

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 9: Rājavidyā-Rājaguhya-Yoga

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YouTube Link: <https://youtu.be/4Dh8tHYmlpk>

## Unwavering devotion is the surest path to reach Paramātmā

**Chapter 9** of Srimad Bhagavad Gītā is the *Raja-Vidya Raja-Guhya Yoga* - The King of all Knowledge and the most secret knowledge.

The discourse began with the chanting of Sri Hanuman Chalisa followed by prayer, seeking His grace to pave the way for our understanding of the Srimad Bhagavadgītā and the divine message that it carries, to learn to apply those principles in our lives. The entire evening was offered at the Lotus Feet of Yogeshwar Sri Krishna and our Param Puja Swamiji.

This chapter is a profound discourse where **Bhagavān Krishna reveals the most confidential and supreme spiritual knowledge** to Arjuna. It is considered one of the most important chapters because it blends **Jnana (knowledge)** and **Bhakti (devotion)**, emphasizing that loving devotion to Bhagavān is the highest path. Devotion is the path of liberation which is called Bhakti Yoga. One can reach the supreme through bhakti or devotion. By merely putting tilak or wearing orange clothes one does not become His devotee, these are merely just symbols not the ultimate path to attain Him. One who remembers Him in doing everything attains Him. Bhagavān exists in everything and all the deities or objects of worship are only the manifestation of the Supreme.

### 9.14

**satataṁ(ñ) kīrtayanto mām(ṽ), yatantaśca dṛḍhavrataḥ,  
namasyantaśca mām(m) bhaktyā, nityayuktā upāsate.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.

Bhagavān's devotees like Prahlad, Meera Bai, Kabirdas and Gyaneshwar Mouli, are always doing His naam sankirtana or chanting His name. They are always glorifying His name. In Chapter 12 of Bhagavad Gītā also we have seen that His devotees are always filled with Bhakti. They are always

fixed on Him. So determined devotees try to attain Him by chanting His name and singing devotional songs. In full faith they pay obeisance to Bhagavān, and always keep Him in their thoughts.

### 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.

Devotees worship Bhagavān in different ways. Some take the path of Jnana Yoga, where they realise that Bhagavān's essence pervades everywhere. He is seen in all living beings. Bhagavān receives the devotion, in any form that the devotee offers. It is not important what we offer; but what is important is our devotion with which it is offered. The only condition, is the Bhava Sanshuddhi which means our mind should be pure. Bhagavān Sri Rama accepted berries that Shabari had tasted to ensure they were sweet, because He saw pure love and devotion behind her offerings.

### 9.16

**aham(ñ) kraturaham(ŷ) yajñah(s), svadhāhamahamaṣadham,  
mantro'hamahamevājyam, ahamagniraham(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.

Bhagavān says He is everywhere. Whatever we see and hear, it is Him. He highlights His omnipresence with the example of a yajna - vedic ritual that is performed by igniting fire and adding samidha with mantras. He says He is the ritual, He is the Yajna, food offered to deceased ancestors, medicinal herbs, mantras, ghee or clarified butter and the Havana process itself. There is nothing except Him.

### 9.17

**pitāhamasya jagato, mātā dhātā pitāmahaḥ,  
vedyam(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.

Bhagavān says He is the Father and Mother of the entire Universe. Whatever we want will be given by Him at the right time. He is the sustainer of the earth, sun, planets, sea, ocean, etc. He is the sustainer of Earth and space. He knows everything that is happening inside our body. He is Pitamah (grandfather) who is infinite. There is no superior power than Bhagavān . He is Rajvidya or the supreme knowledge. He is the purifying Vedas, the supreme source of knowledge. Rigved, Samved, Yajurved are infinite. Bhagavān says all knowledge is Him.

### 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.

Bhagavān says He nourishes everything- the trees and the entire universe. Nothing other than Paramātmā is permanent. Nobody will exist after 100, 200 or 1000 years. We are so insignificant, yet want to show off our temporary success to the society. There is no need to show to the society. People will forget us. Even we forget our own actions. But Paramātmā remembers everything. We are performing dambha or the act of showing our prayers to people or going to temple. This is impermanent. Instead we should show our deeds to the witness who is seeing everything. He is the giver of fruits and by admiring Him we will know the right or wrong path. When Swamiji was asked that what lesson Bhagavad Gītā gives us, he said Sharanagati or complete shelter of Bhagavān. Similar meaning is seen in 66th sloka of 18th Chapter:-

**सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।**

**अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 66॥**

*Abandon all varieties of dharmas and simply surrender unto Bhagavān alone. He shall liberate you from all sinful reactions; do not fear. He says come in His shelter, He will protect you by all means.*

All relations in this world are selfish. Let us take example of mother and child relation, where the mother nourishes the child with the expectation that he will protect her when he grows up. We always want something in return of the services rendered to the other. But the relation with Bhagavān is unconditional. He gives us everything but expects nothing in return. God is the **Suhrut** which means He is the beginning and ending of everything. He is **Avyayam**- can never be destroyed or the imperishable seed.

**9.19**

**tapāmyahamahaṃ(ṽ) varṣaṃ(n), nigrhṇāmyutsrjāmi ca,  
amṛtaṃ(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.

Real bhakti is seeing Bhagavān everywhere. 80% is Karmakand and 20% is Jnanakand. One performs good karmas and Yajnas- collection of Punyas or virtues to attain position in Swarga but this is not permanent place. One should attain moksha or liberation by following the path of bhakti.

**9.20**

**traividyā 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.

**Traividya** refers to the three Vedas. The doer of the karmas with motives as prescribed in the three Vedas, drinkers of Somarasa given to the person performing yajna, sinless men and the seekers of heaven pay obeisance to Him. By doing yajnas and noble deeds they acquire place in heaven. Such people enjoy the divine pleasures fit for deities over there.

#### 9.21

**te taṁ(m) bhuktvā svargalokaṁ(ṽ) viśālaṁ(ñ),  
kṣīṇe puṇye martyalokaṁ(ṽ) viśanti,  
evaṁ(n) trayīdharmamanuprapannā,  
gatāgataṁ(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).

After the punyas are exhausted, one has to come again to Mrityu Loka or the Earth. It is very tough to depart from the body and face death again. Swarga Lok is not permanent. Once the fruits of enjoyment are finished we will be sent back.

#### 9.22

**ananyāścintayanto mām(ṽ), ye janāḥ(ph) paryupāsate,  
teṣāṁ(n) nityābhīyuktānām(ṽ), yogakṣemaṁ(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.

Bhagavān is saying He gives everything to such people who think only of Him and is always connected to Him. To such single minded persons Bhagavān extends protection for safeguarding their goal in attaining Him.

#### 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.

Bhagavān Krishna says to Arjuna that those people who are worshipping other Gods for their selfish motives are also indirectly worshipping Him. But that kind of worship is ignoramus. Even deities receive power from Him. He is the Powerhouse.

#### 9.24

**aham(m) hi sarvayajñānām(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.

Bhagavān is the enjoyer of all yajnas. He is the receiver of all the offerings we make to the deities. But people do not know this truth of Him being the Supreme deity. That ignorance condemns them to repeated cycles of birth and death.

**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 in more detail about the path to different realms.

In the 8th Chapter, Sri Krishna tells Arjuna that those who relinquish their body while remembering HIM at the moment of death will definitely attain HIM. What one thinks at the end of life is a reflection of what they do throughout life. Also one's destination after death depends on what they worship. Worshipping different deities leads one to the respective deities. Worshipping ancestors (**pitru**) lead to **Pitru-loka**. Worshipping spirits (**bhuta**) leads to **Bhuta-loka**. Worshipping Bhagavān makes one attain HIM.

**9.26**

**patram(m) puṣpam(m) phalam(n) toyam(ṡ), yo me bhaktyā prayacchati,  
tadaham(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 explains that worshipping HIM does not require any rules which must be strictly followed. HE will be pleased to accept anything is offered with love and devotion. It is the only condition laid by HIM and is the most easiest way to please HIM. One can offer a leaf (**patram**), flower (**pushpam**), fruit (**phalam**) or water/milk/honey (**toyam**). Even if one has nothing, they can offer whatever they can. The only condition is Devotion (**Bhakti**). Offering tons of gold without devotion (e.g., for showing off) might add to their good deeds (**punyas**) but it not the ideal way. The ideal way is offering with devotion. Bhagavān says, He will appear in person to accept /consume it (**Ashnami**).

**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.

Through Arjuna, Sri Krishna urges his devotees to dedicate all actions Unto HIM. This is described as

the peak of Karma Yoga. “Whatever one does (**yatkarosi**), or eats (**yadaśnāsi**), or performs (**yajjuhoṣi**), whatever one gives to society (**dadāsi**), whatever austerities (**tapas**) one performs, one should do all these things for Him.

**Dedicating all actions to Bhagavān is the real Karma Yoga.**

**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.

By dedicating all our works to Bhagavān, we will be freed from the bondage good and bad results. When the mind is attached to Him through renunciation, one will be liberated and will reach Him. One does not need to go to a temple if they are performing their duties, remembering Bhagavān, and dedicating everything to Him. By doing this, one becomes free from bondage of actions (karmabandhan). While not mandatory, going to temples purifies the mind and provides positive energies, it helps imbibe good virtues.

When one becomes completely connected to Him (Yoga) and is detached from this world (sannyas), the path will lead one to Bhagavān.

**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 is impartial and equal to every living creature. He has no hatred and nobody is more lovable to HIM. Those who come and devote their time becomes his devotees; they live in HIM and HE lives in them, becoming one.

**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).

In the 11th sloka of this chapter , Bhagavān talked about the deluded persons who are unable to recognise HIM and do not regard HIM as the Supreme Lord of all beings. In this verse, HE defines that even the biggest sinner (**sudushacharo**), if he starts chanting his name will be considered a saint (**sadhu**), and can attain HIM.

**9.31**

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

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

Such a person quickly (kṣipraṃ) becomes devoted to Paramātmā and attains eternal peace. Bhagavān gives a strong commitment that HIS devotees will never be destroyed or disappear or destructed by anyone.

**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.

In this verse, Bhagavān clarified that his devotees are not only Brahmins or males; but anyone regardless of birth, gender, caste or race can reach HIM through devotion. He mentions women (**striyo**), merchants (**vaiśyās**), and labourers (**śūdrās**) are all equal for HIM .

We should understand that Bhagavān was not discriminating them by calling out them specifically, but it was for Arjuna's understanding and to people who tend to regard one as superior or inferior. Whoever comes as a devotee, regardless of their background, will 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 Brahmanas and royal sages devoted to Me! Therefore, having obtained this joyless and transient human life, constantly worship Me.

In this verse, Bhagavān intends to convey that when even the vilest sinner succeed in attaining supreme state through the practice of adoration, there should be no wonder that devotees who rank high, both in lineage and conduct , like the pious **brāhmaṇās** and Royal Sages (**rajarishis**) who constantly take refuge in HIM, will reach Him.

As Bhagavān Himself is assuring that anyone can attain Him, we should constantly worship Him, to escape from this joyless and transient human life.

**9.34**

**manmanā bhava madbhakto, madyājī mām(n) namaskuru,  
māmevaiśyasi 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.

In this most important concluding shloka of this chapter, Bhagavān gives four pointers, that will help



one to reach Him:

- Fix the mind on Him (**manmanā**)
- Become His devotee (**bhava madbhakto**)
- Worship Him (**madyājī**)
- Do obeisance (**namaskar**) to Him

In conclusion, we understand that the most important way to reach Bhagavān is through unwavering devotion.

## Questions and Answers

### Jagannath ji

**Q:** What is the difference between Bhakti Yoga (Chapter 12) and Chapter 9 (Rajavidya), as both discuss devotion and surrender to God?

**A:** In Chapter 9, Bhagavān describes Jnana Yoga, Bhakti Yoga, and Karma Yoga together. Chapter 12 is entirely dedicated to Bhakti Yoga. Bhagavān repeats concepts (like *param guhyam pravakshyami* in Chapter 14) because humans are not intelligent enough to grasp everything from one explanation. Just like a mother knows how much a child needs to be fed even if they say they are done, Bhagavān, like a mother, repeats the same things in different ways and with different examples until we understand. There is no fundamental difference; He is just telling it in different ways.

**Q:** Mahabharata itself is himsa, but Bhagavad Gita teaches ahimsa (non-violence). How does this reconcile? Also, how does Bhagavān view animal sacrifices in Durga temples or remote villages, given that Bhagavān is in everyone and everything?

**A:**

- Mahabharata and Himsa: Bhagavad Gītā does tell Arjuna to fight. The action is less important than the intention. The Pandavas were not trying to harm Kauravas but fighting for dharma. This himsa was necessary to prevent a bigger himsa (injustice) and is considered an act for dharma.
- Ritual Animal Sacrifices: This can be understood in a cultural and situational context. Similar to why some cultures consume non-vegetarian food (e.g., in Odisha, Chhattisgarh, or Bengal, due to past situations where they were helpless), certain practices became rooted in tradition. While one can protest against pashu bali (animal sacrifice), one cannot outright blame those performing it, as they might have started due to certain situations, and it became a part of their culture.
- Bhagavān's View: Bhagavān considers these as rituals. The intention behind the action is important. If intentions are pure, even with sins, they might get merits.

### Radha ji

**Q:** Is cutting trees or killing animals himsa? Is it right or wrong if people have to do it? What about war, like in Mahabharata, where fighting is necessary for people's safety?

**A:** The reasons for doing any act must be considered. Doing it for a general reason might incur less sin than for no reason. Regarding war, Bhagavān advised Arjuna to fight for dharma (righteousness). Not everyone understands that Bhagavān is everywhere. First, one should try for peace, as Bhagavān Sri Krishna did in the Mahabharata by going to the Kauravas. If peace is not possible, then fighting for dharma is necessary.



### **Meenu ji**

**Q:** Why is the 9th chapter very confidential?

**A:** Bhagavān combines Jnana Yoga and Bhakti Yoga in this chapter. Shlokas 4, 5, and 6 are very tough; understanding them means understanding the entire Jnana. The confidentiality lies in the difficulty of realizing the meaning, not just speaking or listening to it.

**Q:** Does Bhagavad Gita recognize whether the soul is active after death, especially regarding dreaming of deceased parents?

**A:** The soul is active, but not as a physical person. The physical body is gone, but the mind, sukshma sharir (subtle body) and karan sharir (causal body) remain active. All karmas and memories are preserved in the subtle body, which is why some remember past lives. Deceased persons exist in other lokas (realms).

**Q:** Is it not compulsory to go to big temples for worshipping, as we can worship at home?

**A:** While one can worship at home, going to temples is important as it purifies the mind and provides positive energies. It helps children imbibe good virtues. However, for someone performing Karma Yoga (e.g., a soldier on the border), their duty is more important than going to a temple. In such situations, their dedication to duty while remembering Bhagavān earns them the same merits.

### **Veena ji**

**Q:** If someone is reborn after death based on their punyas, how long does it take for rebirth?

**A:** When one gains true knowledge, as Bhagavān said in the 4th chapter, that knowledge burns all previous karmas. This knowledge destroys infinite karmas accumulated over infinite lives, preventing rebirth. There is no specified time for rebirth in the Śāstras; it varies according to the person's karma.

### **Subhashree ji**

**Q:** If Bhagavān considers everyone equal, why does He specifically mention Brahmins, Sudras, and Vaishyas?

**A:** Bhagavān mentions these categories not for His own discrimination, but for our understanding. In human conception, people think only certain individuals have access to knowledge. Bhagavān tells us in our language that this knowledge is open to everyone, thereby addressing human biases and discrimination.

### **Sivakumari ji**

**Q:** Why did Bhagavān create all this creation? Is it merely for His leela (divine play)? If there is no creation, there is no question of karma and karma phala (fruits of action).

**A:** Yes, it is purely for His leela. As explained in the Brahma Sutras, Bhagavān does this just for His play. Sages and sanyasis become carefree because they realize everything happening in sansar is Paramatma's leela, and thus they don't take anything in life seriously.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyām(ṽ) yogaśāstre śrīkṛṣṇārjunasaṁvāde  
rājavidyārājaguhyayogo nāma navamo'dhyāyaḥ.**

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**Jai Shri Krishna!**

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