



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhyā-Yoga

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Interpreter: GĪTĀVRATĪ SHRĪMATĪ SHRUTI JĪ NĀYAKA

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The Most Profound Secret revealed by Ishwar

The 9th Chapter of Śrīmad Bhagavadgītā is - **Rājavidyā-Rājaguhyā-Yoga: The Yoga of the Sovereign Science and the Sovereign Secret.**

Today's discourse started with an opening prayer and the traditional lighting of the lamp along with obeisance to Bhagavān Sri Krishna, Mā Shāradā and Swami Govind dev Giri Maharaj ji.

We are indeed very fortunate that under the tutelage of the Geeta Pariwar, we have been consistent in our efforts to read, comprehend and learn the Gītā so that we may apply the principles of this holiest of all the texts to our lives. **We have been given a human birth to make our lives better through the study of the Gītā.** We have covered the chapters dealing with Guna Traya Vibhag Yog and Daivāsura Sampad Vibhāg Yog. Children seated in the audience were asked if they remembered the twenty-six qualities of the Daivas. The divinely qualities were emphasized, as given in the first three shlokas of the 16th chapter:

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 1॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 2॥

तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ 3॥

(The Supreme Divine Personality said: O scion of Bharat, these are the saintly virtues of those endowed with a divine nature—fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, sacrifice, study of the sacred books, austerity, and straightforwardness; non-violence, truthfulness, absence of anger, renunciation, peacefulness, restraint from fault-finding, compassion toward

all living beings, absence of covetousness, gentleness, modesty, and lack of fickleness; vigor, forgiveness, fortitude, cleanliness, bearing enmity toward none, and absence of vanity.)

As Bhagavān says, among the various worthy attributes, fearlessness and calmness are, to name a few, the qualities that should be imbibed within us. We should not get unnecessarily angry if events do not shape according to our desires or if parents impose certain restrictions on us. They are, after all, our well-wishers. **Similarly, fearfulness can be considered acceptable, only if we fear the consequences of misdeeds such as dishonesty or if we get apprehensive about the outcome of shirking from our academic responsibilities or filial duties.** However, fear over petty matters such as dreading lizards and such pests is as good as denigrating ourselves and not recognizing our true worth. We should also cut down on our endless desires. Often it is seen that if one has received a chocolate or a toy as a gift, one would want more. Is it not a common tendency to crave for more? **We should learn to be satisfied and grateful for what we have received.**

We should be constantly engaged in **Yagya, Dāna and Tapa**. Yagya in this context does not imply performing havan. It just indicates that we should offer all our actions, our *kartavyas* to Yogeshwar. **Any action done with a pure and happy state of mind becomes a yagya.** We are given chores by our parents and scholastic assignments by our teachers. We should carry out our assigned tasks with full concentration and enthusiasm, and thank Bhagavān for giving us the chance to tap into our abilities. **A small example can be our gratitude towards those through whom we have managed to connect with the Geeta Pariwar.** Performing our duties and doing justice to the inherent potential gifted to us by HIM is nothing less than a *Sāttvik Yagya*.

Tapa implies making sincere efforts towards the tasks assigned to us. Devoting one hour of studies during examinations or engaging in *svādhyāya*, that is, self-study of the holy treatises like the *Gitā* or the *Upanishāds*, or even learning about the glories of various *Mahāpurush* or great sages with undiluted faith in HIM, would be considered an ideal act of *Tapa*. Restraining the mind from temptations and following a healthy *Sāttvik* diet is yet another example of *Tapa*.

Today we will be starting with the ninth chapter, titled **Rājavidyā-Rājaguhya-Yoga**. The first word of the title is not to be taken literally to mean royal knowledge. The word means, '**king of knowledge**' or '**Vidyāon ka Rājā**'. Simply put, the title points towards the most superior knowledge. The word **Rājaguhya** means, 'the foremost and leading secret'. This confidential knowledge will be given today to those of us who are present here to listen to the *vivechan*.

It should be noted that the holy *Gitā* is an integral part of the **Bhīṣma Parva Granth**, which happens to be one of the *parvas* of the grand epic *Mahābhārata*. The ninth chapter is inserted at the center of the eighteen chapters. Whenever we have any object to hide, we tuck it deep inside at the center of our closets, do we not? Similarly, this chapter constitutes the mid-point of the *Gitā*.

Before we begin any chapter of the *Gitā*, we remember HIM with faith and devotion. That is why we start our perusal of the respective chapters with the words '*Aum Sri Paramātmāne Namah*'.

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.

Sri Krishna gives this knowledge to Arjuna as he is **anasūya**, a quality that opens his heart to uncritical acceptance of people and circumstances, focusing only on the positive aspect of situations and overlooking '*Dosh-drishti*' or faults. The antonym of anasūya is **asūya**, a word that refers to a person who is jealous. Arjuna was endowed with the remarkable trait of focusing only on the admirable characteristics of a person. He would not waste his time finding faults. It is an undeniable fact that every person has a fusion of good and bad qualities. We too should be as magnanimous as Arjuna, so that we may concentrate on the virtues of a person and turn a blind eye to his flaws. Understanding divine knowledge or *Jñāna* and realizing it through experience or *Vijñāna* is considered as guhyatamaṃ or the most confidential knowledge; and **Bhagavān, well aware of Arjuna's commendable integrity both as a friend and as a devotee, imparts this most profound of all secrets to him for his own welfare. Arjuna reciprocates Yogeshwar's benevolence by paying heed to HIS words.**

Once again, taking Arjuna's example, we should listen to our parents, teachers and the elders of the family as they are our well-wishers. They might be at times rather sharp in their rebukes, especially when we overstep our limits in anything we do, ranging from watching excessive television to neglecting our studies. They would not have the kind of patience that Paramātmā shows towards Arjuna. Nevertheless, we should realize that our parents and teachers are our well-wishers. They want us to gain knowledge and hence they scold us when we are misled .

Yogeshwar has often used the words **punaḥ and bhūyah** while imparting HIS wisdom to Arjuna. This shows that HE has already shared this knowledge with Arjuna. In chapter 7 titled **Jñāna Vijñāna Yog**, Sri Krishna has described HIS spiritual and material energies, explaining that all creation originates from HIM and rests once again in HIM. **The intention behind this repetitive emphasis on the concepts is to make the knowledge sink deeper into Arjuna's mind.** We only have to look at our own selves. We tend to listen to any knowledge at a superficial level unless it is presented to us repeatedly. Reiteration makes us ponder over whatever we have heard, at a deeper level. **It stimulates the mind into contemplation.**

Sri Krishna tells Arjuna that if he grasps the tenets of this confidential knowledge, Arjuna would be freed from the miseries of material existence and ultimately tide over this ceaseless samsār-chakra.

9.2

**rājavidyā rājaguhyam(m), pavitramidamuttamam,
pratyakṣāvagamaṃ(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.

As mentioned earlier, this spiritual insight being conveyed by Sri Krishna is the ultimate king of all knowledge. In our daily life, we are constantly accumulating knowledge. For example, we go to school and develop an understanding of various subjects. One cannot deny the importance of this scholastic jñāna. **However, this knowledge can be augmented further if side-by-side we pursue adhyātma of the Dharma-granthas. In fact, only through a deep study of the sacred texts can we get an insight into the nature of Yogeshwar.** That is why it is necessary to pursue both academic knowledge as well as spiritual wisdom simultaneously. Furthermore, we should motivate our friends and acquaintances to come to the Gitā classes and implement this knowledge in their lives.

It is interesting to note that **Kanak Das ji, Sant Kabir and Mirabai were not really all that**

educated; however they were so intensely devoted to Paramātmā that they spent their entire lives pledging an undying commitment to HIM. This is yet another top-most and confidential secret: **if we are steadfast in our devotion and faith, Yogeshwar rewards our devoutness by making our lives a blissful experience. Our devotion makes our life ānandmayi.**

This confidential knowledge is as sacred as the holy Ganges. No wonder it has been referred to as *pavitramidamuttamam*. If we study just one chapter daily as a step-by-step means of gaining this knowledge, we will be positively reinforced. This wisdom is part of our dharma.

What is Dharma, one might ask. Dharma implies that we should perform our kartvaya or assigned duties with full focus. **Those who do regular sādhanā also experience the same bliss and joy that comes with knowledge.** The word *susukham* indicates that this knowledge is not really difficult to comprehend. Moreover, this erudition is *avyayam* or eternal. Contrast this with our learning of the chapters prescribed in the school syllabus. A child being promoted to the sixth standard is likely to remember only bits and pieces of the content that he studied in the fifth standard. **However, this divine knowledge that we learn in the Gitā is indestructible and eternal.** The sacred Bhagavadgītā contains the very essence of our Upanishads and is hence considered invaluable in terms of its unique content.

Arjuna is the medium selected by Sri Krishna, through whom this knowledge is getting permeated to us. **We should thus make constructive use of this wonderful opportunity given to us by Parameshwar, and fortify our knowledge by repeatedly listening, reading and practicing this divine knowledge** through application of its principles in our daily activities.

9.3

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

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

Acceptance of any knowledge comes only if one has adequate faith in the source of the knowledge. We should be steadfast in our belief and devotion towards our Guru, the shāstras and Yogeshwar in order to process this knowledge effectively at a deeper level.

Those who harbor endless doubts and are devoid of faith are condemned to repeated cycles of birth and death. Our aim should be to get Moksha or liberation after death, and procure a place at HIS holy feet. This means, we have to pay heed to HIS words and act according to HIS injunctions. **If we do not abide by the pearls of wisdom given by Yogeshwar and follow our own whims, impulses and desires, we will be entangled in the web of ceaseless births and deaths.** We will have to come again and again to this world-and not necessarily as humans. Depending on our karmas, we might be born in a different yoni.

Hence we should always be replete with shradhhā and faith, and follow the precepts given in the Gitā or bequeathed to us by our Gurus and those elders who are well-versed in the Shāstras . Our faith and devotion will ensure that we do not have to be subject to repeated births and deaths in this mortal world.

9.4

mayā tatamidam(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.

This entire Srishti has been made by Ishwar. **We can say, it is the Nirākār Paramātmā, whose solemn resolution or sankalp has brought about this world comprising a plethora of moveable and immoveable entities ranging from humans to flora and fauna.** Though HE says that HE has made all the creatures, HE categorically states that HE is not in everybody. These two sentences, one stating that HE is in everybody and the second, claiming that HE does not stay in everyone sounds contradictory. However, on closer examination one can see that the world and all the creatures are a part of HIS material energy; **but when Yogeshwar declares that HE does not dwell in everybody HE implies that the infinite and eternal energy cannot be contained in the finite.** Ice is made of water, but can we call water ice? Water is much more than mere ice. Yet, the basic tattva in both is common. Ishwar is far more than the sum-total of HIS creations. The difference in the two statements highlights the question of faith. We need to have faith that HE has brought us into this world in accordance with our karmas.

The ignorant ones do not believe in the Divine. Hiranyakashipu, in his state of ignorance and arrogance nurtured the false belief that he was God. He tormented his son Prahlād on account of the latter's firm devotion towards Paramātmā, who in turn saved Prahlād every time Hiranyakashipu tried to grievously harm him.

9.5

na ca matsthāni bhūtāni, paśya me yogamaīśvaram, 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.

Ishwar says that though HE is the creator or *rachaita* of everybody, it cannot be said that all the entities are in HIM. Through HIS divine Yog-shakti, HE maintains our well-being and sustains us. In the fourteenth chapter Ishwar has said that we have all been created from HIS material energy or prakṛti-which has been likened to a mother, and the Purush that is, HIS Higher energy. Yet, HE does not take HIMSELF to be the kartā. We should look at the difference between our own attitudes and that of Yogeshwar. **When we perform even the most trivial of any act, we boastfully claim credit for the deed. On the other hand, Ishwar sits calmly even though HE is the one doing everything.**

Ponder over this question: Why do we say Sri Krishnārpanamastu? When we say 'Aum Sri Paramātmānamah', the *kartā bhāv* within us dissolves along with our *ahankār* or vanity as we offer all our actions unto HIS holy feet. **The act of surrendering to Yogeshwar makes us free from all worries.** For example, if we study for an examination and surrender our actions and our efforts to HIM, we do not cry if the results are disappointing; nor do we attribute good results to ourselves. That is because we have surrendered our deeds to Ishwar.

9.6

**yathākāśasthito nityam(ṽ), vāyuḥ(s) sarvatrago mahān,
tathā sarvāṇi bhūtāni, matsthānityupadhāraya.9.6**

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

Vāyu or air originates in the sky. Can we say that the sky or space is in the air? Where there is space there is air, but the same cannot be said conversely. **Whenever there is a thunderstorm, we see the winds raging in the skies; however the sky remains calm and untouched. Similarly, Parameshwar remains established in HIS personality despite all the modifications in HIS creation.** The air has no existence independent from the sky. It moves incessantly and furiously, and yet, it rests within the sky. Likewise, the souls have no existence independent of God. They move in time, place, and consciousness and yet, they always exist within HIM. We all abide in HIM, though we need to have faith to realize and sense HIS presence within us. **We should always remember that it is because of HIS sankalp that the srishti has come into being.**

9.7

**sarvabhūtāni kaunteya, prakṛtiṃ(ṽ) yānti māmikām,
kalpakṣaye punastāni, kalpātau 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.

Addressing Arjuna as Kaunteya the son of Kunti, Sri Krishna says that at the end of one kalpa, all living beings merge into HIS primordial material energy. At the beginning of the next creation, HE manifests them again. **Presiding over HIS material energy, Ishwar generates these myriad forms again and again, in accordance with the force of their natures.**

One day of Brahma is equivalent to one kalpa. **According to our Vedic scriptures, the srishti or creation comes to a dissolution at the end of a hundred days of Brahmā.** Along with the *srishti*, we too cease to exist as we get dissolved in *prakṛti*. Then, a new yuga starts at the beginning of the next kalpa. It is essential to know that the very first yuga was called the Matsya yug which saw the arrival of Sat-yuga. **When the new kalpa starts and we are again made manifest by HIS energies, the form we take in this world depends on our previously accumulated karmas.** How much have we engaged in falsehood, the quantum of help we have given to others, what kinds of thoughts have plagued our mind and how deep has been our devotion: all these karmas decide our subsequent birth.

That is why it is important for us to be pure in our words and thoughts. We should have an amicable attitude towards everybody irrespective of the fact that the others are friends or foes. In any examination, we get marks for an answer that is correctly written and deduction in marks for an incorrect response. **Let us widen the scope of this simple example to understand how our karmas work for us or against us.**

Ishwar gives us points for our deeds. The good deeds get credited plus points and the bad deeds accrue negative points. **However, an interesting fact to note is that if we surrender all our actions to Ishwar, we get zero points as HE keeps all the points-positive as well as negative-with HIMSELF.** A zero balance of karmas implies that neither our good nor the bad deeds have been taken into account. **It means that we do not have to come back to this mortal world again, as we will be given a place in Parameshwar's abode.** However, if we boast of our good deeds and take all the credit for ourselves, then by that yardstick, even the bad deeds would be attributed to us and our karmas will again be given points as we have claimed the doership for our actions. Once again the 'balance-register' of our karmic records will be replenished and we will once again be caught in this worldly cycle of birth and

death. Until the balance of our karmic record is not exhausted completely, we will never be free from the quagmire of birth and death. **That is why it is said that Ishwar feels happy for us if we surrender our deeds to HIM.**

9.8

prakṛtiṃ(m) svāmavaṣṭabhya, viṣṛjāmi punaḥ(ph) punaḥ, bhūtagrāmamimaṃ(ñ) kṛtsnam, avaśaṃ(m) prakṛtervaśāt. 9.8

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

This shloka once again clarifies the relationship between the living entity and Ishwar. **While living beings are bound by the actions of Prakṛiti, Parameshwar is the controller of this Nature.** Sri Krishna explains that HE brings all creation to life at the start of a cycle and dissolves them at the end. **The beings are helpless because they are under the control of Maya, while Ishwar is the supreme overseer, unaffected by the actions of this Prakṛiti.** Every being is given a birth based on the past karmas.

9.9

na ca māṃ(n) tāni karmāṇi, nibadhnanti dhanañjaya, udāsīnavadāsīnam, asaktaṃ(n) teṣu karmasu. 9.9

Arjuna, those actions, however, do not bind Me, unattached as I am to such actions, and standing apart as it were.

Though Ishwar has created all the beings, their actions do not bind HIM. **HE is a neutral observer, ever detached from these actions.**

It is a fact that ultimately it is Yogeshwar who does everything. HE has a team comprising Brahma, Vishnu, Mahesh and the devatas to carry out HIS work. **Yet, in spite of such an active role in manifesting this srishti, HE remains detached without getting entangled into any karma-bandhan.** Yet another *guhya* secret unfolds here as we realize through this shloka and through HIS actions, **that we should continue doing the work assigned to us, without claiming any ownership over our actions.** Let the others speak for our actions. We should remain humble and modest. Of course, if we are awarded an honor and someone asks why we received the award, **we should tell the person what we did-not to boast, but to serve as a source of inspiration for him.**

Through our deeds we should serve as role models or *ādarsh* to motivate others so that they too may benefit from good deeds. Have we too not been propelled into action because we were inspired by others? The Geeta Pariwar for example, has been an ideal source of inspiration for so many of us. Our Swamiji always says that we should take a *sankalp* to learn the Gitā. Our *sankalp* or determination will motivate us to make sincere efforts and if not today then definitely at some later point of time, we will be successful in learning the shlokas. **In order to be motivated to perform any action, we need to first be inspired.**

9.10

mayādhyakṣeṇa prakṛtiḥ(s), sūyate sacarācaram,

hetunānena kaunteya, jagadviparivartate. 9.10

Arjuna, under My aegis, Nature brings forth the whole creation, consisting of both sentient and insentient beings; it is due to this cause that the wheel of śamsara is going round.

One may well wonder, why has Paramātmā created this Srishti? The answer is simple. **It is for our further expansion and progress.** Let us establish the significance of expansion through the example of a hypothetical chemist who owns a medicine shop. After some time, he may not be able to cater to the demand of all his customers as he has no space to keep all the medicines. His only course of action now would be to expand his shop and create more space which would allow him to have a larger storage capacity for his medicines.

Similarly, we too need to expand for the sake of our spiritual progress, by cutting down our past karmas and by performing worthy deeds that would enable us to attain Ishwar. **With every birth we take, Paramātmā gives us an opportunity for further personal growth.** This creation has both the good and the bad in it. We need to focus only on the positives. For example, at present the world is witnessing a violent strife and fatal bombings which threaten to destroy the economic stability of many countries. Young lives are being lost daily. However, we should focus mainly on the work that we are supposed to be doing.

The world keeps on moving at its pace with its share of highs and lows. **The vagaries of the world notwithstanding, we should be focused on the ways whereby we may attain Ishwar.** We need to follow the words of the Gitā diligently and accept the fact that there is none superior to Parameshwar. The magnitude of HIS power is reflected in the functions assigned to Brahmā, Vishnu and Mahesh. In the English language, Parameshwar is referred to as GOD. G stands for generator, a function of creation that is attributed to Brahma. O symbolizes Vishnu the Operator who maintains the Universe, and D points towards Shiva or Mahesh who is the Destroyer of the Universe. Only after the dissolution of the Universe by Shiva does Brahma create the Srishti again. **Brahmā, Vishnu and Mahesh reflect the boundless and infinite power and energy of Parampitā Parameshwar.** Along with them, we have Agni Devata and Vayu Devata who are responsible for those functions that their names indicate. **Above all these deities stands Paramātmā who reigns supreme over all beings-moveable and immoveable, all the lokas, and all the celestial beings.** It is under HIS guidance and sanction that the changes and modifications take place in the Universe.

There are other secrets as well that Sri Krishna has revealed to Arjuna, which will be covered in the next session.

The discourse was followed by a Question-Answer session.

Q & A

Apurva Pandey ji

Q. You spoke about water and ice in your discourse. All these analogies regarding the presence of Ishwar are fine. However, whenever we face struggles in life or face adversities, we tend to go into depression. It becomes very difficult to come out of the despondent mind-set, the presence of Ishwar notwithstanding.

Ans: Depression occurs due to expectations which, when unfulfilled, leads to despondency. Arjuna had felt the same sense of despair at the beginning when he faced his opponents in the battlefield. These opponents were all his kinsmen. The reason for his dejected frame of mind was his attachment to his relatives and his Guru. We should avoid getting attached to worldly objects or people. For example, as parents we should fulfill our duty towards our children without getting attached to them. It is our kartavya to ensure that our children are guided on the right path. However, if they do digress, we should take it as a

consequence of their gunas or their past karmas. Sometimes, we engage in unworthy actions knowing fully well that these deeds should not be undertaken. It is as if by some force we are being drawn towards these actions. In the third chapter, Arjuna had asked:

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्ण्येय बलादिव नियोजितः ॥ 36॥

(Arjun asked: Why is a person impelled to commit sinful acts, even unwillingly, as if by force, O descendent of Vrishni?)

The only solution for such predicaments is heartfelt prayers, which is the most effective way of getting connected to Ishwar. We should always beseech Ishwar to enable us to follow the path guided by HIM.

Binal Chavada ji

Q. Sometimes, inadvertently we make mistakes while doing puja. People say that these mistakes can bear consequences on our children. Is that true?

Ans: Arjuna had asked the same question. In chapter 17 we have Arjuna asking Yogeshwar:

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ 1॥

(Arjun said: O Krishna, where do they stand who disregard the injunctions of the scriptures, but still worship with faith? Is their faith in the mode of goodness, passion, or ignorance?)

Parameshwar says that if you engage in bhakti with a pure mind, then that prayer goes to HIM.

One may not know the correct vidhi-vidhan or the rituals required for puja. However, if one prays with a pure mind, a pious heart and an unalloyed bhav, then even a simple Arati would be accepted by HIM. Of course, deliberate and intentional blunders during prayers may have repercussions, but if the prayers are carried out with noble intentions then there are no adverse consequences. As Ashu Bhaiya has said often, we have received Ishwar's benevolence due to the punyas or good deeds of our forefathers.

The session was followed by a rendition of Hanuman Chalisa.



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Jai Shri Krishna!

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