

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhya-Yoga

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The Divine Treasure: Unveiling Bhagavān's Glories & the Eternal Cycle of Creation & Return

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

The session commenced with lighting the auspicious lamp followed by prayers to Bhagavān, Guru Paramparam, and Bharat Maa.

The discourse begins with a profound sense of gratitude towards the Guru, acknowledging the divine presence in the form of Brahmā ji, Bhagavān Vishnu, and Bhagavān Maheshwara, and ultimately as Parabrahma Himself. Countless salutations are extended to the revered Guru, who dispels ignorance and illuminates the path of knowledge.

On the auspicious occasion of **Vasant Panchami 02nd February 2025**, we offer our reverence to Maa Saraswati, the goddess of wisdom, learning, and the arts. This day is considered highly sacred for the commencement of any new learning, be it in the field of music, art, or education. With deep devotion, all seek her blessings for wisdom and success.

With great fortune, the profound teachings of the Srimad Bhagavad Gītā, as imparted by Bhagavān Śrī Kṛṣṇa to Arjuna, are being explored. The focus is on **Chapter 9 - Rāja Vidyā Rāja Guhya Yoga**. This chapter is revered as the essence of the Gītā, revealing the supreme truth in its purest form.

The previous session covered the first ten ślokas of this chapter. The tenth śloka holds great significance, where Bhagavān Kṛṣṇa declares:

**mayādhyakṣheṇa prakṛtiḥ sūyate sa-charācharam
hetunānena kaunteya jagad viparivartate**

"I am the master of Prakṛti (material nature), and under My supervision, it creates both the chara (movable) and achara (immovable) beings. Thus, the cycle of creation and dissolution continues

eternally."

This profound truth emphasizes that the universe is not self-sustained but operates under the divine will of the Supreme Lord. Everything in existence, from the smallest to the grandest, moves by His supreme direction. The cycle of birth, sustenance, and dissolution remains in perpetual motion, orchestrated by Bhagavān Kṛṣṇa's divine energy.

The discourse now advances to the subsequent śloka, delving deeper into the mysteries of Rāja Vidyā, unveiling the profound secrets of divine realization, and strengthening the eternal connection between Bhagavān and His devotees. These teachings provide an opportunity to reflect on the highest truth and embrace the path of bhakti (devotion) with greater conviction.

With heartfelt Vasant Panchami greetings, this sacred journey of spiritual wisdom continues, seeking the grace of Maa Saraswati and the divine teachings of Bhagavān Śrī Kṛṣṇa.

9.11

**avajānanti mām(m) mūḍhā, mānuṣīm(n) tanumāśritam,
param(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.

"The ignorant (mūḍhāḥ) disregard Me when I manifest in a human form. They do not recognize My supreme nature as the Lord of all beings."

This śloka conveys a profound truth about divine incarnation. When Bhagavān Kṛṣṇa appears in a human form, the deluded fail to recognize Him as the **Parabrahma**, the eternal Supreme Being. Bound by ignorance, they perceive Him merely as an ordinary human, overlooking His transcendental nature.

An example of such ignorance is Duryodhana, who failed to acknowledge Śrī Kṛṣṇa's divine identity. Despite being aware of Kṛṣṇa's wisdom, strength, and influence, he considered Him just another member of the royal family. This misunderstanding led to his downfall.

Before the **Kurukṣetra war**, Śrī Kṛṣṇa approached Duryodhana with a proposal for peace. He suggested that if Duryodhana granted even a single province to the Pāṇḍavas, war could be avoided. However, blinded by arrogance, Duryodhana outrightly refused, declaring that he would not yield even a speck of land the size of a needle's tip. This stubbornness stemmed from his inability to recognize Kṛṣṇa's supreme position.

Question - Whose incarnation was Bhagavān Krishna?

Answer - Kavya Didi answered - Bhagavān Krishna was the incarnation of Bhagavān Vishnu.

Had Duryodhana accepted Śrī Kṛṣṇa as the Supreme Being and heeded His counsel, the great war of Mahābhārata could have been averted. Even Bhīṣma Pitāmaha, the grandsire of the Kuru dynasty, tried to explain to Duryodhana that Śrī Kṛṣṇa was not an ordinary prince but the **Avatāra of Bhagavān Viṣṇu**, the wielder of the **Śaṅkha (conch), Cakra (discus), Gadā (mace), and Padma (lotus)**. He was the **Sanātana (eternal) truth**, the Supreme Divine who orchestrates the cosmic order. However, Duryodhana refused to accept this reality.

This śloka reveals a fundamental principle of **Bhakti (devotion)** and **Jñāna (wisdom)**—only those who transcend ignorance and surrender with faith can perceive the divine reality of Bhagavān. The ignorant, consumed by materialistic arrogance and **āsuric (demonic)** tendencies, fail to see the Supreme in His divine play.

The teachings of **Daivāsura Sampad Vibhāg Yoga** further explain the distinction between the **divine (daivī) and demonic (āsuric) natures**. Those of āsuric disposition deny Bhagavān's existence, while the daivī-svabhāva (divine-natured) souls recognize and surrender to Him.

Thus, Bhagavān Śrī Kṛṣṇa **reminds us that He is not limited by His mānuṣīm(n) tanu (human form); rather, He is the Bhūta-Maheśvara, the ultimate Lord of all beings, who manifests through Yogamāyā to uphold dharma and guide His devotees.**

9.12

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

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

"Those who are deluded, whose hopes are futile, whose actions are in vain, and whose knowledge is fruitless, possess an unsettled mind. Taking refuge in rākṣasī and āsurī tendencies, they remain ensnared by mohinī-prakṛti (deluding nature)."

This śloka describes the fate of individuals dominated by **āsurī (demonic) and rākṣasī (fiendish) tendencies**. Their aspirations (**moghāśāḥ**) are futile because they remain insatiable, driven by endless desires. The fulfillment of one craving leads to another, and this cycle continues without satisfaction. Their actions (**moghakarmāṇo**), including rituals such as **yajña (sacrifices), dāna (charity), and tapa (austerities)**, lack sincerity and adherence to śāstric injunctions. Instead, they perform these acts with **pride (daṃbha) and for show (exhibitionism)**, rendering them meaningless. Neither in this world nor in the afterlife do they bear any spiritual fruit.

Their knowledge (**moghajñānā**) is similarly hollow, often misleading rather than enlightening. Such people provide advice that, rather than being beneficial, leads to destruction.

Question - Whose sister was Shurpanakha?

Answer - Aadya Didi answered - **Shurpanakha was Ravana's sister.**

A notable example is **Śūrpāṇakhā**, the **sister of Rāvaṇa**. She, driven by **rākṣasī pravṛtti (demonic disposition)**, advised her brother to abduct **Sītā**. This reckless suggestion led to Rāvaṇa's downfall, as he ultimately met his end at the hands of Śrī Rāma. This illustrates how misguided counsel and distorted knowledge can lead to ruin.

Those governed by **āsurī and rākṣasī** dispositions are enslaved by **mohinī-prakṛti**, the deluding material nature. Such individuals are willing to cause harm and suffering to fulfill their desires. Their actions are driven by selfishness, violence, and manipulation, leading them further away from dharma. Their nature contrasts starkly with the **daivī-svabhāva (divine disposition)**, which is characterized by virtue, selflessness, and devotion.

This śloka underscores the inevitable downfall of those who embrace āsuric tendencies

and warns against the dangers of unchecked desires, deceptive actions, and false knowledge. In the following verses, Bhagavān Śrī Kṛṣṇa describes the contrasting qualities of those who possess daivī pravṛtti, leading them toward liberation (mokṣa).

9.13

**mahātmānastu māṃ(m) pārtha, daivīm(m) prakṛtimāśritāḥ,
bhajantyananyamanaso, jñātvā bhūtādīmanavyayam. 9.13**

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

"O Pārtha (Arjuna), the great souls (mahātmānas), who take refuge in daivī-prakṛti (divine nature), worship Me with unwavering minds, knowing Me as the eternal and imperishable origin of all beings."

This śloka describes the **mahātmānas (great souls)**—those who are governed by **daivī-prakṛti**. Unlike those with **āsurī tendencies**, these divine beings are virtuous, selfless, and devoted to Bhagavān. Their lives revolve around dharma, and their actions are rooted in selfless service and spiritual wisdom.

Question - Whose name was **Pārtha**?

Answer - Pārtha was Arjuna's name.

Pārtha, another name for Arjuna, signifies "**the son of Kuntī**." Addressing Arjuna by this name, Śrī Kṛṣṇa highlights the distinction between āsuric and daivī nature. While the āsuric beings remain trapped in delusion and selfish desires, the daivī souls dedicate themselves to Bhagavān's remembrance and service.

These **mahātmānas** engage in **ananya-bhajana (exclusive devotion)**, meaning their minds are unwaveringly fixed on Bhagavān Śrī Kṛṣṇa. They recognize Him as **bhūtādi (the origin of all living beings) and avyaya (the imperishable and eternal Supreme Reality)**. Unlike those who perceive the world in a materialistic manner, these great souls see Bhagavān as the eternal essence pervading all of existence.

In the next śloka, Bhagavān Śrī Kṛṣṇa elaborates on how these divine beings worship Him with deep love, devotion, and surrender.

9.14

**satataṃ(n) kīrtayanto māṃ(ṃ), yatantaśca dṛḍhavrataḥ,
namasyantaśca māṃ(m) bhaktyā, nityayuktā upāśate.9.14**

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

"Constantly glorifying Me, striving with firm resolve, bowing before Me with devotion, the ever-engaged devotees worship Me with unwavering faith."

This verse describes the nature of true devotees who remain eternally connected with Bhagavān Śrī

Kṛṣṇa. These **mahātmānas** engage in **satata-kīrtana (continuous glorification)** of Bhagavān, which includes singing His praises, chanting His names, and remembering Him in their hearts. Their **devotion (bhakti)** is not momentary or occasional but unceasing and resolute.

कराग्रे वसते लक्ष्मी, करमध्ये सरस्वती,
करमूले तु गोविंदः, प्रभाते करदर्शनम्॥

At the fore of the hands resides Lakshmi, and at the middle, Saraswathi; at the root is seated Gauri (Durga), (so) see the palm of the hand at dawn (first).

This prayer should be recited every morning.

Be it studying, eating or bathing, if you begin every activity with Bhagavān's name, then you are constantly praying to HIM. There are two-line verses for every activity.

If we are unable to enter the temple while on some errand, then also we should bow to Him from outside. We keep the idol of deities, especially Ganeshji, at the entrance of our house. We should keep bowing to Him while coming and going. We should firmly believe that HE is always with us.

They **strive tirelessly (yatantaḥ)** in their spiritual journey, their determination unwavering like a **ḍṛḍhavrata (firm vow)**. Every action they perform is a form of worship, infused with love and surrender. With **deep reverence (namasyantaḥ)**, they bow before Bhagavān, acknowledging Him as the Supreme.

Their devotion is not limited to rituals alone but extends to every aspect of life. Whether eating, studying, working, or performing daily tasks, they dedicate everything to Bhagavān. Their hearts remain **nityayuktāḥ (eternally united)** with Him, and their **upāsana (worship)** is filled with pure and unwavering love.

9.15

**jñānayajñena cāpyanye, yajanto māmupāsate,
ekatvena pṛthaktvena, 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.

"Others worship Me through the yajña of knowledge, seeing Me as one, as separate, or in many diverse forms pervading the universe."

This verse explains the different approaches to worship adopted by devotees. While some engage in **bhakti (devotion)** through **kīrtana and upāsana**, others worship through **jñānayajña**—the sacrifice of knowledge. They contemplate the higher truths of existence, seeking to understand Bhagavān through wisdom and realization.

Question - Have you heard about Saguna, Nirguna?

Answer - Arnav Bhaiya answered - We had read about it in **the twelfth chapter**.

Question - What is the difference between Saguna and Nirguna?

Answer - **Saguna form has an idol of Śrī Bhagavān**. There can be an idol of Bhagavān Krishna, Vishnu, Devi, Śrī Ram, Hanuman ji. Bathe them, offer them food, dress them up with new clothes

specially made for them, adorn them with ornaments. While doing this, worship Śrī Bhagavān.

Devotees perceive Bhagavān in three ways:

- 1. **Ekatvena (as One Absolute Reality)** – Some recognize Bhagavān as the **nirguṇa (formless, attributeless)** Brahman, beyond all dualities and distinctions.
- 2. **Pr̥thaktvena (as distinct and personal)** – Others see Bhagavān in His **saguṇa-sākāra (personal, divine form)**, as Bhagavān Śrī Kṛṣṇa, Śrī Rāma, Bhagavān Śiva, Devī, or other deities.
- 3. **Bahudhā viśvatomukham (as the all-pervading cosmic presence)** – Some perceive Bhagavān in every aspect of creation, seeing the divine essence in all beings, elements, and natural forces.

This verse emphasizes that all paths lead to the same Supreme Truth. Whether one worships Bhagavān in form or formlessly, through devotion or wisdom, the ultimate goal remains the attainment of the divine. Those who understand this truth realize that Bhagavān is present everywhere, in every form, guiding and protecting all beings.

During the discourse, a quiz was conducted to test the listeners' understanding of the teachings.

- 1. How many shlokas are there in the Bhagavad Gītā? **Answer:** Samarpana didi gave the correct number - **700**
- 2. What is the name of this chapter? **Answer:** Vibhansh bhaiya said correctly - **Rāja-Vidyā-Rāja-Guhya-Yoga**
- 3. What is the meaning of "Rāja-Vidyā-Rāja-Guhya"? **Answer:** **"The King of Knowledge and the Most Confidential Secret"**
- 4. In the first shloka of this chapter, how does Bhagavān Śrī Kṛṣṇa address Arjuna? **Answer:** **Anasūya (One who does not see faults in others)**

9.16

**ahaṃ(ñ) kraturahaṃ(ṽ) yajñah(s), svadhāhamahamaṣadham,
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.

Here, **Bhagavān Śrī Kṛṣṇa declares His omnipresence in various sacred rituals and offerings, emphasizing that He is the essence of all Vedic and spiritual practices.**

He begins by stating "**ahaṃ kraturahaṃ yajñah**", signifying that **He is both Kratu and Yajña**. Kratu refers to Vedic rituals performed meticulously by those well-versed in the Vedas, while Yajña represents sacrificial offerings that can be performed by anyone with devotion. By stating that He is both, Bhagavān emphasizes that all forms of worship, whether simple or elaborate, are infused with His presence.

Further, He says "**svadhāham**", denoting that **He is Svadhā**, the sacred offering made during **Śrāddha ceremonies**, which are performed to honor one's ancestors. This highlights that rituals done with faith for the departed are also a way of connecting with Him.

Question - What do we put in Yagya?

Answer - Ovi Didi answered - **Wood, samidhā,, ghee, etc.**

Bhagavān continues, stating "**ahamauṣadham**", meaning **He is Auṣadha**, the medicinal herbs and offerings used in Yajñas. The participants recall that during a Yajña, various elements such as **Samidhā (sacred wood), Ghṛta (ghee), Til (sesame seeds), and other sacred substances are offered into the fire**. These offerings not only sustain the fire but also hold healing properties. By declaring that He is these substances, Bhagavān conveys that the very essence of nourishment, healing, and purification in rituals originates from Him.

Additionally, He proclaims "**mantro'ham**", asserting that **He is the Mantras chanted during Yajñas**. These sacred invocations channel divine energy, and since Bhagavān Himself is the essence of these chants, they hold immense potency.

He further states "**ahamevājyam**", referring to **Ājya, which is clarified butter (Ghṛta) offered into the sacred fire**. This emphasizes His presence in the substances that sustain and purify the Yajña.

Moreover, He declares "**ahamagnirahaṃ hutam**", affirming that **He is both Agni (the fire into which offerings are made) and Hutam (the act of offering itself)**. The divine fire is considered a medium through which offerings reach the celestial realms, and by identifying Himself with it, Bhagavān conveys that He is the very receiver and acceptor of all sacrificial acts.

Through this shloka, Bhagavān Śrī Kṛṣṇa imparts a profound truth: **every aspect of a sacred offering—its ingredients, the act of offering, the fire, the mantras, and even the intent behind it—is pervaded by His divine presence. Recognizing this brings deeper awareness and devotion to all spiritual practices, as every ritual, when performed with sincerity, becomes an act of direct connection with Him.**

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, Yajuṣ and śama.

The Supreme Being declares that He alone is the father of the entire creation, for it is through Him that the universe comes into existence. Even if He does not directly create, He empowers Brahmā or Prakṛti (Nature) to bring forth creation. Hence, He is the ultimate father of the world.

Furthermore, He is also the mother, providing nourishment and sustenance to all beings. The term **dhātā** signifies the one who upholds, supports, and sustains all existence, and He assumes this role as well.

The word **Pitāmaha** means: - grandfather—one who is the father of the father. The well-known title of **Bhīṣma** in the **Mahābhārata**, "**Bhīṣma Pitāmaha**," carries the same essence. Here, the Supreme affirms that He is the ultimate Pitāmaha of all, for He is the progenitor of Brahmā ji. Since it is Brahmā ji who creates the universe, he is regarded as the father of all beings. However, Brahmā ji himself originates from Bhagavān Viṣṇu, emerging from the lotus that sprouts from His navel. Thus, Bhagavān **Viṣṇu is the Pitāmaha**—the father of Brahmā ji and, therefore, the grandfather of

creation.

The verse further emphasizes that He alone is worthy of being known (**vedyam**). True knowledge lies in the pursuit of understanding the Divine and His infinite powers. For this, one must engage in **svādhyāya**—self-study of scriptures such as the **Bhagavad Gītā, Bhāgavatam, Mahābhārata, and Rāmāyaṇa**. Even reading a page or two daily enriches knowledge and deepens curiosity, bringing one closer to the ultimate truth.

He also declares that He is **Pavitra oṅkāra**, the pure and sacred sound **Oṃ**, which encapsulates the essence of the Divine. As stated in the "**Śraddhā-traya Vibhāga Yoga**," the Absolute is addressed by the three names—**Oṃ, Tat, Sat**—and among them, **Oṃ** is considered the holiest. **Chanting or remembering Oṃ enhances one's devotion and purifies the heart.**

Lastly, He affirms that He is the **Rigveda, Sāmaveda, and Yajurveda**, signifying that the essence of all knowledge and sacred wisdom originates from Him. Understanding this secret leads to deeper devotion, transforming an individual into an **ananya bhakta—a devotee with unwavering love and faith in the Divine.**

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.

The Supreme Being identifies Himself as the ultimate goal of all existence (**gati**), the final destination that all beings aspire to reach. This refers to His supreme abode, the eternal place where one seeks to unite after leaving this material world. After death, it is His eternal realm that all souls wish to return to, making Him the ultimate goal of creation.

He is also the **sustainer and caretaker (bhartā)** of all. Just as parents nurture and care for their children, the Divine nurtures the entire creation, keeping it in balance and harmony. Without Him, the world would not exist or function as it does.

The term **prabhu** refers to the Divine as the Master of all, the supreme leader who governs everything. He is the one who holds the ultimate authority and control over the universe, acting as the source and guide for all life.

The Divine is the witness (**sākṣī**) of all actions, both good and bad. He observes everything, just as a teacher watches over their students. In one illustrative story, the teacher gave each student a banana and instructed them to eat it in a place where no one could see them, to symbolize a place where God is not present. While most students tried to hide their actions, one student realized that there is no place where God is absent. Everything is seen by the Divine, who remains ever present, just as one cannot hide from God's all-seeing presence. This realization reminds us that God is always a silent witness to all that happens, and there is no escape from His gaze.

The Divine is the residence (**nivāsa**) of all beings. All existence dwells in Him, and He is the true place of residence. Just as one finds shelter in a home, every living being finds refuge in the Divine, whose presence fills all spaces. His shelter is the ultimate sanctuary for the soul.

Śaraṇam refers to the act of surrendering oneself to God. When in distress, one should turn to God in full surrender, just as a person would confide in a close friend. But the most important surrender is to the Divine, trusting that He will guide, support, and provide. The place of refuge, or **śaraṇam**, is where God resides. In times of hardship, we must recognize Him as the only true protector and support.

The Divine is the true well-wisher (**suhṛt**) of all. Unlike human helpers who might expect something in return, God selflessly helps His devotees without any expectation. He is the true benefactor who assists in all forms, whether we are aware of it or not. Even when divine help seems delayed, it is important to understand that the delay is often due to the balance of our own karmas. Just as a bank account must have a positive balance to make withdrawals, similarly, we must accumulate good deeds for God to assist us.

The Divine is the origin and dissolution of everything (**prabhava and pralaya**). He creates, sustains, and ultimately dissolves the universe. He is the cause of both creation and destruction. Everything emanates from Him, and ultimately, everything returns to Him. His role as the source of all existence cannot be overstated.

Sthānam refers to the basis or foundation of everything. The Divine is the ultimate foundation and the anchor for the universe and all life forms. Everything relies on Him for existence.

He is the eternal seed (**bījamavyayam**) of the universe, the source from which all things manifest. **Avyaya** means that He is imperishable and immutable—unaffected by time or decay. He remains constant, eternal, and unchanged, and it is He who gives birth to all forms of life. Everything that exists has its origin in Him and will ultimately return to Him.

Through these attributes, **the Divine reveals His complete and all-encompassing nature as the creator, sustainer, and ultimate goal of all. The message is clear: to understand, surrender to, and worship the Divine is the path to ultimate fulfillment and liberation.**

9.19

**tapāmyahamaḥ(ṁ) varṣaṁ(n), nigrhṇāmyutsṛjāmi 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.

Here, **the Divine reveals His supreme control over the natural and cosmic processes.** He begins by saying that He is the one who heats the earth through the sun's rays (**tapāmi**), referring to His presence in the form of the sun, the giver of light and energy. The sun is often referred to as **Suryanarayana**, a form of God, and it is through the sun that life on Earth thrives. Thus, the Divine is the one who provides the energy that sustains life and facilitates all life processes.

Why do we offer arghya (water) to the Sun?

Because it gives us light and elements that strengthen the bones of the body. Everyone should wake up and do Surya Namaskar in the morning.

It is also explained that the Divine is the one who controls the **rainfall (varṣa)**, which is essential for the sustenance of life. The water cycle is orchestrated by Him, where water evaporates, forms clouds, and then returns to Earth as rain. The water cycle itself is a natural phenomenon that is governed by

divine will.

In this verse, the Divine also asserts that **He is the source of both immortality (amṛta) and death (mr̥tyu). Amṛta** is the nectar of immortality, symbolizing divine grace and eternal life. He is the giver of the elixir that grants freedom from death, as seen in the stories of the Kumbh Mela, where the sacred nectar is said to have fallen at certain places on Earth, making these sites holy. Similarly, He is also the author of death, as He determines the time and place of every being's departure from this world.

The Divine further reveals that **He encompasses both sat and asat — the real and the unreal.** Everything that exists and everything that is transient is part of Him. **Sat refers to truth, reality, and the eternal, while asat refers to the transient, the impermanent, and the unreal.** Both exist within Him as He is the ultimate source of all.

This verse demonstrates that the Divine is not only the creator and destroyer but also the one who is the essence of all life processes. He sustains and governs the natural world and the cycles of life, birth, and death. The knowledge revealed in this verse emphasizes that the Divine is both immanent and transcendent, and everything in existence is a manifestation of His power.

Understanding this profound truth helps the devotee realize the omnipresence of the Divine and encourages them to surrender to Him fully, recognizing that He is the ultimate source of both the joys and trials of life. The Divine is indeed the goal, the sustainer, and the end of all creation.

Question and Answers

Kavya Ji

Q: You mentioned that there are two types of devotees, those who worship the nirguna and saguna forms of God. Which one is the best way to attain God?

A: Both are equal. We saw this in Chapter 12 as well when Arjuna asked the same question. Bhagavān said both are equally valid. Some may prefer worshiping God in the nirguna form, and some may prefer the saguna form. It's like choosing a degree – some take science, some arts, and some commerce; all degrees are valid. Similarly, it's a personal preference. Whichever form of worship one feels connected to is the best for them. Both lead to the same goal.

Avisha Ji

Q: Since God is in everything, we cannot do anything without His will. When someone dies, where is God in them, as God is always in His place, how can He be inside everyone?

A: As you progress in your study, you will understand more about this in Chapter 2. Death happens to the body, but the Atman (soul) remains eternal. The soul doesn't die; it moves on to another body as part of the process of reincarnation. This concept will become clearer as you read more.

Q: Why does the soul not die? Why does it move into another body?

A: Yes, exactly. The soul is eternal, and it takes on different bodies in different lifetimes as part of the cycle of reincarnation.

Aadya Ji

Q: I have a question. When will the results of our recent Jignasu exam be announced?

A: It was conducted today, right? The results should be available either tonight or by tomorrow morning. Also, whenever the link for Vyakarana sessions is shared, it will be in the group for the first session. The link for Level 2 will be sent as well. You can subscribe to the Gita Parivar YouTube channel to access previously recorded sessions and search for Level 2 Vyakarana there. Thank you!

Ovee Ji

Q: I have a question. You mentioned that Amrita (nectar of immortality) is with God. Why don't we all get it? For example, when it rains, can it not be mixed and given to us?

A: I don't know exactly, dear. If we were alive during the time of Samudra Manthan (churning of the ocean), we might have had a chance to receive it. For now, we would need to perform intense tapas (austerities) to attain it. Only after constant and dedicated practice could we potentially receive it.

Q: Does this mean that like Gautam Buddha, those who perform similar austerities can attain it?

A: Yes, tapas was also practiced by Buddha, but remember, this body we have is mortal. Śrī Krishna, too, took a human form and underwent death. The human body is subject to death, but the soul is eternal.

Poorna Ji

Q: You said both nirguna and saguna forms of worship lead to moksha (liberation). What happens to those who don't believe in God?

A: If someone does good deeds, even without belief in God, they will still receive some benefit, as we will see in the next verse. Bhagavān explains in the following verses what happens to such people. Those who follow the asuric nature and perform negative actions will end up in Naraka (hell). We saw this in the Daivāsura Sampad Vibhāg Yoga (the division of divine and demoniac qualities). For those who do good deeds but do not believe in God, we will explore what happens to them next week in the following verses. Please join again next week to learn more.

The session concluded with prayers and chanting Hanuman Chalisa.



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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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