



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhya-Yoga

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Bhagavān Desires Only Pure, Unwavering Love and Devotion

The ninth chapter of the Bhagavad Gītā, **Rāja-Vidyā-Rāja-Guhya-Yoga**, unveils the **Sovereign Science and the Supreme Secret**.

In accordance with the sacred traditions of the Geeta Parivar, the discourse commenced with the lighting of the sacred lamp. Its soft, radiant glow, accompanied by heartfelt prayers at the lotus feet of Sri Bhagavān, filled the atmosphere with profound reverence and devotion.

In Reverence to Our Guru—The Eternal Source of Wisdom and Light

गुरू ब्रह्मा गुरू विष्णु, गुरु देवो महेश्वरा

गुरु साक्षात् परब्रह्म, तस्मै श्री गुरुवे नमः

Guru Brahmā, Guru Vishnu, Guru Devo Maheshvara

Guru Sakshat Parabrahma, Tasmai Śrī Guruve Namah

With deep reverence, we bow to our Guru, the divine embodiment of Brahmā, Vishnu, and Maheshwara—the ultimate manifestation of the Supreme Consciousness, illuminating our path with wisdom and grace.

During last week's discourse, we covered the 20th and 21st Ślōka and gained some understanding of them. Since these verses are widely discussed, let us take a moment to revisit and reflect on them.

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

The divine realm of Swargaloka is attained by those who are *nispāp*—devoid of sin. Even those who perform *Yajña* while consuming Somarasa may reach *Swargaloka*, but with a crucial condition: they must be *pāpmukta*—free from sin. When we commit wrongdoing, guilt weighs upon us, constantly nudging our conscience. With guilt in our hearts, entry into Swargaloka remains impossible.

One of the speaker's friends, quoting the *Bhagavad Gītā*, argued that since those who consume Somarasa can attain Swargaloka by performing Yajña, he too could reach Swargaloka despite drinking alcohol, as long as he performed Yajña. In response, the speaker clarified that he had only read half the teaching. The scripture also states that one must be pūtapāpā—completely purified of sin.

At times, we sin unknowingly—such as when insects are inadvertently crushed underfoot or when heat from cooking destroys microorganisms. However, some sins are committed knowingly and consciously, when our moral awareness is dormant. In such moments, we recognize our wrongdoing yet persist in it. These deliberate sins arise when our subconscious mind is asleep.

Remorse for such sins is essential. The very realization that we have sinned is the first step toward repentance. However, mere realization is not enough; we must take the necessary steps to make amends. This includes seeking out those we have wronged and offering a sincere apology. The moment we express genuine remorse; the burden of guilt begins to lift.

Unresolved guilt lingers in our hearts and clings to our souls in our final moments, shaping our soul's journey beyond this life. If we remain burdened with guilt, we are bound to return to Mrtyuloka—the mortal world—trapped in the cycle of birth and death. True liberation requires that our minds be **nispāp**—free from both sin and guilt—at the time of our passing. A peaceful and liberated departure from this world is only possible when we attain this purity.

Understanding this profound concept is essential, and true freedom from guilt will become clear as we explore the next Ślōka.

**te taṃ(m) bhuktvā svargalokaṃ(ṽ) viśālaṃ(ṅ), kṣīṇe puṇye martyalokaṃ(ṽ) viśanti,
evaṃ(n) trayīdharmamanuprapannā, gatāgataṃ(ṅ) kāmakāmā labhante.9.21**

Such individuals, who are free of guilt and possess a store of **punya** (merit), can experience the luxuries of Indraloka. Imagine having a fully loaded credit card and choosing to indulge in the comforts of a five-star hotel. You can enjoy your stay as long as your card has sufficient balance, but the moment it runs out, the hotel staff will ask you to leave, as you can no longer afford the expenses.

Similarly, those who are nispāp (free of guilt) and have accumulated punya can relish the pleasures of Swargaloka, but only until their merit is exhausted. Once depleted, they must return to *Mrtyuloka*—the mortal realm—trapped once again in the cycle of birth and death.

The joys of Swargaloka cannot be secured with a single *Yajña*. If one desires a permanent abode in a realm far beyond the fleeting luxuries of Swargaloka—a place more magnificent than any five-star hotel—then the ultimate destinations are *Kailashloka* and *Vaikunṭhaloka*. Only those who are pure at heart, free of sin and guilt, and filled with unwavering devotion can reach these divine realms. **Attaining Kailashloka or Vaikunṭhaloka grants complete liberation, freeing one from the endless cycle of birth and death, and bestowing eternal peace.**

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.

This is a remarkable Ślōka—one that, if truly understood, can transform one's life, making them truly fortunate. By deeply contemplating this verse, one can grasp the essence of the Bhagavad Gītā and allow its wisdom to permeate every aspect of life.

- **ananyāśh chintayanto mām** - The one who continuously thinks of HIM
- **ye janāḥ paryupāsate** - The one who exclusively worships HIM

Sri Bhagavān declares that those who constantly think of Him and remain devoted to Him are truly blessed.

The Significance of Āsana in Devotion:

The word "Āsana" finds its roots in Ashtanga Yoga. Maharishi Patanjali classified Yoga into eight limbs, each with specific principles:

- 1. **Yama** - Ethical disciplines
- 2. **Niyama** - Personal observances
- 3. **Āsana** - Posture
- 4. **Prāṇāyāma** - Breath control
- 5. **Pratyāhāra** - Withdrawal of senses
- 6. **Dhāraṇā** - Concentration
- 7. **Dhyāna** - Meditation
- 8. **Samādhi** - Ultimate absorption

Among these, Āsana is the third step. But what is its purpose? It is not merely physical exercise—it is meant to prepare us to sit in stillness and devotion before the Divine. Sitting in postures like **Vajrāsana, Padmāsana, Bhadraāsana, Virāsana, or Svastikāsana** allows one to remain in meditation for extended periods.

Yet, in today's world, we struggle to sit even for a few minutes without discomfort. Our backs ache, our legs go numb, and our restlessness grows. This is why Yogasanas are recommended—not merely as a physical regimen but as a means to develop strength, endurance, and proper posture for devotion.

The Connection Between Posture, Breath, and Mind

Even in schools, children are asked to sit straight. Why? Because sitting upright allows the diaphragm to lower, enabling the lungs to take in more air. The more oxygen we inhale, the better our body and mind function.

This principle is at the heart of Prāṇāyāma. Maharishi Patanjali defines Āsana as:

sthiram sukham āsanam

"A posture in which one can sit steadily and comfortably is an Āsana."

By sitting correctly, one can inhale five times more air, with nearly 30% of the oxygen being directed to the brain. Increased oxygen levels enhance concentration, awaken the subconscious, and sharpen awareness.

The Bhagavad Gītā emphasizes the importance of balancing the life forces:

prāṇāpānau samau kṛtvā nāsābhyantara-chāriṇau

"By equalizing Prāṇa (inhalation) and Apāna (exhalation), the breath flows harmoniously."

To facilitate this, here is a simple tip: Sit on a small stool, 2-3 inches above the ground, allowing your legs to hang naturally. This automatically aligns your spine, helping you sit straight with ease. Additionally, ensure that wherever you sit, there is an Āsana (a non-conductive mat or carpet) beneath your feet to maintain energy balance. Traditionally, sages used *Mrugacharma* (deer skin), not from a hunted animal but one that had died naturally. In modern times, a woolen carpet can be used as an alternative.

Even if seated on a chair, one should distribute weight correctly—placing it on the thighs rather than the hips—ensuring proper spinal alignment. A straight posture optimizes oxygen intake, awakening the subconscious mind and deepening meditative focus.

Prāṇāyāma - A Path to Spiritual Awakening:

Engaging in simple breathing exercises like *Bhastrikā*, *Anulom-Vilom*, *Bhrāmarī*, and *Brahma Ucchāra* can significantly increase oxygen levels. Practicing Kapalabhāti 40 times can lead to **Kumbhaka**—the state of breath retention—ensuring an optimal oxygen supply to the body.

Just imagine—by dedicating 10-15 minutes daily to Prāṇāyāma, one can experience profound transformation. This is not merely a practice but a Sādhanā—a path to spiritual attainment, allowing one to focus on the Divine with unwavering love and devotion.

- **teṣāṃ nityābhiyuktānāṃ** - Those who are absorbed in Him
- **yogakṣemaṃ vahāmyaham** - He provides what they lack and preserves what they possess

Sri Bhagavān assures, "Take one step toward me, and I will come running to you." He takes complete responsibility for the spiritual journey of those who surrender to Him.

Our goal is not merely to reach Swargaloka (heaven) but to attain *Mokṣa*—the highest liberation, Parampada.

Often, we become entangled in trivial disputes—feeling hurt over not being elected as a leader in a community or harboring grudges over minor conflicts. These petty attachments bind us to the cycle of birth and death.

Bhagavān teaches in the last Ślōka of Chapter 11:

nirvairah sarva-bhūteṣhu yaḥ sa mām eti pāṇḍava (11-55)

"One who is free from malice toward all beings attains Me, O Pāṇḍava."

We must rise above animosity. Holding onto resentment will only burden our soul at the time of death. True divinity lies in forgiveness. As the Bhagavad Gītā explains in Chapter 16, forgiveness is a divine act that liberates the soul.

While remembering Bhagavān, we must cleanse our hearts of guilt and malice:

Shatru-Buddhi-Vinaashaaya Deepa-Jyotir-Namostute

"May the Divine Light destroy all enmity and negativity within me."

We should not chase temporary worldly positions but strive for Parampada—the supreme abode of the Divine. However, this does not mean we should reject responsibilities or leadership roles. Rather, we should carry them out with humility and be willing to step aside joyfully when the time comes, supporting our successors without attachment or pride.

A truly successful person is one who:

- **Rejoices in others' happiness**
- **Feels sorrow in others' suffering**
- **Harbors no jealousy or resentment**

Such a person alone can attain Mokṣa.

Conversely, one who takes pleasure in others' misery and feels envy at their joy will experience only suffering.

Thus, Bhagavān urges us to fix our minds on the Divine Supreme—for that is the path to true peace and eternal liberation.

In the Mahābhārata, whenever Śrī Kṛṣṇa speaks, it is written as "*Vāsudeva Uvāca*" (Vāsudeva said). However, in the Bhagavad Gītā, His words are uniquely introduced as "*Bhagavān Uvāca*" (The Supreme Lord said).

This distinction is profound. In the Bhagavad Gītā, Śrī Kṛṣṇa is not merely speaking as Vāsudeva, the son of Devakī and Vasudeva, but as Bhagavān—the Supreme Divine Himself. At this moment, the Paramātmā (Supreme Soul) manifests fully through Him, revealing the highest transcendental wisdom.

Through this, the Supreme urges us to place complete devotion in Him, to fix our minds entirely on the Divine Supreme, and to surrender wholeheartedly, for that alone leads to ultimate liberation (Mokṣa).

9.23, 9.24

**ye'pyanyadevatā bhaktā, yajante śraddhayānvitāḥ,
te'pi māmeva kaunteya, yajantyavidhipūrvākam. 9.23
ahaṁ(m) hi sarvayajñānāṁ(m), bhoktā ca prabhureva ca,
na tu māmabhijānanti, tattvenātaścyavanti te. 9.24**

Arjuna, even those devotees who, endowed with faith, worship other gods (with some interested motive) worship Me alone, though with a mistaken approach.

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.

Śrī Bhagavān says:

"O Arjuna, even those who worship other deities with faith, in reality, worship Me alone—though not in the proper manner."

Bhagavān clarifies that all forms of worship ultimately reach Him. However, He emphasizes that devotion should be accompanied by faith and performed with the right understanding.

Too often, people pray out of fear rather than faith—"Please shower Your blessings upon me, forgive my sins. If You forgive me, I will offer a coconut at Your feet." But can we really bargain with the Divine with mere offerings? Bhagavān is not interested in transactions—He is our eternal beloved, and the only thing He desires from us is pure love and devotion. Yet, we often try to negotiate—"I will offer ₹11 as Prasādam." But is that how we should approach the Supreme?

Instead, we should go to Bhagavān only with gratitude in our hearts.

Yogakṣemaṁ vahāmyaham

"I provide what they lack and preserve what they have."

Bhagavān knows what is right for us—then why worry? Instead of constantly making demands, we should cultivate gratitude. Our desires never end, but if we pause and look around, we will see how much we have been blessed with.

- Some people are without legs, yet we have both.
- Some are without hands, yet we have ten fingers.
- Some cannot see, hear, or speak—yet we can.
- Some suffer from mental challenges, yet we have our faculties intact.

Shouldn't we thank Him for all that we have?

In our tradition, the moment we wake up, we offer thanks for another day of life. Before stepping onto the Earth, we seek her forgiveness. We thank nature for nurturing us. That is why Earth is called Mother, and sacred rivers like the Ganga are referred to as Māyā (Divine Mother).

When we visit the Kumbha Mela to bathe at the Triveni Sangam, we first pour water on our heads with reverence—acknowledging our impurities and seeking purification. **However, if we enter the Ganga with pride and ego, thinking—"I came here in a luxury car, I flew in by plane, I have VIP access"—will we truly be purified of our sins? No.**

True purification happens when we surrender our ego. The moment we enter Mother Ganga with humility, our sins begin to dissolve.

That is why we chant this prayer while bathing:

***"Gaṅge ca Yamune caiva Godāvarī Sarasvatī |
Narmade Sindhu Kāveri jale'smin sannidhiṁ kuru ||"***

"O Holy Rivers—Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, and Kaveri—please be present in this water and purify me."

Just as rivers are our mothers, we address the moon as our māmā (maternal uncle), and Tulsī as Mātā (Mother). Even Śakuntalā, while leaving for her husband's home, wept for the trees, calling them her brothers and sisters. Do we feel such deep connection to nature?

Even if we perform rituals with desires in our hearts, they should be done with faith and devotion, for Bhagavān is the one who ultimately receives them. Before invoking other deities, we first call upon the Supreme. Bhagavān is distinct from the Devatās (celestial beings). As human beings, we must worship the Devatās because they govern different aspects of life. However, just as we follow a structured system in society, we must do the same in the spiritual realm.

For example:

- If a dog dies in front of your house, will you call the Prime Minister to clean it? No, you will contact the municipal authorities.
- If there is no water in your tap, will you call the Prime Minister? No, you will contact the Water Board.
- Similarly, we cannot approach Parameśvara (the Supreme) for every minor matter. The Devatās

are assigned different roles, and they must be invoked correctly during rituals. That is why, before a Havan, we first call upon all the Devatās—our Kuladevatā (family deity), Iṣṭadevatā (chosen deity), and ancestors—so that none feel left out, and the offering reaches its rightful recipient.

Yet, ultimately, *Bhagavān* is the one who receives it all.

Those who do not understand this *Paramtatva* (*Supreme Truth*) remain trapped in the endless cycle of birth and death.

So, what must we do to free ourselves from this cycle? And where do those who neglect these sacred practices and rituals end up?

Let us explore this in the next Śloka.

9.25

**yānti devavratā devān, pitṛnyānti pitṛvratāḥ,
bhūtāni yānti bhūtejyā, yānti madyājino'pi mām. 9.25**

Those who are votaries of gods, go to gods, those who are votaries of manes, reach the manes; those who adore the spirits, reach the spirits and those who worship Me, come to Me alone.

Bhagavān explains the destinations of different types of worshippers. Devotees gradually imbibe the qualities of the one they worship, and after death, they attain the corresponding realms based on their inclinations:

- **yānti deva-vratā devān** - Those who worship the Devatas reach *Swarga* Loka.
- **pitṛin yānti pitṛi-vratāḥ** - Those who worship their ancestors attain *Pitru* Loka.
- **bhūtāni yānti bhūtejyā** - Those who worship spirits or lower beings descend to the lower worlds.
- **yānti mad-yājino 'pi mām** - Those who worship Paramātmā with unwavering devotion attain the supreme abode—*Moksha*.

One who worships the *Paramtatva* is freed from the cycle of birth and death and is not reborn. Only those with **ananya bhakti** (unwavering devotion) and complete surrender to the Divine attain the Ultimate Liberation, reaching Bhagavān's eternal abode.

9.26

**patraṃ(m) puṣpaṃ(m) phalaṃ(n) toyam(ṽ), yo me bhaktyā prayacchati,
tadahaṃ(m) bhaktyupahṛtam, aśnāmi prayatātmanaḥ.9.26**

Whosoever offers Me with love a leaf, a flower, a fruit or water, I, appear in person before that selfless devotee of sinless mind, and delightfully partake of that article offered by him with love.

Bhagavān says that His devotees can offer Him even the simplest of things—a leaf (**patraṃ**), a flower (**puṣpaṃ**), a fruit (**phalaṃ**), or even water (**toyam**)—as long as it is given with devotion (**bhaktyupahṛtam**) and a pure heart (**prayatātmanaḥ**). He assures that when offered with unwavering love, He will accept it in His **saguna sakar roopa** (manifest divine form) (**aśnāmi**).

Even a humble Bel Patra or Tulsi leaf, if offered with utmost love and sincerity, is enough to please Him.

When plucking leaves or flowers for worship, it should be done with the utmost gentleness and reverence, ensuring that even their fragrance remains untouched. However, in today's times, our habits have deteriorated—we tend to select the smallest fruit for offering or keep a separate supari (betel nut) for puja that we would not eat ourselves. In doing so, are we trying to deceive Bhagavān? He is ever-watchful—He sees our true devotion, not just the outward act.

Instead of focusing on who will consume the offering later, we must bring the best of the best to Him, as an expression of love and gratitude. However, if we lack material offerings, Bhagavān reassures us: Even offering just water with devotion is enough to please Him.

The *Bhog* we offer to Bhagavān is not to satisfy His hunger but to purify our own minds and hearts. The act of offering signifies our gratitude, acknowledging that everything we have is by His grace. It is a reminder that food itself is a divine blessing.

If we eat food with anger, negativity, or resentment, it affects both our mind and body. From today onwards, let us resolve to eat with a heart filled with gratitude. Even if the food lacks salt or does not taste as expected, we must not react with frustration. If Bhagavān can accept food without salt, so can we.

A mind filled with gratitude purifies the body and keeps diseases away. **Gratitude should not be limited to mealtime but should remain in our hearts throughout the day.**

9.27

yatkarōṣi 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.

Whatever you do—be it your daily work, your duties, your karma, your yajna—offer it all to Him with devotion. Even the simplest acts can become acts of worship when done with the right intent.

If you are walking from your shop to your home, imagine you are performing *pradakshina* (circumambulation) of Bhagavān. If you are speaking, let your words feel like *stotras* (hymns) in His praise. Even when you sleep, rest as if you are surrendering into His divine samādhi.

Let every action, every thought, every breath be filled with remembrance of Him. Whether walking, talking, eating, or sleeping—make Him the center of your existence.

When you go for a morning walk, think of it as His *pradakshina*. As you move, chant His name—let His divine presence become a part of your every breath. It does not matter by which name you call Him—Krishna, Rama, Siva, Vishnu—the devotion and surrender in your heart are what truly matter.

जग में सुन्दर हैं दो नाम, चाहे कृष्ण कहो या राम ।

(In this world, two names are the most beautiful—whether you call Him Krishna or Rama.)

Offer everything you do to the Supreme Divine—this is the true essence of devotion.

Adi Shankaracharya's Manas Puja

Adi Shankaracharya beautifully explains this attitude of surrender in his Manas Puja:

**ātmā tvam girijā matiḥ saharāḥ prāṇāḥ śarīraṃ gṛhaṃ
pūjā te viṣayopabhogaracanā nidrā samādhisthiḥ |
saṃcāraḥ padayoḥ pradakṣiṇavidhiḥ stotrāṇi sarvā giro
yadyatkarma karomi tattadakhilaṃ śambho tavārādhanaṃ ||**

"O Bhagavān, my soul is You, my mind is Parvatī, my senses are Your attendants, my body is Your temple. All my worldly enjoyments are offerings in Your worship, my sleep is Samādhi, my every step is pradakshina, and all my words are hymns in Your praise. Whatever I do, O Shambho, may it always be an act of Your worship."

This is the highest form of devotion—where every moment, every action, and every thought becomes an offering to HIM

9.28

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

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

When a devotee dedicates all actions (karma) to Paramātmā, he becomes free from the bondage (bandhana) of their results—whether good (śubh) or bad (āśubh). Every action has consequences, but when performed as an offering to Bhagavān, they cease to affect the doer. By renouncing the sense of doership (**sannyāsayogayuktātmā**), the devotee is liberated (vimukt) and ultimately reaches HIM (*upaiśyasi*).

Bhagavān reminds Arjuna of his duty as a Kṣatriya and instructs him to fight—not out of hatred, but with a sense of righteousness. He urges Arjuna to act as an instrument of the divine will:

Nimitta Mātraṃ Bhava Savyasachin (11-33)

"O Arjuna, become merely an instrument of My will."

Bhagavān reassures Arjuna that the fate of the great warriors—Dronacharya, Bhīṣhma, Jayadratha, Karṇa, and others—has already been sealed by His divine will. Arjuna is simply the chosen means for carrying it out:

**dronaṃ cha bhīṣhmaṃ cha jayadrathaṃ cha, karṇaṃ tathānyān api yodha-vīrān
mayā hatāns tvam jahi mā vyathiṣṭhā, yudhyasva jetāsi raṇe sapatnān(11.34)**

"Dronacharya, Bhīṣhma, Jayadratha, Karṇa, and other brave warriors have already been slain by Me. Therefore, slay them without hesitation. Engage in battle, and you shall be victorious."

Bhagavān teaches that duties must be performed without attachment to results. If Arjuna fights with feelings of hatred or vengeance, the guilt of war will weigh upon him. However, if he fights with the attitude of devotion, dedicating his actions to the divine, he will remain free from its consequences.

Only when one surrenders completely—renouncing ego (ME and MINE)—does Bhagavān reveal Himself. True liberation comes from devotion, surrender, and selfless action in the service of the Supreme.

9.29

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

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

Bhagavān declares that HE is present in all beings (**samo'ham sarva-bhūteṣu**) and does not harbor feelings of love or hatred toward anyone (**na me dveṣyo'sti na priyaḥ**). However, those who worship HIM with unwavering devotion (**ye bhajanti tu mām bhaktyā**) reside in HIM, and HE, in turn, dwells within them (**mayi te teṣu cāpyaham**).

Here, Bhagavān emphasizes the distinction between all beings and HIS true devotees. While HE remains impartial and equanimous toward all, HIS devotees enjoy a special connection with HIM due to their pure and selfless devotion.

A bhakta does not seek Bhagavān out of fear or selfish desires but worships HIM out of love, surrender, and unwavering faith. Such a devotee transcends worldly attachments and becomes one with HIM.

Thus, the hallmark of a true devotee is pure devotion (**ananya bhakti**), where the devotee sees Bhagavān in everything and offers every thought, word, and action to HIM.

In the last few Ślokas, Bhagavān describes where HIS divine manifestations (**Vibhūtis**) can be seen, revealing HIS presence in the most glorious and powerful aspects of creation. Through this, HE prepares the ground for the next chapter, where HE will elaborate on HIS **Vibhūti Yoga—the Yoga of Divine Glories**.

9.30, 9.31

**api cetsudurācāro, bhajate māmananyabhāk,
sādhureva sa mantavyaḥ(s), samyagvyavasito hi saḥ. 9.30
kṣīpraṃ(m) bhavati dharmātmā, śāśvacchāntiṃ(n) nigacchati,
kaunteya pratijānīhi, na me bhaktaḥ(ph) praṇaśyati. 9.31**

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

Bhagavān assures that even the greatest sinner can attain sainthood the moment they renounce the fruits of their actions, abandon sinful deeds, and dedicate themselves fully to HIS worship.

Even if someone has committed the gravest of sins, they should not be consumed by guilt. Instead, with unwavering devotion and surrender to HIM, they can transform completely and attain liberation.

The Greatest Example - Maharshi Valmiki:

Maharshi Valmiki, the revered sage who composed the Ramayana, was once a feared dacoit. He lived by looting and killing people in the forest. One day, he encountered Narad Muni, who, instead of fearing him, offered him something invaluable—the name of Bhagavān.

Narad Muni told him, "All I have is the name of the Supreme. When I sit under a tree, I think of HIM. When I hear a bird sing, my heart sings HIS name." Sage Valmiki, intrigued, asked how he could obtain such peace. Narad Muni told him that he must abandon his sinful ways. But Valmiki ji hesitated, saying he was doing all this to support his family.

Narad Muni then advised him, "Go and ask your family if they are willing to share the burden of your sins."

When Valmiki ji asked, his wife and children refused to take any share of his sins, saying that while they shared in his earnings, his actions were his alone.

Realizing this hard truth, Valmiki ji returned to Narad Muni, who then gave him Bhagavān's name. Since Valmiki ji struggled to chant "Rama," Narad Muni suggested he chant "Mara" (which when repeated continuously turned into "Rama").

Through deep penance and devotion, Valmiki transformed completely and went on to compose the sacred Ramayana, the life story of Sri Ram.

This story beautifully illustrates Bhagavān's words—no matter how sinful a person's past is, with true devotion, transformation is always possible. The path to HIM is always open, and HIS grace is limitless.

abhyāsa-yogena tato mām ichchāptuṁ dhanañjaya (12-9)

One must continuously practice devotion and strive to free oneself from guilt, hatred, and negativity, for we never know when our last day will come.

Life is uncertain, and the time of our final breath remains unknown. Therefore, we must make every effort to purify our hearts and remain devoted to HIM at all times. Through constant remembrance and unwavering faith, we prepare ourselves for ultimate liberation.

9.32, 9.33, 9.34

**māṃ(m) hi pārtha vyapāśritya, ye'pi syuḥ(ph) pāpayonayaḥ,
striyo vaiśyāstathā śūdrās, te'pi yānti parāṃ(ñ) gatim. 9.32
kiṃ(m) punarbrāhmaṇāḥ(ph) puṇyā, bhaktā rājarṣayastathā,
anityamasukhaṃ(m) lokam, imaṃ(m) prāpya bhajasva mām. 9.33
manmanā bhava madbhakto, madyājī māṃ(n) namaskuru,
māmevaiśyasi yuktvaivam, ātmānaṃ(m) matparāyaṇaḥ. 9.34**

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.

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.

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.

Bhagavān assures that anyone, regardless of birth, gender, or social status, can attain HIM through pure devotion. Even women, **Vaishyas** (merchants), **Shudras** (laborers), and those considered lowly born can achieve the highest goal—union with *Paramātmā*.

With this, Śrī Krishna dispels the misconception that only learned Brahmins are eligible for spiritual liberation. Instead, HE affirms that devotion and surrender to HIM are the only true qualifications. Those who dedicate themselves to HIM and renounce the fruits of all actions will undoubtedly reach the Supreme.

Although everyone has the potential to attain HIM, Bhagavān highlights that the righteous Brahmins and saintly Kṣatriya kings—who are naturally inclined towards dharma and righteousness—attain HIM easily.

Finally, Bhagavān urges Arjuna:

"Fix your mind upon ME, surrender all sense of 'Me' and 'Mine,' take the leap of faith, and attain the ultimate liberation."

The discourse concluded by offering the chapter as a Pushpika (a bunch of flowers) at the divine feet of Śrī Krishna, symbolizing devotion and surrender.

QUESTION AND ANSWER

Meena Kumari ji

Q: My husband and I practice the Bhagavad Gita with devotion, but our relatives and those around us oppose it. While we try to accept their ignorance, it becomes difficult sometimes.

A: Within all of us, both Deva (divine qualities) and Danava (ignorance and negativity) exist. It is not that others are evil, but they may still be in the darkness of ignorance. They need time for realization. All we can do is pray for them, that they may be released from this ignorance.

We must cultivate self-satisfaction, without being affected by the actions of others. What others do is their concern; our responsibility is to stay devoted to our Dharma and maintain an uninterrupted flow of happiness. When we genuinely wish for the well-being of all, our own well-being naturally follows.

Vandan Relkar ji

Q: What is the difference between Dharma and Kartavya?

A: Kartavya (duty) is something that we may not always want to do, yet we are obligated to fulfill it. However, Dharma is that which arises naturally from the heart and becomes a part of our karma. Sometimes, Kartavya is performed for others, while Dharma brings inner fulfillment and aligns with our true nature.

Rakesh Kalra ji

Q: Can you explain Bhagavad Gita 9.32?

A: Śrī Krishna assures that anyone, regardless of birth, social status, or gender, can attain HIM with pure devotion. Even women, Vaishyas (merchants), Shudras (laborers), and those considered of low birth can achieve the highest spiritual goal—union with *Paramātmā*.

This verse dispelled the misconception that only Brahmins or scholars can attain liberation. Bhakti (devotion) alone is the true qualification to reach HIM.

Shama Khanna ji

Q: A question from a daughter preparing for JEE—"I try to focus on one subject, but feel like I am neglecting another. Even when I know the answers, I struggle to execute them. Why is this happening?"

A: This happens because your mind and intellect are not in sync. Here's what you can do:

- 1. First, focus on one thing at a time. Do not let distractions pull you in different directions.
- 2. Second, correct your posture. As discussed earlier, while studying for long hours, keep the weight on your thighs when sitting on a chair. This posture helps maintain circulation and oxygen supply to the brain, improving focus and clarity.
- 3. Third, detach from the results. Concentrate on the process of learning, rather than worrying about success or failure. With dedication and balance, you will see a positive difference in your performance.

Finally, the session concluded with the recitation of Hanuman Chalisa and a prayer, invoking strength, devotion, and divine grace.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṃ(ṁ) yogaśāstre śrīkṛṣṇārjunasaṃvāde
rājavidyārājaguhyayogo nāma navamo'dhyāyaḥ.**



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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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