

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhya-Yoga

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Interpreter: GĪTĀ PRAVĪṆA KAVITA VERMA

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

For the one who is born, death is certain and the one who embraces death, rebirth is certain. Those who understand this do not chase temporary happiness

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

The Session began with the prayer and the lighting of the lamp.

The Chapter 9 of the Srimad Bhagavad Gītā is a confluence of Jnana Yog, Bhakti Yog and Karma Yog. This Chapter imparts the most supreme knowledge and the king of all sciences, by knowing which, the seeker is not required to seek for any other knowledge. The seeker who comprehends the wisdom imparted in this chapter and who is able to imbibe the same in daily lives is on the path to attain liberation.

The chapter begins with Bhagavān explaining that HE is the source of all creations and the eternal reservoir who sustains the entire cosmic creation. HE explains that it is by HIS governance and supervision, the Prakṛti undertakes the cycle of creation and annihilation of the entire cosmos. HE further explains that at the beginning of each Kalpa, all creations manifest and towards the end of each Kalpa, all creations cease to exist or transit to the unmanifest state. The fate of the soul during rebirth is determined by the karmic reactions accumulated from lifetime to lifetime. Bhagavān also explains that HE remains unaffected by the activities of the Prakṛiti and is detached from HIS Karmas. Hence, HE remains unaffected by the karmic reactions. Bhagavān then explains the traits of those who are ignorant and bewildered, and who doubt HIS divinity. HE also explains the traits of HIS true devotees who exhibit unconditional faith and devotion towards HIM.

yathākāśasthito nityam(ṽ), vāyuh(s) sarvatrago mahān, tathā sarvāṇi bhūtāni, matsthānītyupadhāraya.9.6

Just as the extensive air, which is moving everywhere, (being born of ether) ever remains in ether, likewise, know that all beings, who have originated from My Saṅkalpa, abide in Me.

Before we deep dive into this shloka, let's revisit the shloka 4 and 5.

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ 9.4॥

In this shloka, Bhagavān explains that HE pervades the entire material realm.

Every entity that exists in the material realm constitutes the five elements of Prakṛti (also known as the Pancha-Mahabhutas): Earth, Fire, Wind, Water and Space or Ether. Consider the element of wind in the environment. Say for example, the element of fire is present in the unmanifest form (but present in every creation of Prakṛti). When one rubs two entities and cause friction (say, a matchstick), the element of fire is visible (manifest form). In the same manner, Bhagavān pervades the entire cosmic creation (i.e., the material realm) and every entity of this cosmos resides within HIM. But, HE does not reside within them and is not influenced by them. HE explains this further in the forthcoming shlokas.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ 9.5॥

In the 5th shloka, Bhagavān explains that HE does not reside within the entities of the material realm.

This would sound contradicting to the previous shloka where HE explains HE resides within every creation of the material realm. The difference lies in the context of one's intellect. In the previous shloka, Bhagavān explains to those who are gripped by ignorance, and are under the influence of the material realm or Prakṛti, whereas in this shloka, Bhagavān explains to those jnanis who are realised and have transcended the influence of the material realm (Prakṛti), and have attained the state of Gunateeta (the one who has transcended the three Gunas of Prakṛti).

- The jnani does not identify himself as the physical body and has realised that he is the soul.
- The jnani has transcended the state of distinction and functions from a state of oneness (an elevated state of consciousness where there is no distinction).
- In the state of oneness, there is no distinction between the Supreme Divine and HIS creations.

Hence, Bhagavān says that HE does not reside with the entire cosmic creation nor they reside within HIM. Everything is one, which is the Supreme Divine.

The difference between the state of consciousness of a Jnani and an ignorant soul

- An ignorant one functioning from a lower state of consciousness would perceive the distinction between the ocean and waves, and would see the waves as a part of the ocean.
- A Jnani would perceive the ocean as one water body, transcending the distinction as ocean and wave ,(i.e., the ocean being the whole and the waves being a part of the whole).

Although Bhagavān is the source of nourishment for the entire cosmic creation, HE explains the elevated state of oneness where neither HE resides within the being nor the beings reside in HIM. This is the state of oneness which a Jnani experiences.

Moving on to the 6th shloka, Bhagavān explains to those who are ignorant. Bhagavān explains further

with the analogy of the wind in the sky.

- The wind moves freely in the sky and is a part of the sky.
- But the sky is not attached to the wind, i.e, it is independent from the movement of the wind.

In the same manner, Bhagavān says that all the entities of the cosmic creation emanate from HIS material energy. But, just like the sky, HE is independent and detached from them.

Why does Bhagavān touch base on the concept of attachment in this shloka?

- Arjuna was gripped by delusion, ignorance and anxiety when he was on the battlefield and had to engage in a combat with his kinsman.
- The root cause of his delusion and anxiety was the attachment towards his kinsmen.
- Hence, Bhagavān explains with the analogy of the wind and the sky which would enable Arjuna to align to his true Dharma of a warrior, by axing his attachment.

Practical takeaway from this shloka

- Even in current times, we are overcome by attachment towards worldly engagements.
- The root cause of all miseries is attachment.

Consider the example of a parent, who is always worried about his/her child being able to score a high percentile (say 90%). If the child does not reach 90%, the parent is gripped by sadness and disappointment. But the performance of the other children who score below 90% does not affect the parent. The performance of one's own child alone affects the parent as the parent is attached towards the child.

Key learning

- The root cause of all miseries is attachment.
- Attachment leads to expectation, disappointment, sadness, and a chain of negative emotions and traits.
- An elevated soul who is able to weed out attachment is free from miseries.

9.7

**sarvabhūtāni kaunteya, prakṛtiṃ(ṽ) yānti māmikām,
kalpakṣaye punastāni, kalpādaḥ viśṛjāmyaham.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.

Bhagavān explains that the entire cosmic creation is under the cycle of creation, sustenance and annihilation. Hence, change is certain and inevitable for every entity of the cosmic creation.

The physiology in the living entities (new cells being generated to replace the old ones), the galaxies, the stars, etc. have an end of life after creation, and is constantly changing. Even in the worldly matters, the people, the economy, times, environment, etc. are constantly changing.

Practical takeaway

- Happy times will transit into sadness and vice versa.
- This cycle of pleasant and unpleasant experiences continue in the journey of life.
- Those who were friends and well-wishers a decade ago might not remain in touch in current

time.

Swamy Tejomayananda ji explained that in order to understand rebirth, one can retrospect the last decade of his/her life. One would then realise that change is certain, and will be able to spot the difference between the current life and the life lived a decade ago.

Thought to ponder

The one who understands the reality that nothing is permanent and everything is subjected to change, would not develop an attachment towards an object, person or a place as everything is temporary.

The eternal cycle of creation and annihilation of the material realm

Bhagavān then explains that at the beginning of every Kalpa, HE manifests the entire cosmic creation and towards the end of a Kalpa, the entire cosmic creation undergo annihilation.

There are four types of Pralaya as explained below:

1. Nithya Pralaya

- When one is in a state of deep sleep (the state of *Sushupti*), one is not aware about the surroundings.
- In this state of deep sleep, one is connected with the Paramātmā.
- However, since the consciousness of the embodied soul is adulterated with ignorance, the embodied soul is pushed back to the wakeful state and feels connected with the material world.

2. Naimittika Pralaya

The three worlds are annihilated at the end of a Kalpa

3. Prakṛtik Pralaya

The entire cosmic creation along with the Prakṛti undergoes annihilation. It is only the Paramātmā who remains.

4. Atyantik Pralaya

This is the state of Moksha or liberation. When the entire cosmic creation including the Prakṛti dissolves or undergoes annihilation, the soul attains the Paramātmā and is free from the cycle of birth and death.

Bhagavān says that the *Nitya*, *Naimittika* and *Prakṛtik pralaya*, everything is annihilated and transits to the unmanifest state. At the beginning of the next Kalpa, everything again manifests back and into the cosmic creation.

The effect of creation and annihilation on the rebirth of the embodied soul

- During the process of creation and annihilation in every Kalpa, the karmic records of the embodied soul are not erased and one does not start with a clean slate at the beginning of the next cycle of creation.
- One attains rebirth based on the *Sanchit Karma*, a portion of which becomes the *Prarabdh Karma*.

The categories of Karma:

1. Sanchit Karma

This is the Karma that has been accumulated during the past lifetimes

2. Prarabdh Karma

The portion of the Sanchit Karma for which one has to bear the results or consequences (positive or negative) in the current life.

3. Kriyamana Karma

The karma performed in the present moment, the record of which gets included in the Sanchit Karma. The effects of Kriyamana Karma will be bourn by the embodied soul in the future.

Inference from the concept of Karma

This explains why some people are born with a silver spoon, and some strive to make both ends meet. Everything that is bourne by us is the consequence of our own Karmas.

What are Saṁskāras?

Saṁskāras are the impressions and tendencies of the mind, that move along with the soul to the next life and manifests as tendencies.

Key learning

Bhagavān says that at the end of a kalpa, everything is annihilated and at the beginning of the next Kalpa, all creations manifest once again. The soul attains rebirth based on the karmic reactions accumulated from lifetime to lifetime in the previous Kalpa. The Saṁskāras are also derived by the soul (from the past lives) when it undergoes rebirth in the next life.

9.8

**prakṛtiṁ(m) svāmavaṣṭabhya, viśṛjāmi punaḥ(ph) punaḥ,
bhūtagrāmamimaṁ(ñ) kṛtsnam, avaśaṁ(m) prakṛtervaśāt. 9.8**

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

In this shloka, Bhagavān explains that it is by HIS material energy Prakṛti which results in the cycle of creation, sustenance and annihilation of the entire cosmos or the material realm. Every creation of Prakṛti in the material realm undergoes the cycle of creation and annihilation (or birth and death).

Practical takeaway

For the one who is born, death is certain and the one who embraces death, rebirth is certain. Birth and death is under the influence or control of the Prakriti

As it is popularly explained:

- If the letters B and D represent birth and death respectively, (both of which are beyond one's control), the journey between the birth and death (which is the lifetime) represents choice or C.
- The Karma which one undertakes in the journey of life is in one's own hands.

It is a choice where:

- One would prefer to cut through the vices and purify the mind (By studying the Gītā, chanting, devotion, engage in noble tasks etc) to elevate to higher states of consciousness.

Or

- Engage in misdeeds and worldly pursuits which would lead to negative states (greed, anger, hatred, fear, jealousy, comparison etc.) breeding within one's mind, which would result in lower

states of consciousness being predominant.

Key learning

- When the Supreme Divine descends down as an avatar, say for example as Bhagavān Shri Ram, HE has the choice to pick a soul who is fortunate to be HIS father Dasharath, HIS mother Kaushalya and HIS other kinsman.
- Whereas the fate of the embodied soul which attains rebirth is propelled by one's own Karmic account and under the control of Prakṛti.

As you sow, so shall you also reap

- The efforts that one puts in while discharging the Karmas determine the consequence or results that one would obtain in the future.
- On the path of nobleness, anything that is beneficial, virtuous or auspicious would appear troublesome or bitter at the beginning. However, towards the end, the results that one would obtain would be similar to ambrosial nectar.
- On the contrary, on the path of pleasure, anything that seems to be pleasurable at the beginning would eventually turn out to be bitter or feel like poison towards the end.

Say for example, if one engages in an early morning routine and exercise, it appears to be bitter initially. However, towards the end, it leads to long term health benefits. On the contrary, if one engages in unhealthy habits, although it seems to be pleasurable in the beginning, it has detrimental effect on the health at a later stage.

The key difference between Paramātmā and Jeevatma

- Paramātmā or the Supreme Divine is the source and controller of Prakṛti.
- The Jeevatma or the embodied soul is under the influence of Prakṛti. Hence the three Gunas, the laws of Prakṛti and the karmic reactions govern the embodied soul (Jeevatma).

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.

Bhagavān explains that HE is equipoised and equitable towards one and all. Although HE performs the Karma of manifesting the entire cosmic creation with HIS material energy, HE remains unattached towards HIS karma. Bhagavān explains that HE only witnesses all the activities that unfold in the entire cosmic creation (during the cycle of creation and annihilation).

Why is the Supreme Divine unaffected by the karmic reactions of HIS Karmas ?

- HE remains unaffected by the changes that occur in the material realm.
- HE transcends the Prakṛti and the three Gunas.
- HE is detached towards the Karmas that he undertakes.

Hence, HE remains unaffected by the karmic reactions of his Karmas.

Consider the example of Bhagavān Shri Ram. When the Supreme Divine descended as the avatar of Bhagavān Śrī Ram, he played the role of an ideal human being (Maryada Purushottam) and exhibited

the quality of being equipoised towards the dualities of life (pleasure and pain; honor and dishonor; happiness and sadness; gain and loss etc.). Bhagavān Śrī Ram has been portrayed as an emotional being, but in reality, the true purpose was to set a benchmark of an ideal being who is endowed with all saintly qualities that exist. HIS divine abilities and attributes were not to be exposed as he had to set an example to the mankind about the ideal traits of a Maryada Purushottama (irrespective of the external situation)

Practical takeaway

The embodied soul is a small fragment of HIS supreme soul and hence it has the ability to transcend and elevate to the state of being equipoised in all situations.

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.

Under Bhagavān's supervision and governance, HIS material energy or Prakṛti undertakes the process of creation, sustenance and annihilation of the entire cosmic creation.

Consider the example of the government in power. The task of building roads or bridges are delegated to the local government officials who follow the blueprint or guidelines laid down by the government. In the same manner, the laws of Prakṛti and Karma are under the governance of the Supreme Divine. The entities of the material realm (say the planets, the sun, moon, stars and every creation of this world) abide by the rules of Prakṛti and undergo the cycle of creation and annihilation (which is supremely supervised by HIM).

The influence of Prakṛti on every creation

- The Prakṛti constitutes of the three Gunas namely - Sattva (mode of goodness), Rajas (mode of passion) and Tamas (mode of ignorance).
- Although every creation of Prakṛti is unique, they inherit their innate nature from the three Gunas.
- Hence the entire material realm or the cosmic creation is under the influence of the three Gunas.
- Those embodied souls who have a predominant Sattva Guna are able to comprehend HIS divinity true form.
- Whereas those who have a dominant Rajo Guna or Tamo Guna are gripped by ignorance or delusion and are unable to comprehend HIS true nature. Such persons reject HIS divinity.

Bhagavān now explains the nature of such ignorant or deluded souls in the forthcoming shlokas.

9.11

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

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

In this shloka Bhagavān explains that the ignorant ones are unable to comprehend HIS true form.

- When Bhagavān descends down in the personal form as an avatar (Say Bhagavān Śrī Krishna), ignorant persons identify HIM as an ordinary being with limited abilities or pseudo powers.
- They fail to understand that HE is not a limited supreme being but a limitless supreme being.
- HE is infinite and HIS abilities are infinite. But the finite mind and fractured intellect of such ignorant persons is incapable of comprehending HIS infinite and HIS true transcendental form.
- The ignorant ones and the atheists are unable to perceive the divinity that emanates from HIM when HE has descended down in the personal form.

9.12

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

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

In this shloka, Bhagavān continues to explain about the ignorant and deluded persons. Such persons exhibit futile or mundane desires, engage in mundane or non-beneficial Karmas and are devoid of true knowledge.

Bhagavān explains the three categories of such persons:

- **Rakshasi:** These are self-centered persons who engage in misdeeds to satiate their material goals. Say for example, those who engage in corruption do not hesitate to misuse power and sabotage the efforts of the wealth creators and tax payers of the nation. Their inspiration to accumulate wealth or material goals are propelled by the wrong intent and unvirtuousness.
- **Mohini:** Such persons are sadistic in nature. The misdeeds and wrongdoings comes naturally to them even if there is no intent or inspiration to propel the same. Their natural tendency is to harm and oppress the other.
- **Aasuri:** These are the demoniac natured persons who bruise and trample others to attain their material goals. They function from a state of self-centered consciousness and cannot see anything else beyond their limited self. They even disregard the Supreme Divine, dismiss HIS divinity or even question about HIS existence.

9.13

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

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

Having explained the nature of the ignorant persons, Bhagavān now explains the nature of HIS devotees.

- Such persons are always absorbed in HIS devotion.
- They have a unidirectional focus (laser sharp focus) towards HIM and rest their mind in HIM at all times.
- They know HIM to be their ultimate well-wisher and are internally devoted towards HIM

irrespective of whether the external circumstances are pleasant or unpleasant.

- Every task that they perform is dedicated as an offering to HIS lotus feet.

HE has expounded on the 26 saintly qualities in Chapter 16:

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 16.1॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 16.2॥
तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ 16.3॥

O scion of Bharat, these are the saintly virtues of those endowed with a divine nature—fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, sacrifice, study of the sacred books, austerity, and straightforwardness; non-violence, truthfulness, absence of anger, renunciation, peacefulness, restraint from fault-finding, compassion toward all living beings, absence of covetousness, gentleness, modesty, and lack of fickleness; vigor, forgiveness, fortitude, cleanliness, bearing enmity toward none, and absence of vanity.

9.14

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

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

Bhagavān continues to explain that HIS true devotees are able to comprehend HIS divinity and surrender to HIM with unconditional faith and devotion. They engage in Kirtan and sing HIS glories and pastimes and even chant HIS names at all times. Singing glories of the Names, Forms, Qualities, Pastimes, Abodes, and Associates of God is called Kirtan.

Significance of the Kirtan

- Kirtan is one of the powerful means to engage in devotion.
- It is one of the easiest ways to set the focus of the wandering mind on the Supreme Divine and remain absorbed in HIS devotion.
- Saints like Mirabai, Surdas, Tukaram etc. would engage in Kirtan to propagate the glories, attributes and pastimes of the Supreme Divine by infusing their pure and unconditional devotion in all their Kirtans.

HE explains many other categories of devotion which will be discussed in the next session.

The session ended with the prayer and Hanuman Chalisa.

Questions and Answers

Prabhat Ji

Q: What is Kriyamana Karma?

A: The Karmas that we perform in the present is Kriyamana Karma. The consequences of Kriyamana Karma will be borne as Sanchit or Prarabdh Karma in future.

Vijay Ji

Q: What is the meaning of Dhridavrata?

A: The one who has a firm and unwavering focus (in shloka 14, this is context of unwavering and single pointed focussed devotion)

Q: What is the difference between Rakshasi and Aasuri?

A: Rakshasi are demoniac natured persons (which is expounded in Chapter 16). Aasuri persona are those who bruise and oppress the other to satisfy their selfish desires and greed.

Ashok Ji

Q: What does Bhagavān explain in the shloka '*patram pushpam phalam toyam*' (which will be explained in the next session)?

A: Bhagavān explains that Bhakti is an internal state and not an external trait. Even if one sincerely offers a flower, a leaf, a fruit or a glass of water, HE would delightfully partake the same.

Shruti Ji

Q: Is it possible to transcend the karmic reactions by being bound by the worldly duties and obligations?

A: With Karma Yog, one will be able to transcend the karmic reactions by fulfilling the worldly duties and obligations.

Sona Ji

Q: Is it possible to merge Dwaita and Advaita?

A: These are two paths which lead to the Supreme Divine. Advaita is an advanced state where one is in a state of oneness with the Supreme Divine (*Aham Brahmāsmi*). Whereas Dwaita focusses on Bhakti and Bhagavān, the path of Bhakti which is easy to one and all.



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Jai Shri Krishna!

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