



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 9: Rājavidyā-Rājaguhya-Yoga

2/3 (Ślōka 11-19), Sunday, 12 October 2025

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

## The Divine Mystery - Known by Devotion, Realized by Grace

The **ninth chapter** of the Bhagavadgītā is titled **Rāja-Vidyā-Rāja-Guhya Yoga**, - *“The Yoga of Sovereign Knowledge and the Supreme Secret.”*

This chapter is positioned at the heart of the Gītā, it represents the essence of divine wisdom that leads to liberation. This chapter uniquely blends philosophy and devotion, revealing the intimate nature of the Supreme Being and His relationship with creation. Here, Bhagavān Śrī Kṛṣṇa lifts the veil from the deepest spiritual truth and grants access to the highest knowledge through grace.

The discourse began with the ceremonial lighting of the **Dīpam (sacred lamp)** at the lotus feet of **Śrī Bhagavān**, symbolizing the removal of ignorance and the dawn of knowledge. With reverence, prayers were offered to **Mā Sarasvatī**, **Sadguru**, and **Bhagavān Vedavyāsa**.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥

The Guru is Brahmā, Viṣṇu, and Maheshwara; the Guru is the Supreme Brahman Himself. I bow to that divine Guru.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्

व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम्।

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्

अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्॥

O Mother Bhagavadgītā, taught by Bhagavān Nārāyaṇa Himself to Arjuna and compiled by Bhagavān Vedavyāsa within the Mahābhārata, You shower the nectar of Advaita (non-dual truth). I meditate upon You, O destroyer of worldly bondage.

नमोस्तुते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्रे।

येन त्वया भारत तैलपूर्णः प्रज्वालितो ज्ञानमय प्रदीपः॥

Salutations to Vyāsa, whose intellect is vast and whose eyes are like full-blown lotus petals. By you, the lamp of knowledge has been lit with the oil of the Mahābhārata.

With devotion, countless prostrations were offered to **Mā Sarasvatī, Bhagavān Vedavyāsa,** and **Śrī Govind Giri Ji Maharaj,** seeking their blessings for right understanding and purity of thought before entering this sacred chapter.

Chapter 9 holds a unique position in the Bhagavadgītā. While all chapters of the Gītā are profound, this chapter is considered **the heart of the Gītā,** for it conveys the **direct relationship between the individual soul and the Supreme.** Its message is considered both exalted and confidential—accessible only to sincere seekers.

This chapter was especially revered by **Sant Jñāneśvar Maharaj** (also known as Dnyāneśvar Maharaj), the 13th-century saint-philosopher of Maharashtra. He kept this chapter open before him while entering **Sanjīvan Samādhi** at Alandi. His extraordinary commentary on the Gītā, the **Dnyāneśvarī (Bhāvārtha Dīpikā),** consisting of approximately **9000 ovis (verses),** is one of the most spiritually respected works in Indian literature. Gurudev often refers to it as **“Sarvopari” - the highest of all commentaries.**

To explain the special significance of this chapter, Sant Jñāneśvar gives an analogy: **the entire Ganga river is sacred,** but certain places like **Kāshi, Haridwar, and Prayagraj** carry exceptional sanctity. Similarly, although every chapter of the Gītā is holy, **Chapter 9 holds a special place of divine grace and realization.** Jñāneśvar Maharaj calls it:

"अनिर्वचनीय"

- **beyond description, beyond thought, beyond verbal expression.**

He emphasizes that this chapter cannot be understood merely by intellectual effort; it becomes meaningful only when received with humility and blessed by the **grace of the Guru.** He also describes it as a **Triveṇī Saṅgam (confluence)** of the three great spiritual paths:

- **Jñāna (Knowledge)**
- **Karma (Selfless Action)**
- **Bhakti (Devotion)**

Before beginning his explanation, he appeals to the listener:

तरी अवधान एकलें दीजे । मग सर्वसुखासि पात्र होईजे ।  
हें प्रतिज्ञोत्तर माझें । उघड एका ॥

Pay complete attention, and you shall become worthy of eternal happiness—this is my solemn assurance; listen with openness.

### **Eligibility to Receive This Knowledge**

Chapter 9 begins with Bhagavān Śrī Kṛṣṇa instructing Arjuna that this highest truth is not available to everyone. One must be **morally pure, intellectually honest, and spiritually sincere.** Bhagavān says:

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।  
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षसेऽशुभात् ॥

*idaṁ tu te guhya-tamaṁ pravakṣyāmy anasūyave ॥ jñānaṁ vijñāna-sahitaṁ yaj jñātvā mokṣase 'śubhāt*

To you, who are free from envy, I shall now reveal the most secret knowledge along with realization. By knowing this, you will be freed from all suffering.

Bhagavān reveals this supreme knowledge only to those who are **free from fault-finding and jealousy**. Jñāneśvar Maharaj clarifies this quality of inner purity:

यालागीं सुमनु आणि शुद्धमती । जो अनिंदकु अनन्यगती ॥

This wisdom is revealed only to one who has a noble heart, a pure mind, does not criticize others, and is firmly surrendered to the Divine.

Arjuna is chosen as a worthy recipient due to his sincerity, humility, and devotion. Jñāneśvar Maharaj describes him as:

तूं प्रेमाचा पुतळा । भक्तीचा जिह्वाळा ।  
मैत्रियेचि चित्कळा । धनुर्धरा ॥

You are the image of love, the warmth of devotion, and the beauty of friendship, O Arjuna.

The bond between Arjuna and Bhagavān was rooted in faith and surrender, which made him deserving of this confidential knowledge. Just as Arjuna chose Śrī Kṛṣṇa alone over His mighty army before the war, this chapter too emphasizes **exclusive devotion (ananya-bhakti)** as the path to divine realization.

### The Glory of Rāja-Vidyā

Now Bhagavān introduces the nature of the wisdom He is about to impart:

This knowledge, along with direct realization, is the king of all knowledge and the greatest secret. It is pure, supreme, directly experienced, eternal, righteous, and easy to practice.

While other forms of knowledge deal with the external world, this knowledge reveals **the eternal truth of the Self and Bhagavān**. It is called sovereign knowledge because it **rules over all other forms of knowledge**, and it is the supreme secret because it is **hidden from the impure heart but revealed to the sincere seeker**.

### Bhagavan's Relationship with Creation

Bhagavān now explains a profound spiritual principle—that He pervades the entire universe yet remains untouched by it:

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

*mat-sthāni sarva-bhūtāni na chāhaṁ teṣv avasthitaḥ* □

All beings exist in Me, yet I am not limited by them.

This statement resolves the apparent paradox of divine immanence and transcendence. God supports all existence, but **He is beyond all limitations**. The great Ādi Śankarāchārya explains this relationship through a simple analogy:

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।  
सामुद्रो हि तरंगः क्वचन समुद्रो न तरंगः ॥

The wave belongs to the ocean, but the ocean does not belong to the wave. Likewise, the soul belongs to God, but God is not dependent on the soul.

### Divine Action without Attachment

Bhagavān further clarifies that although He governs the universe, **actions do not bind Him**:

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय।  
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥

These actions do not bind Me, O Arjuna. Detached and indifferent to the results, I remain neutral.

Bhagavān acts out of compassion and order, not desire or compulsion. This teaches the seeker the principle of **acting without attachment**—a central theme of both karma-yoga and spiritual freedom.

### Role of Divine Energy - Prakṛti

Creation exists and functions through **Prakṛti (Divine Nature)**, which is not independent but works under the will of God:

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥

Under My supervision, Prakṛti creates all moving and non-moving beings. It is by this guidance that the universe revolves.

Just as a government runs through ministers and systems yet remains under the direction of the head of state, similarly, **the laws of nature operate under divine supervision.**

### Purpose of Human Life

Bhagavān gradually prepares Arjuna to understand a universal truth: **only a human being can receive this knowledge and attain liberation.** Other life forms exist merely to exhaust karma, but human birth alone is capable of conscious evolution. Thus, Chapter 9 is a spiritual opportunity for every seeker, showing how to live in the world yet rise above it through **knowledge united with devotion.**

## 9.11

**avajānanti mām(m) mūḍhā, mānuṣīm(n) tanumāśritam,  
param(m) bhāvamajānanto, mama bhūtamahēśvaram. 9.11**

Not Knowing My supreme nature, fools deride Me, the overlord of the entire creation, who have assumed the human form. That is to say, they take Me, who have appeared in human form through My 'Yogamaya' for deliverance of the world, as an ordinary mortal.

In this verse, Śrī Bhagavān reveals why many people fail to recognize Bhagavān even when He appears directly before humanity. Due to ego and ignorance (*ajñāna*), they judge divinity by external appearance and miss the divine essence hidden within.

**avajānanti mām mūḍhāḥ — “foolish people disrespect Me”**

Here, *mūḍhāḥ* refers not just to the uneducated but to those blinded by arrogance and narrow thinking. They argue over religion, debate Bhagavān intellectually, and divide humanity through sectarian beliefs. These are the people who create conflicts between religions and claim, “*My God is the only God, my path is the only true path.*” Such people divide what is One.

**mānuṣīm tanum āśritam — “when I appear in human form”**

Bhagavān descends out of compassion for devotees, taking a human form (*avatāra*) through His own

divine power (*Yogamāyā*). But those bound by material vision fail to recognize Him. They judge Him by His simplicity.

Saints, however, understand this divine secret. Tukaram Maharaj says:

सगुण निर्गुण जयाती ही अंगे ।  
तोचि आम्हा संगे क्रीडा करी ॥

Whether Bhagavān is worshiped with form (Saguna) or without form (Nirguna), He is one and the same. He plays with His devotees in both ways.

### **param bhāvam ajānantaḥ — “not knowing My supreme nature”**

Some people accept only what they can see—the visible universe—and deny the Conscious Force behind it. They say, “*Nature runs everything; there is no God.*” Others accept God but restrict Him to one form or one philosophy. They do not understand that the same Infinite can express Himself as both formless and with form.

### **Story of Swami Vivekananda - Realization of Saguna and Nirguna**

As a young seeker, **Swami Vivekananda believed only in the formless God (Nirguna Brahman)**. He rejected image worship and divine forms. But when he met **Śrī Ramakrishna Paramahansa**, the great master awakened him to a higher truth. Through direct spiritual experience, Vivekananda realized that **Bhagavān, though formless, can also manifest in form for the sake of devotion**. Ramakrishna showed him Mother Kālī—not as an idol—but as the living Divine Presence.

Later, Vivekananda taught the same truth to the **King of Alwar**, who mocked idol worship. Vivekananda pointed to a portrait of the king’s deceased father in the palace and asked: “Do you salute this piece of paper and ink—or the father whom it represents?”

The king replied, “I honor my father through this portrait.” Vivekananda smiled and said, **“That is exactly how we see Bhagavān in a divine image—not as stone or metal, but as a window to the Infinite.”**

Thus, **image worship is not ignorance**—it is a bridge from the finite to the Infinite.

### **mama bhūta-maheśvaram — “I am the Supreme Lord of all beings”**

People try to limit Bhagavān through their own concepts. But Śrī Bhagavān is beyond all boundaries—He is the Lord of all creation. Sant Jñāneśwar Maharaj warns against reducing Bhagavān to man-made identities:

मज वर्णहीना वर्णु । गुणातीतासि गुणु ।  
मज अचरणा चरणु । अपाणिया पाणी ॥

They assign caste to Me who am without caste; they give Me qualities though I am beyond all attributes; they imagine feet and hands although I am formless. He further emphasizes:

भावबळे आकळे, एरवी नाकळे,  
करतळी आवळे, तैसा हरी ।

Bhagavān is known only through devotion and inner feeling (bhāva). Without love, He remains unknown. Just as an object is grasped in the palm, so too is Hari grasped by the heart filled with devotion.

### **Story - Logic Alone Cannot Grasp Divinity**

A father once taught his son to bow before Bhagavān. The boy arrogantly replied, “I do not believe in Bhagavān. Nature works by itself. Humans build their own destiny.” The father said nothing.

Days later, the father painted a beautiful picture and left it in the boy's room. The boy asked, "Who painted this?" The father said, "It came on its own." The boy objected, "That's not possible! Someone must have made it!"

The father replied gently:

"My son, if a small painting cannot exist without a painter, how can this vast universe exist without a Creator?"

The son was speechless—because **truth is seen not just with the mind but with the awakened heart.**

### **Key Insight**

Ignorance denies Bhagavān. Ego limits Bhagavān. Devotion realizes Bhagavān. Bhagavān can be worshiped as **Nirguna** (formless) and **Saguna** (with form); both are true. Only the purified heart sees Him in all.

## **9.12**

### **moghāsā moghakarmāṇo, moghajñānā vicetasah, rākṣasīmāsurīṃ(ñ) caiva, prakṛtiṃ(m) mohiniṃ(m) śritāḥ. 9.12**

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

In this verse, Śrī Bhagavān continues from the previous śloka (9.11) and explains the **consequence of rejecting the Divine Truth**. When a person denies the existence of God, rejects dharma, and disconnects from higher purpose, their life becomes misguided and fruitless. They fall into spiritual decline, even while appearing outwardly successful.

- **moghāsāḥ — “vain hopes”**

Their desires are centered only around temporary material gains—wealth, fame, pleasure, and power. Such hopes never bring peace because they are rooted in **selfishness and ego**, not righteousness or devotion.

- **mogha-karmāṇah — “useless actions”**

Actions done without spiritual foundation or higher purpose **do not bear lasting results**. Even if they succeed outwardly, they leave the doer empty from within. Karma without dharma becomes bondage.

- **mogha-jñānāḥ — “fruitless knowledge”**

Those who use knowledge only for argument or personal gain fall under this category. They may be learned, but they lack wisdom. Their knowledge does not lead to enlightenment but to **intellectual arrogance**. Without devotion, even scholarship becomes sterile.

- **vicetasah — “confused and unawakened minds”**

Here Bhagavān further classifies such unawakened people into **three types of degraded nature:**

**1. Rākṣasī Prakṛti (Violent and Cruel Nature)**

These people delight in causing **harm, fear, and destruction**. They gain power by crushing others. They may loot, exploit, or oppress. Even if educated or powerful, their hearts are darkened by violence.

**Example:** The **Kauravas**, led by Duryodhana, represent this nature—driven by envy and hatred.

**2. Āsurī Prakṛti (Indulgent and Arrogant Nature)**

These individuals are strong, intelligent, wealthy, and influential—but **self-centered**. They do not believe in God, morality, or consequences. Their life philosophy is:

**“Eat, drink, and be merry—this alone is life.”**

They misuse their talents for egoistic enjoyment, without serving society or God. Their indulgence leads them to spiritual downfall.

**3. Mohinī Prakṛti (Deluded and Pleasure-Seeking Nature)**

These people are lost in **laziness, addictions, carelessness, and a life without discipline**. They do not actively harm others, but they **waste the gift of human life**. They live without purpose and drown in sensual pleasures.

There is a saying:

- **“Sūraj asta, Gadhavāl masta”**

*When the sun sets, the city of Gadhavāl drowns in intoxication.*

This represents those who seek only temporary enjoyment, forgetting their spiritual responsibility. **When wisdom departs, chaos takes its place.**

- **rākṣasīm āsurīm caiva prakṛtiṃ mohinīm śritāḥ — “they embrace destructive tendencies”**

Due to ignorance, such people adopt these three lower natures and move farther away from divine grace. They are not condemned by God—but by their **own choices**.

**Spiritual Reflection**

A mind disconnected from God becomes **victim to lower instincts**. Human birth is meant for evolution, not indulgence. When life loses devotion, actions lose meaning; when actions lose purity, destiny loses light.

**Key Insight**

Rejecting God does not deny His existence—it only **disconnects us from purpose, peace, and grace**. Without devotion, the mind becomes restless; with devotion, even simple life becomes divine.

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

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

Śrī Bhagavān now contrasts the **Mahātmās (great souls)** with the deluded (*mūḍhāḥ*) described in the previous verse. Where ego-bound people reject the Divine, Mahātmās recognize and surrender to Him with purity and devotion.

### • **mahātmānaḥ tu — “but the great souls”**

A Mahātmā is recognized not by outer position or religious display, but by **inner expansion and purity of heart**. A narrow heart becomes selfish; an expanded heart embraces all beings with love. Mahātmās do not live for personal gain—they live for a higher truth.

### • **daivīm prakṛtim āśritāḥ — “established in divine nature”**

Unlike those influenced by egoic *rākṣasī* and *āsuri* tendencies, the Mahātmās live under the influence of **Daivī Prakṛti**—the divine qualities of humility, patience, compassion, truth, purity, and devotion. They live in alignment with dharma and become instruments of divine work.

### • **bhajanti ananya-manaso — “they worship Me with an undivided mind”**

The Mahātmā does not approach Bhagavān for selfish rewards. His devotion is **exclusive, steady, and full of love**. Such devotion (*ananya-bhakti*) is not occasional, but continuous—flowing naturally from the heart. For them, remembrance of Bhagavān is as effortless as breathing.

They see Bhagavān in all forms and all paths. They sing from the heart:

"हर देश में तू, हर भेष में तू,  
तेरे नाम अनेक, तू एक ही है।"

*You are present in every land, in every form; Your names are many, yet You alone are One.*

This is the vision of a Mahātmā—not limited by boundaries of caste, creed, rituals, or religions. They see unity in diversity—the One appearing as many.

### • **jñātvā bhūtādim avyayam — “knowing Me as the eternal origin of all beings”**

A Mahātmā’s devotion is not based on blind belief; it is founded on **spiritual realization**. They know that:

- Bhagavān is the **source of all creation** (*bhūtādi*),
- the **support of all existence**, and
- **unchanging and eternal** (*avyaya*).

Their devotion is therefore unshakeable, because it is supported by knowledge and confirmed by inner experience.

## Spiritual Reflection

This verse teaches that **clarity of devotion comes from clarity of vision**. When Bhagavān is seen as the very source of life and the One present in every being, worship becomes natural, effortless, and universal. The Mahātmā lives not in conflict but in harmony with all, because he sees all in Bhagavān and Bhagavān in all.

## Key Insight

The true Mahātmā does not divide humanity in the name of religion or Bhagavān. He unites. A small mind argues, judges, and separates—but a great soul embraces the whole world in divine love.

## 9.14

**satataṃ(ñ) kīrtayanto mām(ŷ), yatantaśca dṛḍhavratāḥ,  
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.

In this verse, Śrī Bhagavān continues to describe the **living expression of bhakti**—how true devotees live every moment in loving connection with Him. Unlike those who are deluded (as described in 9.11-12), these noble devotees immerse their mind, speech, and action in God.

- **satataṃ kīrtayanto mām — “constantly glorifying Me”**

The true devotee never forgets Bhagavān—not even for a moment. Bhagavān lives in their thoughts, words, and emotions. They remember Him through **nāma-kīrtana (chanting His name)**, **stotra (holy hymns)**, and **Hari-kathā (divine discussions)**. Such remembrance is not forced practice—it flows naturally from love. Devotion becomes their breath.

- **yatantaś ca dṛḍha-vratāḥ — “striving with firm spiritual resolve”**

Their devotion is disciplined and determined. They walk the spiritual path with **patience and purity**, never losing faith even in trials. Whether in joy or sorrow, success or challenge—they remain committed to Bhagavān. Their **vow of devotion is unbreakable**.

- **namasyantaś ca mām bhaktyā — “bowing to Me with devotion”**

These devotees bow not merely with their body, but with their **heart**. They surrender ego, pride, and desires at the feet of Bhagavān. Their humility opens the door to divine grace. They do not worship God for worldly gain—they worship Him out of **pure love**.

- **nitya-yuktā upāsate — “ever united with Me”**

Their bond with Bhagavān is constant. While performing worldly duties, they remain inwardly connected with Bhagavān through **smaraṇa (remembrance)** and **śaraṇāgati (surrender)**. For them, there is **no division between devotion and life**—every moment is worship.

## Devotion awakens through wonder

Such devotion arises when one sees **Bhagavān in everything**. When the heart opens to the beauty of creation, it begins to long for the **Creator**. As a poet marvels:

तपस्वियों सी हैं अटल ये पर्वतों की चोटियाँ  
ये बर्फ की घुमावदार, घेरदार घाटियाँ।  
ध्वजा-से ये खड़े हुए हैं वृक्ष देवदार के,  
गलीचे ये गुलाब के, बगीचे ये बहार के।  
ये किस कवि की कल्पना का चमत्कार है?  
ये कौन चित्रकार है? ये कौन चित्रकार है?

*Who is this Divine Artist who has painted the mountains, valleys, trees, and flowers so wondrously?*

When one looks deeply at creation, the question naturally arises: **Where is the Hand behind this wonder?** Who breathes life into the earth, who colors every sunrise, who commands galaxies to remain in harmony?

The answer is only one—**Bhagavān**, the Supreme Consciousness. Recognizing Him behind every atom of existence, the devotee's heart melts into devotion. Then, with eyes of love and surrender, they naturally attach to Him with **single-pointed devotion**.

## Spiritual Reflection

Devotion is not an escape from life—it is the highest way of living. When remembrance becomes constant, when worship becomes love, and when action becomes service, **life becomes divine**.

## Key Insight

Bhakti begins when the heart awakens to wonder and ends in union with Bhagavān. Constant remembrance, humility, determination, and love—these are the pillars of true devotion.

## 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.

In this verse, Śrī Bhagavān reveals the **vastness of spiritual approaches**. He clearly acknowledges that **not all devotees worship Him in the same way**, yet **all sincere paths are accepted by Him**. Whether one worships through knowledge, emotion, devotion, or cosmic awareness—everyone who seeks Truth ultimately comes to Him.

- **jñāna-yajñena — “through the sacrifice of knowledge”**

Some seekers meditate on the formless Brahman through discrimination (*viveka*) and inquiry (*ātma-vichāra*). Their worship is internal—performed through wisdom, contemplation, and scriptural study. Their yajña is the **offering of ignorance into the fire of knowledge**.

- **ekatvena — “as the One Supreme Reality”**

These worshippers follow the path of **Advaita Vedānta**, seeing Bhagavān as the **all-pervading, formless Absolute** (Nirguṇa Nirākāra Brahman). They meditate on the mahāvākyas:

- **Aham Brahmāsmi** — "I am Brahman."
- **Sarvaṁ khalvidaṁ Brahma** — "All this is Brahman."

They dissolve the concept of separateness and seek union through knowledge.

- **pṛthaktvena — “as distinct and personal forms of Bhagavān”**

Other devotees worship Bhagavān as **Saguṇa Sākāra**—with divine form and personality. They relate to Him through **different devotional moods (bhāvas)**:

**Bhāva (Devotional Relationship) Example**  
**Dāsya Bhāva (Servant-Master)** Hanumān Ji towards Śrī Rāma  
**Sakhya Bhāva (Friendship)** Arjuna towards Śrī Kṛṣṇa  
**Vātsalya Bhāva (Motherly Affection)** Yaśodā Mā toward child Kṛṣṇa  
**Mādhurya Bhāva (Loving Devotion)** Gopikās towards Śrī Kṛṣṇa  
**Lālita Bhāva (Loving Caregiver)** Śrī Rāma  
Kṛṣṇa Paramahansa towards Kālī Mā

For such devotees, Bhagavān is not a distant concept, but a **living, loving reality** who responds to devotion. Their relationship with Him is intimate and emotional.

Bhagavān accepts **every pure emotion** offered by the heart. As He says in 4.11:

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।

"However people worship Me, I respond accordingly."

These devotional relationships are beautifully summarized in the famous dialogue between **Śrī Rāma and Hanumān Ji**:

देहबुद्ध्या त्वद्दासोऽहं जीवबुद्ध्या त्वदंशकः।

आत्मबुद्ध्या त्वमेवाहम् इति मे निश्चिता मतिः॥

*When I am conscious of my body, I am YOUR servant. When aware of myself, I am a part of YOU.*

*When I know my essence, I am YOURSELF. This is my certain belief.*

This illustrates the **evolution of devotion**—from duality (*You and I are separate*), to unity (*I am a part of You*), to oneness (*I am nothing but You*).

- **bahudhā viśvato-mukham — “as the Universal Cosmic Form”**

Some devotees worship God in **Viśvarūpa**, the all-inclusive cosmic presence. They don't limit Him to a form or scripture but experience Him everywhere—in nature, energy, time, and space. Everything becomes divine vision for them.

### **Spiritual Reflection**

Bhagavān shows **no rigidity in spirituality**. He honors every sincere approach—intellectual, devotional, meditative, emotional, or cosmic. **No path is wrong** if it leads one to sincerity, transformation, and surrender to Truth.

## Key Insight

Bhakti does not make everyone the same—it connects every heart to the same Bhagavān through **individual expression**. Just as rivers flow from different directions but merge in the ocean, similarly, all genuine paths of worship flow toward the **same Supreme Being**.

## 9.16

### **ahaṃ(ñ) kraturahaṃ(ṽ) yajñaḥ(s), svadhāhamahamauṣadham, mantra'hamahamevājyam, ahamagnirahaṃ(m) hutam.9.16**

I am the Vedic ritual, I am the sacrifice, I am the offering to the departed; I am the herbage and food grains; I am the sacred mantra, I am the clarified butter, I am the sacred fire, and I am verily the act of offering oblations into the fire.

From this verse onward, Śrī Bhagavān begins to reveal **His all-pervading immanence**. After explaining in previous verses that seekers approach Him through various paths, He now declares that **He alone is the essence of all spiritual actions, offerings, and forms of worship**. He is not merely the receiver of worship—**He is present in every part of it**.

- **ahaṃ kratuḥ — “I am the Vedic ritual (kratu)”**

Kratu refers to **solemn Vedic sacrifices** performed with sacred precision by householders (gṛhasthas). Bhagavān declares that **He Himself is the ritual**—meaning no act of worship has meaning **without His presence** at its core.

- **ahaṃ yajñaḥ — “I am the sacrificial yajña”**

Yajña is not just a fire ceremony—it is **selfless action done in the spirit of offering**. When one performs a yajña with a pure heart—not for personal gain but for divine purpose—Bhagavān manifests through it. **He is both the inspiration and fulfillment behind all noble actions**.

- **svadhā aham — “I am the offering to the ancestors”**

*Svadhā* refers to respectful offerings made to ancestors (*Pitṛs*). With this phrase, Śrī Kṛṣṇa is assuring that **even duties performed towards parents, elders, and ancestors are accepted by Him** when done with devotion. Dharma becomes divine when connected with Him.

- **ahaṃ auṣadham — “I am the healing herb”**

Here, Bhagavān reveals Himself as **the life-giving energy** present in nature. Every medicine, every herb, every cure—**He is the healing principle within it**. Just as light and heat come from the sun, **all nourishment and vitality come from Him**.

- **mantraḥ aham — “I am the sacred mantra”**

The power of a mantra does not lie in sound alone—it lies in **consciousness**. Bhagavān is the divine power within every mantra, the sacred syllable that transforms the mind and purifies the heart.

- **aham eva ājyam — “I am the clarified butter (ghee)”**

In Vedic rituals, ghee is offered into fire as a symbol of surrender. Bhagavān declares:

“Even the offering itself is Me—nothing exists outside Me.”

- **aham agniḥ — “I am the fire”**

Fire (*Agni*) is the conveyor of offerings to the divine. Bhagavān is **the transforming force** that accepts every sincere offering from the heart.

- **aham hutam — “I am the act of offering”**

Bhagavān completes the circle of realization—**He is the offerer, the offering, the altar, the fire, and the One who receives.**

There is **no second**; all worship is ultimately worship of **Him alone**.

### **Spiritual Reflection**

This verse reveals a profound truth—**God is not separate from life**. He is in the food we eat, the work we do, the rituals we perform, the prayers we chant, and the service we render. He pervades action, thought, and existence. True spirituality begins when we see **Him in everything and everything in Him**.

### **Key Insight**

This verse teaches **oneness in devotion**. We do not need to search for Bhagavān outside in temples alone—He is present in:

- Every act of worship
- Every act of duty
- Every helpful deed
- Every sacred utterance

When the heart understands this truth, **life itself becomes worship**.

## **9.17**

**pitāhamasya jagato, mātā dhātā pitāmahaḥ,  
vedyaṃ(m) pavitramoṅkāra, ṛksāma yajureva ca. 9.17**

I am the sustainer and ruler of this universe, its father, mother and grandfather, the one worth knowing, the purifier, the sacred syllable OM, and the three Vedas - Ṛig, Yajuṣ and ṣama.

In continuation from the previous verse, Śrī Bhagavān further reveals His all-encompassing divine nature. He is not only the essence of rituals and sacrifices but also the source, sustenance, purpose, and wisdom of existence itself.

- **pitā aham asya jagataḥ — “I am the father of this universe”**

Bhagavān declares that He alone is the original cause of creation. Just as a father gives protection and guidance, Bhagavān provides direction and purpose to existence. He governs the law of karma

and holds creation in sacred balance.

- **mātā — “I am the mother”**

God is not only the creator but also the nurturer. Like a mother, He nourishes all beings with compassion, patience, and unconditional love. Through nature (*Prakṛti*), He provides food, air, water, and all essentials of life.

- **dhātā — “I am the sustainer”**

Bhagavān maintains the rhythm of the universe—supporting life, orchestrating seasons, guiding evolution, and holding cosmic order together. He is the unseen force behind all existence.

- **pitāmahaḥ — “I am the grandfather (primordial ancestor)”**

Even Brahmā—the creator—is born from Nārāyaṇa (as stated in scriptures). Thus, Bhagavān is the source of even the creator of the universe. He is Ādi-Puruṣa—the Primordial Being from whom all originate.

- **vedyaṁ — “I alone am to be known”**

All knowledge ultimately points to Him. Whether one studies philosophy, science, or spiritual texts, the ultimate purpose is to discover the Supreme Truth—Bhagavān Himself. Knowing Him is the highest knowledge and the goal of life.

- **pavitram — “I am the purifier”**

God alone cleanses the heart of ignorance, ego, and sin. His remembrance sanctifies the mind, His grace purifies life, and His devotion liberates the soul.

- **omkāra — “I am Om”**

The sacred syllable **Om** is the sound-symbol of Brahman—the essence of creation. All mantras begin with Om. It represents:

- **A** — Creation
- **U** — Sustenance
- **M** — Dissolution

Bhagavān declares that He is this infinite reality—**Omkāra** itself.

- **ṛk sāma yajur eva ca — “I am the Ṛgveda, Sāmaveda, and Yajurveda”**

Among the four Vedas, the first three—Ṛg, Sāma, and Yajur—are most essential in Vedic worship, knowledge, and devotion. By identifying Himself with the Vedas, Bhagavān teaches that He is the **foundation of all scriptural wisdom and divine revelation.**

### **Spiritual Reflection**

This verse broadens our understanding of God. He is not a distant being sitting somewhere in the

heavens—He is the **Father who guides, the Mother who nourishes, the Supporter who sustains, and the Wisdom worth knowing**. Life becomes sacred when we recognize His presence behind everything.

## The Purpose of Human Birth

Swami Tejomayananda Ji explains this truth with a simple yet profound example:

When students receive an exam paper, it is written: **“Question 1 is compulsory, answer any six of the remaining questions.”** A careless student ignores the instruction and answers only the optional six questions. When time runs out, the answer sheet is taken away **before the compulsory question is attempted**—and he fails.

Human life is exactly like this.

People spend their lifetime answering **optional questions**:

- How to earn more?
- How to build property?
- How to gain status?
- How to enjoy life?

But they ignore the **compulsory question**:

- Who am I?
- Who is God, my Creator?
- What is my relationship with Him?

Before one realizes it, time is up. Life ends, and the compulsory question remains unanswered.

That is why Swami Tejomayananda Ji says:

***Study the Gītā. Study the scriptures. Do your duties. But above all—make effort to know God. Even if not fully, begin sincerely. That alone fulfills life.***

## Key Insight

Human life finds perfection only when one recognizes Bhagavān as **the origin, the support, and the ultimate destination**. The purpose of life is not just to live—but to **realize God** through Knowledge and Devotion.

## 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.

In this verse, Śrī Bhagavān continues describing His infinite nature and relationship with every living being and the cosmos itself. Each divine attribute reveals **how inseparably God is connected with our life, existence, purpose, and destiny**.

- **gatiḥ — “I am the final goal”**

All beings, knowingly or unknowingly, move towards God. He is the **destination of the soul**, the fulfillment of all desires, and the ultimate state of peace. Life finds meaning only when directed toward Him.

- **bhartā — “I am the sustainer”**

Bhagavān maintains both the physical and moral order of the universe. He sustains life, provides resources, and supports all beings equally—whether or not they acknowledge Him.

- **prabhuḥ — “I am the Lord and Master”**

He is the supreme controller who governs the universe with justice, compassion, and wisdom. His laws—karma and dharma—protect the cosmic order.

- **sākṣī — “I am the eternal witness”**

God observes everything silently—every thought, every action, every intention. He is not bound by karma because He remains **detached as the Witness**. Nothing is hidden from Him.

- **nivāsaḥ — “I am the abode”**

He is the shelter of all beings. Just as space accommodates everything, God is the **inner and outer space** where all existence rests. When the soul is tired of wandering through countless births, **it finds rest only in Him**.

- **śaraṇam — “I am the refuge”**

When life becomes burdensome, when fear overpowers, when the world rejects us—**only He remains the true refuge**. Taking refuge in God means surrendering worries and trusting His wisdom.

- **suhṛt — “I am the true well-wisher”**

Unlike the world, God wants nothing in return. Even when we forget Him, He never forgets us. He patiently guides and uplifts us, lifetime after lifetime. He is **the friend who never leaves**.

- **prabhavaḥ — “I am the origin”**

All beings, worlds, galaxies, and universes arise from Him.

- **pralayaḥ — “I am the dissolution”**

At the end of each cosmic cycle, everything merges back into Him. He is both **the beginning and the end**.

- **sthānam — “I am the foundation”**

He is the support beneath all existence—the **unchanging basis** on which the universe stands.

- **nidhānam — “I am the resting place”**

All beings ultimately return to Him, just as rivers merge into the ocean. He is the **spiritual destination** of all souls.

- **bījam avyayam — “I am the imperishable seed”**

He is the **seed of creation**—without beginning and without end. Though galaxies come and go, **He alone remains eternal and unchanging.**

### **Spiritual Reflection**

This verse teaches that God is not just a concept to be believed—He is **the very essence of life.** He is within, around, before, and beyond us. He is:

- The **origin** we belong to,
- The **support** we live by,
- The **goal** we must reach.

### **Key Insight**

Life becomes stable, fearless, and joyful when we recognize God as **our eternal companion.** To know Him is wisdom. To seek Him is devotion. To realize Him is liberation.

## **9.19**

### **tapāmyahamaḥ(ṁ) varṣaṁ(n), nigṛhṇāmyutsṛjāmi ca, amṛtaṁ(ñ) caiva mṛtyuśca, sadasaccāhamarjuna.9.19**

I radiate heat as the sun, and hold back as well as send forth showers, Arjuna. I am immortality as well as death; even so, I am being and also non-being.

Continuing to unfold His omnipresence, Śrī Bhagavān reveals to Arjuna that He is present in **natural forces, cosmic principles, and even in life and death themselves.** Nothing lies outside His divine presence.

- **tapāmi — “I radiate heat”**

The sun, which sustains life on earth, shines by His energy. The warmth that makes life possible is **His expression of vitality and compassion.** Without His divine heat, life would freeze into stillness.

- **ahaṁ varṣaṁ nigṛhṇāmi utsṛjāmi ca — “I withhold and release rain”**

Rain symbolizes **His grace.** When humanity follows dharma, He blesses with timely rains; when mankind becomes selfish and adharmā prevails, He withholds it to restore harmony. Through nature, He teaches balance and responsibility.

- **amṛtam — “I am immortality”**

He is the nectar of eternal life (*amṛta*), granting liberation to sincere seekers. He is the deathless Reality beyond time, the one who lifts devotees beyond suffering and rebirth.

- **mṛtyuḥ — “I am death”**

Death is also His form—**not an enemy, but a divine transition**. Death ends the temporary body so the soul can continue its journey. Even death serves His cosmic design.

- **sad-asat — “I am being and non-being”**

He is both **sat (existence)** and **asat (that which is unmanifest or beyond perception)**. He is:

- The seen and the unseen
- The physical and the subtle
- The manifest universe and the invisible cause behind it

### **Jñāneśwar Maharaj’s Insight**

Sant Jñāneśwar Maharaj beautifully expands on this truth:

जी तू त्रिजगतिये बोलावा । अक्षर तू सदाशिवा ।  
तूचि सदसत् देवा । तयाही अतीत ते तू ॥

*O Lord, if You are called the ruler of the three worlds, You are also the Imperishable Supreme. You alone are both existence (sat) and non-existence (asat), yet You transcend even both.*

Jñāneśwar Maharaj reveals that Bhagavān is not limited by Maya, attributes, or form. He is beyond dualities—**both immanent (present in the world) and transcendent (beyond the world)**.

### **Spiritual Reflection**

This verse teaches us to see divine presence in all aspects of life:

- In light and darkness
- In creation and destruction
- In joy and challenge
- In beginning and end

To see God only in comfort is immaturity; to see Him in everything is wisdom.

### **Key Insight**

God is not separate from life. He is the hidden law governing nature, the silent witness of the soul, the power behind existence, and the ultimate truth beyond time. **To live with this awareness is to live in constant remembrance of Him.**

### **Conclusion of the Session**

The discourse concluded with deep reflections on the all-pervading nature of Bhagavān as revealed in Chapter 9. With hearts filled with reverence and gratitude, the entire session was **humbly offered at the lotus feet of Sadguru and Sant Jñāneśwar Maharaj**, whose compassion alone enables seekers to walk

the path of knowledge and devotion.

## Question & Answer Session

### 1. Hanuman Prasad Ji

**Q: Which Chandas (metrical forms) are used in the Bhagavad Gītā and why?**

**Answer:**

The Bhagavad Gītā is primarily composed in **Anuṣṭubh Chanda**—a classical Vedic poetic meter consisting of **four lines (pādas) of eight syllables each**, totaling **32 syllables per verse**. This chanda is often referred to as **Śloka meter** and is the most widely used in Sanskrit literature because:

- It is **easy to recite and memorize**
- It **flows naturally** with human speech rhythm
- It allows **clarity of philosophical expression**
- It is suitable for both **devotion and knowledge**

However, **a few verses of the Gītā**—especially those expressing grandeur or emotional intensity—are found in other meters like **Triṣṭubh and Jagatī Chandas**. These variations provide rhythmic beauty and emphasis to specific teachings. Thus, Chandas in the Gītā are not chosen randomly—they **enhance the potency, musicality, and memorability** of divine wisdom.

### 2. Lata Amin Ji

**Q: Is Dharma and Adharma related only to individuals, or does it also apply to nations?**

**Answer:**

A profound question. **Dharma is not religion**—it is the **eternal law of righteousness** that sustains harmony in the universe. Religion may differ from culture to culture, but **Dharma is universal**. It is based on **truth, justice, responsibility, and welfare of all beings**.

Dharma applies to:

- **Individuals (Vyashti)**
- **Families (Kutumba)**
- **Society (Samashti)**
- **Creation (Sṛṣṭi)**
- **Cosmic Order (Parameṣṭhi)**

These five together uphold **Rta**—cosmic balance.

**What is Dharma?**

धारणात् धर्मः

That which **sustains, protects, and uplifts** life is Dharma.

If my actions:

- Promote well-being
- Uphold truth
- Do not cause injustice
- Are aligned with cosmic harmony

—then they are **Dharma**.

### **What is Adharma?**

Any action—by a person, group, or **nation**—that causes **exploitation, cruelty, injustice, or harm to others** is **Adharma**.

Therefore, **British colonial rule** in India—which looted, oppressed, divided people, and destroyed indigenous culture—was **Adharma**.

Similarly, **Mughal invasions**—which destroyed temples, forcefully converted, and imposed unjust laws—were also **Adharma**.

A nation that exploits or suppresses another **violates Dharma**, just as an individual would by committing injustice.

To explain Dharma, let us recall a famous verse from Manusmṛti:

सत्यं दानम् तपा शौचं दया चाप्रमदः स्मृताः ।  
अहिंसा ब्रह्मचर्यं च नवैते धर्मलक्षणम् ॥

Truth, charity, austerity, purity, compassion, alertness, non-violence, and self-control—**these nine are the signs of Dharma**.

Dharma must reflect in **daily conduct**, not just belief. If my actions—even in the name of religion—**hurt society or humanity**, they become **Adharma**.

### **3. Moharir Vilas Ji**

**Q: In verse 9.12, the term**

**मोघज्ञानाः विचेतसः**

**—does this mean ignorance?**

**Answer:**

Not exactly simple ignorance. The verse says:

- **moghajñānāḥ — “fruitless knowledge”**

These are people who may possess **education, learning, even scriptural knowledge—but their knowledge has no spiritual value**. Why? Because it lacks **application and humility**. It becomes mere intellectual pride.

They:

- Argue without seeking truth
- Learn only for ego
- Lack purity of intention
- Do not use knowledge for upliftment

Thus their knowledge is **wasted—“mogha” (in vain)**.

- **vicetasah – “confused, unawakened minds”**

This refers to people who **cannot discriminate between right and wrong**, truth and illusion. They may be intelligent materially but spiritually **disconnected**.

So mogha-jñāna is **not lack of knowledge**, but **misused knowledge without devotion, wisdom, or Dharma**.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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