

Baghawat Geeta, Class 128: Chapter 9 Summary

Swamiji concluded Chapter 9 with a summary today. He said this chapter is similar to chapter 7 and very different from chapter 8. Sri Krishna wants to show the differences between Ch #9 and Ch #8. Ch 8, elaborated on saguna ishvara upasana. Saguna ishvara upasana was shown as meditation on God with virtues. Saguna Upasana gives liberation to an individual through a process known as Krama Mukti. Here one practices Saguna Upasana throughout his life without coming to Brahma Gyanam. This Saguna Upasana cannot lead to liberation. But due to his saguna upasana he travels after death to Brahma Loka. How do we come to know of all this; it is this through scriptures. There he will find conditions ideal for Brahma Gyanam. He will go through Vedanta Shraavanam, mananam and nidhidhyasanam taught by Chatur mukha Brahmaji himself. In this ideal situation he gets knowledge and liberation called Krama Mukti.

Here, one does not get Gyanam in manushya Loka.

Sri Krishna is not prescribing Krama Mukti, as he does not want to postpone liberation. So he wants to prescribe Sadyo mukti or Jivan mukti. In this method we practice saguna Upasana acquire yogyata, switch to Nirguna Gyanam in this life itself. This switch is to Vedanta vichara. Here nirguna nature of God is understood. This is Ishwatra Gyanam. Due to this, one gets knowledge of nirguna nature of God or Para Prakriti (PP). This gyanam results in Jivan mukti and then in Videha mukti.

So, thus, in the seventh chapter, sadyo mukthi; in the 8th chapter, krama mukthi; and in the 9th chapter, again we come back to sadyo mukthi itself; that is why the 8th chapter is the odd chapter; 7 and 9 both deal with nirguna Ishvara Gyanam;

which is the liberating knowledge.

When we think of nirguna Ishwara Gyanam one may think of it as very difficult. Sri Krishna says it is actually very easy for a **prepared person**. So how should I prepare? It is by Saguna Ishwara Upasana then progressing to Nirguna Ishwara Gyanam and then one gains liberation. This is the background of Ch 9.

Shlokas #1-# 3:

They are an introduction to the chapter. Sri Krishna introduces subject of Ishwara Gyanam or PP or Nirguna Ishwara Gyanam. Since this knowledge is not available to an unprepared mind this will remain a secret for the unprepared mind; like the theory of relativity; they say only a few people know, because it requires preparation. Sri Krishna calls it raja vidya, the greatest knowledge. And this raja vidya raja guhyam, otherwise known as Nirguna Ishwara Gyanam is the subject matter of the 9th chapter.

Incidentally he says among qualifications Shradha is very important. **Shradha means keeping an open mind and not rejecting the teacher and teaching outright.** He says, if you don't have shradha, the loser is you alone.

Shloka # 4-10:

The central theme of these shlokas is revelation of nirguna Ishwara Swarupam; nature of higher god, PP, is revealed. Nirguna Ishwara is called Brahma Swarupam. A few important features of Brahman are mentioned from scriptures here. They are:

1. **Sarvagataha:** The real God, the "I", is all pervading. So any personal God is not all pervading. So God in Vaikuntam etc., are inferior God presented to beginners. Also remember, without Saguna Ishwara one can't go to Nirguna Ishwara.

2. **Avyaktam:** meaning he is indriya agocharam or not available for sensory perception; aśabdām, aśparśham, arupam, arasam, agandam Brahma. So one can't see, smell, taste, touch and talk about God.
3. **Mithya Jagat Adhishtanam:** The Lord is the support of the world, which has got only a lower order of reality; which is unreal, compared to the higher order. Just as the dream world is real from the standpoint of the dreaming individual, but the dream world is unreal from the standpoint of the waker. Similarly **this world is real from the standpoint of the waking individual; but this world is unreal from the standpoint of the para prakruti, the higher nature.** And therefore the third definition of Lord is that he is the substratum of the unreal world, or the world of a lesser order of reality; In Sanskrit, mithya jagat adishtanam;
4. **Asangaha:** God is asanga swarupa: Impurities of world don't sully god. Although god supports whole world its impurities don't contaminate him. He is compared to akasha just as the space accommodates everything, without getting sullied by anything.
5. **Srishti Sthiti Laya Karanam:** Ishwara is Srishti Sthiti Laya karanam. He is cause of origin, existence and resolution of Samsara.
6. **Sakshi Matrena:** If Ishwara is creator, then he is also a karta and bhokta, then he will have punyam and papam as well. And therefore Sri Krishna says: I do not create anything; in my presence, sakshi matrena; the creation arises, exists and resolves. Like in presence of light a crime may be committed but it does not affect the light.
7. **Kartrtva bhoktrtva rahita:** Since God is only a witness; he does not have a doership or enjoyership. And this last one which is corollary of previous one; Since the Lord is only the witness; Lord does not have kartrtvam or bhoktrtvam; kartrtva bhoktrtva rahita; kartrtvam means doership; bhoktrtvam means enjoyership; both do not belong to Ishvara.

So these are the seven features of the higher nature of the Lord; that is Brahman.

Shloka # 11: explains why samsara exists and why suffering exists. Samsara karanam is ignorance of PP or Nirguna Ishwara. **Why is there ignorance?** Nirguna Brahman, God without attributes, is beyond time and space. And anything other than Nirguna Brahma, that is Sagunam Brahma, which comes under apara prakrti (AP), is within time and space. The moment you come to properties, it is subject to change; there will be increase; there will be decrease. Whatever is subject to time cant give security, as time will destroy it. So, if I don't know PP, I seek security from AP that fluctuates. Holding to AP, I face changes. AP is cause of all our struggles and we will be disappointed. **Cause of samsara is from wrong expectations of permanence of AP. So, ignorance is cause of suffering.**

Shloka # 12-# 19:

The remedy is now given for our suffering. Bhakti is given as the remedy. Bhakti is a series of sadhanas culminating in Gyanam. Our problem is ignorance and its solution is Gyanam.

Shankaracharya says, if darkness is a problem the solution is light; so light a lamp. If Agyanam is the problem, nirguna brahma gyanam is the solution. So, Bhakti is a series of sadhanas. The sadhanas take you there.

Three levels of bhakti are indicated. They are:

1. Karma rupa bhakti as Karma yoga.
2. Upasana rupa bhakti
3. Vedanta rupa bhakti.

Karma makes us extrovert. Extrovert mind has to turn inwards. How to turn inwards? By bhakti, in form of Saguna meditation one can turn inwards.

Vedanta Vichara Rupa bhakti is where I study scriptures. Even our class belongs to this bhakti. Gyana yagna is superior to all other Yagnas.

Once a person goes through all three levels of Bhakti, he becomes a Gyani Bhakta, a devotee with knowledge of Nirguna Ishwara Gyanam. So, Bhakti means, all three levels of Sadhanas. You have to go through all three then he becomes a Gyani who gets liberation.

To become a bhakta one must have done a lot of punyam in life. Without punyam one will not come to any level of bhakti.

Shlokas # 20-# 29:

Sri Krishna talks of two forms of bhakti based on motive. Previously we talked about bhakti based on Sadhana. Now we are discussing bhakti based on motive; thus we have Sakama Bhakti and Nishkama bhakti. The difference in motive is one bhakta prays for finite benefits while other prays for infinite benefits. Manda Bhaktas use bhakti for ephemeral goals. Sakama bhaktas goals are unintelligent ones. However, Swamiji says, Sakama bhakti is still valid and fruitful. It is not a papam. God will fulfill Sakama bhakta's desires. But his life will be like the snake and ladder game; will be climbing very fast in the ladder and also come down faster through the snake's mouth; and again go up and come down; endlessly this game goes on and on and this is sakama bhakthi.

Nishkama bhakta understands Para Prakriti (PP) alone can give him peace, security and happiness. He uses his bhakti for preparation of mind for Brahma Gyanam. Just as a Mother feeds her child knowing what is good for it; so also God, please choose the right qualification and inject me like a suckling mother, prays the bhakta. Asking for Chitta shuddhi is nishkama bhakti. Asking for Guru is nishkama bhakti. Asking for non-forgetfulness of teaching is nishkama bhakti.

Sakama bhakti is difficult to practice as there are many rules

in its practice. Sakama karmas specify the date, time, dress, the mantras, pujari etc. If rules are not followed one has to perform prayaschitam, if not benefits will not be there.

Nishkama bhakti is easy to follow. The bhakta needs to use only pushpam, phalam or toyam for his worship of god. So, Sri Krishna differentiated between the two bhaktis. He recommends Nishkama bhakti. So unintelligent people practice difficult bhakthi; they pay more; and get less. Whereas, nishkama bhaktha pays less and gets the infinite itself.

Shloka # 30-#34:

Sri Krishna glorifies bhakti here.

Since bhakthi has got several layers, it is like a flight of steps; beginning from the lowest rung of the ladder; karma lakshana bhakthi; then upasana lakshana bhakthi; and then Gyana lakshana Bhakti. Since it has many rungs, anybody can start bhakthi; according to his level; Not that you have to study nirgunam Brahma; you need not start there; Start with karma yoga; very easy; even you can practice sakama karma; but dedicate it to the Lord, We will see the details in the 12th chapter; thus anybody can start bhakthi; whatever be the level.

Sri Krishna goes a step further and says even a person with guilt can go to Bhakti. Guilt is a big obstacle to spiritual progress. Spiritual sadhana requires self-confidence. Biggest obstacle to this is guilt.

Thus, I have to be confident in running a race; mother, father, brothers, etc. they can clap the hands; they can cheer you up; the running has to be done only by the child only; Similarly the spiritual sadhana, I have to do; guru can encourage; Shastra can encourage, Bhagavan can encourage; and biggest obstacle to confidence is guilt; and therefore Sri Krishna says never have guilt, once you have understood that your lifestyle has been unhealthy; decide to change; once you

have turned a new leaf and decided to change; **the very decision to change makes you a saint or a Sadhu purusha.** And not only that, there may be some people who have got disadvantages because of their very birth; because of their parentage; because of their location, etc. There can be people with inherent disadvantages but even those disadvantaged people can practice bhakthi and attain liberation.

The last shloka talks about requirements for a Bhakta; they include:

1. **Learn to love Me, for whatever reason you choose.**
2. **Learn to love me as your goal.**
3. **Never forget your goal.**
4. **Convert your life to worship towards this goal.**
5. **Be humble at all times due to spiritual progress.**

With these five factors you will attain Me.

This concludes chapter # 9. And since the subject matter is raja vidya raja guhyam, the chapter is called raja vidya raja guhya yogah.

Take away:

Shradha is a qualification considered most important by Sri Krishna to receive this knowledge. Shradha means keeping an open mind and not rejecting the teacher and teaching outright.

This world is unreal from the standpoint of the para prakruti, the higher nature of God.

To become a bhakta one must have done a lot of punyam in life. Without punyam one will not come to any level of bhakti.

The very decision to change and go to Bhakti marga makes you a Sadhu purusha.

Cause of samsara or suffering is from wrong expectations of permanence of AP. So, ignorance is cause of suffering.

Essence of Bhakti:

1. Learn to love Me, for whatever reason you choose.
2. Learn to love me as your goal.
3. Never forget your goal.
4. Convert your life to worship towards this goal.
5. Be humble at all times due to spiritual progress.

With these five factors you will attain Me.

With Best Wishes,

Ram Ramaswamy