

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 9: Rājavidyā-Rājaguhya-Yoga

1/3 (Ślōka 1-8), Sunday, 18 January 2026

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YouTube Link: <https://youtu.be/gdczAWann5Y>

## Bhagavān reveals a Special Secret: How to Become His Favourite!

This was the first of the two-part session of the 9th chapter of Śrīmadbhagavadgītā called **Rāja Vidyā Rāja Guhya Yoga** being specially conducted for the young and enthusiastic Kid Sadhaks of Geeta Pariwar.

As always, we started with prayers to Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp so that we are guided towards the path of Goodness, with the blessings of the Paramātmā, our Guru and the light of knowledge.

**vāsudeva-sutaṁ devaṁ kaṁsa-cāṇūra-mardanam |  
devakī-paramānandaṁ kṛṣṇaṁ vande jagad-gurum ||**

### Meaning:

**I bow to Śrī Krishna Bhagavān, the divine son of Vasudeva, the slayer of Kaṁsa and Cāṇūra, the source of supreme joy to Devakī, and the Guru of the entire universe.**

### Om Shri Guru Charan Kamalebhyo Namah!

We are very lucky that we get to read the Bhagavadgītā. Many people start Gītā classes, but only a few are able to continue till the end—and we are among them. That means Bhagavān has given us a very special opportunity. Today, we are learning the Gītā and also trying to help others learn it, and that is a beautiful effort.

In the 18th chapter, Bhagavān HIMSELF says that the person who reads the Gītā and helps teach it to others is very dear to HIM. We are already reading the Gītā, so now let us also help our friends and family connect to it. When we tell someone about the Gītā or help them join a class, it is also a kind of teaching.

Just like we work hard to become our teacher's favourite student, we can also do small, loving efforts to become Bhagavān's favourite. Let us keep reading the Gītā, sharing it with others, and staying close to Bhagavān's heart.

We have already studied the **12th** and **15th** chapters in Level 1, and in Level 2 we have covered the **16th** and **17th** chapters.

In the **12th Chapter**, we learnt about **Bhakti Yoga** — how to connect with Bhagavān through devotion, and what qualities a true devotee (Bhakta) should possess.

In the **15th Chapter called Puruṣottama Yoga**, we explored how this entire *Samsāra* (worldly existence) is structured and understood Bhagavān’s various divine manifestations (*Vibhūtis*).

In the **16th Chapter called Daivāsura Sampad Vibhāga Yoga**, we studied the *Daivi* (divine) and *Āsuri* (demonic) qualities — 26 Daivi Guṇas that elevate us, and the Asuri tendencies that bind us.

In the **17th Chapter, Śraddhā Traya Vibhāga Yoga**, we discussed *Śraddhā*. Bhagavān says, **Yo yad śraddhaḥ sa eva saḥ**, a person becomes what their faith. If we believe, “I cannot do this,” we will not succeed. But if we believe, “Yes, I can do this,” then we surely can. We understood this through the story of the tortoise and the hare. Even though the hare was very fast, the tortoise won the race because it had faith and did not give up.

So, this chapter teaches us something very important: **our thoughts matter**. How we think, what we believe, and where we place our faith decide who we become.

Now we come to **today’s chapter—the ninth chapter** of the Bhagavadgītā. The name of this chapter is **Rāja Vidyā Rāja Guhya Yoga**. As the name itself suggests, it speaks about **the king of all knowledge** and **the greatest secret**. In this chapter too, Bhagavān lovingly gives Arjuna very special knowledge, which we too will slowly understand as we go through the Shlōkas.

This ninth chapter holds a very special place in the Gītā. The Bhagavad Gītā has **18 chapters**, and when we divide 18 into half, we get **9**. So, this chapter comes **exactly in the middle**. That is why it is called the **heart or center of the entire Gītā**. What Bhagavān teaches here is very precious, and that is why we should listen carefully and with an open heart.

There is something very interesting about the number **nine**. Many of you may have heard that **nine is called a magical number**. Do you know why? Let’s look at its table.

$$9 \times 1 = 9$$

$$9 \times 2 = 18 \rightarrow (1 + 8 = 9)$$

$$9 \times 3 = 27 \rightarrow (2 + 7 = 9)$$

$$9 \times 4 = 36 \rightarrow (3 + 6 = 9)$$

$$9 \times 6 = 54 \rightarrow (5 + 4 = 9)$$

$$9 \times 11 = 99 \rightarrow (9 + 9 = 18 \rightarrow 1 + 8 = 9)$$

$$9 \times 12 = 108 \rightarrow (1 + 0 + 8 = 9)$$

Amazing, isn’t it? **The number 9 always returns to itself — just as Bhagavān is eternal and unchanging, even while everything else changes.**

The name of this chapter is **Rāja Vidyā Rāja Guhya Yoga**. In the first and second Shlōka of this chapter, Bhagavān explains the true meaning of Rāja Vidyā Rāja Guhya Yoga—what this special chapter is really about.

So now let us begin the discourse on the chapter.

## 9.1

**śrībhagavānuvāca**  
**idaṃ(n) tu te guhyatamaṃ(m), pravakṣyāmyanasūyave,**  
**jñānaṃ(ṽ) vijñānasahitaṃ(ṽ), yajjñātvā mokṣyase'subhāt. 9.1**

Śrī Bhagavān said :

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

In this Shlōka, Bhagavān says, **idaṃ tu te guhyatamaṃ pravakṣyāmyanasūyave**. This means, “*What I am about to tell you is a very great secret.*” Bhagavān also says that HE does not share this knowledge with everyone—HE is sharing it especially with Arjuna.

Here, **guhya** means secret, **guhyatam** means an even bigger secret, and **guhyatamam** means the **biggest and most special secret of all**. Just like we do not tell our secrets to everyone, but only to our closest friends or family, Bhagavān also says, “*I am telling you this top secret.*”

Then Bhagavān also explains why HE is telling Arjuna this secret. HE says it is because Arjuna is **Anasuya**. Throughout the Gītā, Bhagavān lovingly gives Arjuna different titles based on his good qualities. Arjuna is called **Anagha** (sinless) and **Anasuya**.

What does **Anasuya** mean? It means a person who **does not find faults in others**. Faults are the small weaknesses or mistakes people have. Many times, even if a person has ten good qualities and only one bad habit, we notice only the bad one. We quickly point it out or talk about it to others. This is very common today.

But Arjuna was different. He does not keep looking at people’s faults. He does not say, “*You are like this*” or “*You always do that.*” He looks at the **good qualities** in people instead. That is why Bhagavān says Arjuna is **Anasuya**.

Through this, Bhagavān is also teaching us something very important: **instead of focusing on others’ mistakes, we should try to see their good qualities and learn from them**. This is the kind of heart that is eligible to receive **Rāja Vidyā**, the greatest knowledge.

Now Bhagavān explains the difference between **Jñāna knowledge (knowledge)** and **Vijñāna (experience)**.

Knowledge means having information. We get this information from our teachers, books, scriptures, or by seeing and hearing things. For example, we know what a phone, tea, rasgulla, dal, or curd is because we have seen them.

But **experience** is different. Suppose a rasgulla is kept in front of us. By only looking at it, we can say it is round and white or light brown. But until we eat it, we cannot say how sweet or soft it is. When we taste it, we experience it. That experience gives us true understanding.

So, **knowing about something is Jñāna or knowledge**, and **experiencing it yourself is Vijñāna**. The same applies to a mobile phone. When we only see it, we know it is a phone. But when we use it—make calls, send messages, and learn how it works—we gain experience.

Bhagavān tells Arjuna that HE will give him **both knowledge and experience together**. This means Arjuna will not only understand these teachings but will also be able to live them. Bhagavān says that when a person truly understands and brings this wisdom into their life, they can become free from worldly suffering.

A small story was narrated to help us understand this better.

In a village, there lived a very rich merchant who was also quite proud. He loved being praised and respected by everyone. There also lived a saint in that village who gave spiritual talks. The merchant one day visited the saint and expected special attention from him. The saint was not impressed by wealth or status and hence did not give the merchant any special treatment.

The merchant tried to impress the saint by offering many boxes of fruits, but the saint ignored them. The saint could see that the merchant had come with pride, not humility. Later, when the merchant asked for spiritual initiation, the saint refused to give that too.

The merchant then invited the saint to his house to have a meal. Initially the saint refused but after much persuasion agreed on the condition that he will come but not have any food. The merchant agreed to this condition.

The next day the saint arrived at the merchant's house, sat for a while and got up to leave. The merchant desperate to serve some food to the saint requested that he will put some *Kheer* (sweet porridge) in the saint's pot so that he can have it later. The saint agreed to the suggestion and gave his pot to the merchant. The merchant opened the pot and was aghast as the smell emanating from the pot was bad and was filled with cowdung. He asked the saint how he could put the *Kheer* in such a dirty pot.

The saint then gently explained that just as the pot was filled with cowdung, the merchant's heart was filled with **ego**. And as long as ego remains inside the heart, true knowledge cannot enter and hence spiritual initiation could not be performed.

The saint taught that a person who thinks, "*I know everything*," can never learn anything new. To truly learn, we must be **humble**, ready to listen, and willing to improve.

The lesson from this story is very clear: **to receive true knowledge, we must give up ego and become humble**. Where ego exists, wisdom cannot dwell. That is why **Bhagavān teaches us to keep humility, faith, and a learning attitude in our hearts**.

In the next Shlōka, we will understand more about **Rāja Vidyā Rāja Guhya Yoga** and what Bhagavān truly wants to teach us through it.

## 9.2

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

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

Here we understand the meaning of **Rāja Vidyā**. *Vidyā* means knowledge, and *Rāja Vidyā* means **the king of all knowledge**—the highest and best knowledge of all.

Just like in a school there are many teachers, but the most experienced and capable one becomes the Principal, in the same way Bhagavān says that the knowledge He is giving is the greatest among all kinds of knowledge. It is not ordinary learning; it is the **supreme knowledge**.

Next, Bhagavān explains the word **Guhya**, which means secret. **Rāja Guhya** means *the king of all secrets*—the **deepest and most special secret**. In our lives too, we do not share everything

with everyone. Some things we tell only our closest people, and some secrets we keep completely to ourselves. Bhagavān says that this knowledge is like that—**very special, very private, and top secret**.

Bhagavān then says, **pavitram idam uttamam** that, this knowledge is **very pure and very uplifting**. It cleans our **mind, our thinking, and our heart**. It helps us become better human beings from the inside.

Next comes **pratyakṣhāvagamaṁ dharmyaṁ**, which means that this knowledge gives **direct results**. We do not have to wait for a long time to see its benefits. As soon as we start understanding it and practicing it in our daily life, we begin to feel its positive effects.

Next Bhagavān says, **su-sukhaṁ kartum avyayam** which means that this knowledge is **easy and joyful to follow**. It does not frighten us or make life difficult. Instead, it teaches us how to live happily and simply. The word “**avyayam**” means **never-ending**.

This knowledge never gets lost or is destroyed. We study many subjects in school and learn many worldly things, but with time we forget a lot of them. However, this spiritual knowledge—this Rāja Vidyā—**never fades away**.

When we study the Bhagavadgītā and other scriptures, the wisdom we gain stays with us forever. It helps us not only in this life, but even in future lives. Once this knowledge enters our heart, it always works for our good and guides us on the right path.

In the next Shlōka, we will learn **what benefits we receive by knowing and following Rāja Vidyā**.

### 9.3

#### **aśraddadhānāḥ(ph) puruṣā, dharmasyāsyā parantapa, aprāpya mām(n) nivartante, mṛtyusaṁsāravartmani 9.3**

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

Bhagavān says that a person who does not have **Shraddhā** (faith) cannot reach HIM and cannot become dear to HIM. That is why faith is very important. In the Bhagavadgītā, especially in the 17th chapter, Bhagavān explains the importance of Shraddhā again and again.

Shraddhā means having complete trust in Bhagavān without any doubt. When we have true faith, we believe that whatever Bhagavān does is always for our good, even if we do not understand it immediately. When our faith is weak, we start taking credit for good things ourselves and blaming Bhagavān when something goes wrong.

We say things like, “I did this,” “This happened because of my hard work,” or “I made this possible.” But when something does not go as we wish, we complain, “Why is Bhagavān doing this to me?” or “Why do bad things always happen to me?” These thoughts show that our faith is not strong.

Bhagavān teaches us that whatever happens in our life—good or bad—is the result of our own actions (Karma). For example, if we fall sick, lose something valuable, or do not get the marks we expected in an exam, we often blame Bhagavān. But Bhagavān says this is not right.

Just like money in a bank increase when we deposit and decrease when we spend, in the same way, good actions bring good results, and wrong actions bring difficulties. Bhagavān does not punish us; we simply receive the results of our own actions. When we understand this, our trust and faith in Bhagavān become

stronger.

Bhagavān explains the importance of faith in many chapters. In the 17th chapter, He talks about Shraddhā in detail. In the 4th chapter, He clearly says, **śhraddhāvānllabhate jñānam** that only the person who has complete faith in HIM can gain true knowledge.

We can understand this with a simple example. When we trust our teacher and believe that they know more than us, we listen carefully and learn well. But if we think, “This teacher knows nothing,” then we will not learn anything at all. To learn, we need both interest and faith.

The same applies to Bhagavān’s teachings. This feeling is beautifully expressed in a Bhajan which says,

**Ab saup diya is jeevan ka sab bhar tumhare haatho mein  
Hai jeet tumhare hatho mein aur haar tumhare hatho mein**

The meaning is that when we surrender our life to Bhagavān with faith, we do not worry about winning or losing. We trust that whatever happens is by Bhagavān’s will and will be good for us.

A person without faith cannot gain true knowledge or understand Bhagavān. We understand Bhagavān’s words only when we trust HIM. Therefore, we should always try to do good actions and keep complete faith in Bhagavān. True shraddhā will show us the right path in life

## 9.4

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

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

Bhagavān says that **this entire world has been created by HIM**. Everything we see around us has come from Bhagavān alone. HE is the **main cause** behind the whole universe. At the same time, Bhagavān also explains that even though the world is created by HIM, **HE is not seen directly** in it.

Bhagavān says, “*This world is made from ME, but you cannot see ME in it in the same way you see ordinary objects.*” HE is present everywhere, supporting everything, yet HE does not appear before our eyes in a physical form.

We can understand this with a very simple example.

**Ice is made from water.** When water becomes very cold, it turns into ice. Ice is nothing but water, yet can we drink ice the same way we drink water? Can we wash clothes with ice? No. Even though ice comes from water, it is now in a **solid form**, so it looks and behaves differently. Inside ice, water is present, but we cannot see it clearly.

In the same way, **the whole world is created from Bhagavān**, but Bhagavān is not visible to our physical eyes. HE is everywhere, in everything, and is the support for all, yet HE remains unseen.

Through this Shlōka, Bhagavān gently helps us understand this deep truth—that **HE is present everywhere, even when we cannot see HIM**.

## 9.5

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

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

Bhagavān explains that all the living beings in this world, such as animals and other creatures are **not directly present in HIM**, and HE is also **not present inside them in a physical way**. HE clearly tells Arjuna that this relationship is not like things being mixed into one another.

Let us try to understand this through some simple examples.

Let us think about **fire and Roti (Bread)**. The Roti is not inside fire, and fire is not inside the Roti. Yet, fire is needed to make the Roti. In the same way, Bhagavān creates the living beings, but HE is not physically present inside them.

Another easy example is that of a **potter and a pot**. A potter makes pots out of clay, but the potter is not inside the pot, and the pot is not inside the potter. The pot is created because of the potter's skill and effort. Similarly, Bhagavān has created this entire world, but HE HIMSELF is not present inside the beings in a visible way.

However, Bhagavān also says something very important. HE says, that even though HE is not physically present in all beings, **the whole world works because of His divine power and under his divine control**. Everything functions through the energy given by HIM. Without HIS power, nothing can move or exist.

In the next Shlōka, we will learn **how the world functions and how Bhagavān's divine power controls everything**.

### **9.6**

## **yathākāśasthito nityaṃ(ṽ), vāyuḥ(s) sarvatrago mahān, tathā sarvāṇi bhūtāni, matsthānīyupadhāraya.9.6**

Just as the extensive air, which is moving everywhere, (being born of ether) ever remains in ether, likewise, know that all beings, who have originated from My Saṅkalpa, abide in Me.

In this Shlōka, Bhagavān explains that **all living beings are born from HIM**. They are created by HIS power and continue to live and function because of HIS power. However, this does not mean that Bhagavān becomes limited or trapped inside these beings.

We can understand this with a very simple example. We all know that air exists within the sky. But does the sky exist in the air? No. Even though air depends on the sky, the sky is not limited by the air. Air cannot exist without the sky, yet the sky remains vast and unlimited.

In the same way, **all living beings exist because of Bhagavān's power**. They are supported by HIM and depend on HIM, but Bhagavān HIMSELF is not limited by them. Bhagavān says that just as air rests in the sky, **all beings rest on HIS divine energy**. They come from HIM, but HE remains free, infinite, and beyond all limitations.

In the next Shlōka, Bhagavān will explain this process of creation even more clearly, helping us understand this beautiful mystery in greater depth.

## 9.7

### **sarvabhūtāni kaunteya, prakṛtiṃ(ṽ) yānti māmikām, kalpakṣaye punastāni, kalpādaṁ visṛjāmyaham.9.7**

Arjuna, during the Final Dissolution all beings enter My Prakṛti (the prime cause), and at the beginning of creation, I send them forth again.

In this Shlōka, Bhagavān explains that when a very long period of time called a **Kalpa** comes to an end, there is a great dissolution, known as **Mahā-pralaya**. At that time, the entire creation merges back into HIS divine nature, and everything disappears. Then, at the beginning of the next Kalpa, Bhagavān creates the world again using the same divine nature.

To understand this better, we need to know what a *Kalpa* is. Just as we measure time in seconds, minutes, and hours, the scriptures use the word *Kalpa* to measure for an extremely **long periods of time**.

As per the ancient system, there are four ages—*Satya Yuga*, *Treta Yuga*, *Dvapara Yuga*, and *Kali Yuga*. Together, they form one **Chaturyuga**. Seventy-one such Chaturyugas make one **Manvantara**, and fourteen Manvantaras make one **Kalpa**. 994 Chaturyuga thus makes a Kalpa. A Kalpa is so long that it is impossible for us to imagine.

Bhagavān teaches that creation happens at the beginning of a Kalpa, and at the end of a Kalpa, everything is obliterated. This cycle keeps repeating again and again.

We can understand this with a simple example.

When children play with clay, they make many shapes, an elephant, a horse, or a person. When the play ends, all the shapes are mixed back into a single clay mass. Next time, the same clay may be used to make a horse, a monkey, or something else. The shape depends on how the clay is used.

In the same way, **the form we take in the next life depends on our actions**.

In the next Shlōka, Bhagavān will clearly explain **on what basis our next birth is decided**.

## 9.8

### **prakṛtiṃ(m) svāmavaṣṭabhya, visṛjāmi punaḥ(ph) punaḥ, bhūtagrāmamimam(ñ) kṛtsnam, avaśam(m) prakṛtervaśāt. 9.8**

Wielding My nature I procreate again and again, according to their respective Karmas, all this multitude of beings subject to the sway of their own nature.

Bhagavān explains that **creation happens according to our actions**. Whether our actions are good or bad, their results remain and never expire. Bhagavān keeps a **complete and safe record of all our actions**.

Every good deed we do is recorded by Bhagavān. It is not true that good actions are forgotten or wasted. In the same way, wrong actions also do not go unnoticed. Even if no one in the world sees what we do, **nothing is hidden from Bhagavān**.

All our good deeds (*Puṇya*), wrong deeds (*Pāpa*), actions, and their results are known to HIM. We do not need to give any proof, signatures, or photos—Bhagavān already knows everything about us and our

deeds.

Based on our actions, we receive our **next birth**. If we do many wrong actions, the next life may be full of difficulties. Even among human beings, we see many people who do not get enough food, do not have a proper home, or lack clothes. Though they are human, they suffer a lot. This is the result of past actions.

The same applies to animals. Some dogs shiver in the cold on the streets, and some insects live in dirty drains. These situations are also results of past actions.

That is why we are always advised to **do good actions**. When we do good deeds, our Karma account stays **positive** and keeps growing, just like a bank account that earns interest. But if we do wrong actions, the account becomes negative, and we have to face the results.

The **quality of our actions** decides what form we will take in the next life. Our good actions shape our future and our next birth. Whether we are born as a human being, an animal, a bird, or even as a divine being depends completely on **how we act in this life**.

That is why Bhagavān reminds us again and again—**choose good actions and walk on the right path**.

The session was followed by a quick Quiz where the young Sadhaks did very well.

**Q:** Which number is called a magical number?

**A:** 9

**Q:** How many divine qualities were mentioned in the 16th chapter?

**A:** 26.

**Q:** What is the meaning of **Guhyatama**?

**A:** Big Secret.

The winner of the last *Kaun Banega Gyanpati* Quiz was also declared. The winner was **Druvi Ji**. She completed the Quiz with the highest number of correct answers in the least time. **Congratulations!!**

We all then chanted the Hari Nama Sankirtana followed by a Questions and Answers session. The session concluded with offerings prayer to Bhagavān and rendition of Hanuman Chalisa.

### **Questions and Answers**

#### **Nishka Gavimath Ji**

**Q:** What does **Dosha** (fault/defect) mean?

**A:** Dosha means shortcomings, the flaws that are within us. If I lie, that is my fault. That is my shortcoming. If I speak ill of others, that is my fault. It is my shortcoming that I see the flaws in others and speak ill of them. Whatever negative things we say or do, all of that is our fault.

**Q:** What does **Anasuya** mean?

**A:** **Anasuya** means one who does not see faults in anyone. One who does not see anyone's shortcomings is called Anasuya.

Arjuna was Anasuya. He did not look for flaws in anyone. He did not see anyone's shortcomings. He always appreciated everyone. He always saw the good in everyone. We should also do the same. We should see the good in everyone. We should see everyone's positive points. We should see what we can learn from them.

We should take inspiration from everyone.

**Q:** Why do we start reading the Bhagavadgītā from the twelfth chapter? Why don't we start reading from the first chapter?

**A:** Twelfth Chapter is the shortest and easiest chapter, so we start reading from here.

**Avani Patil Ji**

**Q:** What does **Bhuta-Prani** mean?

**A: Bhuta-Prani** means all living beings that have life within them. We are also Bhuta-Prani. All living creatures are Bhuta-Prani.



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**Thank you-For reading the summary**

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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**|| OM ŚRĪKRṢṂĀRPAṄAMASTU ||**