

॥ Shri Hari ॥

Ninth Chapter

INTRODUCTION

In the seventh chapter, Lord Kṛṣṇa was unfolding to Arjuna knowledge (wisdom) with realization (real knowledge of manifest Divinity). But in between, Arjuna at the beginning of the eighth chapter, raised seven questions. So Lord Kṛṣṇa, by answering the first six questions, in brief, answered, in detail the seventh question—"How are you to be known at the time of death by the self-controlled?"

Now, the Lord starts the same topic of Knowledge (Jñāna), with Realization (Vijñāna), in the ninth chapter.

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १ ॥

śrībhagavān uvāca

idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave
jñānaṁ vijñānasahitaṁ yajjñātvā mokṣayase'śubhāt

The Blessed Lord said:

To you who is free from the carping spirit I shall now unfold the most mysterious knowledge (Jñāna), along with realization (Vijñāna) by knowing which, you will be released from evil i.e., the evil of worldly birth and death. 1

Comment:—

'Idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave'—Lord Kṛṣṇa, has used the term 'Idaṁ' (this), to highlight the topic, which he

wants to unfold. To state its merit, He has used the superlative form, of the adjective—'Guhyatamam' (most profound). It means, that this knowledge combined with realization, is most profound. It has been called, a 'sovereign secret', in the second verse, and 'the greatest secret', in the sixty-fourth verse of the eighteenth chapter.

Here, in this chapter, first He used the expression 'Guhyatamam' (the most profound), and later (in 9/34) used 'Manmanābhava' (fix your mind on Me), while, in the eighteenth chapter, first He used the expression 'Sarvaguhyatamam' (the most secret of all), and then (in 18/65) said 'Manmanābhava' (fix your mind on Me). It means, that the same topic has been explained here, as well as, there.

This most profound secret cannot be disclosed to all, because the Lord has described His own merit, in it. One who possesses a critical spirit, in the least, can take the contrary meaning, that Lord Kṛṣṇa, is boasting of His own merits. The Lord wants to say to Arjuna, that he is devoid of a carping spirit. So He, will unfold the most profound knowledge, along with realization to him viz., He will explain the 'Tattva' and also the methods for its realization.

Secondly, He means to say, that every human being is eligible to take refuge in Him. Even the vilest sinner, belonging to any caste, creed, country and colour, deserves to seek refuge, in Him. So, by taking refuge in Him, he can attain Him. Hence He wants to disclose this secret.

The Lord uses the term 'Tu' (indeed), as He could not say, in the seventh chapter, all that He wanted to say. So, He declares, that He will amplify the same topic again.

'Jñānam vijñānasahitam'—The belief, that the Lord is the root of the universe, is 'Jñāna' (Knowledge), and the realization that in the universe, there is nothing besides the Lord is 'Vijñāna' (real knowledge of manifest Divinity). In the first half, of the

preceding verse, the Lord has eulogized 'Knowledge along with Realization', by the terms 'Idam' and 'Guhyatamam'.

Knowledge and Realization

"By having this knowledge, combined with realization, you will be freed from evil. This knowledge is a sovereign science, and a sovereign secret etc. Men, devoid of faith in this Dharma (Duty), revolve in the path of the mortal world" (9/1—3). By saying so the Lord explained 'Knowledge'. "All this universe is pervaded, by Me in My unmanifest form i.e., in this universe, there is nothing else besides Me" (9/4—6). By saying so He explained 'Vijñāna'.

"All beings compelled by their own nature go into My Prakṛti (the prime cause), at dissolution and at the beginning of creation, I bring them forth again. But these actions, do not bind Me. With Me as a supervisor, nature brings forth, the whole creation. Fools, not knowing My supreme nature, think low of Me. Senseless persons with vain hopes, vain actions and vain knowledge, have embraced a nature, which is fiendish, demoniacal and delusive. Great souls, possessing divine nature, knowing Me as imperishable and prime cause of creation, worship Me constantly, with an undivided mind. Others, through their offering of knowledge, worship Me as their very self etc." (9/7—15). By saying so, the Lord explained the term 'Knowledge'. "I am a Vedic ritual, I am sacrifice, I am an offering to the departed (ancestors), I am a medicinal herb etc., and I am, a being as well as, non-being, i.e., I am 'everything'" (9/16—19). By saying—so He explained, 'Vijñāna'. "Those who worship Me through sacrifice, to seek access to heaven, having enjoyed the vast world of heaven, return to the world of mortals, on the exhaustion of their merit. To those, who worship Me with exclusive devotion, I attend to their needs and preserve what is already possessed, by them. These devotees, who endowed with faith, worship other gods, worship Me ignorantly. Those who do not know Me, as

the Enjoyer and Lord of all sacrifices, fall. Those who offer Me with devotion a leaf, a flower, a fruit or even water etc., and all their actions, are freed from the bondage of actions" (9/20—28). By saying so, He explained, 'Knowledge'. "I am equally present in all beings; there is none hateful or dear, to Me. But, those who worship Me with devotion, are in Me and I am in them" (9/29). By saying so, He explained, 'Vijñāna'. In the next five verses (from 9/30—34) 'Vijñāna' has further been explained.*

'Yajñātva mokṣyase'—Affinity with unreal, is an evil which is the cause of birth in good and evil wombs. This affinity, is not natural and real, it is merely assumed, by error. So, a man can be liberated from this assumed affinity, by not strengthening it. Actually man (soul) is an eternal fraction of the Lord, but assumes its affinity of 'Tness and 'Mineness', with the body and the world, and thus dies and is, reborn. When he realizes reality or he is inclined towards God, then he is released from the evil of worldly, birth and death.

Appendix—The world is manifest. Karmayoga (performance of action in a disinterested manner) being unmanifest is secret. Being more secret than Karmayoga, Jñānayoga (knowledge of the self) is more secret. Being more secret than even Jñānayoga, Bhaktiyoga is the most secret. The secret (guhya) and the more secret (guhyatara) are worldly but the most secret (guhyatama) is unworldly.

All worlds, from the abode of Brahmā downwards, being subject to rebirth, are evils (Gītā 8/16). Having known the most profound topic, a man is totally liberated from the evil of worldly birth and death. A man is liberated from this evil by Karmayoga and Jñānayoga also but here liberation from the evil means—there should not be any other entity in the least besides God and there should not remain even the subtle iota (trace) of

* It does not mean that Jñāna and 'Vijñāna' are water tight compartments and they don't include each other.

ego which causes philosophical differences.

'To know the self' is 'Jñāna' and 'to know God in full' is 'Vijñāna'. Within 'nirguṇa' (attributeless God), 'saguṇa' (God in full) is not included but within 'Saguṇa', 'nirguṇa' is included, therefore the knowledge of 'Saguṇa' is 'Vijñāna' viz., special 'Jñāna'.



Link:—In the next verse, Lord Kṛṣṇa mentions, the merits of Knowledge with Realization.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

rājavidyā rājaguhyam pavitramidamuttamam
pratyakṣāvagamam dharmyam susukham kartumavyayam

This knowledge (Jñāna) with realization, is the sovereign of sciences, and mysterious, and is, supremely holy, most excellent, directly realizable (attendant with virtue) very easy to practise and is imperishable. 2

Comment:—

'Rājavidyā'—This knowledge with Realization, is a sovereign science, after knowing which, nothing remains to be known.

At the beginning of the seventh chapter, Lord Kṛṣṇa said, "After knowing My entire form, nothing else remains to be known." He declared at the end of the fifteenth chapter, "The undeluded person who knows Me, beyond perishable Matter and superior to the imperishable soul, knows all i.e., nothing else remains to be known to him."

So it seems that greater importance has been attached to the Lord Who is endowed with attributes and form in comparison to other forms whether manifest or unmanifest, attributeless or with attributes.

'Rājaguhyam'—This is a sovereign secret, because in the