

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 9: Rājavidyā-Rājaguhya-Yoga

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## Divine Revelation: Śrī Krishna's Teaching on Supreme Knowledge, Universal Creation, and His Detached Authority Over All Existence

**Chapter 9** of Śrīmad Bhagavad Gītā is **Rāja-Vidyā-Rāja-Guhya Yoga - The Yoga of Sovereign Knowledge and Sovereign Mystery**

The session commenced with deep prajwalan, the customary lighting of the lamp, prayers to the Supreme, and salutations to all the Gurus.

**Vasudeva Sutam Devam, Kansa Chāṇūra Mardanam,  
Devakī Parama Ānandam, Kṛṣṇam Vande Jagadgurum.  
Yogeśam Saccidānandam, Vāsudeva Rājapriyam,  
Dharma Saṁsthāpakam Vīram, Kṛṣṇo Vande Jagadgurum.  
Śrī Guru Caraṇa Kamalabhyo Namaḥ.**

By the immensely auspicious grace of Bhagavān, an extraordinary opportunity has been bestowed upon all, leading them towards the highest purpose of human life. The journey of human existence is meaningful only when directed towards the supreme goal—attaining spiritual fulfillment in both this world and beyond. To realize this, the study, recitation, memorization, and contemplation of the Bhagavad Gītā have become an integral part of life. Understanding its meaning, listening to its interpretation, grasping its wisdom, and applying its profound teachings to daily life are endeavors that elevate the soul. Such an inclination towards the Gītā is not a mere coincidence; it is the result of past merits, blessings of ancestors, or the grace of an enlightened being from some lifetime. It is only by Bhagavān's divine mercy that one is drawn towards the Bhagavad Gītā. Without such grace, access to this sacred scripture remains unattainable.

Thus, having been chosen for this path, one must cherish this divine opportunity. By Bhagavān's supreme compassion, today marks the commencement of reflections on the ninth chapter of the Gītā. Furthermore, an auspicious coincidence aligns with this occasion—the beginning of the Indian New

Year and the first day of Chaitra Navarātri.

In the Indian spiritual traditions, three principal paths of worship are observed: **Shākta Upāsana (devotion to divine energy)**, **Shaiva Upāsana (devotion to Śiva)**, and **Vaishnava Upāsana (devotion to Vishnu)**. Every sect and form of worship fundamentally falls within these three systems. To delve into the wisdom of **Shākta** tradition, one turns to the **Śrīmad Devī Bhāgavatam**. The **Vaishnava** tradition finds its essence in the **Viṣṇu Purāṇa**, while the **Shaiva** tradition is deeply rooted in the **Śiva Purāṇa**. Each of these scriptures embodies the devotion and worship of their respective deities—**Shakti, Viṣṇu, and Śiva**.

Navarātri is primarily a festival of the **Shākta** tradition, yet the worship of Shakti is essential for all. Consequently, adherents of the Vaishnava and Shaiva traditions also embrace the practices of this sacred period. Across all traditions, the nine days of devotion are observed with great reverence. The recitation of the **Durgā Saptashatī** during this period holds profound significance. Just as the **Bhagavad Gītā** and the **Viṣṇu Sahasranāma** originate from the **Mahābhārata**, and the **Sundarakāṇḍa** is derived from the **Rāmcharitmanas**, the **Durgā Saptashatī** is an extracted text from the **Mārkaṇḍeya Purāṇa**.

In this sacred journey of devotion, wisdom, and self-realization, the divine scriptures serve as guiding lights, illuminating the path towards spiritual awakening and eternal fulfillment.

The uniqueness of **Durga Saptashati** lies in its universal appeal—it serves both those who seek worldly desires and those who yearn for devotion to Devi and Bhagavān. In the scripture, King Suratha represents those inclined towards material pursuits, while the merchant Samādhi embodies the seeker of divine realization. Both, despite their differing aspirations, find solace and fulfillment through the worship of Devi.

Navaratri, the sacred period of nine nights, is observed twice a year. The **Chaitra Navaratri**, which is currently being celebrated, culminates on **Rama Navami**, the auspicious day of **Bhagavān Rama's birth**. The second, **Ashwin Navaratri**, precedes **Deepavali** and concludes with **Vijaya Dashami**. Each Navaratri holds a distinct spiritual significance—**Chaitra Navaratri marks the divine manifestation of the conscious form of Bhagavān, while Ashwin Navaratri signifies the destruction of demonic tendencies and asuric forces**.

The worship of Devi during Navaratri is twofold—one may approach it with worldly aspirations (**sakam bhava**) or with pure devotion (**bhakti bhava**). This period acknowledges both the **sagun** and **nirgun** aspects of worship. The **sagun bhakti** path venerates Nava Durga, the nine divine manifestations of Adi Shakti:

- **1. Maa Shailaputri**
- **2. Maa Brahmacharini**
- **3. Maa Chandraghanta**
- **4. Maa Kushmanda**
- **5. Maa Skandamata**
- **6. Maa Katyayani**
- **7. Maa Kalaratri**
- **8. Maa Mahagauri**
- **9. Maa Siddhidatri**

Each of these forms has a distinct appearance, divine weaponry, attire, and unique blessings (**phala shruti**). The devotees who follow this path engage in the ritualistic worship of these manifestations over nine days.

On the other hand, the **nirguna** form of devotion transcends physical worship and focuses on the supreme, formless consciousness. The aspirants of this path meditate upon the eternal truth through Durga Mata's divine essence. Their devotion is beautifully captured in the verse:

**"Devi pooji pada kamala tumhaare, sur nar muni sab bhaye sukhaare"**

Thus, whether one approaches Navaratri with a desire for worldly fulfillment or with an earnest longing for divine union, the grace of Devi is boundless, bestowing both material prosperity and spiritual liberation.

In **Durga Saptashati**, the verse—

**"Ya Devi Sarvabhuteshu Shakti Rupena Samsthita  
Namastasyai Namastasyai Namastasyai Namoh Namah"**

—highlights that Devi is worshipped not only as the embodiment of power (**Shakti**) but also in various other divine aspects, depending on the devotee's disposition. One may approach Devi with a devotional sentiment (**Bhakti Rupena Samsthita**), in meditative stillness (**Dhyana Rupena Samsthita**), through pure emotion (**Bhava Rupena Samsthita**), as the source of wisdom (**Gyana Rupena Samsthita**), or as intellect itself (**Buddhi Rupena Samsthita**). The **Saptashati** affirms that Devi resides in the heart in whatever form one invokes her.

It is a universal truth that every virtuous act yields merit (**punya**), while every sinful deed results in consequences (**papa**). However, the nine days of Navaratri hold extraordinary significance—any act of devotion, worship, or spiritual practice during this period is amplified a thousandfold. Hence, these days are ideal for fasting, observing silence, speaking less, eating less, engaging in more japa, reading sacred texts, and contemplating upon Bhagavān with greater intensity. Many devotees also undertake the **Navan Parayan** of **Ramcharitmanas**, completing its recitation over the nine days.

During **Ashtami** or **Saptami**, depending on family traditions, **Kanya Pujan** is performed, a deeply revered practice. The modern world has made it easier than ever to engage in **Durga Saptashati** recitation—one can obtain the **Gītā Press** edition or listen to a well-pronounced audio rendition to chant along. The ability to discern correct pronunciation has also become more accessible through spiritual communities like **Gītā Parivar**. If possible, reciting the entire **Saptashati** daily is most beneficial, but if time does not permit, it can be divided across the days of Navaratri.

The intensity of spiritual practice during these nine days accelerates one's inner journey. Even the greatest sages, saints, and mahapurushas observe Navaratri not for material desires but to deepen their devotion and strengthen their sādhanā. This period serves as a divine catalyst, enhancing the momentum of spiritual progress.

As this sacred occasion coincides with **Varsha Pratipada**, heartfelt greetings and blessings are extended to all. Now, the reflection upon the ninth chapter continues...

The concept of **Rāja-Vidyā-Rāja-Guhya Yoga** holds immense significance. In the seventh chapter of the Bhagavad Gita, Bhagavān introduces the path of **Gyan Vigyan Yoga**, but as he begins to expound upon it, Arjuna interjects with questions. This leads to the eighth chapter, which primarily revolves around Bhagavān addressing Arjuna's inquiries.

However, the subject Bhagavān was originally discussing was of profound importance. Arjuna did not revisit the interrupted discourse, nor did he ask Bhagavān to resume from where he had left off. This led Bhagavān to infer that Arjuna had not fully grasped the gravity of the topic.

Recognizing its importance, Bhagavān first emphasizes the significance of the subject in the opening two shlokas of the ninth chapter before elaborating upon it. In the third shloka, he explains how **ashraddhavan** (those lacking faith) face spiritual decline.

The ninth chapter, titled **Rāja-Vidyā-Rāja-Guhya Yoga**, is named by **Bhagavān Vedavyasa** himself. Now, let us begin the contemplation of this sacred discourse...

## 9.1

### **śrībhagavānuvāca** **idaṃ(n) tu te guhyatamaṃ(m), pravakṣyāmyanasūyave,** **jñānaṃ(ṅ) vijñānasahitaṃ(ṅ), yajjñātvā mokṣase'subhāt. 9.1**

Śrī Bhagavān said :

To you, who are devoid of the carping spirit, I shall now unfold the most secret knowledge of Nirguṇa Brahma along with the knowledge of manifest Divinity, knowing which you shall be free from the evil of worldly existence.

Bhagavān Śrī Kṛṣṇa, addressing Arjuna, declares that he will once again expound upon the supreme, most confidential knowledge (**guhyatamaṃ jñānaṃ**)—a wisdom interwoven with direct experiential realization (**vijñāna sahitam**). This sacred knowledge, when truly understood, liberates one from all forms of suffering and the cycle of birth and death.

The use of **punah** (again) in Bhagavān's words indicates that he is continuing the discourse from where it was previously interrupted. However, an important addition here is the term **jñāna-vijñāna sahitam**. In contemporary times, there exists a misconception that science (**vijñāna**) and spirituality (**jñāna**) are separate domains. But Bhagavad Gītā itself has always embraced vijñāna, demonstrating that true knowledge is not confined merely to intellectual understanding but extends to direct experiential wisdom.

For centuries, great acharyas and sages have deeply debated the meaning of this term. **Śrī Ādi Śaṅkarācārya** interpreted **jñāna** as **indirect knowledge—what is gained through scriptures, teachings, and intellectual study (parokṣa jñāna)**. In contrast, **vijñāna** is the **direct realization of that knowledge (aparokṣa jñāna)—the transformation of intellectual understanding into lived experience.**

To illustrate this, consider a simple example: everyone knows that curd is formed from milk. This is **jñāna**—knowledge acquired through learning. However, understanding the precise process, ensuring the right temperature, the correct amount of culture (**jaamun**), and the time required for fermentation—that is **vijñāna**. One may have heard or read about it, but successfully setting curd requires experience.

A humorous anecdote captures this distinction well: A husband, observing his wife setting curd, claims it to be an easy task. When she asks him to do it, he pours the jaamun directly into cold milk. His wife corrects him—first, the milk needs to be warmed, then cooled to a specific lukewarm state. Even after following the steps, curd formation takes several hours, influenced by external temperature. Realizing that it is not as simple as it seemed, he finally admits, "You better do it!"

This exemplifies the gap between **jñāna (knowing the concept)** and **vijñāna (experiencing and mastering it)**. **Until knowledge is assimilated through experience, it remains incomplete.**

Bhagavān Śrī Kṛṣṇa emphasizes this **jñāna-vijñāna sahitam** to Arjuna, but notably, he does not

address him by name here. Instead, he calls him **Anasūya**—one who is free from envy and fault-finding. This name holds great significance, as Bhagavān finds Arjuna's nature of not criticizing or speaking ill of others to be most endearing.

Throughout the Gītā, Bhagavān prefers two epithets for Arjuna—Anagha (sinless one) and Anasūya (one free from malice). It is these qualities that make Arjuna an ideal disciple (sat-śiṣya), worthy of receiving the most profound wisdom.

Bhagavān also introduces the term **guhyatamam**—the most secret knowledge. The Gītā often speaks of guhya (secret), guhyatara (more secret), and guhyatamam (most secret). The highest form of secrecy does not imply that it must never be revealed; rather, it means that such knowledge is reserved only for those who are truly deserving, those who seek with sincerity and devotion.

With this, Bhagavān prepares Arjuna to receive the ultimate wisdom—the supreme and most confidential knowledge that leads to liberation...

In a small village, a revered sage would arrive every year during Navratri to deliver discourses on **Bhagavat Katha**. Detached from worldly desires, he lived a life of pure renunciation, seeking nothing from anyone. The villagers held him in great reverence and would gather in large numbers to listen to his divine words.

In the same village lived a wealthy merchant, a man of great pride who had never attended a single discourse. He was deeply absorbed in his wealth, status, and the power it commanded. One day, as he was passing by the gathering in his grand vehicle, fate intervened—a tire punctured just outside the venue. While the driver set about changing the wheel, the merchant heard the amplified voice of the sage. Curious, and with time to spare, he decided to step inside and see what was happening.

For the first time in his life, he heard the **Bhagavat Katha**. The sage's words, filled with wisdom and sweetness, captivated his heart. When the driver informed him that the car was ready, he hesitated. "Let's wait," he said. "This is beautiful." The next day, he inquired about the timings and arrived promptly, taking a seat closer to the front.

The merchant, accustomed to honor and recognition, expected that the sage would acknowledge his presence. After all, he was the wealthiest man in the village. But the sage remained indifferent, completely immersed in his discourse. While the villagers greeted him warmly, the sage himself did not even glance in his direction. This unsettled the merchant. Was it possible that the sage did not recognize his stature?

Determined to draw the sage's attention, he observed that devotees brought small offerings—fruits, sweets, or flowers. Believing this to be the reason for his oversight, he immediately ordered his driver, "Go buy every apple available in the village." Soon, the driver returned with eight large crates. "Now," the merchant thought, "surely the sage will notice me." Yet, the sage remained as unmoved as ever.

The Katha enthralled him, yet his ego pained him. Every day, he sought ways to gain recognition. He even approached the sage to bow in reverence, hoping for acknowledgment. But even then, the sage paid no special attention.

One day, he overheard a villager seeking **diksha** (spiritual initiation). The sage agreed, instructing him to return the following morning. "Ah," the merchant thought, "this is what I must do." Stepping forward, he too requested **diksha**. For the first time, the sage looked at him—but only briefly,

lowering his gaze almost instantly. *"We shall see,"* he responded.

This response wounded the merchant's pride deeply. The villager, dressed in simple attire, had been granted **diksha** without hesitation, yet he, adorned in fine silk and dazzling jewels, was told, *"We shall see."* The injustice of it gnawed at him.

The next day, he observed a villager inviting the sage for a meal. To his surprise, the sage agreed. *"Ah, so the sage does accept invitations,"* thought the merchant. *"Let me extend mine."* Rushing forward, he insisted, *"You must grace my home with your presence."* But the sage declined. *"I have already committed to dine elsewhere,"* he said. *"That man has been asking me since last year."*

The merchant protested, *"But in your discourses, you teach that one must not discriminate. I have been attending your Katha every day. Is my request worth nothing?"* The sage remained silent, but the merchant was relentless. Finally, the sage relented, *"Very well, after tomorrow's Katha, I shall come. But whatever I take, you must place in my kamandalu (water pot). I will not eat at your home."*

The merchant was disappointed. He had envisioned a grand feast that would finally earn him the sage's favor. Still, something was better than nothing. He immediately sent his driver to the city, instructing him to procure the finest mawa, the most fragrant saffron, and the best ingredients money could buy. That night, he personally oversaw the preparation of a luxurious saffron-infused kheer (sweet rice pudding), ensuring it was of unparalleled richness. *"Since the sage will only take what fits in his kamandalu, let it be the best thing he has ever tasted."*

The next day, as promised, the sage arrived. As soon as he sat, the merchant's wife swiftly presented an elaborate meal. But the sage simply extended his kamandalu. *"Only in this,"* he reminded them. Suppressing his disappointment, the merchant took the pot to fill it with kheer. As he poured, an unpleasant odor rose from within. Startled, he peered inside.

His face turned pale. The kamandalu was filled with cow dung.

Horrified, he exclaimed, *"Sage, what is this? How can I pour this divine kheer into such filth?"*

The sage smiled. *"That is exactly what I have been trying to explain to you. You seek jnana (wisdom), you seek diksha, you seek devotion. Yet within you, the vessel of your heart is filled with the filth of ego. How can knowledge, like this pure kheer, settle within a heart so tainted?"*

Realization struck the merchant like lightning. His eyes welled with tears as he fell at the sage's feet. *"Forgive me,"* he wept. The arrogance that had once blinded him now crumbled entirely.

The sage, seeing his sincere repentance, blessed him. Right then and there, he granted him diksha.

Such is the way of realized souls. They do not answer all in the same manner; they give guidance based on the seeker's readiness. And just as a vessel must be cleansed before receiving nectar, so too must **the heart be purified before it can hold divine wisdom.**

In the land of Arabia, there once lived a great Sufi mystic named Rabia. Her life was marked by profound devotion and purity of heart. One day, one of her fellow disciples, a spiritual brother from the same lineage, came to visit her. They spent time in deep conversation, speaking of Bhagavān and the path of truth.

As he was about to leave, he mentioned that he would be visiting their revered Guru the next day.

Rabia, upon hearing this, said, *"That is wonderful. Since you will be meeting Guruji, I request you to ask him a question on my behalf and bring me his answer when you return."*

The disciple agreed. *"What is your question?"* he asked.

Rabia explained, *"Every day, I prepare wicks for oil lamps, working by the light of my own lamp. But yesterday, the king's wedding procession passed through the streets, and the bright torches of the royal entourage illuminated my space. I thought to myself—why waste my own oil? So, I extinguished my lamp and continued my work under the light of the king's torches. Now, I wonder—was my earning that day pure? Was my work still righteous, or did it become tainted?"*

The disciple laughed and said, *"What kind of question is this? You did not steal any light; the torches were burning on the street, available for all. What wrong could there be in using them?"*

Rabia nodded. *"I, too, felt the same when I did it. But the thought has been troubling me. Since you are meeting Guruji, please ask him."*

The disciple promised to do so and set off.

When he reached the Guru, he sought wisdom on his own spiritual matters. Before leaving, he recalled Rabia's question and narrated the incident.

The Guru listened and replied, *"There is no fault in it. The light was freely available, and there is no sin in using it. Her earnings remain pure."*

The disciple was satisfied with the answer and was about to leave when the Guru paused and asked, *"Who asked this question?"*

The disciple replied, *"It was Rabia."*

At this, the Guru's expression changed. *"Why did you not tell me earlier that it was Rabia's question? Go back and tell her—her earnings were impure. It was harām for her."*

The disciple was puzzled. *"But Guruji, just a moment ago, you said it was not wrong! Why this contradiction?"*

The Guru smiled. *"The answer changes with the seeker. For an ordinary person, there would be no fault in using the king's light. But Rabia is no ordinary seeker. Her path is one of absolute purity. Even the smallest dependence on anything other than Bhagavān is an impurity for her. For her, it is harām. A soul as pure as hers must not even take the light of a king's torch."*

*"Knowledge is not the same for everyone. The understanding of dharma shifts with the seeker's level of spiritual evolution. The higher the purity, the greater the responsibility. For Rabia, even this slight dependence was unacceptable. Go and tell her what I have said."*

The disciple returned to Rabia and conveyed the Guru's words. Upon hearing them, Rabia smiled and bowed her head. Her heart found peace, for she knew that complete surrender to Bhagavān demanded nothing less than absolute purity.

Parvati ji once requested Bhagavān Śiva to narrate the Ram Katha to her. However, Bhagavān Śiva initially ignored her request. He still remembered how, in her previous birth as Sati, she had

doubted Bhagavān Ram, displaying irreverence. Now, reborn as Parvati, she earnestly desired to listen to the sacred tale. When Bhagavān Śiva remained silent, Parvati ji, understanding the hesitation, humbly said, “**gūḍhau tatva na sādhu durāvahiṃ| ārata adhikārī jaham pāvahiṃ|**”—meaning that a true saint does not withhold spiritual wisdom from one who is filled with longing and is qualified to receive it.

She acknowledged her past mistake, admitting that she had lacked faith before. But now, she had become a true devotee, yearning to hear the divine story with full reverence. Seeing her sincerity and devotion, Bhagavān Śiva finally relented and narrated the entire Ram Katha to Parvati ji. This very narration was later composed by Swami Tulsidas ji and became the sacred **Ramcharitmanas**. Though **Maharishi Valmiki** had written the **Ramayana**, it was the discourse given by Bhagavān Śiva to Parvati ji that took the form of **Ramcharitmanas**.

Bhagavān proclaims that liberation (**moksha**) is the ultimate good. There are three essential principles to conveying any truth: it must be **satya** (true), **hitakārī** (beneficial), and **priya** (spoken with love and grace). Bhagavān assures that what He speaks is both beneficial and truthful. He tells Arjuna that the distress troubling him is temporary and that he will soon be free from it. On a deeper level, Bhagavān reveals that Arjuna will also be liberated from the greater affliction of birth and death itself.

Thus, Bhagavān declares, “**I shall once again impart to you this supreme, most secret knowledge, which is both spiritual wisdom and science. Knowing this, you shall be freed from the sorrows of the material world.**”

## 9.2

### **rājavidyā rājaguhyam(m), pavitramidamuttamam, pratyakṣāvagamam(n) dharmyam(m), susukham(ñ) kartumavyayam. 9.2**

This knowledge (of both the Nirguṇa and Saguṇa aspects of Divinity) is a sovereign secret, supremely holy, most excellent, directly enjoyable, attended with virtue, very easy to practice and imperishable.

This is the supreme knowledge, the king of all sciences, the deepest of secrets. It is supremely sacred, directly perceivable, in accordance with Dharma, and brings great joy. It is eternal and imperishable.

Bhagavān explains that there are three key aspects of this wisdom. First, it is **rājavidyā**—the knowledge that reigns above all, the ultimate wisdom. Once one attains it, nothing else remains to be known. It is **brahmavidyā**, the supreme knowledge of the eternal truth. Second, it is **rājaguhya**—the most profound and confidential knowledge. But unlike human secrets, which are often hidden due to impurity or wrongdoing, Bhagavān's secret is **pavitram**, absolutely pure. Third, it is **susukham**, deeply fulfilling and joyous in practice. **This knowledge not only upholds Dharma but also grants direct experience of the ultimate reality.**

Arjuna, ever eager for clarity, hears Bhagavān's assurance that this wisdom yields **pratyakṣa phala**—tangible results. Unlike ordinary efforts where results take time, the fruits of this knowledge begin to manifest from the very moment one embarks on its path.

To illustrate this, consider a young girl learning to make chapatis. At first, they are uneven, lacking the perfect roundness. Her mother patiently guides her—“*Press lightly, tilt the rolling pin slightly, move it forward and back...*” She practices daily. Though her chapatis remain imperfect for months, she is already progressing. Then, one day, effortlessly, she rolls out a perfectly round chapati. The

perfection of that moment was not sudden; the fruit of her effort had been ripening from the very first attempt.

Similarly, **Bhagavān's wisdom begins to transform the seeker from the very first step. The ultimate realization may come after months, years, or lifetimes, but the process itself is already rewarding.**

This knowledge is **avyaya**—imperishable. Once truly grasped, it remains with the soul across lifetimes. A child prodigy, barely three years old, flawlessly recites all eighteen chapters of the Gītā. How? He has carried this wisdom from previous births. Such is the eternal nature of this sacred knowledge.

Yet, despite being **avyaya**, it requires constant **manthan**—churning. Just as milk must be churned to yield butter, the seeker must continually engage with this wisdom, or else it may fade from conscious grasp, leading to spiritual stagnation.

Thus, Bhagavān's words to Arjuna emphasize that this **wisdom is the highest, the purest, the most fulfilling, and eternal. It is both a privilege and a responsibility to seek it, nurture it, and live by it.**

Once, Bhagavān Rama asked Hanumān a question: *"Tell me, what is our relationship?"* This simple question sparked a playful exchange, but it also intrigued everyone present. Bharata, Lakṣmaṇa, and Janakī were there, eagerly awaiting Hanumān's response. The atmosphere was filled with anticipation.

Hanumān, with his wisdom, began, *"You have asked one question, but I will answer with three relationships."* This further piqued everyone's curiosity. What could Hanumān say? How would he respond?

Hanumān continued, *"From the perspective of worldly duties, you are the master, and I am the servant. You are the owner, and I am your humble servant."* This straightforward answer pleased everyone, including Bhagavān. It was simple, clear, and direct. But the crowd waited to hear the next answer.

Hanumān then added, *"From the spiritual perspective, you are the Supreme, the Brahman, and I am your devotee. This is the true nature of our relationship in the spiritual realm."* The audience was impressed, especially Bharata, who nodded in agreement. It was a profound statement that aligned with the deeper understanding of the relationship between the divine and the devotee.

But Bhagavān, now intrigued, eagerly awaited the third explanation. Hanumān smiled and said, *"From the perspective of ultimate truth, what you are, I am as well. 'Aham Brahmāsmi'—I am that Brahman, the same divine essence."* This was the deepest, most profound relationship, beyond the duality of servant and master, beyond the distinction between devotee and the Divine. It was a realization of oneness with the Supreme.

In this teaching, Hanumān revealed the different layers of spiritual understanding. **The first, a practical relationship; the second, a philosophical one; and the third, the highest realization of oneness with the Absolute.**

Bhagavān understood that this was not just knowledge, but the essence of true wisdom. He had spoken about the **importance of continuous practice, abhyāsa, and renunciation, vairāgya, for attaining knowledge.** If one does not constantly revisit and reaffirm what has been learned, it

fades away. Just like how a child forgets what they learned earlier if not practiced regularly. Only through constant effort and detachment from worldly distractions can true knowledge be preserved.

In this beautiful exchange, Hanumān illustrated not just his wisdom, but also the path to ultimate understanding, where the mind becomes one with the divine through **abhyāsa** and **vairāgya**. The wisdom imparted in these teachings remains timeless and essential for all who seek liberation.

In **Uttarakāṇḍa**, the tale of **Kākabhuṣuṇḍi Mahārāja** unfolds—a story filled with profound wisdom. It begins when **Garuḍa** himself falls into deep **moha** (delusion). Witnessing **Bhagavān Rāma** and **Lakṣmaṇa** bound by the **Nāgapāśa**, he begins to doubt—how could these be the very same **Viṣṇu-avatāra** if they require a mere bird like himself to sever the serpent's bindings? Such thoughts cloud his mind, and he hesitates to seek clarity directly from **Bhagavān Viṣṇu**, fearing it might displease Him.

Instead, **Garuḍa** turns to **Śiva**, but here too, he hesitates. In human dealings, one can never be too sure—what if **Bhagavān Viṣṇu** takes offense at him consulting another? **Śiva**, however, understanding his dilemma, directs him elsewhere.

**"Khaga jāne khagan kī bhāṣā"**—only a bird truly understands the language of another bird.

Thus, **Śiva** advises **Garuḍa** to seek answers from **Kākabhuṣuṇḍi**, a sage in the form of a crow.

Confused, **Garuḍa** asks, "*Who is Kākabhuṣuṇḍi?*" To this, Śiva replies, "*A crow.*" A crow? The king of birds, Garuḍa, is being asked to approach a mere crow—the lowest of the low among birds? Śiva sees his hesitation and instructs him further, "

**tabahi hoi saba saṃsaya bhaṃgā| jaba bahu kāla karia satasaṃgā||**

Garuḍa must not expect quick answers. He must stay for a long time in **satsaṅga**, for only then will all doubts be dispelled.

Upon meeting **Kākabhuṣuṇḍi**, **Garuḍa** is astounded by his wisdom. He poses countless questions, and **Kākabhuṣuṇḍi** answers them all with clarity. Finally, overwhelmed, Garuḍa asks, "*Who are you? You appear as a crow, yet your knowledge surpasses even the greatest ṛṣis. How did you come to be in this form?*"

**Kākabhuṣuṇḍi** smiles and replies, "*To answer that, we must travel far back in time—not just lifetimes, but 27 kalpas ago.*"

Hearing this, Garuḍa is taken aback. 27 kalpas? Not 27 births, but 27 entire cycles of creation?

To comprehend the vastness of time, **Kākabhuṣuṇḍi** explains:

- 1 kalpa equals 1,000 caturyugas
- 1 caturyuga consists of:
  - o Kali Yuga - 4,32,000 years
  - o Dvāpara Yuga - 8,64,000 years
  - o Tretā Yuga - 12,96,000 years
  - o Satya Yuga - 17,28,000 years
- o Total: 43,20,000 years per caturyuga
- Multiply this by 1,000, and that forms just one day of Brahmā.

- And Kākabhuṣuṇḍi remembers events from 27 kalpas ago!

Astonished, **Garuḍa** urges him to tell his story.

**Kākabhuṣuṇḍi** begins—he was once born in a brāhmaṇa family in Ayodhyā. From childhood, he sang the glories of Bhagavān Rāma. However, an extreme famine struck Ayodhyā, forcing his family to leave. As fate would have it, he became separated and eventually wandered into Ujjain.

There, he found shelter with an exalted Guru—a great **Śiva-bhakta**, an embodiment of detachment and wisdom. Seeing his simplicity, Kākabhuṣuṇḍi was drawn to him and requested his guidance. Pleased, the Guru gave him a Śiva-mantra, and thus began his devoted worship of Śiva. Over time, he came to regard Śiva as the supreme, believing Rāma to be merely a minor devatā.

One day, the Guru casually asked, "*You are from Ayodhyā, correct?*"

"*Yes, Gurujī.*"

"*Then surely, you must have heard the divine Rāma-kathā?*"

This startled Kākabhuṣuṇḍi—his Guru, a Śiva-bhakta, was asking for Rāma-kathā? Had he lost his mind? What need did a Śiva-bhakta have for tales of Rāma? His heart filled with contempt.

**"Har har har kahu Hari sevaka, Guru kai sunī khaga nātha hṛdaya mama da hū"—**

Hearing his Guru refer to Śiva as a mere Hari-sevaka, his heart burned with anger.

From that moment, respect for the Guru vanished. His mind was poisoned with arrogance, and soon, his disdain led him to the ultimate misstep—disrespecting his own Guru.

One day, while seated in a Śiva-mandira, chanting Śiva's name, his Guru arrived. Out of arrogance, Kākabhuṣuṇḍi pretended not to notice, keeping his eyes closed and failing to offer even a simple praṇāma.

**"eka bāra hara maṇḍira japata raheum siva nāma|  
gura āyu abhimāna teṃ uṭhi nahim kīnha pranāma||"**

The Guru, ever compassionate, said nothing. He harbored no resentment.

**"so dayāla nahim kaheu kachu ura na roṣa lavalesa|  
ati agha gura apamānatā sahi nahim sake mahesa||"**

But Śiva could not tolerate this grave insult to the Guru.

From the very skies, a divine voice thundered:

**"maṇḍira mājha bhī nabha bānī| re hatabhāgya agya abhimānī||"**

"O wretched, ignorant, arrogant being! Your Guru, in his kindness, does not punish you—but I cannot overlook this transgression!"

The decree was severe:

**"jadyapi tava gura keṃ nahim krodhā|ati kṛpāla cita samyaka bodhā||."**

"Fools who envy their Guru suffer for countless lifetimes, falling into lower births. You, arrogant one, shall be cursed to live as a serpent for 1,000 births, writhing in misery!"

A terrible fate awaited—he was to become a snake, trapped in a hollow tree for a thousand lifetimes.

Terror-struck, Kākabhuṣuṇḍī trembled. Yet, his Guru trembled even more—not for himself, but for his disciple’s fate. Overcome with compassion, the Guru wept and prostrated before Śiva, pleading for his disciple’s redemption:

**"Hāhākār kīn Guru dāruṇa, sunī Śiva śāpa kampita mohi bilokī."**

Then, in a voice choked with emotion, the Guru began reciting the **Rudrāṣṭakam**, an offering of deep reverence to Bhagavān Śiva.


**"Namāmiśam isānah, nirvānarūpam..."**

**|| श्रीरूद्राष्टकम् ||**

नमामीशमीशान निर्वाणरूपं(म)  
विभुं(म) व्यापकं(म) ब्रह्म वेदस्वरूपम् ।  
निजं(न) निर्गुणं(न) निर्विकल्पं(न) निरीहं(ञ)  
चिदाकाशमाकाशवासं(म) भजेऽहम् ॥१॥

निराकारमोङ्कारमूलं(न) तुरीयं(ङ)  
गिरां ग्यान गोतीतमीशं(ङ) गिरीशम् ।  
करालं(म) महाकाल कालं(ङ) कृपालं(ङ)  
गुणागार संसारपारं(न) नतोऽहम् ॥२॥

तुषाराद्रि संकाश गौरं(ङ) गभीरं(म)  
मनोभूत कोटि प्रभा श्री शरीरम् ।  
स्फुरन्मौलि कल्लोलिनी चारु गङ्गा  
लसद्भालबालेन्दु कण्ठे भुजङ्गा ॥३॥




**|| श्रीरूद्राष्टकम् ||**

चलत्कुण्डलं(म) भू सुनेत्रं(म) विशालं(म)  
प्रसन्नाननं(न) नीलकण्ठं(न) दयालम् ।  
मृगाधीशचर्माम्बरं(म) मुण्डमालं(म)  
प्रियं(म) शङ्करं(म) सर्वनाथं(म) भजामि ॥४॥

प्रचण्डं(म) प्रकृष्टं(म) प्रगल्भं(म) परेशं(म)  
अखण्डम् अजं(म) भानुकोटिप्रकाशम् ।  
त्रयः(श) शूल निर्मूलनं(म) शूलपाणिं(म)  
भजेऽहं(म) भवानीपतिं(म) भावगम्यम् ॥५॥

कलातीत कल्याण कल्पान्तकारी  
सदा सज्जनानन्ददाता पुरारी ।  
चिदानन्द सन्दोह मोहापहारी  
प्रसीद प्रसीद प्रभो मन्मथारी ॥६॥






**|| श्रीरुद्राष्टकम् ||**

न यावद् उमानाथ पादारविन्दं(म)  
भजन्तीह लोके परे वा नराणाम् ।  
न तावत्सुखं(म) शान्तिं सन्तापनाशं(म)  
प्रसीद प्रभो सर्वभूताधिवासम् ॥७॥

न जानामि योगं(ञ) जपं(न) नैव पूजां(न)  
नतोऽहं(म) सदा सर्वदा शम्भु तुभ्यम् ।  
जरा जन्म दुःखौघ तातप्यमानं(म)  
प्रभो पाहि आपन्नमामीश शम्भो ॥८॥

रुद्राष्टकमिदं(म) प्रोक्तं(म) विप्रेण हरतोषये ।  
ये पठन्ति नरा भक्त्या तेषां(म) शम्भुः(फ) प्रसीदति ॥९॥

इति श्रीगोस्वामितुलसीदासकृतं(म) श्रीरुद्राष्टकं(म) सम्पूर्णम् ।

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Bhagavān Śiva, pleased with the profound devotion of the revered Guru, made an ethereal proclamation, "O noble one, I am pleased with your unwavering devotion. Ask for a boon." With folded hands, the Guru humbly responded, "O compassionate one, if you are truly pleased with me, then grant me unwavering devotion at your feet and, most importantly, forgive my disciple. He is but a child, ignorant yet sincere. You are 'Dīna Dayālu' (merciful to the meek), 'Kṛipālu' (the gracious one)."

Reciting the profound chaupai:

**saṃkara dīnadayāla aba ehi para hohu kṛpāla|**  
**sāpa anugraha hoi jehiṃ nātha thorehiṃ kāla|**

He further pleaded, "The curse you have pronounced cannot be undone, but let your boundless grace transform it into a blessing. '**Soi kara ab kṛipā nidhāna**' (do what is supremely auspicious)."

Hearing the Guru's earnest supplication, Bhagavān Śiva, overcome with compassion, declared, "**Evam astu** (so be it). *Though this disciple has committed a grave offense and incurred my wrath, your saintliness moves me to bestow my mercy upon him. He shall endure a thousand births as a serpent, yet he shall remain untouched by the sorrow of birth and death. His memory shall remain intact, and his wisdom shall not fade.*"

As time passed, the disciple's mortal body perished, and he was reborn as a serpent. For a thousand lifetimes, he took birth and perished in the form of a serpent, each time being reborn in Ayodhyā, where the devotion to Rāma rekindled in his heart. After completing his ordained cycle of births, he was finally born into a noble Brahmin lineage, his heart filled with unwavering devotion to Rāma.

His father, an erudite scholar of the Vedas, was devoted to the philosophy of **Nirguṇa Nirākāra** (the formless and attributeless divine). However, the son found his soul drawn towards Hari Bhakti, immersed in singing the glories of Bhagavān. His father expounded the impermanence of the physical world, yet his heart longed only for the eternal nectar of Rāma's divine name. In due course, his parents left their mortal bodies, and he set forth in search of a Guru who could narrate to him the divine pastimes of Rāma.

By providence, he arrived at the hermitage of the venerable **Lomasha Rṣi**. **Lomasha Rṣi** and **Mārkaṇḍeya Rṣi** were among those sages who, through divine will, possessed lifespans spanning multiple kalpas. Standing before the great sage, he pleaded, "I have studied the Vedānta, but my heart yearns for Rāma Bhakti. Please, O noble one, grant me the teachings of Rāma's devotion."

Lomasha Rṣi, in his serene wisdom, responded, *"If you have studied Vedānta under your father, what more do you seek? Find your fulfillment therein."* Yet the seeker persisted, extolling the glories of Bhakti with unwavering determination.

Despite his humility before the sage, he was ensnared by his own intellect, attempting to preach the path of devotion to the very embodiment of divine wisdom. Lomasha Rṣi, known for his boundless patience, remained unperturbed for a long time. However, as the chaupai states:

**"Ati saṁgharṣaṇa jo kara hoī, anal prakāṣ ai hoī"**

(Even sandalwood, when excessively rubbed, ignites into flames.)

Thus, after enduring much, the sage's composure finally wavered, and in a moment of divine ordainment, he pronounced, *"O arrogant one, you are firmly attached to your own viewpoint! Go, become a crow and caw your own truths!"*

Instantly, by the effect of the curse, he was transformed into a crow. Yet, instead of sorrow, he felt deep remorse. *"Alas! Even after a thousand lifetimes as a serpent, my arrogance remains unchecked. I first argued that Śiva is greater than Rāma, and now I have dared to instruct Lomasha Rṣi himself!"*

Seeing this, Lomasha Rṣi was overcome with regret. *"Alas! He came seeking Bhakti, and I, in a moment of weakness, cursed him!"* Resolute in making amends, he sought the crow, finding him perched on a tree in contemplation. With a voice laden with sorrow, the sage addressed him, *"O child, a grave mistake has been made. I did not intend to curse you, yet my words took such a form. Come, I shall release you from this fate."*

But the crow humbly refused. *"No, O great sage, let me remain in this form. I have not yet learned my lesson."*

Understanding his determination, Lomasha Rṣi instead bestowed his blessings: *"Then let it be so. But stay with me, and I shall narrate to you the divine pastimes of Rāma. These sacred stories were revealed to me through the grace of Śiva Himself, and I now impart them to you. From this moment onward, wherever you reside, ignorance and illusion shall not persist within four kosas. Without effort, all knowledge shall be accessible to you. Your love for Rāma will deepen endlessly. Whatever you desire in your heart shall manifest by the grace of Hari."*

Overcome with divine bliss, the crow bowed low, and at that very moment, a celestial voice resounded:

**"Gyānī tumhārā vachan satya ho"** (O wise one, your words shall hold true.)

With newfound clarity, all his doubts were dispelled. Seeking the sage's blessings, he set forth, his heart immersed in Rāma Bhakti.

Thus, for twenty-seven kalpas, he remained in the form of a crow, choosing not to abandon it, for in every kalpa, Bhagavān Rāma descends, and he yearned for the divine pleasure of witnessing His childhood pastimes.

Yet, despite experiencing Bhagavān's presence for countless kalpas, a single doubt arose in his mind—were these small, playful hands truly those of the Parabrahman? At that very instant, the child Rāma extended His hand toward him. Bewildered, he took a step back, only to see the hand still reaching for him. He fluttered further, yet the hand continued to follow. Terrified, he soared across countless realms, yet no matter how far he fled, that divine hand pursued him.

For thousands of years, he fled, caught in the inexplicable grip of Bhagavān's inscrutable Māyā. Finally, Nārada Muni appeared before him and gently advised, "O seeker, whom do you flee from? The very feet at which you seek refuge are the ones you are running away from. Go, surrender to Him."

Realizing his folly, he returned to Bhagavān Rāma and bowed at His lotus feet, where he found true peace.

Thus, this tale reveals that even for those who have basked in divine proximity for innumerable kalpas, the veil of ignorance can still descend. Even Nitya Sūra Garuda, who carries Bhagavān Viṣṇu upon his shoulders, and Nārada Muni, the eternal proclaimer of Hari's glories, are at times ensnared by Bhagavān's own Māyā. Hence, **unceasing spiritual practice remains essential, for knowledge, though eternal, can be momentarily eclipsed by illusion.**

### 9.3

#### **aśraddadhānāḥ(ph) puruṣā, dharmasyāśya parantapa, aprāpya māṃ(n) nivartante, mṛtyusaṃsāravartmani 9.3**

Arjuna, people having no faith in this Dharma, failing to reach Me, continue to revolve in the path of the world of birth and death.

**"O Parantapa, those who lack faith in this supreme dharma do not attain me and continue to wander in the endless cycle of birth and death."**

Bhagavān refers to Arjuna as '**Parantapa**,' the one who scorches his enemies. This title is not just indicative of his prowess in battle but also of his **tapasya**. Arjuna, through his immense austerities, pleased Mahādeva and gained divine blessings. He undertook rigorous penance, propitiating various deities and ultimately attained access to celestial weapons in **Svarga**. Such a great **tapasvī** is being addressed here.

The essence of the shloka highlights the fate of those who lack **śraddhā** (faith). Without faith in the supreme dharma, one remains entangled in the never-ending cycle of **saṃsāra**.

A person plagued by doubts is ultimately destroyed. Those who remain skeptical never attain their ultimate welfare, while those with **śraddhā** find true fulfillment. Bhagavān, the embodiment of **jñāna**, bestows wisdom upon those who surrender with faith.

In the fourth and fifth shlokas of the same adhyāya, Bhagavān elaborates further. These teachings are profound, rooted in **Vedānta**. Their depth is such that even an explanation cannot fully make one grasp their significance unless approached with **śraddhā**. Bhagavān reassures that these are deep truths, meant to be heard and contemplated upon with an open heart and unwavering devotion.

### 9.4

#### **mayā tatamidaṃ(m) sarvaṃ(ñ), jagadavyaktamūrtinā, matsthāni sarvabhūtāni, na cāhaṃ(n) teṣvavasthitaḥ 9.4**

The whole of this universe is permeated by Me as unmanifest Divinity, like ice by water and all beings dwell on the idea within Me. But, really speaking, I am not present in them.

Bhagavān declares that the entire universe is pervaded by Him in His unmanifest form. Everything exists within Him, yet He is not bound by anything. This profound truth may seem simple at first—if

the entire creation is pervaded by Bhagavān, then naturally, all beings must reside within Him. However, the real complexity arises in the next statement: '**matsthāni sarvabhūtāni, na cāhaṁ(n) teṣvavasthitah**'—while all beings exist within Him, He does not dwell within them in the same way.

At first glance, this may seem contradictory—if everything is made from Bhagavān, how is He not confined within His creation? Saints have provided several analogies to help grasp this subtle concept. One such example is the relationship between water and waves. Waves arise from water and are sustained by it, yet water itself is not confined within any individual wave. If someone were to attempt to capture a wave, they would find only water in their hands. Waves exist within water, but water does not exclusively reside within a single wave.

Similarly, Bhagavān is the substratum of all existence, yet He remains beyond it, unaffected and unattached. The universe arises from His divine will, just as waves emerge from the ocean, but He is not limited by the material manifestation of creation. Understanding this requires deep contemplation, as this truth transcends ordinary perception and logic.

This is the essence of Bhagavān's teaching—**while the world is permeated by Him, He remains ever beyond, unbound and infinite.**

Consider an artist creating a painting. With a bottle of ink, they bring to life a river, mountains, trees, and even human figures. Now, was the river present in the ink bottle? Were the mountains, the trees, or the human figures already there? No. Yet, everything in the painting emerged from the ink.

Once the painting is complete, can one extract the ink from the river? Can the ink be separated from the human figures, the mountains, or the trees? Though everything is formed from ink, the individual elements do not contain ink in a discernible form. The ink created all, yet it is not visibly present within them.

Now, consider another analogy—our dreams. When we sleep, we see dreams, and in that moment, they feel entirely real. Who experiences the dream? The one who is sleeping. While asleep, the dream is an unquestionable reality. If in the dream, a dog starts chasing, fear arises as if it were real. There is no awareness that it is merely a dream. The dreamer runs, fearing the dog's bite, without realizing that none of it truly exists.

But the moment one wakes up, the dream vanishes. The dog that seemed terrifying just moments ago is gone—was it ever truly there? In the dream, wakefulness did not exist, but upon waking, the dream ceases to hold any reality. The two states contradict each other—while dreaming, the dream feels real and wakefulness seems nonexistent; upon waking, the dream is revealed as an illusion.

Now, imagine if someone were to appear within the dream and say, "Do not be afraid; this is just a dream. You are actually sleeping." The dreamer would never believe them. In that state, the dream is the only perceived reality, and anything contradicting it appears false.

Similarly, Bhagavān reveals the nature of existence. In wakefulness, the dream is an illusion, and in the dream state, wakefulness is an illusion. Just as ink pervades the painting yet remains unseen within its elements, just as dreams appear real until the moment of awakening, so too, the reality of this world is revealed only through divine wisdom. Bhagavān's words deepen the understanding, unraveling the complexities of existence.

## 9.5

## **na ca matsthāni bhūtāni, paśya me yogamaśvaram, bhūtabhṛna ca bhūtastho, mamātmā bhūtabhāvanaḥ. 9.5**

Nay, all those beings abide not in Me; but behold the wonderful power of My divine Yoga; though the Sustainer and Creator of beings, Myself in reality dwell not in those beings.

Bhagavān reveals a profound truth—though all beings exist within Him, they are, in reality, not situated in Him. This divine paradox is an expression of His **yogamaśvaram**, the supreme power of divine Yoga. He sustains all beings, nourishes them, and brings them into existence, yet He Himself is not contained within them.

This revelation may seem contradictory to what is commonly believed—that Bhagavān resides within all beings. However, here He explicitly declares that He does not dwell within any being in the way one might assume. Such a statement may challenge the very foundation of faith for many, but its deeper understanding lies beyond conventional perception.

The term '**bhūta**' here does not refer to ghosts or spirits but to all created elements of existence. Everything in the material world, whether lifeless like mountains, rivers, and planets, or living beings like humans and animals, falls under two categories: **bhūta-padārtha** (material elements) and **bhūta-prāṇi** (living beings). Both these categories are part of Bhagavān's creation, yet His divine essence remains untouched by them.

The sages provide a profound explanation—**Bhagavān is Sanātana, eternal; He is Anādi, without beginning; He is Ajanmā, unborn; Akṣara, imperishable; and Avyaya, unchanging.** In contrast, everything within **Prakṣiti** (material nature) undergoes constant transformation—it is born, grows, decays, and perishes. If Bhagavān were inherently bound to this ever-changing nature, then **Prakṣiti** itself would become immutable and eternal, which it is not. This is why He declares that **He is not situated within any of the bhūtas, despite being their very source and sustainer.**

Bhagavān's divine presence transcends the limitations of material existence, untouched by the changes and fluctuations of the world. His essence remains beyond birth and death, beyond decay and transformation. This understanding is essential in grasping the depth of His teachings, as He continues to reveal even greater mysteries of existence.

### **9.6**

## **yathākāśasthito nityaṃ(ṽ), vāyuḥ(s) sarvatrago mahān, tathā sarvāṇi bhūtāni, matsthānityupadhāraya.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 presents yet another example to illustrate this profound truth. Just as the vast and mighty wind, though moving freely everywhere, always resides within the sky, so too do all beings exist within Him, held by His divine will. Everything emerges from His resolve and ultimately merges back into Him. Yet, what is born out of His will is merely a reflection, a mere shadow of the ultimate reality.

To make this clearer, consider a simple example—when one stands outside in the sunlight, a shadow appears. The shadow exists only because of the person; if the person is absent, the shadow ceases to exist. The shadow moves when the person moves, stands when the person stands, and sits when the person sits. However, does the shadow truly contain the essence of the person? No, it is merely an appearance caused by the person's presence, yet the person is not within the shadow.

Similarly, **the entire world is a reflection of Bhagavān**. The universe emerges from Him, yet He remains beyond it. This is a complex concept, one that requires deep contemplation and wisdom to grasp. For those on the path of knowledge, such intricate truths are essential to understand. However, for devotees walking the path of bhakti, such intellectual complexities are secondary. The bhakta simply surrenders, embracing the ever-present Bhagavān within the heart. The true devotee believes in the omnipresence of Bhagavān, seeing Him in every aspect of existence, resonating with the eternal truth—"Vāsudevaḥ Sarvam," knowing that He pervades all, and that alone is sufficient for a heart filled with devotion.

## 9.7

### **sarvabhūtāni kaunteya, prakṛtiṃ(ṽ) yānti māmikām, kalpakṣaye punastāni, kalpādaḥ visṛjāmyaham.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.

Bhagavān speaks to Arjuna, explaining that at the end of a kalpa, all beings merge into His prakṛti, and at the beginning of the next kalpa, He manifests them once again. This might lead one to think that all karmic accounts are erased at the end of a kalpa, but that is not the case. If everything dissolves into Bhagavān's prakṛti, where do these beings come from when the cycle starts anew? And if everything is reabsorbed, where do the past deeds and impressions go?

To understand this, one can compare it to the memory storage in a mobile phone. Suppose a phone has 64GB, 128GB, or even 1TB of storage. A person might go to a shop and ask for it to be filled with movies, songs, and lectures. No matter how much data is added, the phone does not become physically heavier. Similarly, if all the data is deleted or the phone is formatted, its weight remains the same. The phone itself is unaffected by the presence or absence of data.

In the same way, this entire universe emerges from Brahman, the Supreme Consciousness, and ultimately dissolves back into it, yet Brahman remains unchanged. The vastness of creation does not burden it, nor does dissolution diminish it.

Some may think that since everything merges into prakṛti at the end of a kalpa, all their sins and karmic consequences are erased. They may wish for Bhagavān to pause before restarting the cycle, hoping that their karmic accounts will be wiped clean. But the law of karma is precise—nothing is lost, and every action bears its consequence when creation unfolds once more.

Thus, **Bhagavān explains the cyclic nature of creation and dissolution, emphasizing that all beings arise from His will and return to His prakṛti in an eternal rhythm.**

## 9.8

### **prakṛtiṃ(m) svāmavaśṭabhya, visṛjāmi 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.

Bhagavān declares that by assuming control over His own divine Prakṛti, He repeatedly creates all beings, who remain bound by their own nature. The entire cycle of creation and dissolution continues under the influence of Prakṛti, and beings are re-manifested according to their karmas.

To illustrate, imagine a child playing with clay. He molds various figures—a horse from yellow clay, a river from blue, a tree from green. Once he is done playing, he gathers all the clay, rolls it into a single lump, and sets it aside in a cupboard. The next day, he retrieves the same clay and begins creating anew. In a similar manner, the universe dissolves into Bhagavān's Prakṛti and is later reshaped. However, just as the clay retains its properties and is not lost in the process, so too do karmas remain stored, waiting to unfold in the next cycle of creation.

A misconception may arise that with every cosmic dissolution, all karmic accounts are wiped clean. However, Bhagavān clarifies that this is not the case. Just as a bank account retains its balance regardless of whether its owner actively checks it, the accumulated karmas of all beings persist through the cycles of dissolution and creation. **The moment the universe is re-manifested, beings are placed in new forms according to their past deeds.**

For example, who would decide who is born as a donkey, a horse, a river, a tree, or even as a human? The answer lies in past karma. The destiny of each being—whether to be wealthy or poor, intelligent or ignorant—is determined by their previous actions. Even the smallest details, such as whether a dog will be a stray or belong to a wealthy household, are shaped by the karmic records. **Nothing is random; everything follows a precise order dictated by the past.**

Thus, with every cycle of creation and dissolution, the cosmic process continues without interruption. Just as a termite colony can expand exponentially within a single night, or as countless insects gather and perish beneath a lamp by morning, the lifespan and cycles of different beings vary drastically. The concept of time itself is relative. What seems like a long span to humans is but a fleeting moment for higher beings. A single day for Brahmā consists of a thousand Chaturyugas, each spanning millions of human years. Yet to Brahmā, it is just a single day and night.

Similarly, countless tiny organisms are born and perish in the blink of an eye, living entire life cycles that humans cannot even perceive. The vastness of creation and dissolution is beyond human comprehension, and yet it all unfolds systematically, guided by Bhagavān's divine order. This process of **sarga** (creation) and **pralaya** (dissolution) repeats endlessly, ensuring that the cosmic rhythm continues without pause.

Thus, **Bhagavān explains to Arjuna that this eternal cycle operates seamlessly, even though He remains untouched by it.**

## 9.9

**na ca māṃ(n) tāni karmāṇi, nibadhnanti dhanañjaya,  
udāsīnavadāsīnam, asaktaṃ(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.

All actions take place within Bhagavān's presence, yet He remains unattached and unaffected by them. He is like a detached observer, much like the sun that shines upon the world. People may attribute their prosperity to the sun's radiance or blame it for the scorching heat, but the sun remains indifferent. Whether crops ripen or wither, the sun does not claim responsibility. Similarly, **Bhagavān, though the source of all actions, is beyond their bondage.**

This profound truth is beautifully captured in a bhajan:

अब सौंप दिया इस जीवन का, सब भार तुम्हारे हाथों में,  
है जीत तुम्हारे हाथों में, और हार तुम्हारे हाथों में ॥

मेरा निश्चय बस एक यही, एक बार तुम्हे पा जाऊँ मैं,  
अर्पण कर दूँ दुनिया भर का, सब प्यार तुम्हारे हाथों में ॥

जो जग में रहूँ तो ऐसे रहूँ, ज्यों जल में कमल का फूल रहे,  
मेरे गुण दोष समर्पित हों, करतार तुम्हारे हाथों में ॥

यदि मानव का मुझे जनम मिले, तो तव चरणों का पुजारी बनूँ,  
इस पूजा की एक एक रग का, हो तार तुम्हारे हाथों में ॥

जब जब संसार का कैदी बनूँ, निष्काम भाव से कर्म करूँ,  
फिर अंत समय में प्राण तजूँ, निराकार तुम्हारे हाथों में ॥

मुझमें तुझमें बस भेद यही, मैं नर हूँ तुम नारायण हो,  
मैं हूँ संसार के हाथों में, संसार तुम्हारे हाथों में ॥

अब सौंप दिया इस जीवन का, सब भार तुम्हारे हाथों में,  
है जीत तुम्हारे हाथों में, और हार तुम्हारे हाथों में ॥



**Ab saup diya is jeevan ka sab bhaar tumhare haathon mein,  
Hai jeet tumhare haathon mein aur haar tumhare haathon mein.**

("Now, I surrender all burdens of this life into Your hands. Victory is in Your hands, and so is defeat.")

Having surrendered entirely, this life now rests in Bhagavān's hands. Every burden, every joy, and every sorrow—everything is placed at His feet. Victory and defeat, both belong to Him alone. The only resolve is singular—to attain Him just once, to offer the love of an entire lifetime into His hands.

If destined to remain in this world, then may life be like the lotus in water—untouched, unstained. Every virtue, every flaw, all that one is—offered in surrender to the Divine.

If there is to be another birth in human form, then may it be as one devoted solely to His feet. In the veins of this devotion, may every pulse resonate with **His** name. Whenever bound by the worldly existence, may actions be performed selflessly, without desire. And when the final moment arrives, may the last breath too be relinquished into Bhagavān's hands.

The only distinction that exists is this—one is mortal, while **He** is **Nārāyaṇa**.

"**Hari Śaraṇam, Hari Śaraṇam...**" echoes ceaselessly in devotion.

"**Yogeśvara Śrī Kṛṣṇa Chandra Bhagavān kī Jai!**"

## QUESTIONS AND ANSWERS

### Chhama Ji

**Q:** You were explaining the ninth chapter, specifically the fourth shloka: "mayā tatam idaṁ sarvaṁ jagad avyaktamūrtinā na ca matsthāni bhūtāni na cāhaṁ teṣv avasthitaḥ." I did not fully understand its meaning. Could you please break down the words separately? Also, in the ninth shloka, the word "udāsīnavat" appears. The same word is found in the fourteenth chapter. Does it have the same meaning in both places, or does it differ?

**A:** The meaning of the words in the shloka are as follows:

- mayā tatam idaṁ sarvaṁ – This entire world is pervaded by Me.
- jagad avyaktamūrtinā – I exist in an unmanifest form.

- na ca matsthāni bhūtāni – Yet, all beings are not in Me.
- na cāhaṁ teṣv avasthitaḥ – And I am also not present in them.

This is the paradox of divine existence. Bhagavān says that everything exists because of Him, yet He remains unattached. To understand this, one must grasp the concept of divine detachment.

Regarding the word udāsīnavat, in both places, it conveys the idea of detachment. However, in the ninth chapter, it refers to Bhagavān's transcendence beyond worldly actions. In the fourteenth chapter, it describes the nature of one who has risen above the three gunas (modes of material nature). While the essence is similar, the context differs.

### **Pushpavathi Ji**

**Q:** Could you please explain how knowledge is imparted through examples? I did not understand the concept that Bhagavān has created all beings but is not in them.

**A:** Consider the example of a shadow. A shadow appears because of us, but we are not inside it. Similarly, this world is a reflection of Bhagavān, but He is not bound by it. If Bhagavān were fully present in the material world, then this world would become eternal and unchanging. However, we see that the world constantly changes—birth, death, decay, and transformation are its nature. Bhagavān, on the other hand, is beyond time and change.

This is the perspective of Jnana Yoga. In Bhakti Yoga, we hear that Bhagavān is in everything and within everyone. That is true in a devotional sense. However, in Jnana Yoga, the world is seen as an illusion—Brahma Satyam Jagat Mithya—just as a mirage in the desert appears real but does not actually exist. Likewise, the world appears real to us but is ultimately impermanent.

### **Anita Ji**

**Q:** I have heard that in the eighteenth chapter of the Bhagavad Gita, the Pushpika (concluding verse) was written by Maharishi Vedavyasa. If Bhagavān Krishna and Arjuna were simply conversing, then why was the Gita divided into eighteen chapters?

**A:** Maharishi Vedavyasa divided the Bhagavad Gita into eighteen chapters for our convenience. The actual dialogue between Bhagavān Krishna and Arjuna was a continuous 45-minute discourse without breaks. There was no explicit declaration of “Chapter One begins” or “Chapter One ends.”

Vedavyasa, in his wisdom, structured the Gita to help us comprehend its teachings in a systematic way. Each chapter introduces a theme and concludes it before moving on to the next, making it easier to study and absorb. The Pushpika was included as a marker to signify the conclusion of each section for ease of recitation and study.

### **Pushpa Ji**

**Q:** In the Devi Kavach, it is mentioned that one should recite it during the "three Sandhyas" (three junction times). What are these three times of the day?

**A:** The Trikaal Sandhya (three junction times) are:

- 1. Brahma Muhurta (Dawn) – The transition from night to morning.
- 2. Madyahna (Noon) – The transition from morning to afternoon.
- 3. Sandhya (Dusk) – The transition from day to night.

Each of these moments is a powerful time for spiritual practices, as they mark natural shifts in energy. These periods are considered auspicious for recitation, prayer, and meditation.

### **Nalini Ji**

**Q:** The Vishnu Sahasranama discourse is beginning next week. Will we hear the same seven-week discourse again, or will we have to watch the recordings?

**A:** I will not be able to conduct the discourse again due to time constraints. Most likely, the previous recordings will be played for those who wish to listen again.

**Q:** We are reading the Navan Parayana Ramayana leading up to Ram Navami. Since Ram Navami falls on a Sunday this year, we will only have eight days instead of nine. Should we still complete the reading in eight days?

**A:** Yes, you can complete it in eight days. If you have taken a sankalpa (vow) for nine days, you should follow that. However, if you are reading the Ramayana in observance of Navaratri, then adjusting to eight days will still yield the full spiritual benefit. The key is devotion and sincerity in the recitation.

**Q:** What about the Ram Raksha Stotra? Should we complete it in nine days, or can we adjust?

**A:** The Ram Raksha Stotra is relatively short and is often recited multiple times a day. If you have planned to recite it over nine days, then follow your commitment. However, if you are doing it as part of Navaratri and the tithi (lunar date) shortens, completing it in eight days is acceptable.

The session concludes with prayers and chanting Hanuman Chalisa.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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