj ji said

तूं मन हें मीचि करीं।

माझिया भजनीं प्रेम धरीं।

सर्वत्र नमस्कारीं। मज एकाते।।

Surrender your mind to Paramātmā. Whether your goal is material, such as achieving an objective in life, or spiritual, such as realising HIM, these five conditions are necessary and to be fulfilled with devotion and faith.

We often make many excuses for not keeping the promises we have made to HIM. However, the kind of dedication expected is like that of Sunita Williams, who took the Gītā with her into space. Many people have studied the Gītā so deeply that they have memorized the entire scripture, including the shloka numbers. Despite all the challenges, devoted people achieve remarkable things through their unwavering devotion and dedication. Such dedication is what is expected toward HIM. **Therefore, these beautiful lessons should be kept in mind with immense gratitude in the heart, and we should sincerely work on imbibing them within ourselves.**

Questions and Answers

Shivaji ji

Question: How to interpret the title in connection with the lessons shared in the chapter itself?

Answer: Raj means something which shines from within, and **Guhya** means something which is not told openly to everyone or is a secret. In this chapter HE has covered every aspect of worship and karma and fruits such as Bhakti or devotion, Knowledge, Right Karma etc. He shared that even those who worship with some desire or commit the sins even in spite of worship do not attain HIM and even those who do not worship, but admit and surrender on committing the sin shall attain HIM. This is the significant secret that is shared here. HE has made it extremely easy that keep doing the karma, dedicate it to HIM, keep it on HIS lotus feet, and become empty and go on ahead for the new karma, and repeat the same. This is the real essence which has a lot of significance.

Suman ji

Question: Why are women held liable for the bad deeds of men?

Answer:

यत्र नार्यस्तु पूज्यन्ते, रमन्ते तत्र देवताः

Our culture has always taught to worship and respect the women because she brings new life into the world. But this was not taught in the education system which is inspired by foreign systems. Thus it never reaches people and children and misunderstood. This is why we see a lot of mishappenings in the society. We don't teach about Gari, Maitreyee to our kids which were the intelligent and extraordinary women of those times. As the mind is not educated with this divine knowledge and it keeps wandering, the perception is not right and clean. This gives rise to wrong beliefs and women become victim to it.

Akash ji

Question: How does Gītā ji differ from Upanishada?

Answer: Upanishads are a part of the Vedas, Mahabharata is the essence of the Vedas and Gītā is the essence of the Mahabharata. Upanishad means "sitting near." The Upanishads teach the method of attaining knowledge by coming close to the Guru. In the Bhagavadgītā, Arjuna attains wisdom by staying near Śrī Krishna.

It is as if, while milking the cows of the Upanishads, a stream of *Amrit* (nectar) has been offered to Arjuna, who serves as a calf, and all of us who sit in his line, establishing our connection with the universe.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(ŷ) yogaśāstre śrīkrṣṇārjunasaṁvāde
rājavidyārājaguhya-yogo nāma navamo'dhyāyaḥ.**



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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

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