

verse is that there is not the glory of the holy Brāhmaṇas and Kṣatriya-saints but there is glory of their devotion. It means that the Lord is neither (envious of) impartial to sinners of the worst conduct and to these who are born of sinful wombs nor He is partial to the holy Brāhmaṇas and Kṣatriya saints. He is the same to all beings (Gītā 9/29). But he who worships God with love (devotion), he may be of any region, guise, varṇa, āśrama, caste, creed etc., he has his intimate relationship with God—‘mayi te teṣu cāpyaham’ (Gītā 9/29). Therefore the sinners of the worst conduct, these born of sinful wombs, womenfolk, Vaiśyas, Śūdras, Brāhmaṇas and Kṣatriya, all the seven become one as far as devotion is concerned, no difference remains in them. Therefore the Lord orders Arjuna to worship Him—‘bhajasva mām’. ‘Bhajana’ (worship) means—to be inclined to God, to love God (to have one’s ownship with God) and to aim at God-realization. To render service to others by regarding them as the manifestation of God, to offer things to others in disinterested manner and to help the needy and scarcity-stricken people—this is also worship.

‘Anityamasukhaṁ lokamimaṁ prāpya bhajasva mām’—Having obtained the transient and joyless human life viz., we may live alive and enjoy pleasures—having renounced such desires, we should worship God. The reason is that there is no joy in the world, there is mere illusion of joy. Similarly there is the illusion of living. We are actually not living but we are dying every moment.

In the twenty-ninth verse of this chapter the Lord declared, “Those who worship Me with devotion, are in Me and I am also in them.” Therefore here Lord Kṛṣṇa orders Arjuna to worship Him—‘bhajasva mām’.

Link:—Lord Kṛṣṇa, from the twenty-ninth to the thirty-third verses, has described devotion and worship. How to worship Him, is made clear, in the next verse.



मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४ ॥

manmanā bhava madbhakto madyājī mām namaskuru
māmevaiṣyasi yuktvaivamātmānaṁ matparāyaṇaḥ

Fix your mind on Me, be devoted to Me, adore Me, prostrate to Me, thus making yourself steadfast in Me, and entirely surrendering to Me, you will, reach Me. 34

Comment:—

[The Lord discloses His secret to His devotee Arjuna who is devoid of a carping spirit, and who has devotion for Him.]

'Madbhaktaḥ'—Lord Kṛṣṇa, asks Arjuna, to be devoted to Him. He should realize his real relationship with Him, that he is His and He is his. He should renounce, the assumed relationship, that he belongs to a particular caste, creed and country etc.

'Manmanā bhava'—The mind, is fixed on a person or a object, that a person loves and likes. So Lord Kṛṣṇa, reminds Arjuna that his affinity with Him is eternal, because he is His fraction. The Lord cannot forget this affinity, but Arjuna can forget it. So He exhorts him, to fix his mind on Him, by loving and liking Him.

'Madyājī'—The Lord, asks him to perform all actions, such as eating, drinking, sleeping, moving and his profession etc., as an adoration to Him.

'Mām namaskuru'—However, agreeable or disagreeable, an incident may happen to a devotee and he may be aware of it through his senses, but to him in reality, it is divine grace, only. If something very unfavourable happens, the devotee should regard it as a special divine grace, as it is not according to the devotee's own will, but, it is according to Lord's own sweet will. If something favourable happens, with what proportion of the devotee's consent? In that proportion, the divine grace is lesser. But in an unfavourable incident, the devotee should feel highly blissful, as it is destined, purely by God. It means, that a devotee should

bow to Him and His will. He should remain satisfied and happy, in favourable and unfavourable circumstances, by regarding these as the Lord's gift, because He is all merciful and is a disinterested friend, of all beings. Nothing, can happen against, His will.

A devotee surrenders himself to the Lord, without having any desire of his own and always remains satisfied with, what the Lord does; and he addresses the Lord, "O Lord! In which birth, in what circumstances, whatever action helplessly, I have done; to neutralize those actions, and make me pure, whatever dispensation, you are making, I shall accept with much pleasure, because, they are conducive to my salvation. Why should I brood over them?" Thus, he thinks, that whatever is done by Him, is for his welfare.

'Māmevaiśyasi yuktvaivamātmānam matparāyaṇaḥ'—The term, 'Madbhaktaḥ' signifies, self-surrender, the term 'Manmanā' signifies, surrender of the inner sense and 'Madyājī' signifies, that all his activities become worship-material. The expression 'Mām namaskuru' signifies, surrender of the body at the Lord's feet. It means, that a devotee, by surrendering his actions, things, body, mind and himself to the Lord, attains Him.

The expression 'Yuktvaivamātmānam' means, that a devotee by changing his egoism, that he is only the Lord's, surrenders himself to the Lord. In that case, all the actions performed with senses, mind and intellect etc., will be directed towards Him and he will desire nothing else, besides the Lord. By doing so, he will attain God, without any doubt.

The term 'Matparāyaṇaḥ' means, that he should become a puppet in the hands of the Lord, by wholly depending on Him. He should have, not even a trace of thought to do anything, against, the Lord's will.

An Important Fact

(1) A devotee, by fixing his mind on Him, by being devoted to Him, by adoring Him, and by bowing down to Him, surrenders

himself to Him. Out of these four factors, the most important is, that he becomes a devotee of the Lord and then all the perishable worldly things to which he was attached, become His. Thus a devotee, should admit the reality, that he is only the Lord's. Thus his 'mineness' is gone. This notion of mineness, was wrong. It is corrected.

(2) A man, by identifying himself with a body and the world, cannot know the reality, about them. If he as a spectator, by isolating himself from them, beholds them, he comes to know the reality, that he, as a portion of the Lord is eternal, while they are perishable. But, those who surrender themselves to God and become one with Him, without having any separate entity of their own, know the Lord. In them, not only 'T'ness and 'mineness' are gone, but also there should be left not even a trace of these.

When, a man identifies himself with a body, he feels the pleasure and pain of the body as his own, and cannot realize, that he is different from the body. Similarly, when a man realizes, that being a portion of the Lord, he is one with Him, he is not, at all affected, by any change, which happens either, in the body or the world. His actions, are automatically performed by God's will. He becomes one with the Lord. As Rādhājī, is one with Lord Kṛṣṇa, both of them are one and the same, but to exchange love, the Lord has manifested Himself, in two forms. This is His sport of union and disunion. In their union, there is a feeling of disunion and in their disunion, there is a feeling for union. Thus, union and disunion strengthen each other, and in this process there is enhancement of spiritual love, which cannot be, expressed in words. This state of enhancement, of indescribable spiritual love, is God-realization.

Harmony of the Topic, in the Seventh and the Ninth Chapters—

At the beginning of the seventh chapter, Lord Kṛṣṇa declared, that He would teach Arjuna, knowledge (wisdom) with realization

(real knowledge of manifest Divinity) (7/2). The flow of the Lord's gospel, was interrupted when Arjuna, put questions at the beginning of the eighth chapter. So, when the eighth chapter was over, Lord Kṛṣṇa, at the beginning of the ninth chapter, restarted the same topic, of the seventh chapter Himself, by declaring, "To you, who do not cavil, I shall now unfold the most profound Knowledge with Realization" (Gītā 9/1). The topic, which was explained, in thirty verses in the seventh chapter, continued in thirty-four verses of the ninth chapter, and first eleven verses of the tenth chapter. Arjuna was very much influenced by Lord Kṛṣṇa's gospel, and so he recalls the Lord's glories, from the twelfth to the eighteenth verses, of the tenth chapter. It means, that the topic mentioned in the seventh chapter, has also been explained in the ninth chapter.

The topic, which was explained in the first verse of the seventh chapter by the terms, 'With the mind attached to Me' in brief, has been explained in detail, in the thirty-fourth verse of the ninth chapter by the terms, 'Fix your mind on Me' etc.

In the second verse of the seventh chapter, the Lord declared, "I shall unfold to you in full, this knowledge combined with realization, having known which, nothing else, remains to be known." The same statement, has been made by Him, in the first verse of the ninth chapter, when He declares, "I shall unfold this knowledge with realization, by knowing which, you will be released from evil." By being released from evil, nothing remains, to be known. Thus, the Lord unfolded the knowledge with realization, and its fruit.

In the third verse of the seventh chapter the Lord, declared, "Among thousands of men, scarcely one strives for perfection, and of those who strive, scarcely one knows Me, in truth." Why does, scarcely one know Him, in truth? The answer comes, in the third verse of the ninth chapter, "Men having no faith in Dharma (Knowledge with Realization), failing to reach Me, whirl in the path of mortal world."

In the sixth verse of the seventh chapter and in the eighteenth verse of the ninth chapter, He declared, "I am the origin and the end, of the entire world."

In the tenth verse of the seventh chapter, He declared, "I am the eternal seed of all beings." In the eighteenth verse of the ninth chapter He declared, "I am the imperishable seed."

In the twelfth verse of the seventh chapter, by declaring, "Neither I exist in them, nor do they exist in Me" the Lord described in brief, the sovereign science, which has been described in detail, in the fourth and fifth verses of the ninth chapter.

In the thirteenth verse of the seventh chapter, the Lord declared the whole of the creation, to be deluded by objects evolved from the three modes of Nature, while in the eighth verse of the ninth chapter, He declared the whole multitude of beings helpless under the regime of Nature.

In the fourteenth verse of the seventh chapter, the Lord declared, "Those who take refuge in Me alone, cross this divine illusion, of Mine." In the twenty-second verse of the ninth chapter, He declared, "Those who worship Me alone, thinking of no one else, who are ever devout, I provide gain and security."

In the fifteenth verse of the seventh chapter, He declared, "The evil-doers, the deluded, do not worship Me", while in the eleventh verse of the ninth chapter He declared, "Fools do not know, My supreme nature."

Again, in the fifteenth verse of the seventh chapter, He declared, "They have embraced the demoniac nature" while in the twelfth verse of the ninth chapter, He declared, "Those senseless persons have embraced a demoniacal nature."

What, in the sixteenth verse of the seventh chapter, has been called 'virtuous', the same in the thirteenth verse of the ninth chapter, has been called a 'great soul'.

In the seventh chapter from the sixteenth to the eighteenth verses, there is description of four types of virtuous men, while

in the ninth chapter from the thirtieth to the thirty-third verse, there is explanation of seven types of devotees, according to their caste, conduct and sex.

In the nineteenth verse of the seventh chapter He declared, "The man of realization, realizes, that all this is God," while, in the nineteenth verse of the ninth chapter, He declared, "I am being and non-being, both."

A devotee having a disinclination for the Lord, worships the gods either, because he wants his desires to be fulfilled by them, or he does not know, the Lord in reality. In the twentieth verse of the seventh chapter, there is a description of those whose discrimination has been carried away by various desires, and so they worship other gods, while in the twenty-third verse of the ninth chapter, there is description of those, who worship other gods, because they don't recognize (know) the Lord, in reality.

In the twenty-third verse of the seventh chapter, there is description of those who by worshipping other gods, craving for some worldly fruit, gain perishable fruit, while in the twenty-first verse of the ninth chapter, there is the description of those who as a result of their deeds, enjoy celestial pleasures in heaven, and then return to this world of mortals, when their merits are exhausted.

In the twenty-third verse of the seventh chapter, the Lord declared, "The worshippers of gods, attain the gods, whereas My devotees, attain Me alone." The same fact, has been pointed out, in the twenty-fifth verse of the ninth chapter.

In the first part of the twenty-fourth verse of the seventh chapter, the Lord declared, "Men of poor understanding think of Me, the unmanifest, as having manifestation and take me as an ordinary human being not knowing my supreme Nature" while, in the first part of the eleventh verse of the ninth chapter, He declared, "Fools don't know My higher nature, as the Great Lord of beings." Similarly, in the second part of the twenty-fourth verse of the seventh chapter, the Lord declared, "Men of poor

understanding don't know My supreme state, immutable and unsurpassed", while in the second part of the eleventh verse of the ninth chapter, He declared, "Fools don't know My supreme nature, as the great Lord of beings."

In the twenty-seventh verse of the seventh chapter, the Lord said, "All beings are subject to illusion at birth", while, the same fact has been pointed out by Him, in the third verse of the ninth chapter, when He declared, "Men return to the path of the mortal world."

In the thirtieth verse of the seventh chapter, the Lord has laid special emphasis on the knowing Him in entirety while, in the thirty-fourth verse of the ninth chapter, He has laid special emphasis on the fact, that one should entirely depend on Him, (surrender one self to Him).

Appendix—In this verse the important point is 'the change of ego'. A devotee changes his ego by accepting the fact 'I am God's' and connects the self with God. He instead of depending on his spiritual practice, depends on God. Therefore he has not to renounce attachment to the world, but it is naturally renounced. The reason is that 'Varṇa' (order of life), 'Āśrama' (stage of life), caste, ability, right (authority), action and qualities etc., to which he is attached may be different but they are all transient, they appear and disappear but affinity of God with the self is not transient but it is beginningless, eternal and axiomatic.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥ ९ ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde rājavidyārājaguhyaযোগো
nāma navamo'dhyāyaḥ*

Thus reciting Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture of Yoga and the dialogue between

Śrī Kṛṣṇa and Arjuna, this is the ninth designated discourse: "The Yoga of Sovereign Science and Sovereign Secret."

Words, letters and Uvāca (said) in the Ninth Chapter—

(1) In this chapter in 'Atha navamo'dhyāyaḥ', there are three words, in 'Śrībhagavānuvāca', there are two words in verses, there are four hundred and forty-six words and there are thirteen concluding words. Thus the total number of words, is four hundred and sixty-four.

(2) In 'Atha navamo'dhyāyaḥ' there are seven letters, in 'Śrībhagavānuvāca', there are seven letters, in verses, there are one thousand, one hundred and twelve letters, and there are fifty-one concluding letters. Thus, the total of letters, is one thousand, one hundred and seventy-seven. Out of the thirty-four verses of this chapter, the twentieth and the twenty-first verses, are each of forty-four letters, while each of the remaining thirty-two verses, is of thirty-two letters.

(3) In this chapter there is one 'Uvāca' (said) Śrībhagavānuvāca'.

Metres Used in the Ninth Chapter

In this chapter, out of the thirty-four verses, in the twentieth and twenty-first verses, there is 'Upajāti' metre. Out of the remaining thirty-two verses in the first quarter of the first verse 'bha-gaṇa' and in the third quarter 'na-gaṇa', being used, there is 'saṅkīrṇavipulā' metre; in the first quarter of the second verse, 'ra-gaṇa' being used, there is 'ra-vipulā' metre; in the first quarter of the third, and tenth verses 'bha-gaṇa' being used, there is 'bha-vipulā' metre; in the first quarter of the seventeenth verse and in the third quarter of the thirteenth and twenty-sixth verses 'na-gaṇa' being used, there is 'na-vipulā' metre. The remaining twenty-five verses, are possessed of the characteristics of right 'pathyāvakra' Anuṣṭup metre.

