

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhya-Yoga

2/3 (Ślōka 7-15), Sunday, 06 April 2025

Interpreter: GĪTĀVRATĪ JANHAVI JI DEKHANE

YouTube Link: <https://youtu.be/KQxmcMkOd0c>

Mysteries of Manifestation: Exploring Bhagavān's Universal Presence and Bhakti

Chapter 9 of Shrimad Bhagavad Gītā is **Rāja-Vidyā-Rāja-Guhya Yoga - The Yoga of Sovereign Knowledge and Sovereign Mystery**

The session commenced with deep prajwalan, the customary lighting of the lamp, prayers to the Supreme, and salutations to all the Gurus.

Gurur Brahmā Gurur Viṣṇuḥ Gurur Devo Maheśvaraḥ
Guruḥ Sākṣāt Parabrahma Tasmai Śrī Gurave Namaḥ

Kṛṣṇāya Vāsudevāya Haraye Paramātmane
Praṇata Kleśa Nāśāya Govindāya Namō Namaḥ

Āpadāṁ Haratāraṁ Dātāraṁ Sarva Sampadām
Lokābhirāmaṁ Śrī Rāmaṁ Bhūyo Bhūyo Namāmyaham

Jai Śrī Kṛṣṇa **Jai Śrī Rāma**

Today's gathering is even more special, for it coincides with a sacred celebration — the janmotsav of Bhagavān Rām. Across the country, there is joy and devotion as this divine occasion is observed. Warm wishes to all on this auspicious celebration of **Rām Janmotsav**.

And now, as we hold this devotion in our hearts, we return to the contemplation of the Bhagavad Gītā.

In the previous session, the study of the ninth adhyāya had begun. The first six ślōkas were taken up, laying the foundation of this deeply profound chapter. Today, the journey continues forward from the seventh ślōka.

This chapter, in its very opening, reveals its gravity and beauty. Right at the beginning, Bhagavān assures Arjuna that if this discourse is heard with attention and devotion, not only will **jñāna** (knowledge) be attained, but also **viñāna** — the direct experiential realization of that knowledge, its essence, and its bliss.

Such is the promise of this **adhyāya** — **the wisdom that not only informs but transforms.**

With that spirit of focus and surrender, the session now moves ahead into the next part of the ninth chapter.

Let us now begin with the seventh śloka.

9.7

sarvabhūtāni kaunteya, prakṛtiṃ(ṽ) yānti māmikām, kalpakṣaye punastāni, kalpādaṁ 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 śloka, Bhagavān begins to unveil the intricate rhythm of creation and dissolution that governs the entire cosmos. Step by step, the profound mysteries of the universe are being revealed to Arjuna — and through him, to all.

Why is it important to understand how this creation arises from **prakṛti**, how the world manifests, and how ultimately all beings merge back into it?

Because it humbles the individual — this knowledge brings a subtle detachment. Often, one finds pride in small achievements: “*I scored well,*” “*I performed beautifully,*” “*I succeeded.*” These everyday declarations, however harmless they may seem, often carry the seeds of **ahaṅkāra** (ego). But when one realizes that this vast cosmic cycle — of birth, dissolution, and re-creation — is ever unfolding beyond one's individual actions, the attachment to the sense of “I” and “mine” begins to fade.

Bhagavān gently reminds Arjuna that **sarvabhūtāni** — all beings — at the end of a **kalpa** dissolve into **prakṛti**, and at the beginning of the next **kalpa**, they are projected forth again by Him. **This cycle has no beginning or end. It is eternal.**

This understanding helps one live with detachment while remaining fully engaged — to act, but not be bound by the outcome or pride in action.

Today, the session carries an added fragrance of divinity, as the janmotsav of Bhagavān Rām is being celebrated across the nation. The temple at Ayodhyā, inaugurated just last year by our Param Pujya Swamiji and the honorable Prime Minister, stands as a symbol of devotion for all. Midday marks the divine moment of Bhagavān Rām's appearance, and all are encouraged to bow down in reverence, to recall His qualities — for He is the embodiment of **sadguṇa** (noble virtues).

These **sadguṇas** were explored in the **sixteenth adhyāya** of the Bhagavad Gītā. Many will remember that the opening three ślokas of that chapter enumerate these divine qualities. Participants were asked:

“Who among you remembers at least the first three ślokas of chapter sixteen?”

Hands were raised. Ārohī Didi said she didn't remember many ślokas, but the first three were well-memorized. Others nodded too.

And so, together, they recited:

***abhayaṃ sattvaśuddhir jñānayogavyavasthitih
dānaṃ damaś ca yajñāś ca svādhyāyas tapa ārjavam
ahiṃsā satyam akrodhas tyāgaḥ śāntir apaśunam
dayā bhūteṣv aloluptvaṃ mārdaṃ hrīr acāpalam
tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā
bhavanti sampadaṃ daivim abhijātasya bhārata (16.1-3)***

These 26 divine qualities — **sadguṇas** — were beautifully discussed. Bhagavān's very intention in delivering the Gītā to Arjuna was to awaken these qualities within him. Bhagavān Rām, too, is the embodiment of the same.

As one journeys through His **līlās**, as seen in the **Rāmāyaṇa**, the truth of His character unfolds — "**Maṅgal bhavan amangal hārī, Dravi sudāsarath acar bihārī**" — the one whose very being removes all inauspiciousness. To walk the path toward Him, one must strive to cultivate these divine traits.

The session continued back to the contemplation of the seventh śloka of the ninth chapter. Bhagavān explains that **sarvabhūtāni** — all beings — at the end of a **kalpa**, dissolve into **prakṛti**. And with the beginning of another **kalpa**, He initiates the process of **srṣṭi** (creation) once again.

But what is **prakṛti**?

Bhagavān declares that He creates **prakṛti**, and it is **prakṛti** that generates all beings. The ingredients of this cosmic manifestation are the **pañca-mahābhūtas** — the five great elements. Just like preparing a dish requires certain ingredients, this universe too is born from these fundamental building blocks.

At this point, a lively quiz unfolded:

"Can anyone name the **pañca-mahābhūtas**?"

Ārohī Didi responded first: **Agni** (fire).

Ṛtujā Didi followed: **Vāyu** (air).

Sarguṇ Didi added: **Jala** (water).

Prāṇikā Didi reaffirmed **Jala**, and then Ambikā Didi and Navya Didi chimed in with their answers. Eventually, Ārohī Didi completed the list:

- **Agni (fire)**
- **Vāyu (air)**
- **Jala (water)**
- **Pṛthvī (earth)**
- **Ākāśa (space)**

These five elements are the subtle ingredients of **prakṛti**, from which not only the universe is formed but even our bodies and all inanimate objects derive their existence.

Bhagavān clarifies — He gives the instruction, and **prakṛti** acts accordingly. At the end of a **kalpa**, everything dissolves, and at the beginning of a new one, everything is recreated.

A reflective moment followed.

"If Bhagavān creates this universe, doesn't it mean He existed before its creation?"

Yes. It is logical, and it reveals a profound truth — Bhagavān is eternal. Before this universe ever was, He was. After its dissolution, He remains.

To explain this in simple terms, a small exercise was shared:

"What do we call Bhagavān in English?"

Answers came: "Lord," "God."

Then a new perspective was offered:

G.O.D. = Generator. Operator. Destroyer.

The one who creates (Generator), sustains (Operator), and dissolves (Destroyer).

In this very śloka, Bhagavān expresses all three roles — He causes the projection, sustenance, and dissolution of all beings through **prakṛti**. And He remains ever-unchanging, ever-present through it all.

9.8

**prakṛtiṃ(m) svāmavaṣṭabhya, 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.

Having introduced the cyclic rhythm of dissolution and re-creation in the previous verse, Bhagavān now deepens the insight: Again and again, He initiates creation through **prakṛti**, and again and again, all beings, bound by its influence, emerge — helpless under its sway.

This **prakṛti** is not ordinary. It is **triguṇātmikā prakṛti** — composed of **three guṇas**. These **triguṇas—sattva, rajas, and tamas**—are the very fabric of material nature. One cannot act outside their influence; everything, from thoughts to actions, is shaped by the dominance of one or more of these **guṇas**.

At this point, the gathering was invited into reflection:

"Who remembers the three guṇas mentioned in the fourteenth and seventeenth chapters?"

Someone hesitated, then a voice came through: "**Sāttvika guṇa**," said one child.

Others joined in — **Rājasa** and **Tāmasa** were soon called out.

And so, the triad stood clearly before everyone once more:

- **Sāttvika guṇa - purity, clarity, nobility**
- **Rājasa guṇa - passion, restlessness, desire-driven action**
- **Tāmasa guṇa - inertia, laziness, delusion**

A simple yet profound discussion unfolded on how these **guṇas** shape one's life.

When the mind feels inspired toward noble deeds — to study well, to engage in bhajans, or to contemplate — it is **sāttvika guṇa** at play.

When thoughts of competition arise — "I must achieve this to gain that," "Good marks will earn praise or rewards" — that's **rājasa guṇa**.

And when the mind becomes lazy, desiring nothing but to sleep or be inactive, it is **tāmasa guṇa**.

All three **guṇas** are necessary in measure. Sleep, for instance, is essential — about six hours in a 24-hour cycle is healthy. This necessary rest is supported by **tāmasa guṇa**. But excess of it? That becomes detrimental.

Among the three, **sāttvika guṇa** is the most essential. It acts as a guide and governor. Just as permission is sought from elders before making decisions — be it at home or school — similarly, any action prompted by **rājasa** or **tāmasa guṇa** should pass through the permission of **sāttvika guṇa**.

An example brought laughter and clarity:

"I've already slept six hours, but I still feel like staying in bed. Should I sleep more?"

If **sāttvika guṇa** responds, *"Enough rest! Time to rise,"* then one must follow it. If **sāttva** denies permission, it's a signal — more sleep isn't beneficial.

This analogy made the point clear: **sāttvika guṇa** is the discerning elder. Actions undertaken under its supervision are righteous and balanced. When **rājasa** and **tāmasa** act without **sattva's** check, imbalance ensues.

Bhagavān reveals that He re-creates the entire **bhūtagrāma** — all beings — through **prakṛti**, again and again. And these beings, caught in the web of **guṇas**, move about under the compulsion of **prakṛti's** influence.

Why is this understanding essential?

Because until one rises above the three **guṇas**, the higher purpose of life remains clouded. As long as these **guṇas** govern one's life, true clarity, action rooted in wisdom, and inner freedom remain distant.

This truth is exemplified in the lives of the great — whether **Bhagavān Rām**, or noble figures like **Shivaji Mahārāj**, **Mahārāṇā Pratāp**, or **Bal Gangadhar Tilak**. Such individuals did not merely exist within the influence of the **guṇas** — they learned to master them.

Unlike the average individual who succumbs to whims — *"I'm sleepy, so I'll sleep," "I feel like playing, so I'll play"* — these great souls practiced restraint and chose action consciously. They lived intentionally.

That is what distinguishes the ordinary from the extraordinary.

To know the **guṇas** is to begin observing their influence. To transcend them is to step into true freedom. And that, Bhagavān subtly reminds, is the direction in which the *Gītā* seeks to guide.

There is a tender episode from the life of Bhagavān Rām — simple on the surface, yet immensely profound in illustrating what it means to remain untouched by the **guṇas**, and to live rooted in dharma.

It was the time just before the exile — when all of Ayodhyā was immersed in joy. The entire city knew that the moment everyone had awaited had finally arrived: Bhagavān Rām was to be crowned the next ruler of Ayodhyā. Preparations had begun in earnest. Maharāj Daśarath had already made the royal announcement, and the hearts of the people danced in celebration.

When this joyous news was to be conveyed to Bhagavān Rām, it was either his father or his revered guru who came to his chamber. Rām, at that time, was seated in his usual serene state — inwardly poised, content, and present.

Upon hearing the announcement — a moment that would shake most with elation — Bhagavān Rām's expression remained calm and gently radiant. The same soft, balanced smile, or *smita hāsyam*, graced his lips as it always did. There was no leap of excitement, no display of heightened emotion. Just the gentle composure of one who has mastered the inner world.

Then, destiny took a sharp turn — one we all know too well. Kaikeyī Mātā reminded Daśarath of the *vara* (boons) he had once promised her. She now asked for them: Rām's exile to the forest for fourteen years, and the coronation of Bharat instead.

Daśarath, bound by **satya** and his past words, was helpless. He consented to the request, though his heart broke.

Now, imagine — one day, you are told that you are to become the sovereign of a great kingdom, and the very next day, the crown is withdrawn, and you are instructed to live as a wandering ascetic in the forest, with no luxuries, no comforts, and no certainty of return. We'd be shocked. We'd be angry. We would say, this is not fair! Indeed, most would respond that way. Faces would change. Anger would surface. Sadness would take over.

But Bhagavān Rām? The expression on His face when He was told of the coronation, and the expression when He heard of the exile — were exactly the same. No shift. No agitation. No rebellion. The calm serenity of His being was unwavering. Why? Because Bhagavān Rām was not governed by the *guṇas*. The *guṇas* were under His command. Had **rajoguṇa** or **tamoguṇa** held sway over Him, agitation or sadness would have surfaced. But Bhagavān Rām's mastery was such that His *sattva* reigned supreme, and even *rajas* and *tamas* functioned under its permission. He knew that His duty (**kartavya**) was not determined by place or circumstance. Whether seated on the throne in Ayodhyā, or walking barefoot in the forest, the essence of His purpose remained unchanged — to uphold *dharma*, and to protect the truth of His father's word.

His inner joy was rooted not in positions, but in purpose. This episode is not merely a story to be admired from afar — it is a mirror to reflect upon. Why is it being told in the context of **prakṛti** and the **guṇas**? Because Bhagavān, in the *Gītā*, reveals the secret: **those who are bound by the guṇas live at their mercy. But those who learn to rise above them — like Rām — attain mastery.**

This is why understanding **prakṛti** and her **guṇas** is vital. It is only by knowing how these qualities bind us, that one can seek to transcend them.

And so, in the same breath, Bhagavān explains:

**prakṛtiṃ svām avaṣṭabhya viśrjāmi punaḥ punaḥ
bhūtagrāmam imaṃ kṛtsnam avaśaṃ prakṛter vaśāt**

Again and again, He manifests the universe through prakṛti, and again and again, beings emerge — bound, helpless, moved by the current of the guṇas.

But the goal is not to remain helpless.

The goal is to become like Bhagavān Rām — *guṇa-tīta* — one who is not the servant of the *guṇas*, but

their master. And that journey begins by observing, reflecting, and gradually mastering the self.

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 śloka, Bhagavān reveals a deep truth about action and detachment. Though He is the one who orchestrates the grand tapestry of creation, He remains untouched by it — not bound by the actions He performs, nor by their outcomes.

Just reflect on the scale of this creation.

Bhagavān, through the agency of **prakṛti**, has brought forth an unimaginably vast and wondrous cosmos. And yet, His involvement is without attachment. Consider just the Earth — how many countless varieties of trees and plants it holds, how many fragrant flowers bloom in myriad hues, how many species of animals roam freely, and how many birds with melodious songs fill the skies.

The forests, the mountains, the deep oceans, the endless horizons — the beauty of creation is boundless. And this is just one planet. The vastness of the universe — the galaxies, the stars, the nebulae seen in space photographs — only hint at the cosmic artistry in play.

A question was posed to the children:

“If someone were to paint a beautiful picture — even something as small as a simple rangoli — what would they do?”

“We’d definitely show it to others and say proudly, ‘I made this!’”

When one paints something beautiful, it is natural to want to be appreciated. That sense of ownership — “I did this!” — creeps in even with the smallest of creations.

But Bhagavān creates the entire universe — galaxies upon galaxies — and yet says:

na ca māṃ tāni karmāṇi nibadhnanti

“These actions do not bind Me.”

There is no **ahaṅkāra**, no desire for credit. Despite being the architect of such grandeur, Bhagavān remains **udāsīnavad āsīnam** — seated in detachment, uninvolved, neutral.

What does **udāsīn** mean?

To explain this, a simple analogy was shared in class.

Imagine a classroom where the teacher has finished teaching the entire syllabus. There is nothing more left to explain, so the teacher tells the students to study quietly on their own. Everyone opens their books and begins to read — at least for a while.

Then, the teacher steps outside the room. What usually happens in the classroom when the teacher leaves? The kids will start talking and making noise! The moment supervision is absent, chaos begins

— talking, laughing, distractions. But the instant the teacher re-enters the classroom, what happens? Everything becomes silent. Students immediately pretend to read — even if the book is upside down! Just the presence of the teacher brings order, without them even saying a word.

In the same way, Bhagavān says:

“I do not interfere directly in the workings of the world. Yet, by My presence alone, everything flows in balance.”

Prakṛti handles the details of manifestation. The sun rises, seasons change, rivers flow, hearts beat — all under the subtle supervision of Bhagavān. But He remains asaktaḥ — unattached, performing all actions without craving their fruits.

asaktaḥ teṣu karmasu — “I am not attached to any of these actions.”

Not out of coldness, but out of pure **kartavya bhāva** — a sense of responsibility free of ownership.

Just as the teacher does not seek applause every time a student learns something — their focus is on guiding, not receiving credit — Bhagavān acts not for praise, not for worship, not for recognition.

Another beautiful point was shared:

When devotees offer flowers, sing praises, or perform worship, it is not because Bhagavān demands it. He is **pūrṇa** — complete in Himself. That devotion is for us. It refines our inner world, brings clarity to our mind, and helps us become luminous (**tejasvī**).

Bhakti is not a transaction. It is a mirror in which the devotee begins to recognize their own divine essence.

Bhagavān, therefore, says —

“Yes, I engage in action. Yes, I uphold the universe. But not because I desire praise or reward. I do it because it is My **svadharma** — and I do it with a still and detached heart.”

This is the divine attitude of the **guṇa-tīta puruṣa** — **one who acts without becoming entangled. A lesson not just to be admired, but to be lived.**

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 śloka, Bhagavān offers a profound insight into the workings of creation. Under His **adhyakṣatā** — His divine supervision — **prakṛti** operates ceaselessly, giving rise to the entire moving and non-moving cosmos. All that transforms and evolves within the universe does so through the presence and silent guidance of Bhagavān.

What does **adhyakṣatā** truly mean?

A relatable image is that of a classroom. When the teacher quietly enters and takes their seat, the

students naturally settle down. The teacher might not be actively instructing in that moment, but their presence alone restores order. No direct interference is necessary — just the awareness that someone is watching, someone is guiding.

That is **adhyakṣatā**. A calm and watchful presence that ensures everything functions as it should. Likewise, Bhagavān's silent supervision allows prakṛti to perform its duties — birthing, maintaining, and dissolving all that exists.

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram

It is through His supervision that **prakṛti** brings forth all beings — from the most sentient to the inert.

hetunānena kaunteya jagadviparivartate

And thus, this world continues to evolve, revolve, and transform.

Everything in **prakṛti** is in motion. Everything changes.

Take a moment to observe oneself. At birth, one was a tiny, delicate infant — innocent and dependent. Over time, the body grows, height increases, intelligence sharpens. One learns to speak, to reason, to understand complexities. And gradually, this body ages and one day returns to the elements. The entire human journey — from infancy to old age — is a continuous unfolding of transformation.

And this change is not exclusive to human life. It is mirrored in nature itself.

Seasons shift. Summer yields to the rains, rains give way to winter, and spring returns again. Trees shed their leaves and bloom anew. Rivers change their course, mountains erode slowly, and even stars in the sky are born and die.

Bhagavān is the only constant in an ever-shifting cosmos. Everything else — from the body to the universe itself — is subject to transformation, but Bhagavān stands untouched, eternal, unaltered.

Before the cosmos was, He was. When the cosmos dissolves in **pralaya**, He shall still be. And when creation blooms once more, Bhagavān shall once again be the unseen presence behind it all — the unchanging amidst the changing.

It is for this reason that beings turn to Him — to the one who does not waver, who does not perish. In upcoming verses, Bhagavān assures that He shall care for the **yoga-kṣema** of those who turn to Him — protecting what they have and providing what they lack.

This promise is not born of demand for worship or praise. Rather, it is the expression of divine compassion. That is why beings pray, why they offer their faith — not for Him, but for themselves. Because in Bhagavān's constant presence lies the only true anchor in a world of flux.

As the journey through this chapter continues, the deeper meaning of **yoga-kṣemaḥ vahāmy aham** will unfold — revealing how Bhagavān not only watches over all, but also uplifts, protects, and preserves the essence of those who surrender in faith.

avajānanti māṃ(m) mūḍhā, mānuṣīm(n) tanumāśritam, paraṃ(m) bhāvamajānanto, mama bhūtamahēśvaram. 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 powerful śloka, Bhagavān speaks of a common human tendency — to misjudge the divine when it assumes a familiar form.

He declares that the **mūḍhāḥ** — the deluded — fail to recognise His supreme nature when He takes refuge in a human form (**mānuṣīm tanum āśritam**). They perceive Him as just another human, unable to grasp His true, eternal essence (**paraṃ bhāvam**), nor do they understand that He is the **bhūta-mahēśvaraḥ** — the sovereign of all living beings, the grand overlord of all elements of existence.

Earlier, Bhagavān revealed that **prakṛti** is forever in a state of transformation — seasons shift, bodies age, minds evolve. Amidst all this change, He alone remains constant, immutable. And yet, when this unchanging divine manifests within the realm of change, the ignorant doubt His divinity.

Everyone is drawn to different forms of Bhagavān — for some it is **Rāma**, for others **Kṛṣṇa**, **Hanumān**, **Durgā**, or **Gaṇeśa**. Out of compassion and to suit the emotional inclinations of all, Bhagavān assumes various divine forms. But the essence behind these forms remains one and the same.

Yet Bhagavān warns — when He takes on a human-like form for the benefit of the world, some fail to see beyond the physical form. They assume that He has become merely human, forgetting that the essence remains divine.

An insightful tale from the life of the Bengali reformer **Ishwar Chandra Vidyāsāgar** was shared to illustrate this truth.

He once attended a live theatrical performance, a play where one of the actors portrayed a British officer — cruel and unjust, reflective of the oppressive colonial rule of the time. The actor's performance was so immersive, so emotionally powerful, that Vidyāsāgar momentarily forgot it was an act. Enraged at the injustice unfolding before him, he removed his shoe and flung it at the actor in protest.

The actor, unfazed and even proud, later said, *"People have praised my performances in many ways, but never like this. Today, my role was so real that it provoked genuine emotion — this is the highest form of appreciation."* In that moment, the audience, including Vidyāsāgar, had forgotten it was a role — such was the depth of the performance.

When the Rāmāyaṇa series aired on television — both during its original run and during the recent re-telecast — the actors who played Rāma, Lakṣmaṇa, and Sītā found themselves being revered in real life. People would fold their hands and touch their feet, forgetting that these were actors playing roles. Such is the power of the form. One sees the role and forgets the essence behind it.

Bhagavān, too, when assuming the form of Śrī Rāma or Śrī Kṛṣṇa, remains untouched by the limitations of the human experience. The divine only dons the attire of humanity — a performance, not a transformation.

Śrī Rāma wept for Sītā after her abduction, not because He was bound by sorrow like a mortal, but because He played the role of a human king with perfect adherence to dharma. In truth, He is the Parabrahma-tattva — the supreme absolute.

In the **tenth adhyāya**, Bhagavān will reveal His **vibhūtis** — His divine manifestations. He will declare,

“rāmāḥ śāstra-bhṛtām aham”

(Among those who bear arms, I am Rāma.)

Why? Because Śrī Rāma, though renouncing kingdom, palace, and even loved ones when necessary, never let go of His **dhanush** — His bow. He remained steadfast in upholding dharma. That is the message: renounce everything if needed, but never abandon the duty to uphold righteousness.

Bhagavān will also say,

“pāṇḍavānām dhanañjayaḥ”

(Among the Pāṇḍavas, I am Arjuna.)

These declarations are not comparisons but revelations — where the divine expresses itself most powerfully.

So, when Bhagavān takes a human-like form, it is merely for our understanding and connection. Yet, those who fail to see beyond the form — those who think, “This is just a man” — are referred to as **mūḍhāḥ**.

The term **mūḍha** does not merely imply foolishness — it denotes delusion, a clouding of understanding. Such people fail to perceive the eternal, unchanging essence that is beyond all form.

Bhagavān says clearly:

Those who think I am limited to this **mānuṣī tanū** — this human form — and do not comprehend My supreme nature (**param bhāvam**), do not recognise Me as the eternal **bhūta-maheśvaraḥ** — the ultimate master of all existence.

But to those who know — who have the clarity of understanding — Bhagavān is never mistaken for just a man. He is, always and forever, the ever-present, all-pervading, unchanging truth behind all changing forms.

9.12

**moghāsā moghakarmāṇo, moghajñānā vicetasah,
rākṣasīmāsurīṃ(ñ) caiva, prakṛtiṃ(m) mohiniṃ(m) śritāḥ. 9.12**

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

Those whose actions, intentions, and understanding are all futile—**moghāsā, moghakarmāṇo, moghajñānāḥ**—are described as **vicetasah**, devoid of right discrimination. Bhagavān explains that such individuals, lacking true knowledge of His eternal and all-pervading presence, fall under the influence of **rākṣasī, āsurī, and mohinī** tendencies.

These terms aren't mere labels. They signify deeply ingrained dispositions that veil clarity and draw beings further from the divine consciousness. These are the tendencies that make one disregard the presence of Bhagavān as the indwelling witness—**antaryāmī**—believing instead that He is absent or unaware.

To illustrate this, a relatable moment was shared. When a child is told by their mother to take only one chocolate from a box and not more, and once the mother steps away, the child quickly grabs two or three, thinking no one saw them—this belief is flawed. While others may not have witnessed the act, the child themselves knows it. And beyond that, Bhagavān, who resides within the very heart of every being, is always aware. So when one says, “No one saw,” it is never truly accurate. Bhagavān saw, and even more so—He knows.

Bhagavān is closer than even one's own skin, one's own breath, was further explored. The proximity of Bhagavān isn't external—He is within. Closer than clothing, closer than skin, even closer than one's own organs—He is the very consciousness behind every thought, every intention.

When beings fail to recognize this, they are swept away by **āsurī** (demonic), **rākṣasī** (destructive), and **mohinī** (delusory) natures. These are the traits that lead individuals to believe that they are the sole doer, that pleasure and indulgence are life's only goals—“eat, drink, and be merry.” Such people may engage in rituals, action, and study, but all of it is in vain, for their intentions are misplaced and their understanding clouded.

Bhagavān's constant presence is not just philosophical—it is practical and transformative. When one walks in awareness of His presence, when one acts with the knowledge that He is the **kṣetrajña**, the inner knower, then even small actions become sacred.

To cultivate divine qualities—**daivī guṇas** like **abhyam**, **sattva-saṃśuddhiḥ**, and **jñāna-yoga-vyavasthitiḥ**—is to move closer to Bhagavān. When these are nurtured, the soul naturally begins to shed the binding traits of **āsurī prakṛti**. Over time, such individuals become radiant centers of wisdom and grace.

There are countless examples of such elevated beings. In every home, the quiet wisdom of grandparents, the gentle guidance of parents, and the noble conduct of teachers—many such souls shine as living expressions of these divine qualities. Within the spiritual family too, there are luminous figures whose mere words dissolve doubt, whose very presence feels like an answer to unspoken questions. They live attuned to Bhagavān and become channels of His light.

Among them, the most radiant example remains Pūjya Swāmī-jī, whose life itself is a commentary on Bhagavad Gītā. Without being asked, he provides answers. Without being prompted, he offers wisdom. He is proof that when one remains aligned with **daivī prakṛti**, Bhagavān's presence becomes not just known—but experienced.

And so, Bhagavān says, one must consciously stay away from these **mohinī** and **āsurī** tendencies, for they don't just distance one from divinity—they strip away one's very ability to grow, learn, and evolve. They lead to a life shallow in purpose and void of true fulfillment.

True happiness, true **ānanda**, lies only in aligning with Bhagavān through pure conduct, sacred study, and sincere devotion. As the next śloka reveals, He begins to describe the contrasting nature of those aligned with Him—a life filled with clarity, strength, and divine connection.

mahātmānastu māṃ(m) pārtha, daivīṃ(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.

Bhagavān, continuing His compassionate discourse, describes those noble ones—**mahātmānaḥ**—who have taken refuge in the divine nature, the **daivī prakṛti**. These are not ordinary beings; their hearts, aligned with purity and steadfastness, reflect divine brilliance. Unlike those who succumb to **āsuri**, **rākṣasī**, and **mohinī** tendencies, the **mahātmās** remain anchored in selflessness and unwavering devotion.

Before diving deeper, a quick reflection activity was initiated. Everyone was asked:

“Can anyone recall the name of the chapter we’re studying right now?”

Sagun Didi promptly responded: “**Rāja Vidyā Rāja Guhya Yoga!**”

The term **Rāja Vidyā** doesn’t only signify “the king of all knowledge”—it also implies a knowledge so luminous that it transforms life itself. In Sanskrit, **rāja** also denotes “that which shines.” Hence, **Rāja Vidyā is the knowledge that illumines one’s existence, leading to a life of radiance—tejasvitā.**

Such brilliance does not come from outer possessions—it is the result of imbibing and living this **Rāja Vidyā**. Those who adopt the divine qualities described earlier—**abhyam**, **sattva-saṃśuddhiḥ**, and the like—gradually begin to reflect that divine glow. Their life becomes a radiant flame.

Bhagavān says that such **mahātmās**, whose minds are undistracted—**ananya-manaso**—worship Him with unwavering love, having realized Him to be the imperishable source of all beings—**jñātvā bhūtādim avyayam.**

A beautiful point was brought forth from the **Gītā Pariwār** symbol. Beneath the image of Śrī Kṛṣṇa is a profound message: “**Tasmāt yogī bhava.**”

This is an invitation—not to perform great yogic feats just yet—but to become **upayogī** (useful) and **sahāyogī** (helpful). Even children can practice this form of yoga—by helping others, by serving, by bringing joy to those around them.

The idea is simple: **when one sees Bhagavān in all beings, then every act of service becomes seva, every kind word becomes bhakti, and every helping hand becomes a step towards yoga. As they serve others, they serve Him.**

9.14

satataṃ(ñ) kīrtayanto māṃ(ṽ), yatantaśca dṛḍhavratāḥ, namasyantaśca māṃ(m) bhaktyā, nityayuktā upāsate.9.14

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

Such beings, having firmly anchored themselves in **daivī prakṛti**, remain ever-engaged in the

glorification of Bhagavān. With unwavering determination (**dr̥ḍha-vratāḥ**), they exert constant effort (**yatantaḥ**), bow down with devotion (**bhaktyā namasyantaḥ**), and remain perpetually united in their worship (**nitya-yuktā upāsate**).

These aren't occasional practitioners. Their worship is not subject to moods or convenience. For them, devotion is not a part-time affair. It is a way of life.

What does **satataṃ kīrtayanto** mean? It means always glorifying Bhagavān, never taking a break from remembering Him.

This constancy (**satataṃ**) is vital. Unlike those who worship depending on their mood or schedules—"Today I have too much homework, maybe I'll skip my daily verses," or "I'm tired today, I'll do double tomorrow"—those anchored in **daivī prakṛti** follow a steady rhythm of devotion.

Bhagavān doesn't seek temporary performers. Those truly aligned with Him chant His name with firm vows (**dr̥ḍha-vratāḥ**), with hearts free of doubt and excuses.

One might wonder: Does **nitya-yukta** mean being in the temple all day? No. Being **nitya-yukta** means being connected in consciousness while performing all actions. Be it study, play, eating, or chores—when done with the awareness that "**this too is an offering to Bhagavān**"—the action itself becomes worship.

Take reading for instance. If done with attention, discipline, and the awareness that it is one's **kartavya** (duty), it too becomes **Bhagavad-upāsana**. That's how ordinary tasks become extraordinary. This is echoed in the simple but powerful teaching from **Jñāneśvar Māuli**:

"Karma īsu bhajāve"

—worship Bhagavān through your karma.

When every task—eating, playing, studying, even resting—is infused with the spirit of offering, our inner being becomes aligned with the divine. There is no scope then for dishonesty or distraction.

Hence, such beings are called **nitya-yuktāḥ**—constantly connected. Not by posture, but by **bhāva** (inner feeling). **They don't merely perform rituals; they transform life into worship.**

9.15

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

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

There are those devotees who worship through the path of bhakti—as seen earlier, they remain engaged in **satatam kīrtanam**, offering each action with devotion, infused with love and surrender. But there are others, says Bhagavān, who tread the path of **jñānayajña**—the offering of wisdom. Their worship does not always manifest in the traditional forms of ritual and song. Instead, it is deeply rooted in the understanding that **Vāsudevaḥ sarvam iti**—Bhagavān pervades all of existence.

Such seekers strive to see the One in all and all in the One—**ekatvena pṛthaktvena**. They realise that even though beings appear different externally, within all dwells the same eternal essence. Some perceive Bhagavān as a singular undivided consciousness, while others experience that consciousness in diverse forms across creation—**bahudhā viśvatomukham**—the One with faces in every direction, manifesting as the universe itself.

Does this mean even those who don't believe in Bhagavān but serve people selflessly are also on a spiritual path? Indeed, Bhagavān reveals that even those who may not explicitly engage in bhakti, but dedicate themselves to the service of beings, are unknowingly engaged in divine service. When such service arises from compassion, it purifies the heart and gradually transforms even the most materialistic tendencies (**asurī-pravṛtti**) into divine inclination (**daivī-prakṛti**).

The discourse now took a deeper turn. Just as one may behold Bhagavān in a **mūrti** or a sacred form, one can also begin to perceive that same presence in the world around—within people, in nature, in every task. Yet, just as among friends and family, a guru is bowed to with special reverence, so too there are places, forms, and beings in whom Bhagavān's presence radiates more prominently.

As the session came to a close, it was acknowledged that while this verse may feel intellectually dense, such teachings unfold their clarity through repeated reflection and sustained contemplation. Just as a lamp lights the way only when it is kindled, so too, the truths of the Gītā reveal themselves steadily through dedicated **mananam** and **nididhyāsanam**.

Since the discourse coincided with the celebration of Rāma Janmotsava, the children were invited to a moment of quiet devotion. Eyes gently closed, they sat upright in stillness, and together, they sang a prayerful bhajan—an invocation for noble qualities, to help them stay steady on the path of the Gītā:

“राम राम जय राजा राम पावन भिक्षा दे दो राम
निर्मल करणी दे दो राम, कोमल वाणी दे दो राम,
राम राम जय राजा राम पावन भिक्षा दे दो राम
हित कारक जो दे दो राम जन सुख कारक दे दो राम
इंगीतज्ञता दे दो राम बहुजन मैत्री दे दो राम
राम राम जय राजा राम पावन भिक्षा दे दो राम
प्यार तुम्हारा दे दो राम दास कहे मोहे दे दो श्री राम
राम राम जय राजा राम पवन भिक्षा दे दो राम
संगीत गायन दे दो राम तान मधुरता दे दो राम
राम राम जय राजा राम पावन भिक्षा दे दो राम”

The session ended with the chant of “**Jai Śrī Rām**” and “**Jai Śrī Kṛṣṇa**” resonating as gratitude filled the space. With hearts uplifted and eyes shimmering with newfound clarity, the children departed—carrying with them the essence of **jñānayajña** and the vow to recognise Bhagavān in one and all.

QUESTIONS AND ANSWERS

Aarohi Ji

Q: The chair or table I'm sitting on—are these also composed of the five mahābhūtas?

A: Yes. Even hard objects like chairs and tables contain all five mahābhūtas—earth (pṛthvī), water (jala), fire (agni), air (vāyu), and space (ākāśa). In hard substances, pṛthvī is dominant. In fluid or

moist objects, jala is more prominent. However, each element contains traces of the others. For example, even jala contains vāyu—as seen in aquatic life that extracts oxygen from water. Similarly, a sofa or furniture might not feel hot, but agni tattva is present in subtle form. Like how lava lies in the earth's core—though not visible, it still exists. Every object around us is a composite of the five elements; their proportions may vary, but none are absent. This is the subtle chemistry behind creation, acknowledged in our scriptures and gradually understood through science.

Pranika Ji

Q: Cotton feels cool and pleasant. But how does it contain all five mahābhūtas?

A: Cotton comes from the cotton plant, which originates from pṛthvī. The plant grows with the help of soil (pṛthvī), water (jala), sunlight (agni), air (vāyu), and exists in space (ākāśa). These elements, though not overtly visible, are essential for the plant's growth and transformation into cotton. Just like we carry our ancestors' traits, whether seen or dormant, so too every object carries the five elements—some prominently, others subtly. The more we study science, the better we'll understand how these mahābhūtas manifest in everything.

Hiral Ji

Q: There's a girl who constantly compares herself with me and tries to impress others. What should I say to her?

A: There's no need to say anything. Let people compare if they wish—it only shows they value you enough to use you as a benchmark. Focus on your own actions and continue to behave with kindness and grace. If someone wishes to be like you, that's a reflection of your positive influence. Maintain your own sadācāra (good conduct), and let such matters pass without disturbance.

The session concluded with prayer and chanting Hanuman Chalisa.



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 ||