

Srimad Bhagavad Gita

Chapter 9
Raajavidyaa Raajaguhya Yogah:
Yoga of Royal Knowledge and Royal Secret

Transliterated Sanskrit Text

Free Translation

&

Brief Explanation

By

T.N.Sethumadhavan

Published
In
Esamskriti.com
&
Medhajournal.com

Nagpur

September 2010

tnsethumadhavan@gmail.com

Bhagavad Gita: Chapter 9 (Part-1)
Raajavidyaa Raajaguhya Yogah:
Yoga of Royal Knowledge and Royal Secret
T.N.Sethumadhavan

Preamble

This chapter explains how the Self - *Atman* - pervades the entire world. The wise seek the Self while the ignorant, disregarding the Self, lead an empty life with vain hopes and unfulfilled aspirations. They go through the endless cycle of birth and death. Confirming the truth behind the saying that whatever one strives for, be it material or spiritual, one attains that particular goal, the ignorant gain their limited, mundane ends but never find accomplishment in their lives, whereas, the wise pursue the ultimate goal of Realization and find absolute peace and bliss in their own Self. Sri Krishna, therefore, advises Arjuna to seek the Self, to subsume all worldly activities to the Self until Spiritual Enlightenment is reached.

Krishna begins the chapter by offering to impart the knowledge of Reality that pervades the world and also as to the means of achieving this supreme knowledge and thereby free oneself from all agitations and sorrows.

The previous Chapter of the Gita dealt with liberation by stages through the process of meditation. But this way is not the only means of emancipation. A direct way is described in this Chapter. This knowledge being unknown to the mankind at large, Krishna terms it as a supreme secret and hence this Chapter is called 'Yoga of Royal Knowledge and Royal Secret'.

All living beings and inert things arise from the supreme Reality, exist in the Reality and ultimately merge into the Reality. The periods of manifestation of the world and its dissolution run into billions of years. The supreme Reality acts as the disinterested Self, witnessing the entire creation and dissolution. Those who fail to pursue this knowledge remain bound to the world of mortality. Krishna, therefore, appeals to the seekers to free themselves from the manifest world and reach the unmanifest Reality and to discover the Divinity that supports the pluralistic phenomenal existence.

The Text

SOVEREIGN MYSTERY

**sri bhagavaan uvaacha
idam tu te guhyatamam pravakshyaamyanaasooyave
jnaanam vijnaanasahitam yajjnaataa mokshyase'shubhaat // 9.1 //**

Sri Bhagavan said

To you, O Arjuna, who do not criticize, I will propound this, the greatest mystery of knowledge combined with realization, by understanding which you will be released from evil.

In this opening verse Sri Krishna assures Arjuna that He will reveal the theoretical knowledge of the Self combined with Its intuitive perception. Such knowledge is the direct means of attaining liberation. This knowledge about the Self dwelling in the body, and about the identity of the individual self and the Supreme Self, is considered most profound mystery because it has only to be realized through one's own experience or spiritual intuition and cannot be expressed in any words.

Arjuna is considered to be the most suitable candidate to know this deep mystery because he is free from jealousy and does not belong to the category of those who always find fault with whatever others do or say. Jealousy-free mind only can absorb deep knowledge, for jealousy is another form of ignorance.

Sri Bhagavan says that the one who receives this knowledge (a realized person) shall be free from all irksome problems of life, can rule over circumstances and face adversities with a smile. Krishna assures that by understanding that knowledge one will be released from the evil i.e. bondage of the world.

GREATNESS OF THAT KNOWLEDGE

**raajavidyaa raajaguhyam pavitramidamuttamam
pratyakshaavagamam dharmyam susukham kartumavyayam // 9.2 //**

It is the Royal Science, Royal mystery, and the supreme purifier. It is perceived by direct experience. It accords with Dharma, it is easy to practice and it is imperishable.

In order to develop enthusiasm in the pursuit of Self, perfection is praised in this verse. Here the word secret or mystery means that which is too deep and striking and hence Vedanta is a secret for the uninitiated which has to be unraveled by a person endowed with scriptural knowledge.

Sri Krishna says that Vedanta, the science of life which is sovereign in its import, deep in its substance and supreme in its purifying effects, is clearly comprehensible since it can be verified by direct experience. It is knowledge by acquaintance and not by description. The truth is waiting to be seen by us, if the obstructing veils are removed. The Supreme is to be seen by one as one's own Self, through one's developed and purified intuition. The gains obtained by pursuit of this Royal Science are of imperishable nature.

As a lamp, when lighted in a room, instantly destroys the accumulated darkness of the ages, so the knowledge of Brahman, when realized in the heart, reduces to ashes the accumulated karma of all the past ages. Hence it is called supreme purifier.

The Bliss of Brahman is as directly perceived as the feelings of pleasure and pain. An object endowed with great qualities can also be against Dharma; but such is not the case

with the knowledge of Brahman which is easily acquired when taught by a qualified teacher. It is always in accordance with Dharma. The Bliss arising out of the knowledge of Brahman, though easily acquired, is eternal. Therefore the knowledge of Brahman should be pursued by all who desire peace and happiness.

**ashraddhadhaanaah purushaa dharmasyaasya parantapa
apraapya maam nivartante mrityusamsaaravartmani // 9.3 //**

Those who have no faith in this knowledge of the Self and regard physical body itself as the Self, O Parantapa, return to the path of mortal living.

Faith or unswerving conviction of the existence of God, the soul and immortality is the prerequisite of spiritual life. Those without faith mean those who regard the physical body as the self and do not believe in the indestructibility and immortality of the soul.

ELUCIDATION OF THE SOVEREIGN WISDOM

**mayaa tatamidam sarvam jagadavyaktamoortinaa
matstaani sarvabhootani na chaaham teshvavasthitah // 9.4 //**

All things in this universe are pervaded by Me in My unmanifest aspect; all beings exist in Me but I do not exist in them.

**na cha matsthaani bhootaani pashya me yogamaishwaram
bhootabhrinna cha bhootastho mamaatmaa bhootabhaavanah // 9.5 //**

And yet the beings do not exist in Me; behold, that is My Divine mystery. My Spirit which is the support of all beings and the source of all things does not dwell in them.

These two verse are very popular but yet difficult for easy comprehension. They require considerable reflection.

As we have seen earlier whenever Bhagavan uses the word 'ME' it does not refer to him as any individual but it means the Supreme Lord, the Ultimate Cause of All, the Uncaused Cause. His unmanifested form is Consciousness, Atman which is imperceptible to the senses. All things in the universe denote from the highest Brahma, the cosmic Spirit, to a blade of grass. Nothing can exist in this world unless the Lord, the Spirit, forms its substratum. Upanishads declare that the Lord, after creating the objects entered them as their indwelling consciousness to enliven them. Brahman, God, exists as the unmanifest Reality and pervades everywhere. Nothing exists other than Brahman. Yet because of delusion we see only the manifested world of beings and not it's underlying Reality. We superimpose the illusory world on the eternal Reality, Brahman.

This is like a deluded person misunderstanding a post as a ghost in darkness. He is said to superimpose the figure of ghost on the post on account of his wrong perception. The post is the substratum of the ghost; the post pervades every part of the ghost; the ghost cannot exist unless there is the post but the post can survive in spite of the absence of the ghost.

Similarly Brahman exists without the world, but the world's existence depends upon Brahman.

Hence Krishna declares this truth in Verse 4 above that All things in this universe are pervaded by Him in His unmanifest aspect and that all beings exist in Him but He does not exist in them. This is just like saying that the ghost exists in the post but the post does not exist in the ghost. The post remains the source of the ghost. There can be no ghost without the post, but the post can remain without the ghost.

A thing devoid of inner reality cannot exist or be an object of experience. The Lord is the inner reality of everything. The reality of the Lord makes real everything in this world. But the reality of the Lord does not depend upon the world. He always exists whether the universe of names and forms exists or not.

The Lord is incorporeal and therefore has no real contact with the material world. He cannot be contained in any object. He is self-existent and self-luminous. Only a fraction of His majesty illumines the sun, the moon and the universe. But He himself is transcendental.

Having said that, the Lord further declares in the Verse 5 that "All beings do not dwell in Me; My spirit which is the support of all beings and the source of all things, does not dwell in them". On the face of it, this verse seems to contradict what was stated in the previous verse. Verse 4 admits the existence of beings in Brahman while Verse 5 denies the existence of beings in Brahman. A little critical analysis will remove this apparent mismatch of ideas.

Applying the same previous example of the post and the ghost to this verse, it is like the post telling that 'The ghost is not in me nor I am in the ghost. In fact, there never was a ghost. The ghost you perceive is only your imagination and not based on any fact or reality. The only reality is I, the post. I was, I am and I will be (the post only). This is the only truth from my standpoint'.

Thus the contradiction between these two verses is reconciled if we understand that there is no real existence of the universe and the beings. The existence of beings admitted in Verse 4 has only an illusory appearance to the eyes of the deluded. Beings do not actually exist, Brahman alone exists. Those who are fortunate to have wisdom clearly perceive and experience this truth. They see Brahman alone supporting the illusory phenomenon of this universe.

While in dream state we do not see the connection between the dream world and our mind. Only on waking up we understand such connection. Our mind alone projected the dream world which on waking up disappeared. Similarly, on tuning to God-consciousness, upon realizing the Self, we see the relation between the universe and God, Brahman.

What is this relation? The infinite Lord cannot be contained in a finite universe. Then why cannot the universe and the beings dwell in Him? The Lord, in reality, is neither the container nor the contained. In Him there is not the slightest trace of duality. In His purest essence He is above the law of cause and effect. In the final realization, the object and the subject become one; the whole universe merges in the Lord. In that state the Lord remains as One without a second, a homogeneous concentration of consciousness. The concepts of container and contained, cause and effect, apply to the realm of manifestation or maya. Through maya even though the Lord manifests in the tangible, relative universe, and appears to be its cause and support, yet He is always One without a second, transcendental, incorporeal and unattached. This is His eternal mystery - 'My Divine Mystery' as the Lord puts it in the Verse 5.

HOW THE LORD SUPPORTS THE WORLD?

**yathaakaashthito nityam vaayuh sarvatrago mahaan
tathaa sarvaani bhootani matsthaaneetyupadhaaraya // 9.6 //**

As the mighty wind moving everywhere rests always in space (The Akasa), even so you know that all beings rest in Me.

It is really difficult for the ordinary intellect to comprehend the idea that a substance which exists everywhere, allowing everything to exist in it, but at the same time it in itself does not get conditioned by the things existing in it.

Although the wind moves everywhere in the space, exists in the space and is supported by the space yet the wind does not put any limitation on the space. Space holds them all but is touched by none. This illustrates the relationship between the Self and the Not-Self. When the wind moves the space does not move. None of the qualities of the wind is the quality of the space. So also, the Real supports the unreal which seemingly lives in the Real and yet the unreal full of misery and sorrow can never condition the Real.

On the same analogy, without affecting the Lord in any way, good and evil, pain and pleasure, and the other traits of this universe do not touch the Lord because from His point of view they are illusory. He can never be touched by anything happening in time and space. As a light cannot be affected by the good or evil deed done with its help, so the soul, which in its essence is one with the Lord, cannot be affected by the good and evil action of the body and mind.

MAYA IS THE CAUSE FOR CREATION & DISSOLUTION

**sarvabhootaani kaunteya prakritim yaanti maamikaam
kalpakshaye punastaani kalpaadau visrijaamyaham // 9.7 //**

O son of Kunti, all beings, go back to My nature at the end of a time-cycle (Kalpa); I send them forth again at the beginning of the next cycle.

**prakritim swaamavashtabhya visrijaami punah punah
bhootagraamamimam kritsnamavasham prakritervashaat // 9.8 //**

Controlling My own nature, I again and again send forth all this multitude of beings, helpless under the sway of maya.

In these two verses Sri Krishna describes how His power of maya is instrumental in the process of creation and dissolution of the universe.

The whole process of creation, preservation and dissolution is due to the Lord's maya, His lower *prakriti* or nature consisting of the three gunas in their undifferentiated state and yet He is unaffected by it. Vedanta while recognizing the fact of creation does not approve of the act of creation. The Lord does not create the universe from nothing or void, for nothing only can come out from nothing. Therefore Vedanta believes that the Lord, because of His power of lower nature, maya, projects out of Himself (manifests) all the names and forms at the time of creation. Consciousness or His higher nature endows them with life.

At the end of the time-cycle, the names and forms of the manifested universe go back into the seed state and remain merged in Prakriti. At this state the three gunas of Prakriti remain in equilibrium. When this balance is disturbed, again creation takes place. This process of creation and dissolution is without beginning. Thus the better terms to indicate creation and dissolution are manifestation or evolution and mergence or involution. The Lord, in His pure essence, remains unaffected by the activities of His maya, though the insentient maya is activated because of its proximity to the Lord.

Verse 8 says that the Lord, with the help of Prakriti manifests the universe. Because of His very proximity, insentient Nature acts. Maya or Prakriti is under His control. But Jiva or the created being is under the control of maya.

Living beings come out of Prakriti which remains dormant at the end of the previous cycle. Dissolution or the state in which the three gunas remain at perfect balance is called the sleep (dormant state) of Prakriti.

The beings at the end of the previous cycle merged in Prakriti are still under the influence of maya or ignorance. As Prakriti becomes active at the beginning of the next cycle, the beings also assume appropriate births according to their past karma.

Since the creation is falsely superimposed upon the Lord, what is perceived to be the universe existing in time and space is, from the point of Reality, nothing but the Lord Himself. Just as in the illusion of a rope appearing as a snake, the falsely perceived snake is in reality nothing but the rope.

IS THE LORD PARTIAL?

**na cha maam taani karmaani nibadhnanti dhananjaya
udaaseenavadaaseenamasaktam teshu karmasu // 9.9 //**

These acts do not bind Me, O Dhanajaya, for I remain unattached to them as one unconcerned.

Because the Lord is responsible for the manifestation of heterogeneous beings of unequal conditions, a question arises whether He is guilty of partiality as we normally think. This issue is answered here. The Lord says that He is unconcerned about fruit of His action relating to the creation of unequal and diverse beings.

It is attachment to the fruit that binds. He is unconcerned because He is totally devoid of the feeling of "I do". The creation belongs to the realm of maya and the Lord is beyond maya. There is no relationship between the Lord and creation just as there is no contact between the desert and the mirage. He is totally free from any desire, purpose, motive or agency so far as the creation is concerned.

Wherever and whenever egocentric actions are performed with selfish desires, they leave behind their impressions either pleasant or unpleasant. However, in the case of the Self which is Eternal there is neither attraction nor aversion in these actions i.e. in the creation and dissolution of the Universe. It is unmindful of what type of world is projected or what kind of activities take place therein.

The Self is neutral or indifferent to everything. It does nothing nor does It cause anything to be done. The Self has no attachment to the fruits of Its actions nor has It any egocentric feeling of agency or doership just as an Umpire is not interested in the results of the game he is umpiring. Therefore, the actions involved in creation and dissolution do not bind The Lord.

The absence of egocentric feelings of doership and attachment to fruits of actions is the cause for freedom from Dharma and Adharma or virtue and vice. The ignorant man who works with egoism and with a desire for the rewards of his actions is bound by his own actions.

**mayaadhyakshena prakritih sooyate sacharaacharam
hetunaanena kaunteya jagadwiparivartate // 9.10 //**

By reason of My proximity, Prakriti produces all things, the moving and the unmoving; because of this, O Kaunteya the world revolves.

The finite acts because of the Infinite and yet the Infinite is said to be neutral. This strange relationship between the finite and the Infinite is explained here. The Lord presides over only as a witness; nature does everything. By reason of His proximity or presence, nature sends forth the moving and the unmoving. The prime cause of this creation is nature or prakriti.

Although all actions are done with the help of the light of the sun, yet the sun cannot become the doer of all actions. Similarly, the Lord cannot become the doer of actions eventhough nature does all actions with the help of the light of the Lord.

As the Self illumines ignorance or maya, which is the material cause of this world, the Self is regarded as the cause of this world. The magnet is indifferent although it makes the iron pieces move on account its proximity.

Similarly, The Lord remains indifferent although He makes the nature-Prakriti- create the world. He presides over the world which consists of moving and unmoving objects as a witness. By His presence the wheel of the manifested and unmanifested beings revolves round and round.

The question why The Lord created the world when He is a mere witness is a mystic one. We cannot say that the purpose of creation is meant for the enjoyment of the Supreme; for the Supreme is devoid of desire and does not enjoy. It is pure consciousness, a mere witness. And there is no other enjoyer for there is no other consciousness; A question arises whether is creation intended to secure heaven for it is opposed to heaven. Thus the question regarding the purpose of creation cannot be asked if one remembers that creation is maya or an illusion.

In Verses 7 to 10 The Lord defines His position through easy steps leading to a subtle concept which may appear contradictory. He begins by saying that He projects all beings at the beginning of evolution; Prakriti is only an instrument in His hands. Next, He says, He is not affected by the act, since He sits by, as the one neutral, perfectly unattached. Lastly, He tells the final truth that He really does nothing, that it is Prakriti, activated by His proximity produces the universe. It is His light that lights up the Prakriti and makes it live and act. This is the only relation between the Lord and His Prakriti.

The important point for us to note in these Verses 7 to 10 is that Sri Krishna imparts the subtle knowledge that Brahman, being neutral, remains apart as a silent witness of all that happens in the phenomenal world of the animate and inanimate.

DEVOTION TO THE SUPREME BRINGS ITS GREAT REWARDS

**avajaananti maam moodhaah maanusheem tanumaashritam
param bhaavamajaananto mama bhootamaheshwaram // 9.11 //**

Unaware of My higher nature as the Supreme Lord of all beings, fools disregard Me, when I assume a human form.

From time to time the Lord assumes a human form so that men may attain a godly nature. In that state the Lord acts outwardly like a human being though always remaining in full possession of the knowledge that He is unattached to anything material and that He is the very Self of all beings. The deluded only see Him acting as a man and therefore disregard Him as an ordinary human being while the wise understand Him as the Supreme Self.

**moghaashaa moghakarmaano moghajnaanaa vichetasah
raakshaseemaasureem chaiva prakritim mohineem shritaah // 9.12 //**

Of vain hopes, of vain actions, of vain knowledge and senseless, they definitely are possessed of the delusive nature of Rakshasas and Asuras.

`They' refers to those described in the previous verse. Rakshasas are those having Tamasic nature who indulge in acts of cruelty. Asuras are those having Rajasic nature with qualities of ambition, greed, and the like. They cling to the world of transient forms with the hope of finding peace and happiness and are victims of their own deceitful nature and disregard the Lord, who dwells in them as their underlying Reality.

**mahaatmaanastu maam paartha daiveem prakritimaashritaah
bhajantyananyamanaso jnaatwaa bhootaadimavyayam // 9.13 //**

But the Mahatmas (great souls) O Partha, possessing the Divine nature worship Me with undisturbed minds knowing Me as the imperishable origin of all beings.

Deceitful nature mentioned above is contrasted with Divine nature. People of Demonic nature live in their ego consciousness making it as a centre of their activities and get lost in the fruitless Samsara missing their true destiny. On the other hand people of wisdom who possess divine or saatwic nature and are endowed with self-restraint, mercy, faith, purity etc., know Him as the origin of all beings just as those who know the mud to be the origin of all mud pots will see the mud in all pots. They worship Him with single minded devotion. Their whole life becomes a continuous adoration of the Supreme and hence they are Mahatmas.

**satatam keertayanto maam yatantashcha dridhavrataah
namasyantashcha maam bhaktyaa nityayuktaa upaasate // 9.14 //**

Always glorifying Me, striving with firm resolve, bowing down to Me in devotion, always steadfast, they worship Me.

These great souls always sing His glory, committed to lead a spiritual life of self-redemption with determination to reject the False and to pursue the path of the Real. They prostrate before The Lord with total detachment and surrender of all false identifications with their own matter-envelopments. They worship Him with great faith and devotion keeping in mind the nature of the Self as the substratum of the entire Universe and the essence of all beings. They represent the highest perfection of a combination of knowledge, devotion and work.

**jnaanayajnaena chaapyanye yajanto maamupaasate
ekatwena prithaktwena bahudhaa vishwatomukham // 9.15 //**

Others again offer the oblation of knowledge and worship Me either as the one with them or as the distinct from them and still others in various ways worship Me whose form is the whole universe.

Oblation of knowledge implies that the knowledge of the Lord is itself a Yajna. The destruction of ignorance with fires of knowledge is called Gnana Yagna - Wisdom Sacrifice. It implies that for the purpose of invoking Right Knowledge false ideas in us must be thrown into the flames of Right Knowledge. The Gnana Yagna has no ritualism. It is a constant attempt on the part of the performer to see the Consciousness Principle in every familiar name and form in all conditions and situations. It means an understanding that the Immutable Self pervades all, holding together the phenomenal multiplicities.

They offer their worship from the non-dualistic view or from the dualistic view. The man of realization identifies himself with the All-formed which is the view of Advaita. Some worship Him by making a distinction between The Lord and themselves which is the Dualistic view (Dvaita). Some worship Him with the knowledge that He exists as the various Divinities like Brahma, Vishnu and Rudra etc (Vishishtadvaita).

**aham kraturaham yajnah swadhaahamamaushadham
mantra'hamahamevajyam ahamagniraham hutam // 9.16 //**

I am the Kratu, I am the Yajna - the sacrifice, I am the Svadha - the offering (food) to the ancestors, I am the Aushadha - the medicinal plants and herbs, I am the Mantra, I am the Ajya - the melted butter (Ghee), I am the fire, and I am the oblation.

Verses 16 - 19 explain how all the different types of worship performed in variety of forms become the worship of the one Self - the essence behind the seeming plurality of the world which is nothing but a superimposition gaining its existence from the Reality behind it. In this verse the existence of Self everywhere is explained giving the example of ritualistic worship widely prevalent in Arjuna's time. He is told that all the methods of worship are nothing but the worship of the Self.

Not only the different ritualistic prescriptions (Yajna) are presided over by the Self but all the vegetable food and medicinal herbs used in the sacrifice (Aushadha), the ghee poured into the altar of fire (Ajya), the oblations (Hutam) offered, the fire that is invoked (Agni), the mantras chanted with which oblation is offered, the food offered to the ancestors (Svadha) and the Kratu- a kind of Vedic rite are all nothing but the Self expressed in different ways and through different fields.

The Vedic sacrifice is interpreted as an offering of our whole nature, an entire self giving to the Universal Self. What we receive from Him we give back to Him. The gift and surrender are both His.

Through the symbol of sacrifice the Lord suggests that He alone forms all the accessories of worship and also the act and the result of the sacrifice.

**pitaahamasya jagato maataa dhaataa pitaamahah
vedyam pavitramonkara rik saama yajureva cha // 9.17 //**

I am the father of this universe - the mother, the sustainer, the grandfather, the purifier, the knowable, the sacred mono-syllable OM and also the Rig, Sama and the Yajur Vedas.

In order to show that the Self permeates everywhere The Lord says that He is the father, the mother, the sustainer, the grandfather and the purifier of the worlds. He is the one thing to be known because the Self is that which having known, everything becomes known. The Self, the substratum of the entire living universe, is symbolized by the Vedic mantra called OM. Life, which is the flow of constant experiences, implies the sum-total of all experiences in each one of us during the waking, dreaming and deep-sleep states.

The substratum for these three states and their experiences must be something other than the super-impositions on it just as the container is different from the contained. The fourth state supporting the ordinary states of consciousness in every one of us is termed Turiya. The sacred symbol OM represents all these four states. Therefore the Ultimate indicated by OM is the Self. This Absolute Reality is the theme of all the Vedas and therefore it is said that ` I am also the Rik, Sama and Yajus.

**gatirbhartaa prabhuh saakshee nivaasah sharanam suhrit
prabhavah pralayah sthaanam nidhaanam beejamavyayam // 9.18 //**

I am the Goal, the Supporter, the Lord, the Witness, the Abode, the Shelter, the Friend, the Origin, the Dissolution, the Foundation, the Treasure-house and the Seed which is imperishable.

The Lord continues the enumeration of Brahman's various manifestations. He is :

The Goal (Gati): The Self is the goal because when the imperfections of the world of multiplicities are crossed over, the Absolute abode of Reality is experienced.

The Supporter (Bharta): Just as the desert supports the mirage, the Self lends a semblance of reality to the varied perceptions of the sense organs and thus holding together the ever-so-many changes into a consistent pattern which is called life.

The Lord (Prabhu): The Self, as the Pure Awareness. is beyond the sorrows and joys of the apparent and delusory universe just as electric energy is beyond the characteristics of its own manifestation through varied equipments.

The Witness (Saakshee): The Self is a mere witness and not a participant as It is an uninterested illuminator of what is happening in the body, mind and intellect as well as in the world outside.

The Abode (Nivasah): When different minds on different occasions project different forms and moods of a ghost on the same lamp post, the post is said to be the abode of different ghosts. So too, whenever our sense organs experience the pluralistic phenomena of the world, the Self or the Awareness is their abode.

The Shelter (Sharanam): The Self is the refuge or the harbor of tranquility which protects the confused ego from the sorrows and pains of Samsar.

The Friend (Suhrith): the Infinite is always the friend of the finite giving the latter security and well-being.

The Origin and Dissolution, the Substratum and the Store-house: As mud is in all pots, gold is in all ornaments, the Self is in the universe. Therefore, all things can come to manifestation and dissolve into the unmanifest only on the basis of a substratum. Hence the substratum, the Self, is the store-house of all names, forms and qualities that constitute the world.

The Immutable Seed (Beejam Avyayam) : In contrast with the other seeds which undergo changes when they germinate , although the Self is the origin of all beings, It remains imperishable or unchanged even after beings arise out of it. It is therefore Immutable i.e. It endures so long as the Samsara endures.

**tapaamyahamham varsham nigrihnaamyutsrijaami cha
amritam chaiva mrityushcha sadasacchaaham arjuna // 9.19 //**

As the sun I give heat; I withhold and send forth the rain; I am immortality and also death ; both being and Non-being, O Arjuna.

This verse explains that the Self is the essence and the ruling factor behind all phenomenal objects and happenings in the universe.

I gave heat: Just as electricity conditioned through various equipments expresses itself as heat in a heater, light in a bulb and cold in a fridge, the Self, the Existence itself, identifying with the phenomenon called the sun becomes the source of heat for the entire universe.

I withhold and send forth rain: The sun influences the climatic conditions of the universe thereby causing rainfall or drought.

I am immortality and also death: Self being the spark of life, It gives realistic experiences of existence in the world including to the phenomenon called death. Once it is realized that the Self is Immutable and Eternal, the state of immortality is reached. Change is what is called death and therefore the Self is the illuminator of change, Itself ever changeless.

I am the Being and Non-Being : Sat (existence) and Asat (non-existence) are the terms used in Vedanta to indicate cause and effect, the manifest and unmanifest. The Self being that Illuminating factor without which neither manifest nor unmanifest can be experienced, the Self is conceived of as the Essence in both the manifest and unmanifest. He is being when manifested and non-being when the world is unmanifested.

The main idea is that the devotees regard the Lord in various ways and follow different methods of worship. The Supreme Lord grants our prayers in whatever form we worship Him.

Concepts and Issues

Observing that Arjuna was endowed with faith , free from fault finding nature and qualified to receive the sacred divine knowledge Sri Krishna says that He will disclose the Royal Knowledge and Royal Secret which will make him realize The Lord in him by direct experience. This knowledge is imperishable, knowing which one will become free from the evil of worldly existence. The Lord says that due to lack of faith in this knowledge, in its manifest and unmanifest aspects, people fail to realize Him and suffer in consequence.

Sri Krishna says that all beings are pervaded by Him and dwell in His unmanifest form like the wind moving everywhere but always resting in space. Although The Lord is the creator, destroyer and sustainer of the world, He stands as a witness indifferent and unattached to these processes.

The ignorant identify Him with nature or regard Him as a mortal during His incarnations for protecting Dharma. They do not see God in the Universe and have no knowledge of the Self which dwells within the body. They do not see the Unity in the Diversity. They fail to see the ocean beneath the waves.

They run after the transient objects and miss the eternal. They have no discrimination or right understanding. The knowers of the Truth see the Reality in externality also. They feel a oneness with all. They chant God's name always. They worship Him with wisdom sacrifice. They see the formless one as distinct and manifold.

He explains to Arjuna His identity with the Universe. The Lord's enumeration of His different manifestations has been tabulated below for easy reference.

Different Manifestations of Brahman					
1	<i>kratuh</i>	Vedic ritual	19	<i>gatih</i>	Supreme goal
2	<i>yajnah</i>	Sacrifice	20	<i>bhartaa</i>	Supporter
3	<i>Svadhaa</i>	Offering to the departed	21	<i>prabhuh</i>	Lord
4	<i>aushadham</i>	Herbage & food grains	22	<i>saakshee</i>	Witness
5	<i>mantrah</i>	Sacred chanting	23	<i>nivaasah</i>	Abode
6	<i>ajyam</i>	Clarified butter	24	<i>sharanam</i>	Shelter
7	<i>agnih</i>	Sacred fire	25	<i>suhrit</i>	Well-wisher
8	<i>hutam</i>	Offering oblations in fire	26	<i>prabhavah</i>	Origin
9	<i>pitaa</i>	Father	27	<i>pralayah</i>	Dissolution
10	<i>maataa</i>	Mother	28	<i>sthaanam</i>	Resting place
11	<i>dhaataa</i>	Sustainer	29	<i>nidhaanam</i>	Store-house
12	<i>pitaamaha</i>	Grandsire	30	<i>avyayambeejam</i>	Imperishable seed
13	<i>vedyam</i>	The one worth knowing	31	<i>tapaamy</i>	Radiate heat as the Sun
14	<i>pavitram</i>	Purifier	32	<i>varsham</i>	Rainfall
15	<i>omkara</i>	Sacred syllable OM	33	<i>amritam</i>	Immortality
16	<i>rik</i>	Rg Veda	34	<i>mrityuh</i>	Death
17	<i>saama</i>	Sama Veda	35	<i>sat</i>	Being
18	<i>yajuh</i>	Yajurveda	36	<i>asat</i>	Non-being
As Described in Verses 16 - 19					

If one understands correctly the following verses dealing with the Divine Mystery in this section of the Gita one can be aware of the concepts of Creation and Brahman.

All things in this universe are pervaded by Me in My unmanifest aspect; all beings exist in Me but I do not exist in them. 9.4

And yet the beings do not exist in Me; behold, that is My Divine mystery. My Spirit which is the support of all beings and the source of all things does not dwell in them. 9.5

O Son of Kunti, all beings, go back to My nature at the end of a time-cycle (Kalpa); I send them forth again at the beginning of the next cycle. 9.7

Controlling My own nature, I again and again send forth all this multitude of beings, helpless under the sway of *maya*. 9.8

Live as the Gita Teaches You to Live

In this Chapter Sri Krishna advises Arjuna to do every thing as an offering to The Lord. All actions thus become a symbol of devotion and help remembering God.

Submission to the Divine is the essence of spiritual *sadhana*. The following verses tell us how to go about in that path.

But the Mahatmas (great souls) O Partha, possessing the Divine nature worship Me with undisturbed minds knowing Me as the imperishable origin of all beings. 9.13

Always glorifying Me, striving with firm resolve, bowing down to Me in devotion, always steadfast, they worship Me. 9.14

Points to Ponder

1. What are the knowledge and secret revealed by The Lord in this Chapter? Why they are called Royal?
2. What is the truth behind the world we perceive?
3. Enumerate the different kinds of worship.
4. What should be the ingredients for an offering to The Lord?
5. Does the Lord show any partiality in bestowing His grace on the devotees?
6. Short notes on:
 - Divine Mystery
 - Creation
 - Brahman
 - Attributes of the Lord
 - Submission to the Lord

Next time we will proceed from the Verse 9.20

HARIH OM

Bhagavad Gita: Chapter 9 (Part-2)
Raajavidyaa Raajaguhya Yogah:
Yoga of Royal Knowledge and Royal Secret
T.N.Sethumadhavan

Preamble

The variety of human pursuits and how each gains its particular objective in life are described now. These pursuits fall under three distinct types of activities in the world. The persons belonging to the first type act with self-centered interests in this world. They go about their activities merely fulfilling their ego and egocentric desires. Consequently they suffer from mental agitations and sorrow (*papa*).

Others in the second category work unselfishly for higher and nobler goals in life. They serve and sacrifice for their chosen ideal. They gain the joys of heaven (*punya*).

The third variety seeks spiritual Enlightenment. They strive for liberation through their devout offerings to the Supreme Being. They oblate their actions, feelings and thoughts to their altar of Self-realization. Such seekers become liberated from their mundane existence and gain the ultimate bliss of Realization.

A seeker's direction in the spiritual path matters more than his spiritual status. A righteous person may move towards worldly attractions and devolve spiritually, whereas an unrighteous person may take to the spiritual path and evolve. Therefore, in the spiritual life what really matters is not where you are but what direction you choose to take – the path of evolution or devolution.

The discussion in this Chapter concludes with the encouraging words that anyone can attain Enlightenment through devotion and dedicated effort towards the Supreme Self.

The Text

NON-WORSHIPPERS ARE CAUGHT IN THE WHEEL OF BIRTH & DEATH

**traividya maam somapaah pootapaapaa yajnairishtwaa swargatim praarthayante
te punyamaasaadya surendralokamashnanti divyaandivi devabhogaan // 9.20 //**

The knowers of the three Vedas, the drinkers of Soma, purified of all sins, worshipping Me by sacrifices, pray for the way to heaven: they reach the holy world of The Lord of the Gods (Indra) and enjoy in heaven the divine pleasures of the gods.

**te tam bhuktwaa swargalokam vishaalam ksheene punye martyalokam vishanti
evam trayeedharmamanuprapanna gataagatam kaamakaamaa labhante // 9.21 //**

They having enjoyed the vast heaven, return to the world of mortals when their merits are exhausted; thus abiding by the injunctions of the three Vedas and desirous of enjoyments, they are subject to birth and death.

The Lord refers to the Vedic Theory that those who perform rituals gain heavenly enjoyments after death and points out how it cannot be regarded as the highest goal. Such men are bound by the law of karma as they are still lured by desire and they will return to this cosmic procession since they act from an ego-centre and since their ignorance is not destroyed.

If we seek rewards in heaven, we will gain them but we return to mortal existence so long as we do not gain the true aim of life. Human life is an opportunity to develop soul's divine nature from the imperfect material we are composed of. We operate from the ego-centered consciousness, whether we seek the pleasures of this world or a future paradise and therefore do not gain liberation from the ever running wheel of birth and death.

**ananyaashchintayanto maam ye janaah paryupaasate
teshaam nityaabhiyuktaanaam yogakshemam vahaamyaham // 9.22 //**

To these men who worship Me alone, thinking of no other, to those ever self-controlled, I secure which is not already possessed (Yoga) and preserve what they already possess (Kshema).

The case of those who worship the Eternal (with love free from any desire) as the Substratum for the entire Universe is illustrated here. They meditate upon The Lord as the one and the only reality behind the entire universe. Sri Krishna promises them *Yoga* - more and more spiritual enlightenment and *Kshema* - the final liberation resulting from the *Yoga*.

This verse can be interpreted to mean that The Lord takes up all the cares and burdens of His devotees. To become conscious of divine love, all other love must be abandoned. If we cast ourselves entirely on the mercy of God, He bears all our sorrows. We can depend on His saving grace and energizing care. The Lord promises complete protection or final merger with His Immortal Being to those who love Him with all their body, heart and soul.

This Verse conveys the central theme of the Gita and is very famous.

WORSHIPPING OF OTHER GODS

**yepyanyadevataa bhaktaa yajante shraddhaya'anvitaah
te'pi maameva kaunteya yajantyavidhipoorvakam // 9.23 //**

Even those devotees, who endowed with faith, worship other Gods, worship Me alone, O Son of Kunti, by the wrong method.

All do not worship at the same altar since tastes differ from person to person. Although they worship at the different altars, they adore the same Vitality that is the substratum for all the created world of change. Thus even when they worship different deities with perfect faith, all of them invoke nothing but the One Eternal Truth expressed through different forms of worship.

Once it is agreed that the Infinite Reality is the One without a second, which remains the same in the past, present and future, it will be clear that the Self as Consciousness expressed through the instruments of different saints, sages, prophets and incarnations is one and the same wherever and whenever they are born and functioned among the people of their times. Hence Sri Krishna declares that they too worship Me alone, eventhough by wrong methods.

The term other Gods referred to in this verse means different forms or aspects of the single God-hood like Indra, Varuna etc., which the man assumes in his different Gunas. Such worshipers are said to follow wrong methods because while worshipping when there is a possibility of achieving the Highest - Realization of the Self, Liberation - they pray for ordinary things of life like health, wealth etc. Because of this ignorance they come back to the world to satisfy their unfulfilled desires.

**aham hi sarvayajnaanaam bhoktaa cha prabhur eva cha
na tu maamabhijaananti tattwenaatashchyavanti te // 9.24 //**

(For) I alone am the enjoyer in and the Lord of all sacrifices; but they do not know Me in essence and hence they fall (return to this mortal world).

This verse explains why these methods are wrong and why the pursuers of these wrong methods return to the mortal world when they have finished enjoying the joys of heaven which were the rewards for their merits acquired through ritualism.

These methods are wrong because only a limited potentiality of the Supreme is invoked and Its infinite glory is not realized. Hence they fall into the delusory mundane world again and again.

The Lord alone is the enjoyer of all sacrifices and the lord of all sacrifices. As a result of their sacrifices they attain a higher plane to enjoy their merits. However as they perform the worship without recognizing the Supreme and as they do not consecrate their actions to Him, they return to the mortal world after their merits have been exhausted.

**yaanti devavrataa devaan pitreenyaanti pitrivrataah
bhutaani yaanti bhutejyaa yaanti madyaajino'pi maam // 9.25 //**

The worshippers of the Devas or Gods go to the Devas; to the pitris or ancestors go the ancestor-worshippers; to the Bhutas or the elements go the worshippers of the Bhutas ; but those who worship Me come to Me.

`Devas' represent the various sense-organs by the activities of which the world is experienced. In other words the word `Devas' means the entire field of all physical experiences. Those who solicit the external world of joys and successes consistently and with the required amount of devotion, come to gain such enjoyments. The worshippers of ancestors mean those who strive to live up to the cultural purity and traditions of their ancients. Such an individual gains the beauty and perfection of a pure life. The worshippers of the Bhutas reach the Bhutas indicate that even for those who diligently pursue the understanding of nature success is assured to the extent of their efforts made.

But these are the limited forms of the Supreme and cannot give the aspiring soul the peace that is beyond all understanding. The result of worship is assimilation to the form worshipped and these limited forms give limited results. But devotion to the Supreme brings the supreme reward of merging with the Self and such persons become on with Brahman.

DEVOTION AND ITS EFFECTS

**patram pushpam phalam toyam yo me bhaktyaa prayacchati
tadaham bhaktyupahritamashnaami prayataatmanah // 9.26 //**

Whoever offers Me with devotion and a pure mind, a leaf, a flower, a fruit or a little water - that I accept (the devout gift of the pure minded).

A gift, however small, is accepted by The Lord when it is offered with profound faith and devotion. He is satisfied even with a leaf, a flower, a fruit or a little water when it is offered with single-minded devotion and pure heart. What is offered is not as important as how it is offered. Although all the objects of the world belong to Him only and not to the devotee, yet if they are offered to Him by a devotee they become the conveyors of the latter's love and dedication unto The Lord.

Therefore the offerings serve their purpose only if they are accompanied by (a) devotion and (b) pure mind and heart. If these qualities are absent they are mere economic waste, vanity and false belief breeding superstition. On the other hand, if properly done, they are the means of transport in the spiritual path of self-development.

The way to the Highest is not by way of subtle metaphysics or complicated ritual. It is by sheer self-giving, which is symbolized by the offer of a leaf, a flower, a fruit or water.

WHY AT ALL THE LORD REQUIRES OFFERING FROM A SEEKER?

**yatkaroshi yadashnaasi yajjuhoshi dadaasi yat
yattapasyasi kaunteya tatkurushva madarpanam // 9.27 //**

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give away, whatever you practice as austerity, O Kaunteya, do it as an offering to Me.

This verse explains how through all activities of life one can constantly live in the spirit of 'devout offering' unto the Supreme. It is repeatedly said in the Gita that mental attitude is of utmost importance than the mere physical act and this fact is generally overlooked by the seekers.

The Lord being the creator and sustainer of all objects needs nothing from anybody. All that is required by Him is the devotion expressed through the spirit of offering. Sri Krishna therefore says that even simple common tasks of daily life like what we eat, what we offer in sacrifices, what we give as gifts and what we practice as austerity, can be done as a sacred offering unto the Eternal and thereby a constant remembrance of the Supreme can be maintained although undergoing the vagaries of life.

When all the activities of life are performed with a spirit of offering, not only our love to the Supreme increases in us but also our entire life becomes sanctified with a nobler and diviner focus. A devotee who constantly remembers the Substratum behind everything in life can give to life the respect and reverence that it deserves and in turn the life bestows its rewards on him. Love of God is not an escape from harshness of life but a dedication for service. Karma Yoga or the way of works which starts with the duty of performance of prescribed rites concludes with the position that all tasks are sanctified when done with disinterestedness and dedication.

The message is when all actions are consecrated unto Him with disinterestedness and dedication they become sanctified by which one is freed from the bondage of Karma with no re-birth to him. The individual becomes one with the Cosmic Will.

It is appropriate to quote here a verse from Adi Sankara's "*Siva Manasa Pooja*" which reads:

*Aatmaa tvam girijaa matih sahacharaah praanaah shariiram griham /
Poojaa te vishhayopabhogarachanaa nidraa samaadhisthitih /
Sajnchaarah padayoh pradakshinavidhih stotraani sarvaagiro /
Yadyat karma karomi tat tad akhilam shambho tavaaraadhanam//*

You are my self, Parvati is my understanding. My five *praanaas* are your attendants. My body is your house, and all the pleasures of my senses are objects to use for your worship. My sleep is your state of *samaadhi*. Wherever I walk I am walking around you (*pradakshina*), everything I say is a prayer in praise of you. Whatever act is done by me, every one of them, O Lord, is worship unto You.

Dedication of all our activities to the Supreme is the corner-stone for spiritual awakening.

RESULT OF SUCH DEDICATION OF ACTIVITIES

**shubhaashubhaphalairavam mokshyase karmabandhanaih
sannyasa yogayuktaatmaa vimukto maamupaishyasi // 9.28 //**

You shall thus be freed from the bondage of actions yielding good and evil results. With your mind firmly set on the Yoga of renunciation you shall become free and come to Me.

Sri Krishna continues the theme how by living the life in a spirit of surrendering the fruit of all actions to the Lord, an individual achieves the highest perfection. When actions are undertaken by an individual without ego, their reactions, good or bad, cannot bind him because the vasanas in him were already eliminated due to egoless actions and absence of egocentric desires and the mind already got purified.

The next stage is to live a life of Sanyasa and Yoga. The word Sanyasa does not mean physical rejection of the world. It is a renunciation of all egocentric activities and all cravings for fruits of actions. The offering of all works to the Lord constitutes the yoga of renunciation.

Such a life would be possible for those who dedicate all the end results of their actions unto The Lord. To the one who thus lives the life of Sanyasa, Yoga is natural as through out all of his activities he remembers only The Lord, the Self, the Infinite. Such a seeker discovers the futility of his earlier identification with the false and realizes his own Divine Nature. Hence the seeker is promised that he will go to the Supreme and even while living in the body one will be free from the bondage of action.

**samo'ham sarvabhooteshu na me dweshyosti na priyah
ye bhajanti tu maam bhaktyaa mayi te teshu chaapyaham // 9.29 //**

I am the same toward all beings; to Me there is none hateful or dear. But those who worship Me with devotion, are in Me and I am also in them.

I am in all beings: The self is one in all beings; the same Consciousness Principle illumines the emotions and thoughts in all living creatures just as the same sun illuminates all objects in the world and its rays get reflected on all surfaces whether polished or rough.

To Me there is none hateful or dear: The Self is always the same everywhere and It neither bears distinction between the good and bad nor does It entertain love or hatred for any living being just as the same sunlight reflects on the surfaces of different types of objects, the quality of reflections being different on account of the varying quality of the respective surfaces. On the same analogy if some people show better spiritual development as compared to others it cannot be presumed that the Self is partial towards or showing any special preference to the former or having any prejudice against the latter.

But those who worship Me with devotion are in Me and I too am in them: Having said that the Self has neither love nor hatred towards anybody The Lord says that those who worship the Self with devotion rediscover that they themselves are none other than the Self that is worshipped by them.

The idea is that the Eternal Self does not choose any individual for bestowing Its grace but the individuals themselves create such environment in themselves that they rediscover the Self in themselves. A mind pre-occupied with egocentric attachments with the non-Self cannot realize the Bliss while the same mind if it is made to detach itself from all the extrovert diversions it realizes its identity with the Self. From this sense we can say that the worshipper with devotion is `blessed' by The Lord and so he is in Him and He too is in the worshipper.

**api chet suduraachaaro bhajate maamananyabhaak
saadhureva samantavyah samyagvyavasito hi sah // 9.30 //**

Even if the most sinful man worships Me with unswerving devotion, he must be regarded as righteous, for he has formed the right resolution.

Bhakti is selfless contemplation with a single-pointed mind upon the non-dual Brahman who is none other than the essence of the devotee himself. A constant attempt to live upto one's own Real Nature is called single-pointed devotion. If a vicious sinner changes his evil thoughts his behavioral pattern gets transformed. If such a person worships The Lord with undivided devotion he is to be regarded as righteous and thoroughly rehabilitated.

From the moment contemplation on the Supreme is taken up with devotion, the sinner becomes a saint because he has formed a resolution to abandon the evil ways of his early life. He will soon grow out of himself into the spiritual glory. The evil of the past cannot be washed away except by his turning to God with undivided heart.

This verse does not mean that there is an easy escape from the consequences of our deeds. We cannot prevent the cause from producing its effect. Any arbitrary interference with the order of the world is not suggested. When the sinner turns to God with undistracted devotion, a new cause is introduced.

His redemption is conditional on his repentance. Repentance is a genuine change of heart and includes regret for the past sin and a decision to prevent a repetition of it in the future. When once the resolution is adopted, the transformation of the lower into higher is steadily effected.

If only human effort is to be depended upon for this change, it may be hard, erroneous, imperfect and difficult to overcome the ego. By surrendering the ego when one opens himself to the Divine, The Lord takes up the burden of changeover and lifts the soul to the spiritual plane from its contamination. A piece of charcoal loses its blackness only when it is charged with fire.

**kshipram bhavati dharmaatmaa shashwacchaantim nigacchati
kaunteya pratijaaneehi na me bhaktah pranashyati // 9.31 //**

He soon becomes righteous and attains to eternal peace; O Kaunteya, know you for certain that My devotee never perishes.

The effect of single-pointed devotion to The Lord is stated here. Sri Krishna says that such a person soon becomes righteous - he realizes the Divine Atman in himself. He attains eternal peace - an inward peace which is beyond the tumults of the daily living. He lives in tranquility free from agitations and excitements. He rediscovers in himself his own real nature which is Supreme Peace. Such a devotee never perishes or is destroyed. The seeker of the nobler values shall have no failures if his resolve is firm and his application is sincere.

The import of this and the previous verses is that the constant awareness of the Divine Principle protects the human personality from the destructive nature of its negative tendencies. Once we place ourselves in the hands of the Divine we cannot fall into the chasm of darkness.

**maam hi paartha vyapaashritya ye'pi syuh paapayonayah
striyo vaishyaastathaa shoodraaste'pi yaanti paraam gatim // 9.32 //**

For, taking refuge in Me, they also O Partha, who might be of inferior birth - Women, Vaishyas and Sudras - attain the supreme goal.

This verse requires a little careful understanding. The words `persons of inferior birth-women, vaishyas and sudras- should not be regarded as justifying the customs prevailing then debarring these segments of the society from Vedic Study. Hinduism does not restrict salvation to any one group or section of the community nor does it regard any class of people as inferior by birth. More so, when the Gita, the Universal Scripture, is addressed to the humanity in general without distinction of race, gender or caste. This verse merely refers to the view prevalent in those historical times and does not attribute any sanction or mandate to the social practices then prevailing. These terms are to be understood as indicating some unique and varying qualities of the human mind and intellect obtained in different individuals at different points of time in history and not as denoting any caste or gender.

This verse says that through constant remembrance of The Lord and meditation upon the Divine Self with single pointed mind and devotion not only men of evil ways are redeemed but even those who cannot attune themselves to spirituality due to some impediments in them can also achieve progress. Sri Krishna means that when the peculiar shortcomings are removed such people also attain the Supreme Goal.

**kim punarbraahmanaah punya bhaktaa raajarshayastathaa
anityamasukham lokamimam praapya bhajaswa maam // 9.33 //**

How much more easily then the holy Brahmanas and devoted Royal Saints attain the goal; having come to this transitory and joyless world, you do worship Me.

As compared to those who were referred to in the previous verse, Sri Krishna says how much easier and natural it would be for the Rajarishis (kings who have attained

saintliness even while continuing to discharge their duties as kings) and holy Brahmanas who are bestowed with purity of mind to achieve Self-Realization.

The world is described by The Lord here as transient and joyless. The most characteristic feature of the world of experiences is that no experience is permanent at any period of time or place. Again no experience can be entirely satisfactory to any one. The world is lived by men in a field consisting of objects, instruments of perception and mental moods. As all these three factors are always in a state of variableness, the joys that come to us through these variable entities must also be transient. When the joys are broken, it becomes a joyless world and not merely a world of sorrows. Hence Sri Krishna advises Arjuna that he must engage himself constantly in the worship of the Self, having taken birth in this world which is *anityam* and *asukham*. This path alone can bring about imperishable happiness. The Gitacharya shows us the way out of this world of transitoriness and the curse of joylessness by asking us to take refuge in Him, the Divine.

**manmanaa bhava madbhakto madyaajee maam namaskuru
maamevaishyasi yuktwaivamaatmaanam matparaayanah // 9.34 //**

Fix your mind on Me ; be devoted to Me ; sacrifice to Me ; bow down to Me. Having thus disciplined yourself and regarding Me as the Supreme goal, you shall come to Me.

This verse summarizes the ideas enunciated in the entire Chapter. The technique for self-development and self-perfection through right knowledge and meditation is 'contemplation on That, talking on That, discussing That, and to live on the bliss-concept of the Reality'. This is called the pursuit of Brahman or Brahma Vidya. This thought is expounded here by Sri Krishna .The Lord says 'with the mind ever filled with Me, My devotee makes all sacrifices and offers all salutations to Me at all times in whatever activity he is engaged in'.

“It is not the personal Krishna to whom we have to give ourselves up utterly but the Unborn, Beginningless, Eternal who speaks through Krishna. The way to rise out of our ego-centered consciousness to the divine plane is through the focusing of all our energies, intellectual, emotional and volitional, on God. Then our whole being is transformed and lifted up into the unity and universality of spirit. Knowledge, love and power get fused in a supreme unification. Joy and peace are the result of self-oblivion, of utter abandonment, of absolute acceptance”. Dr.S.Radhakrishnan.

Sri Krishna promises Arjuna 'taking Me as the supreme goal you shall come to Me'. When one surrenders to The Lord without reservation, his whole life undergoes a wonderful transformation. His mind becomes one with the Divine Consciousness. Such a sage gets rid of ignorance and all limiting adjuncts through direct realization of the Self and becomes one with the Para Brahman. He attains *Jivanmukti* or liberation in this very life.

**om tat sat iti srimadbhagavad geetaasu upanishatsu brahma vidyaayaam
yogashaastre sri krishnaarjuna samvaade raajavidyaa raajaguhyaayogo naama
navamodhyaayah ||**

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the ninth discourse entitled : The Yoga of Royal Knowledge and Royal Secret.

Concepts and Issues

The following concepts are dealt with in this section.

- Non-worshippers are caught in the wheel of birth & death
- Worshipping of other gods
- Devotion and its effects
- Why at all the lord requires offering from a seeker?
- Result of such dedication of activities

The Lord says that who ever offer Him with love and devotion even water, a leaf, a flower or a fruit He accepts it. He is not concerned with the quality of the article offered to Him by the devotees, for He watches only their motive and devotion. Even if the worst sinners worship Him with exclusive devotion, they will be regarded as righteous, for they have taken a right step. "To these men who worship Me alone, thinking of no other, to those ever self-controlled, I secure which is not already possessed (Yoga) and preserve what they already possess (Kshema)." This assurance contained in the Verse 9.22 is the focus of the Lord's advice. Sri Krishna assures Arjuna thus: 'My devotee, who has sincerely offered his soul to Me, will never perish. Whatever action you do in your daily life, like eating, drinking, reading practice of austerity, offerings in sacrifice etc. do it as an offering to Me and not with a selfish motive. Those who take refuge in Me will attain the Supreme Goal even though they may have some impediments. So, Arjuna, fix your mind on Me, be devoted to Me, sacrifice unto Me, bow down to Me, having thus united yourself with Me, taking Me as the Supreme Goal, you shall come to Me'.

Live as the Gita Teaches You to Live

In this discourse The Lord reveals the secret that nothing can exist apart from Him. He is both the manifested and Unmanifested Reality of the Universe. He who is aware of this secret of Reality and Existence will surely reach Him. For this the guidance is given by the Lord in Verses 9.22, 9.27, 9.30, 9.31 & 9.34 suggesting a plan of action for the devotees and seekers.

Points to Ponder

1. How even the worst sinner can reform himself to become a noble natured person?
2. What is the Plan of Action suggested by the Lord to reach Him?

Next time we will take up Chapter 10

HARIH OM