

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhya-Yoga

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

Understanding the secrets of modes of devotion to reach the Paramatma

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

The session commenced with the prayers to the almighty and respects to the Gurus.

***gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ .
guruḥ sāksāt parabrahma tasmai śrī gurave namaḥ***

The guru is Brahmā, the guru is Viṣṇu, the guru is Maheśvara (Śiva), the guru is the self-revealing limitless Brahman. Salutations to that revered guru.

***kṛṣṇāya vāsudevāya haraye paramātmāne .
praṇataḥ kleśanāśāya govindāya namo namaḥ***

Salutation to Krishna, Vaasudeva, Hari the Paramatman, Govinda, we bow our heads to you for the destruction of all our grief.

***Om Parthaya prathi bodhithm bhagawataa naaraayanena swayam,
Vyasaena gratitaam Puraana muninaa madhye Mahabaratam
Advaitamruta varshaneem bhagawteem ashta dashaa dhyayineem,
Ambaa twaam anusandadhaami bhagavad geete bhava dweshineem.***

Bhagavad Gita taught to Arjuna, by Lord Narayana himself, written in the middle of the Mahabharata by the Old Sage Vyasa

O Divine mother, she who showers Elixir of Advaita on us, O mother of 18 chapters, I meditate

on thee, O Bhagavad gita, the destroyer of illusion of manifestation (Samsaara)

- **Question:** What is the name of 9th chapter?
- **Answer:** Spriha replied “ Rājavidyā-Rājaguhya-Yoga”

Rajaguhya means the secret knowledge as told to us by Bhagavān. Secrets are shared only with a well wisher and the best friend. Bhagavān shared this with Arjuna as he was HIS best friend.

In this chapter we are also getting to know this secret knowledge as we are also becoming HIS best friend by pursuing to learn Gita.

In the last session we understood from Bhagavān that he is omnipresent when HE said:

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम्

It is I who am the Vedic ritual, I am the sacrifice, and I am the oblation offered to the ancestors. I am the medicinal herb, and I am the Vedic mantra. I am the clarified butter, I am the fire and the act of offering.

HE also said:

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ 17॥

I am the Father; I am also the Mother, the Sustainer, and the Grandsire. I am the purifier, the goal of knowledge, the sacred syllable Om. I am the Ṛig Veda, Sāma Veda, and the Yajur Veda.

Bhagavān also said that HE is responsible for the entire creation, the manifestations which keep the creation going on and HE is also the reason for everything happening around including creation, maintenance and the destruction.

We may think that we own our actions in whatever we do, however, this is only our egoistic thoughts. Bhagavān said that he is the cause and reason for all that happens and we are not to own anything and feel a sense of pride.

9.19

**tapāmyahamaṣ(ṁ) varṣaṣ(n), nigrhṇāmyutsrjāmi ca,
amṛtaṣ(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.

- **tapa** - heat is given to earth by the Sun.
- **varṣa**- rains.

When the water on the surface of rivers and oceans evaporates because of the SUN's heat, clouds are formed. When the cold wind in the sky flows on them it falls as rain. This rain water is akin to elixir for us

living beings. Water is considered as the elixir for our lives as without water we cannot exist.

- **Mr̥tyu-** Death, The one who brings the end is also HIM.

Only when the Sun sets does it rise again. Likewise there is nothing to fear as the creation and the end is also from HIM.

All the heat and warmth that pervade creation, which living beings receive from the Sun, are granted to the Sun by Bhagavān Himself. The rains that nourish the earth also occur solely by His divine arrangement. The waters of rivers flow into the oceans; from the oceanic waters, through the heat of the Sun, vapour rises. This vapour becomes clouds and returns to the earth as rain. This entire cyclical process is governed and sustained by His supreme power alone.

In this manner, Śrī Bhagavān clearly declares in this teaching that the forces of nature are not independent or accidental, but function under His conscious will.

From this rain of amṛta-rūpa jala, the nectar-like water, flows the life of all beings. It is through this life-giving rain that existence on earth becomes possible and is continually sustained.

He alone is also the ultimate cause of death for all beings.

The creation of sṛṣṭi, its orderly sustenance and operation, and its eventual dissolution, every aspect of this cosmic process takes place solely because of Him.

Śrī Bhagavān thus proclaims:

“O Arjuna, all actions and movements within creation arise from Him alone, are governed by Him alone, and continue to function through His power alone.”

Here, Bhagavān reveals Himself as the inner ruler (antaryāmī), the Paramātmā who remains unseen yet ever-present, silently orchestrating the rhythms of nature and life. Nothing in the universe, neither heat nor rain, neither birth nor death, neither creation nor dissolution, exists outside His sovereignty. All processes flow from Him, rest in Him, and ultimately return to Him.

This vision invites the seeker to perceive the cosmos not as a mechanical system, but as a sacred, divinely sustained order, continuously upheld by Bhagavān’s will and grace.

9.20

**traividya māṃ(m) somapāḥ(ph) pūtapāpā,
yajñairiṣṭvā svargatiṃ(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.

There are persons who are engaged only in good deeds on the earth and some are saints and sages while

some others are engaged in irritating and troubling others.

The ones who perform their given responsibilities and duties and follow the righteous path will reach the heavens and experience all the happiness and goodness.

The good deeds referred here are the ones as stated in the scriptures; in the three Vedas. Bhagavān referred to three vedas here.

- **Question:** How many vedas are there and which are they?
- **Answer:** Pari ji replied as 4 Vedas. Vamika ji, subhash ji and Jigyasa ji also replied on chat box as 4 Vedas.
- Bhagavān refers to three Vedas - The Rig Veda, Sama Veda and Yajur Veda which are considered the original base Vedas. Each Veda deals in a different manner.
- Atharva veda was created by Maharshi Veda Vyas at a later time and has references from the other three original vedas.

The ones who follow these Vedas and act according to these scriptures will be the ones who can reach heaven.

In the last session we discussed the 14th sloka where Bhagavān explained how a person with divine quality will act upon and behave.

A **daivi** quality person is always immersed in **Kirtan** and **Bhajan** and is steadfast in devotion and follows good practices as per the scriptures.

The three Vedas teach us that we should perform our **kartavya karma in our lives**.

Eg: Study, Play, Exercise, learn art and music, help elders, respect elders, worship Bhagavān and so on as a daily practice.

If all these are performed diligently, moral and religious merits can be earned for posterity.

At times there are some distractions due to which we engage in actions which are not our duty but we still do it.

Eg: Like at the time meant to do the homework, getting distracted to play as a friend calls and spend more time playing due to which there is no time left to study or do homework. This means that **kartavya karma** is neglected.

In student life this may not sound like a very serious lapse, however as we reach adulthood the habit will matter more seriously. Hence it is advised to be disciplined in following duties and responsibilities. These are **Tamasik** qualities which are not desirable and appreciated by Bhagavān

To reach the heavens and experience unending happiness it is important to follow good practices.

We generally observe that some are very good at grasping when taught and some are able to narrate in a very good manner with command over speech and some are good in art or some in sports and so on. All these are because of the good **punya** that is collected by good actions when good things are experienced.

**te taṃ(m) bhuktvā svargalokaṃ(ṽ) viśālaṃ(ñ),
kṣīṇe puṇye martyalokaṃ(ṽ) viśanti,
evaṃ(n) trayīdharmamanuprapannā,
gatāgataṃ(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).

Some follow good actions and get heavenly abode. However the good **karma** collected does not remain forever. As long as good actions are done the collection of goodness keeps adding up. However if this is not followed the **punya** account also will get diminished gradually.

Eg:

- If someone goes to a 5 star hotel and rents a room, the rent has to be paid every day.
- The money in the account is finite and as the payment is made the account gets exhausted.
- Once the capacity to pay is over the Hotel management will not allow the stay.

Likewise Bhagavān said that having enjoyed the heavenly stay, once the balance of punya is diminished and is exhausted it is inevitable to come back to earth. Once back on earth it is an opportunity to perform good actions by imbibing good qualities and collect more and more **punya**.

We must be fortunate that we have a good family, good parents, good education and we must take this as a blessing and study well and grow up as good persons.

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.

- **Ananyāścintayanto-** The devotee who worships and is devoted to HIM consistently all the time.

Ananya means that whatever we do, we should keep in mind that it is for Bhagavān. Whether we study or help others, help parents, heal as a doctor one should think of Bhagavān to be in the mode of **ananya bhakti**. Bhagavān said that such a devotee who is engaged in HIS worship and keep HIM in thoughts and perform the **kartavya karma**, respects elders, will be taken care of and protected in all manner, be it good health, good parents, knowledge, good **samskara** and all good qualities that we should have. Even the ones we do not possess if we seek from Bhagavān, HE blesses us.

Eg: We desire to study the entire Gita that will have Bhagavān's blessing. HE will facilitate that we learn all 18 chapters and give us the strength of knowledge and adopting the learnings.

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.

We worship many Gods and Goddesses, like Shiv ji, Hanuman Ji and so on. All are the same and all are important and if we do worship any of the Gods with full faith and belief such a devotion will reach HIM.

"sarva deva namaskaram keshavam prathigachcati" - "All salutations to the gods reach Keshava (Vishnu)".

If we prostrate in front of all Gods it reaches Bhagavān.

In Mahabharata the spoken words are attributed and stated as Sri Krishna Uvacha, Keshava Uvacha, Vasudeva Uvacha and so on. In Bhagavadgītā which is part of Mahabharata we see Arjuna Uvacha, Sanjaya uvacha and when it comes to utterances of Sri Krishna it is always stated as **Sri Bhagavān Uvacha**.

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.

In the Gītā, Bhagavān is NOT referred to by the name of Krishna or son of Vasudeva and so on. It happens to be the spoken words of Bhagavān, who is the ultimate **ParaBrahmā tattva**, the highest power who is the cause of creation.

Hence, HE said that any worshiping and devotion that we do will ultimately reach HIM whether we worship Shiv ji, or Durga ma or any other Gods.

The most important ingredient in devotion should be faith and trust, coupled with devotion it will reach HIM. It is a unique and most comforting word said in our dharma and is not found in any other treatise of other faiths.

Swami Vivekananda on the power of Gītā:

Swami Vivekananda went to the USA to attend a religious conference attended by religious leaders from various other countries from all over the world. Those days, the saints of India were looked down upon as ignorant, backward and uncultured who lacked progressive thinking and lacked knowledge and intelligence.

Swami Vivekananda went there wearing his orange robes and in readiness to speak.

The congregation were from all religious factions and their representatives from all over the world. They all had brought their own **dharmā grāntha** and Swami Vivekananda ji also went there with the book of BhagavadGita. All the books were piled up one over the other on the table, and intentionally, the Gita was placed at the base of the pile. The participants with malice commented that Gita is not important and hence was in the lowest level as compared to others.

Swami Vivekananda was unperturbed and did not comment anything immediately and without any response quietly walked to the pile of books and pulled the Gita when all the other **books** fell down.

He then made a statement that all religious books were dependent on Gītā and without Gītā they all could not hold their position and cannot stand on their own strength.

It is the Gītā which explains the form and aura of Bhagavān and it also gives the broader concept of worship as a wider practice and does not declare or insinuate any narrow thoughts.

Hence we should keep studying Gītā among all our duties and keep learning more and more about all that is said by Bhagavān.

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.

Here, Bhagavān made some references to the different types of Gods and Goddesses, demons, ghosts that people worship.

The ones who worship the Gods will go to the dev loka.

The ones who worship the ancestors who have left for the abode of heaven and in reverence to their efforts in looking after us, giving us the Sanatan legacy, took care of our parents. Such persons get the **pitrloka**.

The ones who worship the demons are **Tamasiks** and do not get any good realms after death.

We have discussed in the beginning about **Rajavidya** and the reason Bhagavān referred it as the ultimate knowledge and the best.

Eg:

- Knowledge about researchers in making a bomb is known.
 - In our country, the research is used for the good of the nation and for good uses.
 - However, the same knowledge is used by the terrorists for destruction and creating trouble.
- Stealing is a bad action; though this also needs knowledge and skill, it is not considered a good appreciable action.
- Thinking ill of others and troubling others all manifest because of persons who worship the demonic.

Bhagavān said that such persons will get the qualities of a demonic nature and will behave like demons

only.

If we are with good people, we become good and bad company takes us to bad deeds. At home also we are also always advised to keep good company to become good individuals. If we worship Bhagavān, we will be with HIM as HIS best friend.

When a **vrata** is to be performed at home, a lot of preparation goes into it. We get flowers, fruits, garlands, kalash, mango leaves, Bhagavān's idol, photos and many many things to be ready for worship. The Pandit ji conducts the worship in a ritualistic manner.

We need not get worried that we are small children and busy with studies and playing, and how to bring and get ready with all such requirements. Bhagavān gives a detailed explanation on this also, and the way to worship with minimal needs, and clarifies.

9.26

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

Bhagavān in HIS clarification said that whatever a devotee offers like the leaves of trees, any type of fruit, any type of flowers, even plain water which are easily available are enough. If all these are offered to HIM with complete faith and devotion HE will accept it with all happiness.

All HE expects is Bhakti.

The episode of a rich person and flower offerings:

There was a very rich person who had a big garden in his home and had lots of varieties of flowers blooming in large numbers. He felt happy to see that many flowers in his garden and decided to pluck them and offer them to the Bhagavān in the nearby temple.

He gathered 1000s of flowers from his garden and went to the temple to offer it to Bhagavān.

He prostrated in front of God and said: “ Bhagavān I have brought all these flowers which I have grown in my garden, please accept my offering”

As soon as he took the flowers from his bag and offered the petals would fall off and it would not remain as the beautiful whole flower. He tried multiple times but could not offer a whole flower.

He felt very sad and lamented that his effort in offering those beautiful flowers had failed.

Finally he understood his folly that it was his ego which made him think that it was his effort and his garden and his flowers which he was offering. Having realised his mistake he takes out the last flower in his bag and offers it saying that it was all because of the blessing from Bhagavan and nothing was his own effort and offers with complete devotion and free from ego.

The petals were intact and the beautiful flower sat on the idol. Bhagavān is clear that he is not bothered about the quantity of offering or the size but HE only cares about the devotion with which it is offered.

In the Ram temple construction there were rich and poor and all sorts of people of different strata in society who offered money. Some even offered just 10 rupee as it was all they could offer. Bhagavān does

not differentiate between rich and poor or on who will donate how much. It is the Bhakti that is important to HIM.

9.27

yatkaroṣi yadaśnāsi, yajjuhoṣi dadāsi yat, yattapasyasi kaunteya, tatkuruṣva madarpaṇam. 9.27

Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer all that to Me.

Bhagavān gave a much easier way to worship, and that is to think of HIM and offer all actions that we do to him and perform by taking his name in our mind.

- **yatkaroṣi**- Whatever actions we are engaged in. Whether cooking or studying, watering the plants, think of HIM
- **yadaśnāsi**- whatever we are consuming whether drinking water or eating or drinking, think of HIM
- **yajjuhoṣi**- Whatever **yajna** is being performed think of HIM
- Any good deed that we are engaged in like eating good satvik food as it gives us strength. Helping others, teaching Gītā and being **Gita sevi** in classes are all considered as **yajna**.
- These are all to be good and to become good and for the good of others or by giving charity or by performing **tapas**.
- **Tapas** again can be of various means and it is not that one has to sit in a forest to do tapas.

By speaking good words when required.

- When it is study time even if a friend calls one must not get distracted and even this is a tapas.
- If one eats chocolate and does not eat the second one knowing it will hurt the stomach is also a tapas.
- Any action which is consciously decided not to do knowing it is not good will also count as tapas.

Bhagavān said that even leaves, fruits and flowers are also not required to be offered. All we need to do is offer all of our actions to HIM and follow the righteous path with full devotion.

9.28

śubhāśubhaphalāirevaṃ(m), mokṣyase karmabandhanaiḥ, sannyāsayogayuktātmā, vimukto māmupaiṣyasi. 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.

When we learn to offer with full faith we rise above the desire for fruits of action.

When we make a beautiful garland for a friend, we wonder whether it will be liked by the friend or not.

If the friend likes us we feel happy, if not we feel sad that the effort is not liked.

The actual thought should be to feel good about our effort and the good product coming out of the effort.

Our emotions of happiness or sorrow should not depend on others' responses but only on our effort, our action and the output of our efforts, action itself.

At times even if studied with all efforts the answer to a question that comes in the exams may not be known, or may not be able recall or may get confused and reply wrongly. This will bring some tension in mind that having studied so much the exam could not be done properly.

Bhagavān said that we should be free from the shackles of these desires. This can be easily overcome by offering everything to HIM after putting all our effort. After chanting Gītā we say **krishnarpanamasthu as we may have made some mistakes or we may be distracted in between. Hence when we offer it to HIM we acknowledge that we may have made some mistakes and ask for blessing in not repeating such mistakes.**

9.29

**samo'ham(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.

All are HIS creation and all belong to HIM whether it is the plants or the humans. Bhagavān sees all equally.

However, when we connect to HIM with **Bhakti**, **HE** will be in us and we will be in HIM.

The winter bonfire:

In winter it gets cold, and in the evening, if we sit outside in front of a bon fire it feels very warm and good.

If someone is not ready to come near the bonfire but complains that the fire is warming up those near to it and is partial to him by not making that person warm. He is far from fire and hence not getting warmer. It is not the partiality of the Fire.

Bhagavān said that if we are near HIM we feel the presence and will be close to HIM.

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).

Not only the devotee but even those who are not engaged in good deeds can go near HIM if such a person realizes their mistakes and goes to HIM with **Bhakti**.

- **Question:** Who is the example for such a person?
- **Answer:** Vamika replied as Maharshi Valmiki.

The transformation to Maharshi Valmiki:

- Maharshi Valmiki was originally famous as **Ratnakara** the dreaded dacoit and looted people in the forest.
- Once sage Narada came across him and the dacoit wanted to trouble him too.
- When Valmiki tried to threaten, Sage Narada asked the dacoit Ratnakara to find out whether the people in his house whom he is feeding with the ill-gotten money are ready to share his sins also.
- His family refuses to share his sin saying he was only doing his duty by feeding him and they are not part of his sinful ways.
- Valmiki realises his folly and seeks the way to come out of his sinful life from Sage Narada.

The Sage Narada teaches him the **Rama nama** and asks him to chant. With the oath taken to reform, he becomes a good person and evolves as Maharshi Valmiki who wrote the **Ramayana**. **Brahma** ji gives him a boon that the Ramayana will be The eternal **kavya** which will remain until the sun shines and the rivers flow and the moon shines and will remain available and read in all yugas.

9.31

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

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

Persons who follow the path of **Bhakti** will very quickly become **sarvajña, the all knowing**, despite the previous bad actions and sinful life. This transformation happens in the same life.

Maharshi Valmiki also became a **dharmatma** in his life by writing the **Ramayana** and spreading good words.

Bhagavān assures that his devotee will never get destroyed, or get lost and no one can trouble them and they will never fall down in life. HE will take care of such devotees without doubt.

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.

HE makes no distinction between the form of **bhakti** of a **stri, vaiśyā, or a śūdrās**.

Bhagavān took these as a reference as these are the people who are very busy in their **kartavya karma**.

A women works for the welfare of the family incessantly and the **vaisya** and **sudras** are so involved in the service that they do not find much time to invest on worship and devotion. Hence Bhagavān said that such persons if they connect with HIM with devotion and love during the course of discharging their duties by thinking of HIM, they also can reach HIM.

9.33

**kiṃ(m) punarbrāhmaṇāḥ(ph) puṇyā, bhaktā rājarṣayastathā,
anityamasukhaṃ(m) lokam, imaṃ(m) prāpya bhajasva mām. 9.33**

How much more, then, if they be holy Brahmaṇas and royal sages devoted to Me! Therefore, having obtained this joyless and transient human life, constantly worship Me.

The Brahmān, Kshatriya are classified based on their occupation.

A Brahmāna though not necessarily by birth gains knowledge and has the wisdom by imbibing the knowledge. The reference is not based on caste by birth but the practices and occupation. Such persons will also achieve HIM.

9.34

**manmanā bhava madbhakto, madyājī mām(n) namaskuru,
māmevaiṣyasi yuktvaivam, ātmānaṃ(m) matparāyaṇaḥ. 9.34**

Fix your mind on Me, be devoted to Me, worship Me and make obeisance to Me; thus linking yourself with Me and entirely depending on Me, you shall come to Me.

The mind should be invested in HIM with love and as a devotee prostrate in front of HIM, worship HIM and be connected to HIM.

Not necessarily to sit in front of HIM all the time but even by engaging in duties and thinking of HIM all the time in all our actions.

Bhagavān hence explained in this chapter on how we should not get distracted and lose track of our life. Instead we should indulge in shunning the ego state and connect to HIM with devotion and WORSHIP him. With this we can be HIS best friend and be with HIM.

He taught us **Kartavya Karma** and the way to worship by offering him all our actions. Shun ego and continue to learn Gita and do the best to perform good deeds.

- **The winner of Kaun banega jnanapathi for this week is Akshat Bhaiya.**

The winner is decided based on prompt and timely response and correct response.

Question and Answers:

Pari ji

Question: In our school every day, 2 slokas of the Gītā is chanted, and the meaning is also told. After that, should we chant krishnaya vasudevaya... or just say Om srikrishnarpanamasthu?

Answer: First chant Krishnaya vasudevaya sloka and then say Om Srikrishnarpanamasthu.

Namish ji

Question: Is it wrong to eat non-veg?

Answer: Eating Non veg is for the pleasure of the organ tongue and for our happiness. If we are killing another living being it is wrong. Bhagavadgita teaches **ahimsa**, and hence this is not correct. Even to fill the stomach, we have a lot of other options

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṁ(ṽ) yogaśāstre śrīkṛṣṇārjunasaṁvāde
rājavidyārājaguhyaḥ nāma navamo'dhyāyaḥ.**



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

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