

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 9: Rājavidyā-Rājaguhya-Yoga

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YouTube Link: <https://youtu.be/Pu886oacwXc>

## True Bhakti: The Simplest Way to Reach the Supreme

The **9th chapter** of the Bhagavad Gita is called **Rajavidya-Rajaguhya-Yoga**, which means “**The Yoga of the Supreme Knowledge and the Greatest Secret.**” In this chapter, Sri Bhagavan teaches Arjuna the most precious knowledge that leads to devotion, peace, and freedom.

We began our session with a prayer:

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।  
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

I bow to Bhagavan Krishna, the son of Vasudeva, who destroyed the evil demons Kansa and Chanura, gave immense joy to His mother Devaki, and is the Supreme Teacher of the whole world.

### Deepawali - The Festival of Lights

Today is Deepawali, the festival of lights. I am sure you all are enjoying it, lighting diyas, decorating your homes, and celebrating with sweets and joy. Before we continue with the Gita, let us understand the five days of Deepawali in their correct order.

### Five Days of Deepawali in Order

#### 1. Dhanteras

On this day, Bhagavan Dhanvantari, the divine physician, appeared during the Samudra Manthan carrying a pot of nectar. People buy utensils or gold and silver on this day as a sign of inviting health and prosperity into their homes by remembering Him.

#### 2. Narak Chaturdashi

On this day, Bhagavān Śrī Krishna killed the demon Narakasura, who had imprisoned thousands of

innocent people. Śrī Krishna rescued them and removed their fear. This day teaches that good always wins over evil and that we must remove fear, laziness and negative thoughts from life.

### 3. Deepawali or Lakshmi Pujan

This is the main festival day. People light diyas, decorate their homes, and worship Goddess Lakshmi, who brings peace, wealth, and happiness. It is also believed that on this day Bhagavan Sri Rama returned to Ayodhya after 14 years of exile and after defeating Ravana. The people of Ayodhya welcomed Him by lighting rows of lamps. Deepawali therefore also celebrates the victory of dharma.

### 4. Govardhan Puja

On this day, Sri Krishna lifted the Govardhan Mountain on His little finger to protect the people of Gokul from the heavy rains sent by Indra. This day teaches us to have complete faith in Bhagavan and to respect and protect nature.

### 5. Bhai Dooj

This day celebrates the love between brothers and sisters. Sisters pray for the long life and well-being of their brothers, and brothers promise to protect and care for their sisters.

## Revision of Chapter 9 So Far

Verses 1 to 3 explain what Rajavidya, the supreme knowledge, and Rajaguhya, the greatest secret, mean. Verses 4 to 7 explain that Bhagavān is present everywhere and supports the entire universe. Verses 8 to 10 explain how Bhagavān manages creation, maintenance, and dissolution. Verses 11 and 12 explain the difference between a wise person, a jnani, who understands Bhagavān's divine nature, and an ignorant person, an ajnani, who thinks Bhagavān is just a human being. Verses 13 and 14 describe the qualities of true devotees who worship Bhagavan with love, faith and constant remembrance. Verses 15 and 16 explain how different people worship Bhagavān in different ways. Verses 17 to 19 explain that Bhagavān is the support, life and essence of everything in the universe. Verse 20 explains that people who perform yajnas for heaven get temporary results. This is called Sakam Yajna, which is done with desire for reward. Nishkama Yajna is done selflessly without expecting anything in return.

Now, let us begin with Verse 21.

## 9.21

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

Having enjoyed the extensive heaven-world, they return to this world of mortals on the stock of their merits being exhausted. Thus devoted to the ritual with interested motive, recommended by the three Vedas as the means of attaining heavenly bliss, and seeking worldly enjoyments, they repeatedly come and go (i.e., ascend to heaven by virtue of their merits and return to earth when

their fruit has been enjoyed).

Bhagavān now explains what happens to people who perform good deeds and follow rituals with the desire for rewards. Their actions bring temporary joy but not permanent freedom.

• **te taṃ bhuktvā svargalokaṃ viśālaṃ - Having enjoyed the great and vast heaven**

Those who perform yajñas and good deeds expecting rewards reach heaven after death. Heaven is full of joy, light, and comfort. They enjoy its pleasures as long as their good karma supports them.

• **kṣīṇe puṇye martyalokaṃ viśanti - When their merits are used up, they return to the mortal world**

Their stay in heaven is not eternal. It lasts only until their store of good deeds (punya) is exhausted. Once the merits are over, they must come back to earth and be born again.

It is just like a mobile phone prepaid recharge. When you recharge your mobile for one month, all the services like calls and internet work perfectly—but only for that month. As soon as the period ends, the services stop. Similarly, the joys of heaven last only as long as the merit remains.

• **evaṃ trayīdharmam anuprapannāḥ - Those who follow the path shown by the three Vedas**

These people follow the Vedic rituals and perform sacrifices as described in the three Vedas (Rig, Yajur, and Sama). However, their main goal is not devotion to Bhagavān, but enjoyment of results—wealth, power, or heaven. So even though they act righteously, their focus remains on temporary gains.

• **gatāgataṃ kāmakāmā labhante - They move up and down, always desiring**

Because their actions are guided by desire, they never find peace. They go to heaven when they have merit and come back when it is finished. This going up and coming down continues endlessly, just like waves in the ocean or a circle that never stops.

This endless cycle of birth and death is beautifully expressed in the saying:

पुनरपि जननं पुनरपि मरणं, पुनरपि जननी जठरे शयनम्

“Again birth, again death, again lying in the mother’s womb.”

**Key Insight**

Good actions done with desire give short-term happiness, but selfless actions offered to Bhagavān lead to lasting peace and liberation. In the next verse, Bhagavān explains how His true devotees, who worship Him with pure love and without desire, attain a joy that never ends.

**9.22**

**ananyāścintayanto māṃ(ॐ), ye janāḥ(ph) paryupāsate,  
teṣāṃ(n) nityābhiyuktānāṃ(ॐ), yogakṣemaṃ(ॐ) vahāmyaham.9.22**

The devotees, however, who loving no one else constantly think of Me, and worship Me in a disinterested spirit, to those ever united in thought with Me, I bring full security and personally attend to their needs.

In this verse, Bhagavān gives a very loving assurance to His true devotees. While those who perform

rituals for temporary rewards must look after their own results, Bhagavān Himself takes full responsibility for those who love Him with pure devotion.

- **ananyās cintayanto mām - Those who think only of Me**

True devotees keep their hearts and minds focused only on Bhagavan. They do not depend on anyone else for joy, safety, or success. Whether they are studying, playing, or helping others, they keep remembering Him with love. Their devotion is pure, steady, and free from selfish motives.

- **ye janāḥ paryupāsate - Who constantly worship Me**

These devotees worship Bhagavān through every action in life. Worship is not limited to temples or rituals—it also means living a good and truthful life, helping others, and doing every duty with sincerity and gratitude. For such devotees, every act becomes an offering to Bhagavān.

- **teṣām nityābhiyuktānām - Those who are ever united with Me**

Their connection with Bhagavan never breaks. Even in difficulties, they remain firm in faith. Just like a child who tightly holds the parent’s hand while walking in a busy place, these devotees never let go of Bhagavan’s support and trust that He will guide them safely.

- **yogakṣemaṃ vahāmyaham - I personally take care of their needs**

Here Bhagavān gives a promise full of compassion. He says, “I Myself take care of My devotees. I bring to them what they do not have (yoga) and protect what they already possess (kshema).”

In simple words, *yoga* means achieving something that we don’t yet have, and *kshema* means protecting what we already have.

Bhagavān looks after His true bhakta just as loving parents look after their children’s every need — their food, school, clothes, and happiness — without the child even asking for it. When we have such faith, we live without fear or worry.

In Chapter 12, we have already seen how to become a good *bhakta*. If we cultivate those qualities, we too can become close friends of Bhagavān, just like Arjuna was His dear friend. Such friendship with the Divine is the highest blessing.

### Example

Think of a mobile phone with a one-month prepaid recharge. All services work beautifully during that period, but as soon as the recharge ends, everything stops. In the same way, those who depend only on their own efforts or limited merit enjoy temporary comfort, but those who depend on Bhagavān’s grace receive His unlimited care and protection forever.

### A Short Quiz

Can anyone tell which company has adopted *yogakṣemaṃ vahāmyaham* as their *bodhvakya* or tagline? Yes, someone answered correctly — **LIC (Life Insurance Corporation of India)**. Their slogan is “*Zindagi ke saath bhi, zindagi ke baad bhi.*” It beautifully reflects this promise of Bhagavān — to protect and care for His devotees always.

### Key Insight

Bhagavan promises that He personally protects those who think only of Him with faith and love. Therefore, our goal should be to become excellent *bhaktas* — devoted, fearless, and full of trust in His care. In the next verse, Bhagavān explains how even those who worship other deities with faith are, in reality, worshipping Him alone.

## 9.23

### **ye'pyanyadevatā bhaktā, yajante śraddhayānvitāḥ, te'pi māmeva kaunteya, yajantyavidhipūrvākam. 9.23**

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

In this verse, Bhagavān explains that all forms of worship, directed to any deity, ultimately reach Him alone. He is the Supreme Power who gives strength, existence, and authority to every other divine being. When devotees worship different gods, they are in fact worshipping Bhagavān Himself, but without realizing the complete truth.

#### • **ye 'py anya-devatā bhaktā - Those who worship other deities**

In the universe, there are many *devatās* (divine beings), each entrusted with a specific responsibility. Indra Dev governs rain and thunder, Varuna Dev governs water, Agni Dev carries offerings from the earth to the heavens. Ganesh Ji blesses us with intellect and removes obstacles. Saraswati Ji grants knowledge and learning. Lakshmi Ji brings wealth and prosperity. Hanuman Ji blesses us with strength, courage, and devotion.

All these divine powers are like departments of a grand cosmic government working under the Supreme Leader—Bhagavān. Just as a country has ministers for finance, education, or defense, all working under the Prime Minister, similarly, each *devatā* works under the Supreme Will of Bhagavān.

#### • **yajante śraddhayānvitāḥ - Who worship with faith and devotion**

Bhagavān values faith wherever it exists. Even when people pray to other deities with sincerity, that faith is sacred. Their prayers reach Bhagavān because He alone is the one who empowers all *devatās* to bless their devotees. Every sincere act of worship, whatever its outer form, is finally directed to Him.

#### • **te 'pi mām eva kaunteya - They too worship Me alone, O Kaunteya (Arjuna)**

Bhagavān tells Arjuna that He is the ultimate receiver of every offering. Just as all rivers finally merge into the same ocean, all prayers and acts of faith reach the same Supreme Bhagavān. Whether one prays to Shiva, Durga, Surya, or Ganesha, it is Bhagavān only who accepts and responds through those forms.

#### • **yajanty avidhi-pūrvākam - But they do so in an incomplete way**

Although such worship reaches Bhagavān, it is not done with complete understanding. The devotees do not realize that all these forms are but different expressions of one Supreme Truth. Because they see the deities as separate and worship with specific desires, their worship gives only temporary results—like health, wealth, or comfort—but not eternal peace or liberation.

### **Key Insight**

Bhagavān lovingly accepts all sincere worship, whether directed to Him directly or through other forms. However, the highest understanding is to see that all *devatās* are part of the one Supreme Bhagavān. When we worship with this awareness, our devotion becomes pure and complete. In the next verse, Bhagavān explains how the fruits of such worship vary depending on the understanding and intention of the devotee.

## 9.24

**ahaṃ(m) hi sarvayajñānāṃ(m), bhoktā ca prabhureva ca,  
na tu māmabhijānanti, tattvenātaścyavanti te. 9.24**

For, I am the enjoyer and also the lord of all sacrifices; but they who do not know Me in reality as the Supreme Deity, they fall i.e., return to life on earth.

Bhagavān now explains why people who worship other deities, even with faith, receive only temporary results. He clarifies that He alone is the real receiver and master of all acts of worship.

• **ahaṃ hi sarva-yajñānāṃ - For I am the enjoyer of all sacrifices**

Bhagavān declares that He is the one who truly receives and enjoys every offering made in any *yajña*—whether offered to Agni Dev, Indra Dev, or any other deity. It is Bhagavān who gives energy and authority to every *devatā*. All offerings in the universe, made in different forms, ultimately reach Him.

• **bhoktā ca prabhu eva ca - And I am also the Lord and Master of all**

He is not only the enjoyer but also the ruler of every sacrifice. All deities function under His supreme power. He governs the entire creation, and every act of worship gets its result only through His will.

• **na tu mām abhijānanti - But they do not know Me truly**

Many people do not realize that all the gods they worship are forms of the same Supreme Bhagavān. They see each deity as separate and forget that the one Divine Power operates through all. Because they lack this deeper understanding, their devotion remains limited.

• **tattvena ataḥ cyavanti te - Not knowing the truth, they fall back**

Those who do not understand Bhagavān in His full reality receive only short-lived results. They may enjoy heavenly pleasures or worldly success for a time, but once their merit is exhausted, they return to the mortal world. Their progress ends before they can reach liberation.

**Key Insight**

Bhagavān alone is the Supreme Enjoyer and the Master of all forms of worship. Every prayer, offering, and sacrifice reaches Him, for He is the one who gives life and power to all deities. When people worship with limited understanding, their results remain temporary, but those who know Him as the One Supreme Reality attain lasting peace. In the next verse, Bhagavān explains how the fruits of worship directed toward different deities are limited to those deities alone, while devotion directed to Him brings eternal union with the Supreme.

**9.25**

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

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

In this verse, Bhagavān explains that the results of worship depend entirely on whom one worships. Every path has its destination, but only the path that leads to Him gives eternal peace and liberation.

• **yānti deva-vratā devān - Those who worship the gods go to the gods**

People who worship the *devatās* such as Indra, Varuna, or Agni, with the desire for blessings, wealth, or heavenly pleasures, go to the worlds of those deities after death. There they enjoy happiness for a limited time as a reward for their devotion. But once their merits are exhausted, they must return to earth.

• **pitṛn yānti pitṛ-vratāḥ - Those who worship the ancestors reach the ancestors**

Those who perform rituals like *śrāddha* and *tarpaṇa* to honor their forefathers and seek their blessings reach the ancestral world (*Pitṛloka*). They enjoy the results of their good deeds there but must also return to mortal life once their time ends.

• **bhūtāni yānti bhūtejyā - Those who worship spirits go to the spirits**

Some people worship nature-beings or spirits to gain powers or fulfill material desires. Such worship leads to lower realms connected to those beings, but the results are short-lived and do not bring lasting joy.

• **yānti mad-yājino 'pi mām - Those who worship Me come to Me alone**

This is the highest goal. Bhagavān promises that those who worship Him with love, faith, and selfless devotion reach Him directly. Their journey does not end in temporary happiness but in *moksha*—freedom from the cycle of birth and death.

When *moksha* is attained, one reaches *Paramdham*, the Supreme Abode of Bhagavān. Those who reach *Paramdham* never return to *martyaloka* (the mortal world). In simple words, *Paramdham* is far superior to *Swargalok*. While *Swargalok* gives temporary joy, *Paramdham* gives eternal peace and bliss in union with Bhagavān.

Our *sādhana*—our spiritual practice—has just begun through the study of the *Bhagavad Gītā*. It is the first step on a long and beautiful journey toward *Paramatma*. The path may be challenging, but we must stay determined and sincere.

Just as a student works hard to score better marks in each successive exam, we too should keep improving in our spiritual journey. Acts like *dhyān* (meditation), *japa* (chanting the holy names), *pūjā* (worship), visiting temples, and studying the *Bhagavad Gītā* are all parts of our *sādhana*. Through steady practice and faith, we move closer and closer to Bhagavān and toward His eternal abode, *Paramdham*.

**Key Insight**

Our destination depends on what we seek. Those who seek temporary joy reach temporary worlds, but those who seek Bhagavān reach Him forever. The *Bhagavad Gītā* teaches us how to walk the path toward *Paramdham*—with faith, devotion, and continuous effort in our *sādhana*. In the next verse, Bhagavān explains how lovingly He accepts even the simplest offering when it comes from a heart filled with devotion.

**9.26**

**patraṃ(m) puṣpaṃ(m) phalaṃ(n) toyaṃ(ṽ), yo me bhaktyā prayacchati,  
tadaḥaṃ(m) bhaktyupahr̥tam, aśnāmi prayatātmanaḥ.9.26**

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

Bhagavān here emphasizes that He looks not at the size or value of the offering but at the love and

devotion behind it. What pleases Him is not *what* we give, but *how* we give.

- **patraṃ puṣpaṃ phalaṃ toyaṃ - A leaf, a flower, a fruit, or water**

Bhagavān mentions these simple and easily available things to show that anyone can offer something to Him. Even the smallest gift, when offered with devotion, becomes valuable. What matters most is that the offering comes from the heart.

- **yo me bhaktyā prayacchati - Whoever offers Me with devotion**

Bhagavān accepts offerings that are given with faith, love, and a spirit of surrender. If someone offers a tulsi leaf, a simple flower, or a drop of water with genuine feeling, it pleases Him more than the grandest gifts offered without devotion.

- **tad ahaṃ bhakty-upahṛtam - That which is offered with devotion**

Bhagavān says that He personally accepts and enjoys that offering when it is given with true bhakti. The moment we offer something with a pure and loving heart, Bhagavān's presence is felt—He receives it directly.

- **aśnāmi prayatātmanaḥ - I accept it from the pure-minded devotee**

Bhagavān is pleased with offerings that come from a peaceful, loving, and sincere heart. He values the devotion of the giver more than the object itself.

If you offer a glass of water to an elder in your family with a smiling face, the elder feels happy and blessed by your gesture. But if you hand over the same glass of water with irritation, feeling disturbed because your game was interrupted, the elder person too feels sad. The same happens with Bhagavān. Whatever we offer to Him—be it a flower, a fruit, or even a few drops of water—we should offer it cheerfully and with a smiling heart. After all, everything we give to Bhagavān is already given to us by Him; we are simply offering it back with gratitude.

Sometimes people try to misguide others by saying, “Why offer milk or flowers to Bhagavān? Isn't it better to give them to the poor?” But often, those who make such comments neither offer to Bhagavān nor truly help the poor. In reality, the people who lovingly offer to Bhagavān are the very ones who also help the needy. When we offer to Bhagavān, we purify our heart and learn compassion. We should not be influenced by such negative propaganda spread through movies or social media. Instead, we should stay firm in protecting and respecting our culture of devotion and faith.

### **Key Insight**

Bhagavān accepts even the simplest offering when it is given with love, humility, and joy. Devotion is not measured by wealth or quantity but by the purity of one's heart. Therefore, whatever we offer—be it food, water, or flowers—let it be given smilingly, lovingly, and with gratitude. In the next verse, Bhagavān teaches how every act—eating, doing, or giving—can become divine when it is offered to Him.

## **9.27**

**yatkaroṣi yadaśnāsi, yajjuhoṣi dadāsi yat,  
yattapasyasi kaunteya, tatkuruṣva madarpaṇam. 9.27**

Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer all that to Me.

In this verse, Bhagavān teaches Arjuna the essence of living a spiritual life — to dedicate every action to Him. True devotion is not only in rituals or temple worship but in making every act an offering to Bhagavān.

• **yat karoṣi - Whatever you do**

This includes all our daily activities — studying, working, helping others, playing, or doing our duties. Bhagavān wants us to perform every action sincerely and offer it to Him. When we work with this feeling, even ordinary acts become divine.

• **yad aśnāsi - Whatever you eat**

Even while eating, we should remember Bhagavān and thank Him for providing the food. When we eat after offering the food mentally to Him, it becomes *prasāda* — sanctified food that purifies our mind and body. It reminds us that everything we enjoy is His gift.

• **yaj juhoṣi dadāsi yat - Whatever you offer or give**

Whatever we offer in worship or give in charity should be done with the spirit of devotion, not for show or reward. Bhagavān sees the love behind the act, not its amount or form. Giving to others becomes sacred when we see it as giving to Him who lives in all beings.

• **yat tapasyasi - Whatever austerity or penance you perform**

Whether it is fasting, meditation, prayer, or self-discipline, every spiritual effort becomes meaningful when offered to Bhagavān. Otherwise, even penance can become a source of pride. When done as an offering, it purifies us instead.

• **tat kuruṣva mad-arpaṇam - Do all this as an offering to Me**

Bhagavān asks us to dedicate all our actions — big or small, worldly or spiritual — to Him. When we live with this attitude, we stop thinking of ourselves as the doers. Our ego reduces, our heart becomes pure, and life becomes peaceful. Every moment turns into an act of worship.

When we perform our duties for Bhagavān's sake, success or failure no longer disturb us. Just as a flower offered at His feet carries fragrance even after leaving the hand, actions offered to Him leave behind purity and inner joy.

**Practical Understanding**

Whether we study, work, eat, play, or help others, we can silently say in our heart — “*Bhagavān, this is for You.*” That simple thought transforms every moment into *sādhana*. When we perform each act as an offering, our life becomes worship, and our heart becomes a temple.

**Key Insight**

Bhagavān wants us to make every act sacred by offering it to Him. When we dedicate our thoughts, actions, and achievements to Bhagavān, we move closer to Him and live a life full of peace and devotion. In the next verse, Bhagavān explains that when we live in this way — without attachment or selfishness — we become free from the bondage of karma and attain liberation.

## **śubhāśubhaphalair evaṃ mokṣyase karmabandhanaiḥ, sannyāsayogayuktātmā, vimukto māmupaiṣyasi. 9.28**

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

This verse continues from the previous one, where Bhagavān asked Arjuna to offer every action to Him. Now He explains the beautiful result of living in that way — complete freedom from the binding effects of karma.

• **śubhāśubha-phalair evaṃ mokṣyase karma-bandhanaiḥ - You will be freed from the bonds of good and bad results of actions**

Every action we perform produces a result — good (*śubha*) or bad (*aśubha*). These results tie us to the cycle of birth and rebirth because they create desires and attachments. But when we offer every action to Bhagavān, its result no longer binds us. The action becomes pure, free from personal desire, and does not add to our *karma*.

• **sannyāsa-yoga-yuktātmā - With your mind united in the Yoga of renunciation**

Here, *sannyāsa* does not mean giving up work or going to the forest. It means performing all duties with the feeling that “this is for Bhagavān, not for me.” This inner renunciation — giving up attachment to the fruit — is called *Sannyāsa Yoga*. When the mind acts with this attitude, work no longer creates bondage but becomes worship.

• **vimukto mām upaiṣyasi - Freed from all bondages, you will come to Me**

When all actions are performed selflessly and offered to Bhagavān, the heart becomes pure and free from the chain of cause and effect. Such a person attains Bhagavān — not just after death, but even while living, by experiencing divine peace and oneness with Him.

In daily life, we cannot stop acting, but we can change the attitude behind our actions. By remembering that every action belongs to Bhagavān and dedicating it to Him, we transform work into worship and duty into devotion. This is the true path to liberation.

### **Key Insight**

When we dedicate all our actions to Bhagavān without selfish desire, we rise above both good and bad results. This freedom from *karma-bandhana* (bondage of action) leads to peace and finally to union with Bhagavān Himself. In the next verse, Bhagavān explains how He treats all devotees equally, and how pure devotion alone brings one close to Him.

## **9.29**

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

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

Bhagavān reveals His impartial and all-embracing nature in this verse. He is equal to all beings—there is

no one whom He loves more or less. Yet, He also explains how the bond between Him and His devotee becomes personal and intimate through love and devotion.

• **samo 'haṃ sarva-bhūteṣu - I am the same to all beings**

Bhagavān is equally present in every living being—humans, animals, plants, even the smallest creatures. He is not limited by birth, wealth, knowledge, or form. Just as the same sunlight shines on all without discrimination, Bhagavān's divine presence pervades everyone equally.

• **na me dveṣyo 'sti na priyaḥ - To Me, no one is hateful and no one is dear**

Bhagavān does not have personal likes or dislikes. He never hates anyone nor favors anyone unjustly. Just as rain falls equally on every field, Bhagavān's grace is available to all. However, some fields absorb more rain because they are open and prepared; similarly, those who open their hearts with devotion experience His presence more deeply.

• **ye bhajanti tu mām bhaktyā - But those who worship Me with devotion**

Although Bhagavān is equal to all, those who worship Him with sincere love and faith create a special connection with Him. When a devotee remembers Bhagavān constantly, their heart becomes filled with divine love, and Bhagavān naturally draws close to them.

• **mayi te teṣu cāpy aham - They dwell in Me, and I dwell in them**

Bhagavān assures that His true devotees live in Him, and He lives in them. This is the deepest form of relationship — one of unity and oneness. When a devotee's heart is full of love and faith, Bhagavān makes that heart His permanent abode.

Once, Sri Krishna was sitting in deep meditation, smiling gently. The sages around Him were surprised and asked, "Bhagavān, upon whom are You meditating? Who could possibly exist that You, the Supreme Being, would meditate upon?" Sri Krishna smiled and replied, "I am meditating upon My devotee."

Such is the love of Bhagavān — though He is the Lord of all worlds, His heart always rests upon His *bhakta* (devotee). He becomes devoted to the one who is devoted to Him.

**Spiritual Understanding**

Bhagavān's love is impartial and infinite, but we experience it more when we fill our hearts with *bhakti*. The more we remember Him, the closer we feel His presence. True devotion turns this relationship into an intimate friendship, like the one between Śrī Krishna and Arjuna.

**Key Insight**

Bhagavān treats all beings equally, yet He becomes one with those who love Him wholeheartedly. For such a devotee, Bhagavān is not distant—He lives in their heart. In the next verse, Bhagavān explains how even a person who was once sinful can become holy and dear to Him through sincere devotion.

**9.30**

**api cetsudurācāro, bhajate māmananyabhāk,  
sādhureva sa mantavyaḥ(s), samyagvyavasito hi saḥ. 9.30**

Even if the vilest sinner worships Me with exclusive devotion, he should be regarded a saint; for, he has rightly resolved. (He is positive in his belief that there is nothing like devoted worship of God).

This verse reveals Bhagavān's boundless compassion and the transforming power of sincere devotion. No

matter how sinful or fallen a person may have been, the moment they turn toward Bhagavān with faith and love, their life begins to change.

- **api cet sudurācāraḥ - Even if one has lived a life of wrongdoing**

A *sudurācāra* is someone who has made serious mistakes or lived in ignorance. Yet, Bhagavān does not reject such a person. He welcomes everyone. As soon as a person begins to remember Him with genuine devotion, their heart starts to purify. The past no longer controls their future.

- **bhajate mām ananya-bhāḥ - If they worship Me with single-minded devotion**

When a person turns fully to Bhagavān, giving up other attachments and depending only on Him, that devotion has the power to transform even the darkest heart. Such devotion is not about performing rituals; it is about surrender — about saying, “Bhagavān, I belong to You.” From that moment, a new life begins.

- **sādhur eva sa mantavyaḥ - He should be regarded as a saint**

Bhagavān instructs us not to judge a devotee by their past. Even if their earlier actions were wrong, if their heart is now devoted to Bhagavān, they must be seen as *sādhur* — noble and pure. True goodness lies not in being perfect, but in sincerely deciding to walk the path of goodness and faith.

- **samyag vyavasito hi saḥ - Because he has rightly resolved**

What makes a person saintly is their firm determination to change and follow the divine path. Even if mistakes happen along the way, Bhagavān sees the purity of intention, not the errors of the past. A devotee who resolves to live for Bhagavān and tries sincerely is already walking the path of light.

Bhagavān’s love is unconditional. He looks at the direction of the heart, not at the list of one’s deeds. The moment a person’s mind turns toward Him, Bhagavān begins to guide, purify, and uplift that soul. His grace is like sunlight — it does not ask who deserves it; it shines wherever a window is opened.

### **Spiritual Understanding**

No one is beyond change or forgiveness. The power of *bhakti* can transform even the most sinful person into a saint. When the heart becomes filled with remembrance of Bhagavān, the fire of devotion burns away past sins, just as the rising sun removes the darkness of night.

### **Key Insight**

Bhagavān never rejects anyone who comes to Him with sincerity. The instant a person resolves to live for Him with love and devotion, they become blessed and pure. In the next verse, Bhagavān assures that such a devotee quickly becomes righteous and attains lasting peace.

## **9.31**

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

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

In continuation of the previous verse, Bhagavān now gives a powerful assurance to all devotees — that sincere devotion can quickly purify even the most fallen person and lead them to peace and divine protection.

• **kṣipraṃ bhavati dharmātmā - Quickly he becomes righteous**

The moment a person turns to Bhagavān with full faith and devotion, their transformation begins. Their old habits and wrong tendencies start fading away, just as darkness disappears when light enters a room. Bhagavān's grace purifies the devotee's heart, and soon they become *dharmātmā* — a righteous and noble soul.

• **śāśvacchāntiṃ nigacchati - He attains eternal peace**

When devotion fills the heart, all inner conflicts end. Such a devotee experiences peace that is not temporary or dependent on outer conditions. It is the calm joy that comes from knowing, "Bhagavān is with me; I belong to Him." This is *śāśvata śānti* — everlasting peace of the soul.

• **kaunteya pratijānīhi - O Arjuna, declare it boldly**

Here, Bhagavān tells Arjuna to make this promise to the world — that no true devotee of Bhagavān is ever destroyed or lost. It is as if Bhagavān is saying, "Arjuna, let My word be known through you — My devotee is always protected."

• **na me bhaktaḥ praṇśyati - My devotee never perishes**

This is one of the most comforting assurances in the *Bhagavad Gītā*. Bhagavān personally takes responsibility for His devotees. Even if difficulties come, even if the devotee stumbles, Bhagavān protects and uplifts them. His grace shields them from total downfall.

For Bhagavan, "never perishes" means not just physical safety, but spiritual protection — their soul's progress is never lost. Bhagavan watches over the devotee through every stage of life and beyond, guiding them toward perfection.

**Spiritual Understanding**

This verse is full of divine love. Bhagavān is like a loving parent who never abandons His child. Even when the child makes mistakes, He forgives, guides, and helps them stand again. What Bhagavān values most is sincerity and faith — not perfection. Once a person turns to Him wholeheartedly, He never lets them go astray.

**Key Insight**

True devotion purifies quickly and leads to peace. Bhagavān's protection is absolute — He never allows His devotee to fall away. The bond between Bhagavān and His *bhakta* is eternal. In the next verse, Bhagavān explains that this divine path of devotion is open to everyone, regardless of their background or status.

**9.32**

**māṃ(m) hi pārtha vyapāśritya, ye'pi syuḥ(ph) pāpāyonayaḥ,  
striyo vaiśyāstathā śūdrās, te'pi yānti parāṃ(ñ) gatim. 9.32**

Arjuna, women, Vaiśyās (members of the trading and agriculturist classes), śūdrās (those belonging to the labour and artisan classes), as well as those of impious birth (such as the pariah), whoever they may be, taking refuge in Me, they too attain the supreme goal.

In this verse, Bhagavān declares that the path of devotion is open to all, without any distinction of birth, gender, or social position. What matters to Him is not who you are in society, but how pure and devoted your heart is.

• **mām hi pārtha vyapāsṛitya - O Arjuna, whoever takes refuge in Me**

To “take refuge” means to trust Bhagavān completely, surrendering the ego and seeking shelter in His love and protection. Bhagavān does not reject anyone who comes to Him with sincerity. Anyone — from any background, profession, or situation — who takes shelter in Him becomes dear to Him.

• **ye 'pi syuḥ pāpa-yonayaḥ - Even those born in conditions called impure or difficult**

In society, people are often judged by family, wealth, or social status. Bhagavān dismisses these distinctions entirely. Even those who may have lived a life full of wrong actions or been born into unfavorable conditions can rise to the highest spiritual level if they develop true devotion. Bhagavān’s grace cleanses every heart that turns toward Him.

• **striyo vaiśyās tathā śūdrās - Women, Vaiśyās, and Śūdrās**

During ancient times, access to formal Vedic learning was limited by social customs, but Bhagavan here opens the door of liberation to all. He assures that women, farmers, merchants, and laborers — who might not have had the opportunity for traditional study or rituals — can still attain the highest spiritual state through *bhakti*. This shows that devotion is superior to birth, caste, or education.

• **te 'pi yānti parām gatim - They too attain the Supreme Goal**

“*Parām gatim*” means the Supreme Abode, the eternal union with Bhagavān. Whoever turns to Him with love and surrender attains this ultimate state. Bhagavān does not see who you were yesterday — He sees your heart today. Devotion erases all worldly differences.

### **Spiritual Understanding**

Bhagavān’s message here is full of compassion and equality. In His eyes, there is no high or low, pure or impure. Just as the sun shines equally on all, Bhagavān’s grace falls equally upon everyone. If someone takes even one sincere step toward Him, He takes countless steps toward them.

In the world, people may discriminate based on status, but Bhagavan values only one thing — *bhakti*. Anyone, regardless of background, can become great through faith and surrender.

### **Key Insight**

*Bhakti* is the simplest and most inclusive path. No one is unworthy of Bhagavān’s love. Whoever takes refuge in Him with sincerity and devotion attains *Parām Gatim* — the Supreme Goal. In the next verse, Bhagavān explains that if those from simple backgrounds can attain Him through devotion, then surely those who are righteous and knowledgeable should also walk this divine path.

## **9.33**

**kiṃ(m) punarbrāhmaṇāḥ(ph) puṇyā, bhaktā rājarṣayastathā,  
anityamasukhaṃ(m) lokam, imaṃ(m) prāpya bhajasva mām. 9.33**

How much more, then, if they be holy Brahmaṇas and royal sages devoted to Me! Therefore, having obtained this joyless and transient human life, constantly worship Me.

After explaining that even those of humble origin can attain Him through devotion, Bhagavān now tells Arjuna that those who are already righteous, wise, and spiritually inclined can surely reach Him with even greater ease. He also reminds us of the precious opportunity that human life offers.

### • **kiṃ punar brāhmaṇāḥ puṇyāḥ - How much more easily the virtuous Brāhmaṇas**

If those considered “low-born” or impure by social standards can reach Bhagavān through devotion, then certainly those who are pure-minded, learned, and virtuous — such as Brāhmaṇas who lead lives of goodness and self-discipline — can also attain Him with ease. Bhagavān emphasizes that birth or position is never a barrier; devotion is the only qualification.

### • **bhaktā rājarṣayas tathā - And the royal sages who are devoted**

The *Rājarṣis* are kings who combine wisdom with leadership — rulers who govern with spirituality and righteousness. Examples include King Janaka, King Harishchandra, and even Arjuna himself. Bhagavān says that such noble devotees, who balance worldly duties with devotion, can certainly reach Him.

By mentioning both Brāhmaṇas and Rājarṣis, Bhagavan shows that both spiritual seekers and active leaders can attain perfection through *bhakti*.

### • **anityam asukhaṃ lokam - This world is temporary and full of suffering**

Bhagavān reminds Arjuna that life on earth is fleeting (*anitya*) and mixed with happiness and sorrow (*asukha*). The pleasures of the world are short-lived and never completely satisfying. We may chase comfort and success, but they fade away with time. Understanding this truth encourages us to seek the eternal — Bhagavān Himself.

### • **imaṃ prāpya bhajasva mām - Having attained this human life, worship Me**

Human life is rare and precious because it gives us the ability to think, reflect, and realize the Divine. Bhagavān urges us not to waste it in temporary pursuits. He says, “You have received this chance — use it to love and remember Me.” Through prayer, chanting, meditation, service, and study of the *Bhagavad Gītā*, we can make our life meaningful and reach the Supreme Goal.

## **Spiritual Understanding**

Bhagavān’s words awaken us to the purpose of human birth. Every person — whether scholar or worker, ruler or monk — can attain Him through sincere devotion. Worldly achievements fade, but love for Bhagavān gives eternal joy. When we realize the impermanence of the world, turning to Him becomes natural and fulfilling.

## **Key Insight**

Devotion is the true equalizer — it is available to everyone, and it purifies all. If even those from simple backgrounds can reach Bhagavān, how much more easily can the righteous and wise! Having attained this rare human life, we should not delay or waste time — we should begin our *bhakti* now and make every moment an offering to Him. In the next verse, Bhagavān summarizes how single-minded devotion leads directly to union with Him.

## **9.34**

**manmanā bhava madbhakto, madyājī māṃ(n) namaskuru,  
māmevaiṣyasi yuktvaivam, ātmānaṃ(m) matparāyaṇaḥ. 9.34**

Fix your mind on Me, be devoted to Me, worship Me and make obeisance to Me; thus linking yourself with Me and entirely depending on Me, you shall come to Me.

This verse is the beautiful conclusion of Chapter 9 — *Rāja-Vidyā Rāja-Guhya Yoga* (The Yoga of the

Supreme Knowledge and the Greatest Secret). After revealing His impartial love and the power of devotion, Bhagavan now gives the essence of *bhakti* in one verse — how to live a God-centered life.

- **man-manā bhava - Fix your mind on Me**

Bhagavān tells us to keep our thoughts centered on Him. Whatever we do — whether we work, study, or play — we should remember that He is with us. When our mind constantly thinks of Bhagavān, our worries reduce, and peace grows within. Remembering Him even in small ways — by chanting His name or visualizing His form — keeps the mind pure and joyful.

- **mad-bhaktaḥ bhava - Become My devotee**

Being a *bhakta* means loving Bhagavān selflessly, without expecting anything in return. It is to live with faith, humility, and love, knowing that He is our closest friend and well-wisher. The devotee's heart says, "Bhagavān, everything I do is for You."

- **mad-yājī - Worship Me**

*Yajña* means offering. Worship is not limited to rituals or temples — it includes every action done with love for Bhagavān. Helping others, doing our duties honestly, speaking kindly, and remembering Him in all acts are forms of worship. When our actions become offerings, life itself becomes a *yajña*.

- **mām namaskuru - Bow down to Me**

To bow means to surrender our ego — the feeling of "I" and "mine." When we bow before Bhagavān, we accept His greatness and our dependence on Him. This humility opens our heart to His grace. Physical bowing is a symbol of inner surrender.

- **mām evaiṣyasi - You shall come to Me**

Bhagavān promises that those who remember, love, worship, and surrender to Him will surely reach Him. Such a devotee never goes astray, because Bhagavān Himself guides their journey.

- **yuktvaivam ātmānaṃ mat-parāyaṇaḥ - Being united with Me, with your whole self devoted to Me**

When the mind, heart, and actions are all joined with Bhagavān, the soul becomes *mat-parāyaṇa* — completely absorbed in Him. Such a devotee lives in constant connection with the Divine, experiencing joy, strength, and freedom in every moment.

## **Spiritual Understanding**

Bhagavān's instruction here is both simple and profound. He does not ask for wealth, status, or complicated rituals — only love, remembrance, and surrender. When our heart becomes His temple and our life His service, we are already in union with Him.

The essence of *bhakti-yoga* lies in four steps that this verse beautifully summarizes:

- **Think of Bhagavān.**
- **Love Bhagavān.**
- **Serve Bhagavān.**
- **Surrender to Bhagavān.**

## **Key Insight**

Bhagavān ends this chapter with a loving assurance: anyone who constantly remembers, loves, and serves Him with devotion will surely reach Him. This is the greatest secret — that the path to the Supreme is not

through complicated rituals or deep philosophy, but through simple, pure-hearted love. Thus ends the ninth chapter, *Rāja-Vidyā Rāja-Guhyā Yoga* — The Yoga of the Supreme Knowledge and the Greatest Secret.

The session ended with **Hari Saṅkīrtana**:

हरी शरणं हरी शरणं ।  
हरी शरणं हरी शरणं ॥

This was followed by a **Question and Answer Session**

### Question and Answer

**Saru Parauli Ji**

**Q:** At the end of the chapter, we say “*Śrī Kṛṣṇārpaṇam astu.*” Before taking any food, if we say it, does that food become *prasāda*?

**A:** Yes. It can be said either at the beginning or at the end. By saying “*Śrī Kṛṣṇārpaṇam astu,*” the food is mentally offered to Bhagavān. Whatever is offered to Him with love becomes *prasāda* — sanctified and blessed.

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



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

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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