

Rajavidya Rajaguhyaham: The King Among Secrets

Bhagavad Gita Collection

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 **Description:** Exploring Chapter 9 of the Bhagavad Gita - the supreme knowledge of Bhakti Yoga and the relationship between Paramatma and creation

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The Bhagavad Gita's Navamodhyayam (Chapter 9), known as **Rajavidya Rajaguhyaham** (The King Among Secrets), falls within the Madhyama Shatkan (Chapters 7-12) of the Gita, which primarily expounds upon Bhakti Yoga.

1. The Nature and Superiority of the Knowledge

The Ninth Chapter is introduced as superior knowledge revealed by Krishna to Arjuna. **Rajavidya** signifies that the knowledge (*Vidya*) being discussed is the "king amongst knowledge streams". The word Raja denotes prominence or superiority. It is the best form of knowledge. **Rajaguhyaham** means the teaching is the "best among secrets" (*Guhyatamam*).

The *Jnanam* (knowledge) imparted in this chapter is Bhakti Yoga (also called Upasana or Sadhana). *Vijnanam* refers to the distinguishing characteristic features of Bhakti Yoga. This differentiates it from the use of *Jnanam* and *Vijnanam* in Chapter 7, where they referred to the qualities and special features of Paramatma, respectively.

This knowledge is described as a purifier (*Pavitram*) and the best (*Uttamam*). It is directly perceivable (*Pratyakshavagamam*) and imperishable (*Avyayam*). By knowing and practicing it (*Yajnatva*), one achieves Moksha (liberation) by removing all inauspiciousness (*Ashubhat*).

2. Defining Ashubham (Inauspiciousness)

In the context of achieving Moksha, Krishna explains that Ashubham includes both sin and merit. **Papam** (sinful deeds) is inherently Ashubham. However, **Punyam** (merit/good deeds) is also considered Ashubham because, while sin is likened to iron fetters, merit is like golden fetters; both keep the Jeevatma bound in the cycle of existence (Samsara). To receive Moksham, one's "account has to be zero," meaning both Punyam and Papam must be overcome.

3. The Relationship Between Paramatma and Creation (Vyapti)

A core theme is Krishna's unique manner of pervading and supporting the universe, particularly addressing how He can be the source of all things without being bound by them.

Krishna states that the entire universe (*idam sarvam jagat*), which comprises Chetana (sentient beings, Jeevatma) and Achetana (insentient, material world), is pervaded by His unmanifest form (*Avyakta Murti*). Avyakta Murti refers to Krishna's innate nature (*Swaroopam*), as distinct from His external form (*Rupam*, or *Vyakta Murti*).

The world is supported by Him, as stated by the verse *Matsthani Sarvabutani* (All beings reside in Me). However, Krishna immediately clarifies: **Na chaham teshu avasthitaha** (yet I am not situated in them). This means He is not under the creation's control or bound by it, even though they depend on Him. He sustains the entire universe (*Bhutabhrut*).

This unique characteristic of supporting creation while remaining unbound is called Krishna's special ability (*Yoga Maheshwaram*). This is achieved through His Divine Will (*Sankalpam*). His thought converts directly into action. The Lord's role

as the controller (*Niyanta*) who commands from within is supported by the Upanishads (e.g., *Antarbahishcha Tatsarvam Vyapya Narayana Sthitaha*).

4. Creation, Dissolution, and Paramatma's Non-Involvement in Disparity

The chapter addresses the cyclical nature of the cosmos and absolves Krishna of the responsibility for universal disparity. Sanatana Dharma views the end of a world cycle not as destruction, but as dissolution (*Layam*). Layam is defined as the reversion from the state of effect (*Karya Dasha*) back to the state of cause, where all created things return to their origin in Paramatma before being manifested again in the next cycle of creation.



Reference

This blog post is based on notes taken from the following video :

Video Sources: - [Watch on YouTube](#) - [Watch on YouTube](#) - [Watch on YouTube](#)

For a more detailed explanation, I highly recommend watching the original videos.



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