

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 9: Rājavidyā-Rājaguhya-Yoga

1/3 (Ślōka 1-11), Saturday, 16 August 2025

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YouTube Link: [https://youtu.be/SQ6LC\\_L3St4](https://youtu.be/SQ6LC_L3St4)

## Knowledge and understanding the creator and destroyer and the part of Bhagavan in the soul within us

The **9th chapter** of Bhagavadgītā is known as the **Rājavidyā-Rājaguhya-Yoga - (The Yoga of the Sovereign Science and the Sovereign)**

The session commenced with prayer to the Almighty, with the lighting of a lamp and obeisance to the Gurus.

गुरु ब्रह्मा गुरु विष्णु, गुरु देवो महेश्वरा गुरु साक्षात् परब्रह्म, तस्मै श्री गुरुवे नमः

***The Guru is Brahma (the creator), the Guru is Vishnu (the preserver), the Guru is Maheshvara (Shiva, the destroyer), and the Guru is the embodiment of the Supreme Brahman."***

ॐ कृष्णाय वासुदेवाय हरये परमात्मने ॥  
प्रणतः क्लेशनाशाय गोविंदाय नमो नमः ॥

Om krishnaya vasudevaya haraye paramatmane||

pranata: kleshanashaya govindaya namo nama:||

Salutations to Sri Krishna, Who is the Son and the Joy of Father Vasudeva and Mother Devaki,

Salutations to Him Who is the Boy of Cowherd Nanda and Who is Himself the Lord Govinda; Salutations, Salutations to Him again and again.

**Ratnakara dhouta padam Himalaya kiritinim Brahma Rajarshi ratnadyang vande BharataMaataram.**

***one who gets washed by the ocean that is the source of gems, the great Himalayan mountains as a crown and one who is rich with the gems of Rājarshis and brahmarShis, I salute that mother India***

Today is a very special day, a significant occasion when we celebrate Krishna Janmashtami and learn the Gītā.

This day also marks the birth anniversary of Sant Jnaneswari Maharaj, a renowned saint from Maharashtra who translated the entire Gita along with its commentary into Marathi nearly 750 years ago. At that time, many people struggled to understand Sanskrit due to the Mughal rule.

The common folk could not grasp the spoken words of Bhagavān in the Bhagavad Gītā. Sant Jnaneswar wrote in Marathi to help people comprehend the teachings in a language they understood. He was affectionately called 'mauli', which means 'mother', as he served as a maternal figure to all his disciples and followers, much like Bhagavān Vittala in Pandharpura is referred to as 'Mauli'.

Through his Marathi commentary, Sant Jnaneswar Maharaj provided a profound understanding of the Gītā, making it accessible to those who could not read Sanskrit. He is regarded as the incarnation of Bhagavān Sri Krishna and shares his birthday with Him. His 750th birthday is celebrated in his birthplace, Alandi.

This chapter holds great significance and is believed to be his favorite, as he was in meditation with the 9th chapter of the Gītā open before him when he attained Samādhi, leaving his physical body while contemplating this chapter and achieving liberation to merge with Paramātmā.

Samādhi refers to the practice of meditation and focusing on the 'ajna chakra', the energy center between the eyebrows, also known as the third eye.

Currently, we have a better environment and more opportunities to learn and understand Sanskrit. We are grateful for this, and Swami Govind Dev Giri ji Maharaj has put in a lot of effort to make it possible. Additionally, we offer groups for both children and adults to learn and comprehend meanings in simple terms for kids and deeper insights for adults during the vivechan sessions.

**Question:** What is the name of this chapter?

Answer: Shaurya ji, Reyansh ji, and Abhishri correctly identified it as "Rajavidya Raja guhya yoga." Raja vidya refers to the best and most significant knowledge, while Raja guhya signifies the most secret knowledge. When we read and comprehend the Gita, Bhagavān appreciates us and shares secrets through HIS words spoken to Arjuna. Yoga signifies connection, and once we grasp HIS words in the Gita, we will connect with Bhagavān and become his favorites.

## 9.1

**śrībhagavānuvāca**  
**idaṃ(n) tu te guhyatamaṃ(m), pravakṣyāmyanasūyave,**  
**jñānaṃ(ṅ) vijñānasahitaṃ(ṅ), yajjñātvā mokṣyase'śubhāt. 9.1**

Śrī Bhagavān said :

To you, who are devoid of the carping spirit, I shall now unfold the most secret knowledge of Nirguṇa Brahma along with the knowledge of manifest Divinity, knowing which you shall be free from the evil of worldly existence.

Bhagavān calls Arjuna by different names throughout the Gita. Here, he is referred to as 'Anasuya', meaning someone who harbors no malice or jealousy towards others.

As Arjuna prepares for battle, he has Bhagavān as his charioteer. However, when he realizes that he will be fighting against his own family, including his elders like Bhīṣma Pitāmaha, his teacher Dronacharya, and even his cousins, friends, and relatives, he becomes troubled and wishes to withdraw from the fight.

He even puts aside his negative feelings towards the Kauravas, who have harmed the Pāṇḍavas in various ways, such as attempting to poison Bhima and trying to burn them alive in the lacquer palace.

Therefore, Bhagavān calls him 'anasuya' and intends to share profound knowledge with him. In this situation, Bhagavān spoke the following while advising Arjuna.

In 2nd chapter Bhagavān said:

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 23 ॥

***Weapons cannot shred the soul, nor can fire burn it. Water cannot wet it, nor can the wind dry it.***

Here Bhagavān discussed the soul. The body can be cut, bleed, and feel pain, but the soul cannot be cut or burned. The body can experience pain, but the soul cannot.

**Belief in rebirth - The words of freedom fighters:** Bhagat Singh, the freedom fighter, was asked if he felt any fear just before his execution. He confidently replied that he did not fear because they were only inflicting pain on his body, while his soul was free. He believed he would be reborn and return to protect his country.

We recently celebrated the 79th Independence Day. Bhagat Singh, Sukhdev, Balagangadhar Tilak, and many other freedom fighters dedicated themselves to the nation and never thought of themselves. When Bhagat Singh and Sukhdev were about to be hanged, they requested the Gītā.

***Jñānaṃ vijñāna*** - Knowledge and understanding of knowledge.

Often, we possess knowledge but struggle to grasp its deeper meaning. Understanding is as crucial as acquiring knowledge, and in this context, Bhagavān clarified the distinction between 'jñānaṃ' and 'vijñāna'.

Examples of knowledge and understanding in practice.

**Positive and desirable knowledge:**

- In science class, we learn concepts from books and then conduct experiments in the lab for practical understanding.
- When we study plants, we can plant seeds and watch them grow into plants.
- Once we grasp and practice the concept, we can free ourselves from the cycle of birth and death.
- In school, activities like studying, dancing, learning slokas, painting, and making rangoli all require practice to achieve expertise.

**Negative and undesirable knowledge:**

- There are also harmful types of knowledge, such as stealing, which is bad and does not contribute to becoming a good person. Learning to create explosives requires knowledge, too, but it is not constructive as it can harm others and oneself.
- Bhagavān further elaborates on the unique aspects of the knowledge he has shared.

## **rājavidyā rājaguhyam(m), pavitramidamuttamam, pratyakṣāvagamaṃ(n) dharmyaṃ(m), susukhaṃ(ñ) kartumavyayam. 9.2**

This knowledge (of both the Nirguṇa and Saṅuṇa aspects of Divinity) is a sovereign secret, supremely holy, most excellent, directly enjoyable, attended with virtue, very easy to practice and imperishable.

The wisdom HE imparted is the ultimate knowledge, and once grasped, it leaves nothing else to learn.

True knowledge transcends academic learning: Uddalaka and his son Shwetaketu.

In ancient times, Shwetaketu studied in a Gurukul for nearly ten years under his Guru. After finishing his studies, he returned home, believing he knew everything.

His father, Uddalaka, wanted to assess his son's learning. He realized that Shwetaketu had developed pride and ego regarding his education, based on his son's responses.

Shwetaketu confidently claimed he had learned everything and could answer any question.

**Uddalaka asked:** What is the skill and knowledge that, once understood, makes you feel there is nothing left to learn?

**Shwetaketu replied:** It is the knowledge of scriptures, weaponry, and so forth.

**Uddalaka responded:** All your answers are wrong. For every answer his son provided, the father insisted it was incorrect, stating that none of them represented the knowledge that would elevate him to the level of a liberated sage.

Eventually, Shwetaketu admitted he had exhausted all his knowledge and did not know the answer.

Uddalaka then revealed to his son that it is the knowledge of Brahma vidya, the understanding of Paramātmā.

The subjects learned in school are also significant, as they can be applied for living on earth and benefiting society. However, the knowledge shared by Bhagavān in this chapter is the most crucial, as it purifies our thoughts and actions.

The knowledge HE imparted is the ultimate form of knowledge, which, once acquired, leaves nothing else to learn.

True knowledge goes beyond what is taught in schools: Uddalaka and his son Shwetaketu.

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### **What does purity mean, and how can it be achieved?**

- When discussing water, we always think about three factors: whether it is pure, clear, and uncontaminated. We use Aqua guards or RO filters to purify it. Ganga water is often regarded as pure, although some particles, such as sand and stones, are present.
- By understanding this concept, we can also attain purity. The benefits of this understanding are that we can strive to unite with Paramātmā by following the path that leads to Him. The path to follow is 'Dharma', the righteous way to reach Him.

### **What is the path to Dharma?**

- Children who study the Gītā will never engage in deceit. Cheating is NOT part of Dharma. Righteous actions lead to Dharma.
- The wisdom shared by Bhagavān can only be applied while on the path of Dharma.
- It is not essential to perform penance or other difficult methods. Faith in Bhagavān and good deeds are the key elements.

### **Faith and Practice:**

In school, we learn that we listen to our teachers because we have faith and respect for them. If someone practices dance every day, they can become skilled. Those who enjoy the activity will focus fully on it. Lata Mangeshkar practiced daily.

## **9.3**

**aśraddadhānāḥ(ph) puruṣā, dharmasyāsya parantapa,  
aprāpya māṃ(n) nivartante, mṛtyusaṃsāravartmani 9.3**

Arjuna, people having no faith in this Dharma, failing to reach Me, continue to revolve in the path of the world of birth and death.

If someone lacks faith in following Dharma, they will continue to cycle through birth and death, being reborn as various living beings. These individuals will not fully worship Bhagavān Sri Krishna or Ram ji.

**Sant Tulsidas ji mentioned that obtaining a human form is quite challenging. Once we have it,**

**we should strive to improve ourselves and become better beings.**

***Consider the value of being born as a human:***

a child often pesters their parents for a new dress, and when the parents finally give in to keep the child happy, the special dress is treated with care for important occasions. Similarly, the human body we possess is a gift, as opposed to being born as a fish, cat, or even a lizard. We could have taken any form.

**After countless births, we have finally received a human form, and we should use it to lead a good life.**

- In science, we learn that the universe consists of atoms. Everything made of iron contains atoms.
- A drop of water is made up of hydrogen and oxygen particles (H<sub>2</sub>O). We cannot see these elements in water with our naked eyes because they are invisible, yet they exist. Scientists conduct experiments, and through their research and published papers, we come to believe in these concepts.

Similarly, Bhagavān has instructed us to have faith, even if we cannot see it directly. **Therefore, those who lack faith in his teachings will struggle to follow the righteous path of Dharma and reach HIM.**

**9.4, 9.5**

**mayā tatamidaṃ(m) sarvaṃ(ñ), jagadavyaktamūrtinā,  
matsthāni sarvabhūtāni, na cāhaṃ(n) teṣvavasthitaḥ 9.4  
na ca matsthāni bhūtāni, paśya me yogamaśvaram,  
bhūtabhṛnna ca bhūtastho, mamātmā bhūtabhāvanaḥ. 9.5**

The whole of this universe is permeated by Me as unmanifest Divinity, like ice by water and all beings dwell on the idea within Me. But, really speaking, I am not present in them.

Nay, all those beings abide not in Me; but behold the wonderful power of My divine Yoga; though the Sustainer and Creator of beings, Myself in reality dwell not in those beings.

HE pervades the entire universe. HE says: All living beings dwell in ME, but I don't dwell in them.

- 1. Bhagavān pervades the whole Universe in HIS unmanifested or invisible form.
- 2. All living beings of HIS creations dwell in HIM, but HE does not dwell in them.

In all HIS creations, including trees, birds, aquatic animals, and humans, Bhagavān is not found within them. To clarify this further, HE stated that everything is an illusion crafted by HIM.

To eliminate confusion, Bhagavān elaborates that though HE is not visible, HE is indeed present.

We are all different from one another, but we are inwardly connected through the soul energy within us. It is our bodies that make us distinct from each other.

**Bhagavān illustrated that the universe exists within HIM:**

When Bhagavān Sri Krishna was a child, he played with the Gopikas while his mother Yashoda, was inside the house. Bhagavān Sri Krishna took some mud and placed it in HIS mouth. The others playing with him

noticed and urged HIM to spit it out, but HE ignored them. They went to complain to Yashoda ma. By the time Yashoda ma came out to investigate, he had already cleaned his mouth. Yashoda ma noticed some mud still on Śrī Krishna's face and asked HIM to open HIS mouth for inspection if he had consumed any mud.

When pressed by his mother, HE opened HIS mouth, revealing the entire universe within it. Yashoda ma realized that her son was not an ordinary child but the creator of the the whole universe. Overwhelmed by the sight in Bhagavān's open mouth, Yashoda ma fainted.

### **Did Bhagavān Sri Krishna deceive?**

The Gopikas questioned HIM about why HE claimed not to have eaten mud. He explained that the entire universe belongs to HIM, and there was nothing to separate and consume. Therefore, whatever HE told HIS mother was not a falsehood.

### **Example to illustrate:**

When we mix water from two glasses, we can't see them as separate. The water remains the same and with the same content. This is Bhagavān's point that HE did not lie.

Similarly, Bhagavān's response shows that it is our perception that makes us think we are different from HIM.

We believe our forms are distinct from HIS. However, from HIS viewpoint, everything is the same. Just as mixed water cannot be distinguished, everything exists within HIM.

### **Can we separate the water in the waves?**

The ocean has both large and small waves. If we catch these waves, the water inside is still the same as that in the Ocean. It is simply ocean water, and if returned, it becomes the same ocean water again, inseparable.

Once we unite with Bhagavān, nothing is different from HIM. HE resides in all of us, and if we strive to be clean and pure, study the Gītā, practice it, fulfill our duties with faith, and respect our elders, parents, and teachers, our lives will be pure. We will realize that Bhagavān is within us, and there is no need to search for HIM.

## **9.6**

### **yathākāśasthito nityaṃ(ṽ), vāyuḥ(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.

The wind surrounds our Earth only to a certain extent, reaching a boundary where the environment ends and space begins. Beyond this boundary lies space, which we refer to as the sky, as mentioned in Sanskrit texts. Space is infinite, and no one knows how far it extends since it continues to expand. The sky has no visible end. There are also other planets and stars, each enveloped in various gases. The wind has a relatively small area to fill. Each planet has its envelope of gases. Despite the existence of many planets and stars, space remains.

Bhagavān stated that HE is much larger than all of these and is present everywhere.

When we consider the immense universe, our existence seems remarkably tiny. However, there are moments when we exhibit arrogance and perceive ourselves as greater than we truly are.

**We need to nurture positive traits and transcend our pride and ego.**

## 9.7

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

All creations come from Bhagavān, who uses the elements in 'Prakṛti' to create. Bhagavān exists as energy that enables creation.

For example, when we use a laptop or phone for a Zoom call, the devices require energy to charge up. Similarly, creation cannot exist without energy in the form of the soul. 'Prakṛti' and 'Paramātmā' collaborate to create. Bhagavān mentioned that HE does not perform any work but facilitates through nature's elements.

- Arpit ji- **Satya** yuga
- Manav ji- **Treta** yuga
- Sudha ji- **Dwapar** yuga
- Vivaan ji- **Kali** yuga

Through the creation, Brahma ji is first born, and then the earth and the universe are created.

As the Kalpas conclude, destruction also occurs through HIM.

### **Creation and Dissolution:**

- When we mould clay, we make many models and hold onto them for a while as we play outside. In the evening, we must tidy up by gathering the clay and placing it back into the designated containers, as the clay is restored to its original form.
- This serves as a metaphor for creation; we keep our creations for a time, and when the cycle ends, they are dissolved as the clay models are rounded up and destroyed.
- The next morning, we can create new clay models, just like Brahmā ji begins a new cycle after the 'pralaya' or dissolution.

Therefore, Bhagavān stated that he is both the creator and the one who oversees dissolution.

## 9.8, 9.9

**prakṛtiṃ(m) svāmavaṣṭabhya, viṣṛjāmi punaḥ(ph) punaḥ,  
bhūtagrāmamimaṃ(ñ) kṛtsnam, avaśaṃ(m) prakṛtervaśāt. 9.8  
na ca māṃ(n) tāni karmāṇi, nibadhnanti dhanañjaya,  
udāsīnavadāsīnam, asaktaṃ(n) teṣu karmasu. 9.9**

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.

Arjuna, those actions, however, do not bind Me, unattached as I am to such actions, and standing apart as it were.

Bhagavān is the creator of the whole universe, yet HE remains humble about His deeds. The feeling of **the EGO** arises in humans when they cultivate it.

For example: feeling proud of high exam scores or taking credit for completing a task, pride in passing exams of Jignasu or Pathik, pride in having learned the Gītā, and so forth.

Bhagavān mentioned that HE has made such beautiful forms, as described in the 14th chapter.

#### **The differentiating characteristics among individuals:**

- A fingerprint is never duplicated by anyone else in the world.
- A retina scan demonstrates that no two living individuals have identical patterns.

Bhagavan has devised a comprehensive strategy, taking into account even the smallest details.

### **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.

The universe will continue to move, transform, and evolve according to the will of Bhagavān.

### **9.11**

#### **avajānanti māṃ(m) mūḍhā, mānuṣīṃ(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.

Bhagavān mentioned that not everyone understands these ideas.

#### **1. What does the birth of Bhagavān Sri Krishna represent?**

When '*Krishna Janmashtami*' is celebrated at midnight, it does not imply that HE was absent before HIS birth. HE was indeed present, and the birth merely signifies HIS acquisition of a physical form

#### **2. The importance of Krishna Bhagavān's farewell:**

Krishna Bhagavān met HIS demise due to an arrow shot at HIM. However, this does not mean HE ceased to exist after this event; HE continues as the eternal soul energy.

#### **1. The Birth of Ganesh ji:**

Ganesh ji was born when Parvathi created an idol from mud and infused it with life, marking the birth of Ganesh ji. This day is celebrated as his birthday. It does not suggest that Ganesh ji was not present before his birth. He certainly existed, but the soul energy was given a physical form, which is regarded as his birth.

## **2. Saying farewell to Ganesh ji:**

After the festivities, we immerse the idol in the water, but this does not imply that Ganesh ji is gone. Ganesh ji, who originated from the clay idol, exists in the water, mud, and air surrounding us even after immersion. The form may change, but the soul's energy remains constant.

When we chant the Gītā, we recognize and perceive Bhagavān in the idol's form, and before heading to school, we worship the idol and depart. Once we leave our home, we see HIM in everything around us.

Bhagavān mentioned that the ignorant believe life is merely about birth and death, with nothing beyond it. They fail to grasp that the soul is eternal. When we have doubts about Bhagavān Sri Krishna's actions, we tend to view HIM only in human terms, forgetting that we are just a tiny part of HIM. HE is the ultimate being, far greater than us.

The session concluded with Hari sankirtan.

### **Question and Answers:**

#### **Sreenidhi ji**

**Question:** Who was better in archery, Arjuna or Ekalavya?

**Answer:** It is believed that Ekalavya was likely the best. Dronacharya did not instruct Ekalavya, who learned on his own, mastering skills that Dronacharya could not teach Arjuna. Nevertheless, Arjuna is regarded as superior due to his exceptional qualities and high standards of Dharma, especially in his conduct towards elders, peers, and everyone around him.

#### **Manav ji**

**Question:** Why was Krishna born in prison? He was Bhagavān and could have been born anywhere?

**Answer:** His parents were imprisoned at the time of his birth. This was part of Bhagavān's plan, as he had designed his path to be reincarnated on earth, sharing lessons through his childhood and upbringing. The entire Gokula celebrated his birth for many days, fostering love and respect among its people, conveying a message about living harmoniously in a community.

#### **Arpit ji**

**Question:** What caused the battle in the Mahabharata?

**Answer:** The battle was primarily between good and evil. Without it, the forces of evil would have continued to grow, making their destruction necessary. Initially, Arjuna was reluctant to fight, but Bhagavān persuaded him that it was essential to combat those on the wrong side. The Kauravas were harassing the Pāṇḍavas, who only sought five villages and were not greedy. However, the Kauravas, especially Duryodhana, refused to give even a tiny piece of land. This was unjust, as the kingdom rightfully belonged to the Pāṇḍavas, with Dritharashtra merely acting as a caretaker king. Ultimately, the war was a conflict between the followers of 'Dharma' and 'Adharma'. Only the side of Dharma emerged victorious, while the Adharmis would never prevail.

## Ayaansh ji

**Question:** Who emerged victorious in the Mahabharata war, the righteous or the wicked?

**Answer:** Only the righteous and those aligned with Dharma triumphed. The side that had the support of Bhagavān Śrī Krishna was destined to win. The final verse of the Bhagavad Gītā, as concluded by Sanjaya:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीविजयो भूतिध्रुवा नीतिर्मतिर्मम ॥ 78॥

***Wherever there is Śrī Krishna, the Master of all Yoga, and wherever there is Arjuna, the supreme archer, there will also certainly be unending opulence, victory, prosperity, and righteousness. Of this, I am certain.***

It is said that wherever Krishna is, that side will win. The Pandavas triumphed, leaving only one survivor, Yuyutsu, from the Kauravas, while all others were eliminated.

## Sthavan ji

**Question:** Why did Krishna permit bad people to be born?

**Answer:** We often sleep, wasting time. The world consists of three qualities: satvik, rajasik, and tamasik. This is the nature of existence. Every creation has these three qualities in varying degrees. Some are very good, some very bad, and others fall in between.

If everything around us is filled with white light, we cannot perceive any other colors. Only by seeing all colors can we recognize the differences.

Similarly, by observing all qualities, we learn to distinguish between good and bad. At least the bad qualities are fewer, allowing us to understand how to embrace good qualities. We study the Gītā to become better. We should gradually improve our good practices. Good and bad will always coexist within us.

**1. Ravana** worshipped Shiv ji but with the wrong intention of harming others. After receiving his boon, he captured the Gods and imprisoned them. Saturn was also under his control. He feared that if he released the Gods, they might retaliate against him. Saturn complained to sage Narada, leading Ram ji to ultimately defeat Ravana when he began to believe he was the greatest and invincible, even against Bhagavān.

**2. Kamsa** did indeed worship God, yet he was filled with fear when a heavenly voice predicted that he would meet his end at the hands of the 8th child born to Vasudeva and Devaki.

To prevent this, he imprisoned Vasudeva and Devaki, killing every child born until the 7th. The 8th child, who was Bhagavān, was aware of Kamsa's plans and stayed one step ahead. In the end, HE killed Kamsa.

**Question:** If Bhagavān made bad people, why does HE eliminate them?

**Answer:** When we are born, we have certain inherent qualities. We need to sleep at night and forget everything, even if we have tasks pending. This trait is part of our nature from birth. Pure gold is too soft to be shaped into jewelry, so it needs to be mixed with copper, silver, or zinc to become suitable for making ornaments. Along the same lines, we are born with a mix of sattvik, rajasik, and tamasik characteristics and should strive to better ourselves. We should not be lazy or ignorant, always sleeping. Instead, we should learn and recite the Gītā, developing good traits to purify ourselves and enhance our positive qualities through good practices.

## Kavya ji

**Question:** Is Karma not real? How does it work?

**Answer:** Karma is indeed real. Good actions yield positive results, whether in this life or future ones.

Similarly, negative actions affect us either now or in the future. Bhagavān is aware of our deeds and keeps a record of them, along with their consequences in our lives.

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### **Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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### **Har Ghar Gītā, Har Kar Gītā !**

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