

Reflections from Shrimad Bhagavadgita– Part 84: Chapter 9, Summary of Chapter 9

(December 11 –December 17, 2019)

RAJAVIDYA RAJAGUHYA YOGA



**CLICK HERE
TO
LISTEN TO
THE
ENTIRE
CHAPTER-9
VERSES 1-34
OF
SHRIMAD
BHAGAVAD
GITA**

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The Summary of

Chapter 9

Rajavidya Rajaguhya Yoga

(The Yoga of Royal Knowledge and Royal Secrets)

(A) The Summary of Summary:

In this chapter, Lord Krishna talks about how our material existence is created, pervaded, maintained and destroyed by divine powers, the sovereign knowledge and secrets. He says that under His guidance, Maya creates all things moving and unmoving, and the world revolves because of it. He describes that the direct way to emancipation is to offer Him whatever one does, whatever one eats, whatever one gives away and whatever one practices in the form of austerities.

(B) The Most Important Verses of Chapter 9:

Verse 3: Faith or unswerving conviction of the existence of God, the soul and immortality are the prerequisites of spiritual life. Those without faith in Dharma, meaning those who regard the physical body as the self and do not believe in the indestructibility and immortality of the soul, return to the path of mortal living.

Verse 14: Always singing My divine glories, striving with great determination, and humbly bowing down before Me, they constantly worship Me in loving devotion.

(C) The Verse-By-Verse Summary of Chapter 9:

The contents of the 34 verses of Chapter 9 can be divided into the following six sections:

<u>The Topic</u>	<u>Verses</u>
1. Introduction to the Knowledge, Its Glory and Necessary Qualifications....	1-3
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4. Atheists, Theists and Types of Upāsanā.....	12-19
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6. Glory of Bhakti.....	30-34

1. Introduction to the Knowledge, Its Glory and Necessary Qualifications:

In the first three verses (V 1-3), Lord Krishna talks about the knowledge of god in both the *saguna* and the *nirguna* forms (*jñāna* and *vijñāna*). It is the most secret and sacred knowledge which releases one from bondage. It is the easiest and immediate in giving the result. The seeker should have faith in the teacher and the teaching if the pursuit should be fruitful.

2. Nature of God:

In the next three verses (V4-6), the Lord reveals His true nature. He pervades the entire universe. Still, He is not related to anything. In fact, there is no universe other than God. Yet, it appears because of His *māyā*. In the next three verses (V7-10), Lord Krishna redefines Himself accepting the universe. He is the basis for the origin, existence, and dissolution of the entire universe (*jagat-kāraṇam*). Blessed by Him, His *prakṛti*, which is inseparable from Him, keeps the cycle of creation going. Though the Lord's presence is inevitable for all these phenomena, He is not involved in any one of them as doer or enjoyer (He is *akartā* and *abhoktā*).

3. Cause of Bondage:

Lord Krishna further talks about the cause of bondage (V11). Because of the fundamental ignorance, no one knows the nature of God. Consequently, He is mistaken for human being with birth, form, etc (Thus it is due to ignorance and consequent delusion regarding the nature of God — and oneself — that one gets bound).

4. Atheists, Theists and Types of Upāsana:

Though ignorance is universal, many do not accept the fact. Therefore, they never attempt to get rid of it. Believing neither in the scriptures nor in the established traditions, these atheists take to evil ways as directed by their instincts and waste their precious life (V12). On the other hand, there are some noble people who clearly recognize their bondage and worship the Lord, seeking Him alone to get out of the bondage (V13, 14). Lord Krishna points out here that various devotees worship Him in many ways. Some worship God as identical with themselves, some as different from themselves, and some as everything (V15). In this context, the Lord describes His cosmic form *i.e.*, *viśvatomukhatvam* (V16-19).

5. Sakāma-Bhaktas and Niṣhkāma-Bhaktas:

In the next several verses, Bhagavān talks about various types of devotees — Those who are inclined to the fruitive activity through ritualistic sacrifices (seek to go to heaven, the abode of Indra (V20). When they have enjoyed the vast pleasures of heaven, the stock of their merits being exhausted, they return to the earthly plane (V21). And then are two other types of devotees --those who seek various finite ends through Him (*sakāma-bhaktas*) and those who seek the infinite God only (*niṣhkāma-bhaktas*) (V22). The Lord points out that the worship for finite ends will be definitely fruitful. But, being finite they cannot last long. Even the attainment of heavens is finite only. A *niṣhkāma-bhakta* worships God seeking nothing else. The Lord promises to take care of even the worldly well-being of such a bhakta because he has renounced all his worldly pursuits (V22). In the following verses, the Lord stresses the point that whether one should continue in *samsāra* (bondage) or attain *mokṣha* (liberation) is one's own choice (*puruśārtha*). When people seek finite goals through the worship of other deities, they are invoking the finite aspects of that one infinite God alone (V23). All their prayers go to that one God only. (The amount of water that we can fetch from the ocean depends on what vessel we take.) Thus, they miss the infinite due to ignorance (V24). Though the Lord is capable of giving everything, He can give only what the devotee is willing to receive. Hence, the Lord says that one gets what one seeks (V25). What type of worship one must do to attain the infinite? Bhagavān says that the worship is the simplest for a *niṣhkāma-bhakta*. He can offer anything. The attitude is important (V26). Even if that is not possible, one should convert every action into worship by (mentally) offering it at the feet of the Lord (V27). Such a bhakta is a *karma-yogī* (because he continues to act with equanimity) as well as a *sannyāsī* (because he renounces the concern for the results). He becomes purified and liberated soon by getting the teaching of scriptures through a guru (V28). The Lord concludes this topic by reemphasizing that He is available to all. It is for us to claim Him or not (V29).

6. *Glory of Bhakti:*

In the last five verses (V30-34), Lord Krishna glorifies bhakti. The greatness of bhakti is that even those who are not qualified for self-knowledge because of their past sins, weaknesses, extrovertedness, or dullness can take to bhakti and achieve the goal. Thus, bhakti is universal. The devotee will never perish. In conclusion, the Lord sums up the pursuit of Bhakti thus — “Fix your mind on Me; be My devotee; keep Me as your goal; be My worshiper; and surrender to Me.