

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 9: Rājavidyā-Rājaguhya-Yoga

2/3 (Ślōka 6-10), Sunday, 02 February 2025

Interpreter: GĪTĀ PRAVĪṆA KAVITA VERMA

YouTube Link: <https://youtu.be/Y7iYCJSMIKw>

## Paramatma is the Supreme controller of the entire Universe, yet He is unattached to the happenings

The 9th Chapter of the Bhagavad-Gītā is "**Rāja Vidyā Raja guhya Yoga**" - The Yoga of the Sovereign Science and the Sovereign Secret. In this chapter, Śrī Krishna reveals HIS supreme glories that inspire reverence, devotion, and awe. The second session on the chapter began with the Auspicious Lighting of the traditional lamp that lights the steadfast flame, guiding us towards the path of Dharma, cleansing our Antaḥkaraṇa with the light of knowledge and shedding the path of Ignorance. It was followed by recitation of prayers and greetings for Basant Panchami:

**sadāśiva-samārambhāṁ  
śaṅkarācārya-madhyamām.  
asmadācārya-paryantām  
vande guru-paramparām ||**

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

**Om paarthaaya pratibodhitaam  
bhagavataa naaraayanenaswayam,  
Vyaasena grathitaam puraanamuninaa  
madhye mahaabhaaratam;  
Advaitaamritavarshineem bhagavateem  
ashtaadashaa dhyaayineem,  
Amba twaam anusandadhaami  
bhagavadgeete bhavadweshineem.**

*Om.O Bhagavad Gita, with which Partha was illumined by Narayana Himself, and which was composed within the Mahabharata by the ancient sage, Vyasa, O Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita, and consisting of eighteen discourses, upon You, O Gita, O affectionate Mother, I meditate.*

Chapter 9 is exactly at the middle of Bhagavad Gītā. As we see in Bhagavad Gītā, Bhagavān has given three ways to reach HIM:

- *Bhakti Yoga*
- *Karma Yoga*
- *Jñāna Yoga*

In this chapter, all the three Yogas have got covered. Last week *Jñāna* Yoga got discussed.

**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||**

Through these slokas, Bhagavān conveyed the following key messages:

- The entire world is pervaded by Him
- All living creatures stays in Him
- But He is not in them
- Using the mystery of His Divine Energies, HE creates everything
- But in reality, HE doesn't abide in them
- Samsara and Bhagavān are not different to each other.

The Maha Kumbh Mela has commenced in Prayagraj, Uttar Pradesh, on January 13, marking a significant religious gathering for Hindu pilgrims. This 45-day event is particularly special as it signifies the completion of 12 Kumbh Mela cycles over 144 years. Geeta Parivar is actively participating in this grand occasion with a dedicated stall. As part of their initiatives, with the help of their Sevis, the **Gītā Mahāprachar** is in full swing, spreading the divine message of the Bhagavad Gītā. Devotees attended this session are invited to visit the stall, engage in spiritual discussions, and be part of this sacred journey.

## 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.

Bhagavān is telling here that HE is everywhere or in every particle. Paramātmā can be defined as formless, nameless, colorless, etc. HE is beyond our imagination. HE has no attributes, no virtues and has nothing with which we can identify HIM. In other words, HE is *Avāñmanasagocara*, beyond the power of thought and words, indescribable and inconceivable.

There are five Maha Bhuta - ether, air, earth, water and fire. Ether is very near to the Brahman or the Paramātmā. By means of analogy, HE explains that like how air is present in the ether, similarly all the Bhutas are living inside HIM. The wind has the property of carrying the odour of the place it is passing through - it carries the foul smell when it passes through nalas (stagnant water), and fragrance when it passes through flower beds. But the Ether remains unaffected. Similarly, all the Bhutas are living inside Paramātmā, but HE does not get affected by any living creature. We sometimes cry, laugh or have so many emotions inside us. But Bhagavān does not get affected by anything. Through this shloka HE is indirectly telling us that we should also not get affected by our surroundings.

The following two messages are conveyed by Bhagavān in this Shloka:

- **HE is Omnipresent.** The best example to understand this is that of Prahlad. His father, Hiranyakashipu had challenged him to prove that Vishnu Bhagavān was present everywhere including the pillar. Prahlad prayed and Bhagavān appeared from inside the pillar and eventually killed his father.
- **HE is not affected by anyone or anything around HIM.** He remains indifferent to all the things happening around HIM.

## 9.7

**sarvabhūtāni kaunteya, prakṛtiṃ(y) yānti māmikām,  
kalpakṣaye punastāni, kalpātau 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.

Dissolution or pralaya can be classified into four types, each with distinct characteristics and implications:

- **Nitya Pralaya:** The constant dissolution of all beings, like death that occurs in the mortal world, and also Sushupti Avastha / deep sleep state. When we enter this state then our minds stops working, and we do not understand or remember anything. In this state we on daily basis get connected with the Paramātmā.
- **Nimitta Pralaya:** (also known as Brahma Pralaya) It occurs at the end of a Kalpa when Brahma ji goes into his sleep. This occurs for the same time as a Kalpa (1000 Mahayugas). A great fire consumes the Bhu, Bhuvah, and Shah Lokas.
- **Prakrita Pralaya:** Occurs at the end of Brahma ji's lifetime when the whole world (Brahmanda) reunites with prakriti.
- **Atyantika Pralaya:** When man attains liberation, he merges with Bhagavan Narayana.

The secret divine knowledge *raja-vidya raja-guhyam* alone can liberate us. Life span for us humans is limited. 6 months on earth is equal to 1 day of Brahmā ji and the remaining 6 months are 1 night of Brahmā ji. For Devatas, the life span is longer compared to the humans, and Brahmā Ji's life span is the longest. At the end of Brahmā ji's life span (kalpa-kṣhaya) Paramātmā presses HIS reset button. As a result, the entire creation gets dissolved completely, and new creations come up.

### Key Takeaway from This Shloka:

This shloka emphasizes the importance of utilizing time wisely in the pursuit of **Paramātmā**. The path to achieving this is through **Rāja-Vidyā Rāja-Guhyam**—the supreme knowledge and the most profound secret. By dedicating ourselves to this divine wisdom, we align with the highest purpose of life.

## 9.8

**prakṛtiṃ(m) svāmavaśṭabhya, viśṛjāmi punaḥ(ph) punaḥ,  
bhūtagrāmamimaṃ(ñ) kṛtsnam, avaśaṃ(m) prakṛtervaśāt. 9.8**

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

In this shloka Bhagavan tells how we come into this Samsara. Each karma that we do has its consequences and we have to take birth in order to settle the effects of our karmas. In shoka 3.22 given below, Bhagavan tells Arjuna that although in HIS personal form as Shri Krishna, HE has no duty to perform in the universe, yet HE works for the welfare of others.

***na me pārthāsti kartavyaṁ triṣhu lokeṣhu kiñchana  
nānavāptam avāptavyaṁ varta eva cha karmaṇi ||3.22||***

The difference between *Jiva* and *Isvara* is clearly brought forth here. The *Jiva* is helpless by the force of Nature, whereas *Isvara* is the controller of Nature. The *Jivanmukta* have gone beyond Maya. Nature has no power over them. All other beings come and go back into Nature endlessly, and suffer all the ills and troubles of life and death. Hence, it is the duty of every man to purify his own nature and establish himself in the plane of Sattva, thereby becoming equal to the Paramātmā. People normally ask what is liberation? When people have control over their Prakriti, their state is said to as Liberation.

### **Story of three births of Jaya and Vijaya, gatekeepers of Vaikuntha Loka:**

At the beginning of creation, Lord Brahmā created the 'Four Kumaras' or the 'Chatursana', namely Sanaka, Sanandana, Sanatana and Sanat Kumara. As they were born from the mind (manas) by just a desire of Brahmā they are referred to as his Manasaputras. The four Kumaras were embodiments of pure qualities, with no signs of negative qualities like pride, anger, attachment, lust, material desires (Kaama, Krodha, Lobha, Moha, Ahankaar etc). Brahmā ji had created them so that they could help in the process of creation. However, the Kumaras refused his order to procreate and instead devoted themselves to God and celibacy (Brahmācarya). They requested their father for the boon of remaining perpetually as five years old.

Due to the boon from their father Brahmā, and the strength of their tapa, the Four Kumaras looked like 5 year old children. Jaya and Vijaya, the *Dwara Palakas* (gate keepers) of the Vaikunta, stopped the Kumaras at the gate, assuming them to be children. They told the Kumaras that they could not see Śrī Vishnu as He was resting. Sanat Kumars replied that no one can prevent the devotees from seeing Bhagavān who loves His devotees and is always available for them. Jaya and Vijaya didn't understood their point and kept on arguing for a long time. Although Sanat Kumars were very pure and had no trigunas of Maya in them (Sato, Rajo, Tamo), Bhagavān instilled anger in them, in order to teach His gate keepers a lesson. The enraged Kumaras cursed Jaya and Vijaya that they would have to give up their divinity and be born as mortals on Earth.

When Jaya and Vijaya were cursed by the Sanat Kumaras at the gateway of Vaikuntaloka, Śrī Vishnu appeared before them and the gatekeepers requested Śrī Vishnu to lift the curse of the Kumaras. Śrī Vishnu said that curse of Kumaras could not be reverted. Instead, He gave Jaya and Vijaya two options. The first option was to take seven births on Earth as a devotee of Bhagavan Vishnu, while the second was to take three births as His enemy. After serving either of these sentences, they could re-attain their stature at Vaikunta and be with Him permanently. Jaya and Vijaya could not bear the thought of staying away from Bhagavan Vishnu for seven lives, and opted for the second option to become enemies.

In the first birth as enemy to Śrī Vishnu, Jaya and Vijaya were born as Hiranyakashipu and Hiranyaksha in Satya Yuga. Hiranyaksha was an asura, the son of Diti and Kashyapa rishi. He was slain by the Bhagavan Vishnu after he (Hiranyaksha) took the Earth to the bottom of what has been described as the "Cosmic Ocean". Bhagavan Vishnu assumed the Avatar of a boar - Varaha and dove into the ocean to lift the Earth, in the process slaying Hiranyaksha who was obstructing Him. The battle lasted one thousand years. The elder brother Hiranyakashipu, undertook severe penances which made him incredibly powerful and

invincible unless several conditions were met. He was later slain by Bhagavan Narasimha, another incarnation of Śrī Vishnu.

In the next Treta yuga - Jaya and Vijaya were born as Ravana and Kumbhakarna, and were killed by Śrī Vishnu in His form as Sri Ramachandra.

At the end of the Dwapara Yuga - Jaya and Vijaya had their third birth as Shishupala and Dantavakra (an ally of Jarasandha, a friend of Shishupala and an enemy of Vasudeva and Shri Krishna) and were killed by Śrī Krishna and Balarama.

Thus, Jaya and Vijaya, the two attendants of Bhagavān in Vaikuntha, became Hiranyakashipu and Hiranyaksha in Satya-yuga, Ravana and Kumbhakarna in the Treta-yuga, and Shishupala and Dantavakra at the end of Dvapara-yuga. Because of their fruitive acts, Jaya and Vijaya agreed to become Bhagavān's enemies, and attained salvation.

In the second chapter, Bhagavān has said that if we make any spiritual advancement on the path of Yoga, God preserves it, and gives us the fruits in the next life, enabling us to start off from where we had left.

***nehābhikrama-nāśho 'sti pratyavāyo na vidyate  
svalpam apyasya dharmasya trāyate mahato bhayāt ||2.40||***

Even a small good thing that we are able to perform today will help us at some point of time in future. That could be in this life or even in our next lives.

There is a question that often comes up in minds why differences exist in the world—why some are born blind, some are lame, and others are perfectly healthy. In shloka 9.29, Bhagavān has said variation in results are consequence of the nature of the recipient, and HE is equally disposed toward all living beings,

***samo 'haṁ sarva-bhūteṣhu na me dveṣhyo 'sti na priyaḥ  
ye bhajanti tu mām bhaktyā mayi te teṣhu chāpyaham ||9.29||***

HE is like the rain that never differentiates on who to shower upon or not. Whatever happens with us is a consequence of our own previous karma.

## 9.9

***na ca mām(n) tāni karmāṇi, nibadhnanti dhanañjaya,  
udāsīnavadāsīnam, asaktam(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 attributes the following reasons for not getting bound with the karmas:

- ***udāsīna-vada***: HE remains neutral / indifferent
- ***asaktam***: is unattached

The consequences of a Karma or action manifested is influenced by the intention of the Doer. A Doctor's act of giving injection to his patient can cause pain. Still, we do not hold him responsible for the pain because his intentions are right. Similar was the case with Śrī Krishna when He convinced Yudhisthira who was known to abide by dharma, to lie to Dronacharya that Ashwathama

(Dronacharya's son) was dead. Accordingly, Yudhistira loudly announced '**Ashwathama hatah**' (**Ashwathama is dead**), and followed with a whisper '**..kunjarah**' (**the elephant**), meaning 'Ashwathama the elephant is dead'. At the same time, Sri Krishna blew his conch Panchajanya loudly, so Dronacharya couldn't hear the word 'elephant'. Assuming that his son was dead, Drona collapsed; Draupadi's brother Drushtadyumna seized the opportunity and beheaded him. The tricky action cannot be considered as Adharma because Śrī Krishna's intention was to protect Dharma / righteousness.

## 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.

Bhagavān explains that HE plays a supervisory role in the running of the universe. HE does not directly engage in work of creating life forms and HIS Prakṛti (material energy) is the one that looks into the creation and manifestation of life forms, causing the material world to undergo changes (of creation, Maintenance, and dissolution). HE sees everything, but does not get directly involved.

Bhagavān has told here directly that the world will not remain the same. It changes every moment. It's like a cycle which is moving non-stop. For example, each day we are growing, our body is changing and is moving towards death. Death is not the end as after that there is rebirth. Hence, one has to go with this flow, with the focus on doing Sādhana, to purify the mind. With a purified mind, the person becomes eligible for the following: to gain knowledge about the supreme truth, to know one's own identity (Who am I?), to know where the person stands currently and where he wants to go. For our Sādhana, Bhagavān has provided us the "learn geeta platform". Swami Govind Dev Giri Maharaj ji is like a Bhagavān for us as he has given the opportunity to read and learn Gītā, and through seva opportunities bring Gītā into our lives. Seva and Sādhana are things that we do selflessly and these lead to purification of mind.

In shloka 3.36, Arjuna had asked Bhagavān, "What force prevents us from reaching this high ideal? What makes one succumb to attachment and aversion?"

**arjuna uvācha  
atha kena prayukto 'yaṁ pāpaṁ charati pūruṣhaḥ  
anichchhann api vārṣhneya balād iva niyojitaḥ ||3.36||**

Bhagavān replied to him that desire and anger are the two main enemies of one's mind, and one should strive to steer away from them. Sādhana and seva are the only ways to get the mind purified. So, we should try to become part of the seva opportunities that come our way.

## **Questions and Answers**

### **Mamata Ji**

**Q:** What is the difference between Śrīmad Bhagavata and Śrīmad Bhagavad Gītā?

**A:** Śrīmad Bhagavata Mahapurana is **Purana** containing stories of Śrī Krishna. Śrīmad Bhagavad Gītā is **Smriti**, part of the epic Mahabharata, which teaches us different ways of Yoga to reach the Paramātmā.



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

**Thank you-For reading the summary**

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

---

**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

---

**Har Ghar Gītā, Har Kar Gītā !**

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

---

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

---

**Learn Geeta, Spread Geeta, Live Geeta**

**|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||**