

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhya-Yoga

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YouTube Link: <https://youtu.be/1Wjp6G9hJOM>

Surrender to Paramātmā, and be assured that HE will take care of your needs (yogakṣemaṁ)

Chapter 9 of Srīmad Bhagavad Gītā is the **Raja-Vidya Raja-Guhya Yoga - The King of all Knowledge and the most secret knowledge.**

This is the chapter in which Sri Krishna passed on the most confidential and supreme knowledge to HIS most beloved friend and devotee Arjuna. Arjuna had the most impeccable and unblemished mind and a heart full of compassion. Hence Bhagavān deemed him most fit to receive this most profound knowledge.

The evening session started with the auspicious lighting of the lamp (*Deepa Prajwalan*) and recitation of prayers.

sadāśiva-samārambhāṁ, śaṅkarācārya-madhyamām I

asmadācārya-paryantāṁ, vande guru-paramparām II

I bow with reverence to the Guru Parampara, lineage starting with the all-pervasive śiva consciousness (Sadasiva) with Adi Sankara in the middle and all those teachers up to my own Guru.

The 9th chapter happens to be the middle part of the Bhagavad Gītā. Dhyaneswar Mauli opines it is one of the most important chapters as It gives an insight to all possible paths (Bhakti, Karma and Jnana). All these Yogas, whether practiced independently or together, lead to the same ultimate objective of realising unmanifested Param Brahmā. In this session we will learn the remaining parts of the very secret, kingly knowledge which will open the doors of our intellect to divine bliss.

In the earlier slokas of this chapter, Bhagavān elucidated about HIS Unmanifested yet all Pervasive nature. HE is the Supreme Creator. Through HIS Yoga-Maya Shakti, HE projects the manifested universe along with its all sentient and insentient beings. The entire manifested Universe is a projection or Maya. Working under HIS Supreme Divine Energy, the material energy brings into being all animate and inanimate forms. Hence the Manifested Universe is nothing but Maya or delusion. HE neither gets entangled in it or gets affected by it.

The people with true knowledge (jnana yogi) make no mistake and perceive everything as HIM only. They realise HE is the only existence, the truth and the bliss. HE is the supreme consciousness. HE is the creator and protector of this visible Samsara or Universe.

The people realising HIM through Bhakti (bhakti yogi) recognise HIS all-mightiness and surrender to HIM completely. On the other hand, the Karma Yogis perform their worldly duties as HIS agents and refrain from making a claim to the fruits of their actions. All the three paths lead to the same destination, the supreme abode of Paramātmā.

However, most people bewildered by their material energy exhibit their demoniac and atheistic nature. They fall prey to the play of Maya. They function in a deluded state and their knowledge is baffled. They either work for their personal benefits only or for exhibiting their wealth and might.

9.15

jñānayajñena cāpyanye, yajanto māmupāsate, ekatvena prthaktvena, 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.

Sri Krishna in this sloka reiterates about the superiority of Paramātmā. HE is glorifying the qualities of Paramātmā and not the qualities of the human form which HE has adorned in this manifested version of Sri Krishna. In the Mahabharat epic, it is mostly mentioned as "Kesava Uvacha" or "Sri Krishna Uvacha". Only in Bhagavad Gītā it is always mentioned as "Bhagavān Uvacha". There is a subtle difference. Sri Krishna is the visible human form of Bhagavān or Paramātmā. One needs to understand the intricate meaning of Param Brahṁā which is *Ayakta* (formless).

In Bhagavad Gītā, Sri Krishna is speaking about the supreme qualities of the Supreme Being, the ParamBrahṁā. HE is not glorifying His personal physical form as Sri Krishna.

In the next ten slokas we will learn how beautifully HE has described the splendiddness of the Absolute. HE is the Absolute. It is our prime duty to comprehend the absoluteness, the wholesomeness, the infiniteness of HIS cosmic form. That comprehensive knowledge comes through Jnana Yajna, wherein one feels that everything is Brahṁān.

The 24th sloka of chapter 4 states:

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ 24॥

For those who are completely absorbed in God-consciousness, the oblation is Brahṁān, the ladle with which it is offered is Brahṁān, the act of offering is Brahṁān, and the sacrificial fire is also Brahṁān. Such persons, who view everything as God, easily attain HIM.

This is the real essence of Jnana Yajna.

- **Jñāna-yajñena**— yajna of cultivating knowledge
- **Ekatvena** - undifferentiated oneness
- **Prthaktvena** - separately

- **bahudhā viśhvato-mukham** - various cosmic forms

Different people worship HIM differently. Some do not see any difference between HIM and themselves. They meditate on HIM with undifferentiated oneness. To such people everything is Bhagavān. As Sankaracharyaaji put it as “**Ekam Brahmā**” which means there is only one absolute Brahma and whatever we see are all appearances or projections. The reality is only one.

For some others, it is difficult to comprehend the formless infinite Brahmā, and hence they worship HIM in different forms. Some worship HIM as Sri Ram, some as Sri Krishna, some others worship HIM as śiva or Kali or Durga. The truth remains that all are HIM in different names and forms. Ultimately, in whatever names and forms one may worship finally, all Bhakti are channelised onto the same entity that is Paramātmā.

To put it in simple terms, a red rose can be addressed as rose by some one and as a red flower by some one else, but its essence remains the same.

Similarly a child may have several nicknames, yet his personality remains the same. Hence in whatever names we may pray to our beloved Devata, ultimately the deity is none other than Bhagavān.

9.16

**ahaṃ(ñ) kraturahaṃ(ṡ) yajñah(s), svadhāhamahamauśadham,
mantro'hamahamevājyam, ahamagnirahaṃ(m) hutam.9.16**

I am the Vedic ritual, I am the sacrifice, I am the offering to the departed; I am the herbage and food grains; I am the sacred mantra, I am the clarified butter, I am the sacred fire, and I am verily the act of offering oblations into the fire.

Paramātmā describes HIMSELF as everything. HE is omnipresent. HE explains HIS pervasiveness through the example of the Vedic ritual of Yajna. HE describes Himself as the Vedic rituals (Kratuh). HE is the fire sacrifice (yajna). HE is the oblation offered (svadah). HE is also the medicinal herbs (aushadham) offered in the yajna. HE is again the ghee (ajyam) poured into the sacrificial fire. HE is the Mantra; HE is the fire itself (agni). HE is the performer of all actions and the performed actions (hutam). HE is the work and again HE is the doer of the work. In short, HE is the object and the subject.

HE described every action of the human being as oriented towards HIM. When one is pouring ghee into the sacrificial fire, he is feeding Bhagavān. While chanting Mantras, one is talking to Bhagavān. All these actions have to be performed with devotion and faith. Bhagavān profusely loves those actions which are performed with sincere faith.

“Shraddhavan labhante Jnanam” means he who has faith obtains knowledge. The words 'Kratuh' and 'Yajna' both mean Vedic rituals. Let us dive a little further to understand the differences. As per Sanatan Dharma our sacred texts can broadly be divided into two different categories.

- **Shruti** - the texts considered divinely revealed, and transmitted through Guru Parampara. They have a primordial existence. They were existing before the creation. Vedas and related Upanishads are Shruti. This knowledge is captured by the great sages in their moments of trance and are passed down orally. They are captured by the Sisya by listening to their Gurus. This is called Shruti Pramapara.
- **Smriti** - texts based on human memory, traditions and also through the knowledge of Shruti. They are transmitted through generations orally as well as written documents. The great

learned masters derive their knowledge from Shrutis and pass it on as Smriti mostly in the written form to the next generations. All the Dharma Sastras and Puranas, including Mahabharata are Smriti.

Yajnas are the fire sacrifices and other rituals as described in Vedas which are *Shruti*; whereas rituals described in *Smriti* are *Kratuh*.

'**aham̐ kratur aham̐ yajñah̐**' - Thus Bhagavān said both Yajna or Kratuh are one and the same as they all are HIM only.

Thus everything conceivable by us, all things we see, we do, we use, is Paramātmā only. All actions we perform are at HIS behest. There is no duality. Everything synchronises and becomes one and this oneness is the unmanifested Brahma. This inseparability or oneness is the greatest philosophy. It requires great Sādhana to do away with the concept of all dualities from our minds. If the duality is removed from our mind, then we will understand the real meaning of "Aham Brahmasmi". This realisation can come once we become Gunateeta i.e go beyond all feelings of dualities like pleasure and pain.

This concept of oneness can be easily understood if we pay our attention to the waves in the ocean. Waves appear in the ocean but are they different from the ocean? They appear in the ocean and disappear into the ocean.

Like a child goes to his parents in case of trouble, similarly we should also take shelter in Paramātmā in case of distress. HE is all powerful. HE is capable of solving all our problems. Instead of asking for help, here and there we should rather run to HIM, whenever we are in trouble.

Another example is found in the gold ornaments. The ornament can be altered into any shape or can take the form of bangle, earring, bracelet, ring, etc., yet the gold remains the same. Similarly Prabhu is present everywhere, every time and in everything (Desha, Kaala, Vastu). HE is all powerful and HE is the only answer to all our problems.

9.17

**pitāhamasya jagato, mātā dhātā pitāmahaḥ,
vedyaṃ(m) pavitramoṅkāra, ṛksāma yajureva ca. 9.17**

I am the sustainer and ruler of this universe, its father, mother and grandfather, the one worth knowing, the purifier, the sacred syllable OM, and the three Vedas - Ṛig, Yajus and sama.

Bhagavān says that HE is the Father of the Universe (**pitāhamasya jagato**), Mother (**mātā**), and the Sustainer (**dhātā**) also. HE further says, HE is also the Grand father (**pitāmahaḥ**).

This is a very profound attribute and has a hidden meaning to it. If HE would have stopped at saying, that HE is the father and mother, then the implied meaning would have been there was some one to whom HE was born. To negate such an inference, HE added that HE is also the Grand sire that means HE was unborn. HE never took birth. HE is **Ajanmah** (one who is never born) and hence HE exists perennially. HE was always there, and will continue to exist. This is stated in Chandogya Upanishad.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्

In addition, HE is also the

- **Vedyam** - the goal of knowledge

- **pavitram omkāra-** the purifier, the sacred syllable Om. Om, consists of three syllables A, U and M, is the origin of sound. It is identified with the infinite energy.
- **ṛik sāma yajur** - the three vedas Rig Veda, Sama Veda, Yajur Veda

HE is also the sustainer of the universe. HE provides us with life support in the same manner as roots of a tree provide life support for the branches. HE is our saviour. Hence we should pray to HIM, or do service on HIS behalf with utmost dedication. Any type of spiritual service is deemed as service to Bhagavān. Hence all the Sevis who are giving their services through Geeta Parivar are in a sense worshipping Ishwara.

9.18

**gatirbhartā prabhuḥ(s) sākṣī, nivāsaḥ(ś) śaraṇaṃ suhṛt,
prabhavaḥ(ph) pralayaḥ(s) sthānaṃ(n), nidhānaṃ(m) bījamavyayam. 9.18**

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

- **Gatih** - the supreme goal
- **Bhartā** - sustainer
- **prabhavaḥ** - the origin
- **Pralayaḥ** - dissolution
- **nidhānaṃ** - resting place
- **bījam** - seed
- **Avyayam** - imperishable

HE is the supreme goal of all human beings. We owe our existence to HIM. HE is the perennial existence and we the sentient beings appear in HIM. HE is our sustainer, master, and silent witness of all our actions. HE provides us abode, and shelter. HE is the origin, the creator and also the resting place for all HIS creations. HE is the seed. At the time of dissolution HE absorbs everything within Himself in the seed form.

In a nutshell Paramātmā is at the Pinnacle, the ultimate. HE is the Supreme entity. and so reaching HIM should be the goal of our life.

HE provides us sustenance, life energy and all other material comforts. But HE never waits for our thank-

you. Whether we show our gratitude or not, HE takes care of us. Neither HE denies nor does HE discriminate. HE opens HIS arms for all. At the same time HE is the witness to all our actions. It depends on us how we conduct ourselves in this material world. It is up to us how much we restrain ourselves from the glamour and falsity of the manifested world. If we take shelter under HIM with extreme devotion and faith, and do not only run after material gains, we would soon become recipients of HIS Grace. Divinity is within us as we are one and the same..

Thus Our Supreme goal should be self realisation. It requires unquestionable faith to understand the Maha Vakya, '**Aham Brahmāsmi/ Tat Twam Asi/ Ayam Atma Brahmā**', which is the greatest spiritual truth emphasized in the Upanishads.

9.19

**tapāmyahamaḥ(ṽ) varṣaṁ(n), nigrhṇāmyutsrjāmi ca,
amṛtaṁ(ñ) caiva mṛtyuśca, sadasaccāhamarjuna.9.19**

I radiate heat as the sun, and hold back as well as send forth showers, Arjuna. I am immortality as well as death; even so, I am being and also non-being.

Paramātmā says that HE

- provides heat to the sun (**tapāmya**) and hence, the sun radiates
- gives rain (**varṣaṁ**)
- holds back (**nigrhṇām**) the rain and delivers it (**utsrjāmi**) in the form of clouds.
- the immortality (**amṛtaṁ**) as well as death (**mṛtyu**)
- the eternal spirit in manifest form (**Sat**) and unmanifest form (**Asat**) as well.

Thus HE is the unmanifestedness. At the same time HE also projects the manifested universe, through HIS Yoga Maya Shakti. The manifested universe is HIS play.

All dualities and opposites like hot and cold, pain and pleasure, emanate from HIM only as HIS Leela. Therefore one should neither get rattled by miseries or get overwhelmed with good fortune. One should understand the temporariness of these Bhagavad Leelas.

9.20

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

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

celestial pleasures of gods in heaven.

- **Trai-vidyā** - the Vedic rituals described in the three Vedas
- **Soma-pāṇ** - the drinker of Soma Rasa(nectar)
- **Pūta** - purified
- **Pāpā** - sin
- **sva-gatiṁ** - way to the abode of the king of heaven
- **Prārthayante** - seek
- **Surendra-lokam** - abode of Indra
- **Deva-bhogān** - the pleasures of celestial God
- **Abhyudaya** means prosperity, and signifies upward movement.

As per Vedic rituals Yajna is performed for prosperity and at the end of the Yajna, Soma-Rasa or nectar is obtained and given as a drink to the performer. After drinking it, they become pure and accrue Punya as prosperity. After they become pure, they get entry to heaven. By virtue of their Punya Karma or pious deeds which they earned by doing the Yajna, they go to the abode of Indra ji, the king of heaven and enjoy all the pleasures that are available to the celestial Gods.

9.21

**te taṁ(m) bhuktvā svargalokaṁ(ṽ) viśālaṁ(ñ),
kṣīṇe puṇye martyalokaṁ(ṽ) viśanti,
evaṁ(n) trayīdharmamanuprapannā,
gatāgataṁ(ñ) kāmakāmā labhante.9.21**

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

- **Swarga-lokaṁ viśhālaṁ** - vast heaven
- **Anuprapannā** - follow
- **Gatāgataṁ** - repeated coming and going
- **Kāma-kāmā** - desiring objects of enjoyments
- **Labhante** - attain

Such people enjoy their life in heaven, until their punya balance in the Karmik account gets depleted. Once they exhaust all the merits or Punya they had earned, they have to return to the earthly plane. In short, these souls take rebirth again and this cycle continues.

Those who have performed Vedic rituals, desiring objects of enjoyment repeatedly take rebirth. This world is not a very fun filled place. Here they have to go through both miseries and pleasure unlike Swarga-Loka where they have only enjoyments and no sorrows.

In the next Sloka, Bhagavān explained how this cycle can end and one can get liberation.

9.22

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

- **Ananyah (na anya)** : no other

Bhagavān says that those who always think of HIM and have undivided devotion for HIM (**ananyāścintayanto**) can overcome this cycle of birth and death. If their minds are constantly absorbed (**nityābhiyuktānāṃ**) in HIM, HE provides them what they do not have and preserve what they already have (**yogakṣemaṃ vahāmyaham**). HE makes everything available to them because they are under HIS shelter.

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.

Bhagavān clarifies that if some people worship other deities, even their prayers reach HIM only because all Devatas derive their powers from HIM only. Indirectly they are worshipping HIM , albeit in a wrong way (**YajantyavidhipūrVākam**).

Our Sanatana tradition allows each one to choose their own deities. Bhagavān said even though HE is not directly worshipped still their prayers reach HIM, and HE takes care of them. This is the magnanimity of our culture, traditions and rituals.

9.24

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

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

Bhagavān is the enjoyer (**bhoktā**) of every devoted action (**sarvayajñānāṃ**) a devotee does. HE is enjoying because HE is seated within the devotee. HE and the devotee are the same. Those who fail to realise this omnipresent, divine nature (**tattvena**) of the self, cannot escape the cycle of birth and death. They must be reborn.

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.

Bhagavān is explaining about that the ultimate destination of people depends on the form they worship.

Those who worship celestial deities will take rebirth in their abode (**yānti devavratā devān**) Those who worship **Pitru** (ancestors) will ultimately reach their ancestors (**pitṛnyānti pitṛvratāḥ**). Worshippers of spirits take birth among such beings (**bhūtāni yānti bhūtejyā**) Those who worship Bhagavān will reach HIM (**yānti madyājino'pi mām**).

9.26

**patraṃ(m) puṣpaṃ(m) phalaṃ(n) toyaṃ(ŷ), yo me bhaktyā prayacchati,
tadahaṃ(m) bhaktyupahṛtam, 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.

Worshipping Bhagavān is easy, for HE is satisfied with anything that is offered with love and devotion. If one offers HIM a flower, a fruit or even simple water, HE will partake those things with lots of love and delight, as they are offered with devotion. It might have been available for free but they are pricey devotional offerings (**bhaktyā prayacchati**) for HIM. **Asnami** means 'I consume it'. Bhagavān becomes Saguna Brahmā, and consumes those offerings offered with love.

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.

After detailing Bhakti Yoga, Bhagavān now explains Karma Yoga. True Karma Yoga is when a Karma or action is performed on behalf of Bhagavān, as his agent and all the fruits of the action are dedicated at HIS lotus feet.

Bhagavān asks us to do all activities (mentioned below) as an offering to HIM (**tatkuruṣva madarpaṇam**)

- Whatever we eat or offer (**yatkaroṣi yadaśnāsi**)
- Whatever we offer as oblation in the sacred fire (**yajjuhoṣi**)
- Whatever you offer as a gift (**dadāsi**)
- Whatever austerities we perform (**yattapasyasi**)

In Geeta Parivar, we have a practice to offer the service to HIM “Om Śrī Krishnarpanamastu” after every

chanting, reciting and explanation.

9.28

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

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

Yogeshwar assures us that by offering all our actions to HIM, we will be free from the obligations of bad and good results (**śubhāśubhaphalāirevaṃ, mokṣyase karmabandhanaiḥ**). We will set ourselves free from the bondage of good and bad Karma (**sannyāsayogayuktātmā vimukto**), and reach HIM (**māmupaiśyasi**).

9.29

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

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

Sri Krishna is impartial. HE is equally disposed to all HIS Bhaktas. Neither HE is inimical nor partial to any one. HE is neither antagonistic nor HE favours any one out of the way. HIS prescriptions remain the same for humanity at large.

The prescription is - Once we detach ourselves from the fruits of our actions, our mind will cease to distinguish between pleasure and pain. It will remain in equanimity under all circumstances whether good or bad. Then we can remain attached and engrossed in Paramātmā, and progress in the path of liberation.

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).

This sloka reveals the kind and forgiving nature of Paramātmā.

Bhagavān pardons even the greatest sinner (**api cetsudurācāro**), if he repents for his wrong deeds and worships Bhagavān with wholehearted devotion (**bhajate māmananyabhāk**). If he resolves to lead a holy, spiritual life then he will be uplifted by Ishwara and will be regarded as a pious man by HIM (**sādhureva sa mantavyaḥ, samyagvyavasito hi saḥ**).

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, being all forgiving and all encompassing, takes the sinner into HIS fold and sees to it that HE is uplifted very quickly (**Kshipram**), as finally he has changed his course and taken shelter under HIM. Bhagavān assures us that none of HIS devotees are ever lost (**na me bhaktaḥ praṇaśyati**). Even the greatest sinner turned Bhakta is emancipated by HIM.

9.32

**mām(m) hi pārtha vyapāśritya, ye'pi syuḥ(ph) pāpayonayaḥ,
striyo vaiśyāstathā śūdrās, te'pi yānti parām(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.

Caste, creed and gender do not matter for attainment of liberation. This assurance is given by Sri Krishna in this sloka. Our societies are being bifurcated on the basis of caste, creed, gender, religion etc. This message is given by Parameshwar to the entire mankind through Arjuna.

Such divisions were never created by Bhagavān. We all are HIS creation. **How can HE distinguish among HIS own children?**

These are societal creations which disrupt functioning of healthy society. Sri Krishna determines eligibility only on the basis of deep devotion. Devotion, Shraddha or faith is of paramount importance and not these man made divisions. This is commitment from Yogeshwar.

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.

In the previous sloka, we learnt that Bhagavān rescues and gives shelter to the sinnest of sinners when he adopts and practices devotion. If this be so, then how are the Munis, Rishis treated by Bhagavān, given that they meditate and pray throughout their lives. They are way ahead of others in their spiritual practices.

When most abominable persons are assured, why should more evolved Rishis be worried? Those engaged in HIS devotion need not worry.

Arjuna himself is a Rajarishi with extremely divine conduct. Bhagavān advised him not to get entangled in

this worldly matters. In this world, pleasure is very short lived and pain is more. Happy moments are far and few, and temporary (**Anityam**). Rather he should stay put in his meditative spiritual practices and remain engaged in devotion.

9.34

**manmanā bhava madbhakto, madyājī māṇ(n) namaskuru,
māmevaiṣyasi yuktvaivam, ātmānaṁ(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.

Sri Krishna concludes by asking the devotee to always think of HIM (**manmanā bhava madbhakto**), and remain devoted to HIM (**madyājī māṇ namaskuru**). HE assures us that having dedicated our body and mind to HIM, we will certainly reach HIM (**māmevaiṣyasi yuktvaivam, ātmānaṁ matparāyaṇaḥ**).

HE advises us to become HIS devotee surrendering our total body, mind, intellect and ego. Prostrating at the lotus feet we should pray to HIM to guide us in our spiritual journey.

This sloka is the king of Bhakti, and demonstrates the entire essence of Bhakti Yoga. Param puja Swamiji also many a times emphasises about the importance of this sloka.

Bhagavān Sankaracharya Ji propounds that this sloka along with the sloka 55 of 11th chapter contains the gist of Bhakti.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 11.55॥

Those who perform all their duties for My sake, who depend upon Me and are devoted to Me, who are free from attachment, and are without malice toward all beings, such devotees certainly come to Me.

Questions and Answers

Sunil Kumar ji

Q: What is the importance of food in our struggle for spirituality?

A: Importance of food has been described in the sloka no.8,9 and 10 of chapter17. In these three slokas Bhagavān has discussed which type of food gives rise to what type of Gunas.

Amisha ji

Q: Which chapter should we read daily?

A: It is important to read a few slokas, say 15/20 slokas everyday. One can go in the order prescribed by Geeta Parivar i.e. start chapter 12, then 15 and so on. Reading few sloka daily will definitely result in spiritual progress. Swamiji often mentions slokas as Mantras.

Ramesh Ji

Q: What is the reference made about striyo vaisya sudra etc in Sloka 32?

A: Bhagavān has said HIS teachings about Bhakti is same for everyone irrespective of cast, creed and gender. HE is open to all and all groups. Anyone can be HIS devotee.

**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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