

Connection between Chapter Eight and Chapter Nine

In the Eighth Chapter, Krsna has explained that the 'ananya' devotee supasses both the path of light and darkness. Now Krsna will explain how to become such an 'ananya' devotee. The first step is 'Hearing about Krsna'.

CHAPTER NINE (Raja Vidya Rajaguhyā Yoga)- THE MOST CONFIDENTIAL KNOWLEDGE.

[Lord Krsna is the Supreme Godhead and the supreme object of worship. The soul is eternally related to Him through transcendental devotional service (bhakti). By reviving one's pure devotion one returns to Krsna in the spiritual realm.]

Srila Prabhupada's comments on this Chapter:

A. The matters which are described in the Ninth Chapter deal with pure, unalloyed devotion. Therefore this is called most confidential. (9:1 Purport)

Summary of the Sections:

A. HEARING ABOUT KRSNA -

- QUALIFICATIONS AND DISQUALIFICATIONS (9. 1-3)

The non-envious and faithful will attain Krsna by hearing this most confidential knowledge about Him; faithlessness forces one to birth and death.

B. AISVARYA JNANA: KRSNA'S ACINTYA BHEDA ABHEDA RELATIONSHIP TO

THE MATERIAL WORLD (9. 4-10)

Krsna pervades, creates and annihilates the entire cosmos through His material energy. Although Krsna is the Supreme Director, the material world nevertheless moves independently and Krsna thus remains neutral and detached.

C. FOOLS DON'T WORSHIP; THE DIVINE DO (9. 11-15)

Fools who think Krsna's form is ordinary are defeated in their endeavors (11-12); mahatmas who know that Krsna possesses a transcendental form take shelter of Him and worship Him. (13-14)

Actually, all those who take shelter of a conception of the Supreme and worship, such as a..

1. Ekatvena - monist, one who worships himself as one with the Supreme (lowest - explained in 9. 11-12)

2. Prthakvena - worshiper of a demigod, one who imagines and worships a demigod's form as Supreme (middle - explained in 9. 20-25)

3. Bahudha visvato-mukha - worshiper of the material universal form (best - explained in 9. 16-19)

D. INDIRECTLY WORSHIPING KRSNA (9.16-25)

1. Worshiping the universal form (16-19)

2. Worshiping demigods (20-25)

E. GLORIES OF DIRECTLY WORSHIPPING KRSNA (9. 26-34)

1. Simplicity of worship and superexcellence of result: One who worships Krsna with devotion - or even offers Him the fruits of his work - will become freed from reactions and will come to Krsna (26-28)

2. Krsna shows favoritism to his devotees: Krsna considers a devotee, even if he's committed a horrible act, saintly and the devotee is quickly rectified. (29-31)

3. All are purified by devotional service: By thinking of Krsna, offering Him obeisances, and becoming absorbed in Him, one, regardless his position, will go back to Godhead.(32-34)

[A. HEARING ABOUT KRSNA -

- QUALIFICATIONS AND DISQUALIFICATIONS (9.1-3)

Non-jealousness allows one to hear confidential knowledge about Krsna and faithlessness forces one to birth and death.]

(cn) Krsna begins this Chapter by saying:

TEXT 1

sri-bhagavan uvaca
idam tu te guhyatamam
pravaksyamy anasuyave
jnanam vijnana-sahitam
yaj jnatva moksyase 'subhat

sri-bhagavan uvaca--the Supreme Personality of Godhead said; idam--this; tu--but; te--unto you; guhya-tamam--the most confidential; pravaksyami--I am speaking; anasuyave--to the nonjealous; jnanam--knowledge; vijnana--realized knowledge; sahitam--with; yat--which; jnatva--knowing; moksyase--you will be released; asubhat--from this miserable material existence.

TRANSLATION

The Supreme Personality of Godhead said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence.

(cn) This is 'guhyatamam', the most confidential.

In the first three verses of this Chapter, Krsna glorifies this knowledge that He is going to explain. Then He is going to explain His opulences and His energies which are actually inconceivable, 'acintya sakti'. Because by knowing Krsna's 'acintya sakti', His inconceivable and glorious opulences, then that will inspire unswerving devotion to Him.

So, first Krsna is going to glorify the knowledge, then He is going to describe His 'aisvarya', His opulences.

TEXT 2

raja-vidya raja-guhyam
pavitram idam uttamam
pratyaksavagamam dharmyam
su-sukham kartum avyayam

raja-vidya--the king of education; raja-guhyam--the king of confidential knowledge; pavitram--the purest; idam--this; uttam am--transcendental; pratyaksa--by direct experience; avagamam--understood; dharmyam--the principle of religion; su- sukham--very happy; kartum--to execute; avyayam--everlasting.

TRANSLATION

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

(cn) 'Su-sukham', means that brings great happiness, is joyfully performed. And the reason why is joyfully performed is because one can use his senses in Krsna's service. If one tries to renounce the activities of the senses that there will be not any joy - it will be dry misery practically - it is very difficult.

This process is so glorious, is joyfully performed and 'avyayam', everlasting. It means that it will never go to perish. It is indestructible. This is the glory of this 'jnana', this knowledge and this 'dharma', this religion that Krsna is going to describe.

It is easily performed. How is that? That will be explained latter in this Chapter (because 'all you have to do is to offer Me with love and devotion, a leaf, water,....')

This knowledge one doesn't have to give it up after liberation even. It is continuous. Continuously we worship Krsna - is everlasting.

'Raja vidya', the King of knowledge. The wealth of Kings. Just as a king keeps his wealth hidden, similarly Krsna has hidden this knowledge in the middle of the Bhagavad-gita.

TEXT 3

asraddadhanah purusa
dharmasyasya parantapa
aprapya mam nivartante
mrtyu-samsara-vartmani

asraddadhanah--those who are faithless; purusah--such persons; dharmasya--toward the process of religion; asya--this; parantapa--O killer of the enemies; aprapya--without obtaining; mam--Me; nivartante--come back; mrtyu--of death; samsara--in material existence; vartmani--on the path.

TRANSLATION

Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world.

(cn) This verse answers the question: "If this is joyfully performed why then not everybody take it up?"

- Those who have no faith in devotional service, they cannot attain Krsna. Therefore they cannot take it up.

- Those who are envious of Krsna, who want themselves to be God, they cannot take it up.

After glorifying this knowledge that is going to be taught, specially in Section B, and specially in Texts 4 and 5, Krsna is going to explain His 'acintya bheda abheda' relationship with the material world.

[B. KRSNA'S ACINTYA BHEDA ABHEDA RELATIONSHIP TO THE MATERIAL WORLD (9. 4-10)

Krsna pervades, creates, and annihilates the entire cosmos through His material energy. Although Krsna is the Supreme Director, the material world nevertheless moves independently and Krsna thus remains neutral and detached.]

TEXT 4

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

maya--by Me; tatam--pervaded; idam--this; sarvam--all; jagat--cosmic manifestation; avyakta-murtina--by the unmanifested form; mat-sthani--in Me; sarva-bhutani--all living entities; na--not; ca--also; aham--I; tesu--in them; avasthitah--situated.

TRANSLATION

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

(cn) By Krsna's unmanifested form, He is pervading everywhere. And because all living beings are situated in the material world, everything is situated in Krsna.

Krsna is explaining His relationship to the material world, that the material world is resting upon His energy - but He is aloof. He is the source of the material world, He maintains it , but yet He is aloof.

TEXT 5

na ca mat-sthani bhutani
pasya me yogam aisvaram
bhuta-bhrn na ca bhuta-stho
mamatma bhuta-bhavanah

na--never; ca--also; mat-sthani--situated in Me; bhutani--all creation; pasya- just see; me--My; yogam aisvaram--inconceivable mystic power; bhuta-bhrt--the maintainer of all living entities; na--never; ca--also; bhuta-sthah--in the cosmic manifestation; mama--My; atma--Self; bhuta-bhavanah--the source of all manifestations.

TRANSLATION

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for My Self is the very source of creation.

(cn) Not only Krsna says "They are resting on Me but I am not in them", but He continues "Although I am not in them yet everything that is created does not rest in Me." Before He said that "everything in Me" and now He says "everything th created does not rest in Me".

Misteriously enough, although everything is in Krsna, they are not in Krsna, because He is somewhere else. Everything is in Him but everything is not in Him, because He is somewhere else. This is contradictory. Therefore this is called 'acintya sakti'.

Arjuna asked the question: "How is it possible? It seems like You contradict Yourself by these two verses." And Krsna answers: "Yes, this is My 'pasya me yogam aisvaram', My mystic opulence!"

Although everything is resting because Krsna is completely separated even though everything is resting in Him, all that that is resting on Him is not a burden on Him at all, because He is separated. This is Krsna's mystic opulences. He is completely somewhere else in the spiritual world, yet everything is resting on Him (in His energy), but He is completely aloof. Completely aloof but everything is resting on Him.

To help us to understand this contradiction and this mystic 'acintya' explanation of how Krsna relates with this material energy, in Text 6 Krsna gives an example.

TEXT 6

yathakasa-sthito nityam
vayuh sarvatra-go mahan
tatha sarvani bhutani
mat-sthan ity upadhara ya

yatha- just as; akasa-sthitah--situated in the sky; nityam--always; vayuh--the wind; sarvatra-gah--blowing everywhere; mahan--great; tatha--similarly; sarvani bhutani--all created beings; mat-sthani--situated in Me; iti--thus; upadharaya--try to understand.

TRANSLATION

Understand that as the mighty wind, blowing everywhere, rests always in the sky, all created beings rest in Me.

(cn) Although the living entities are within Krsna and are dependent on Him - they are still acting independently.

Here is the inconceivable relationship between the living entity and Krsna. Because they are completely dependent on Him, the material energy is working according to their desire, yet they are acting independently.

If one is completely dependent on someone, can he act independently?

But yet the living entity has independence. This is inconceivable. This is because, here is the example, as the sky is detached from the wind (the wind is blowing in the sky but the sky is detached), yet the wind is within the sky and is dependent on the sky for its amount of movement, yet it is independently moving. Similarly Krsna is detached from the activities of the living entities, as the wind is detached from the sky.

The question could be then: "If this is 'acintya sakti' and an example was just given to explain it, how then is it inconceivable? The answer to this is that 'the sky and the are inert, naturally there is no attachment. But Krsna and the living entities are conscious. And when something is conscious it becomes attached to the thing that supports it. And the supporter becomes attached to the thing that it supports. Just like in a mother- child relationship. Because there is consciousness they naturally become attached to each other. But Krsna is not attached, He is beyond the living entity and by His supreme will He is beyond everything else.

Despite the fact that the relationship between the support and the supporter is there, despite the fact that Krsna is the seed- giving father of all living entities, He is completely aloof.

Everything is reposed in Him, resting in Him, supported by Him, and He is conscious and the living entities are conscious, yet He is completely detached from the all thing. He is completely independent. And the living entity is acting independently but yet he is completely dependent on Krsna.

Krsna tried to get out of it in Chapter Five, by saying: "I am not doing anything, it is the material nature that is doing everything." But yet Krsna is the cause of the material nature, He is 'sarva karana karanam', but yet He is completely detached - He is in the spiritual world, but yet everything is resting on Him.

Srila Prabhupada explains in his Purport: "For the ordinary person it is almost inconceivable how the huge material creation is resting in Him. But the Lord is giving an example which may help us to understand. The sky may be the biggest manifestation we can conceive. And in that sky the wind or air is the biggest manifestation in the cosmic world. The movement of the air influences the movements of everything. But although the

wind is great, it is still situated within the sky; the wind is not beyond the sky. Similarly, all the wonderful cosmic manifestations are existing by the supreme will of God, and all of them are subordinate to that supreme will. As we generally say, not a blade of grass moves without the will of the Supreme Personality of Godhead. Thus everything is moving under His will: by His will everything is being created, everything is being maintained, and everything is being annihilated. Still He is aloof from everything, as the sky is always aloof from activities of the wind."

Although the sky is independent, everything is resting upon it. And although the Lord and the living entities are conscious.

TEXT 7

sarva-bhutani kaunteya
prakrtim yanti mamikam
kalpadau visrjamy aham
kalpa-ksaye punas tani

sarva-bhutani--all created entities; kaunteya--O son of Kunti; prakrtim--nature; yanti--enter; mamikam--My; kalpa-ksaye--at the end of the millennium; punah--again; tani--all those; kalpa-adau--in the beginning of the millennium; visrjami--create; aham--I.

TRANSLATION

O son of Kunti, at the end of the millennium all material manifestations enter into My nature, and at the beginning of another millennium, by My potency, I create them again.

(cn) Krsna in Texts 4 and 5 explained that everything is resting in Him, meaning that everything is been maintained by Him. Now Krsna is going to explain how He creates and destroys everything. In this verse and next, Krsna explains this.

But one may question: "Yes everything is within You but what happens during the devastation? It is the same truth that everything is within You? Krsna answers:

TEXT 8

prakrtim svam avastabhya
visrjami punah punah
bhuta-gramam imam krtsnam
avasam prakrter vasat

prakrtim--the material nature; svam--of My personal Self; avastabhya--entering into; visrjami--I create; punah punah--again and again; bhuta-gramam--all the cosmic manifestations; imam--these; krtsnam--in total; avasam--automatically; prakrteh--of the force of nature; vasat--under obligation.

TRANSLATION

The whole cosmic order is under Me. Under My will it is automatically manifested again and again, and under My will it is annihilated at the end.

(cn) Krsna shows again how He is detached. Everything happens automatically, but yet under His will (this is another contradiction).

Krsna enters and empowers the material world to act independently. He is aloof and yet He is all-knowing. And yet things work independently. He is omniscient, He is omnipotent, and yet the things happen automatically - this is 'acintya bheda abheda sakti'.

If Krsna wasn't inconceivable, if He was finite - then He would not be God.

Next question is: "Krsna is performing so much work; He is creating, He is maintaining, and annihilating anything, but He is not bound. Why? The answer is:

TEXT 9

na ca mam tani karmani
nibadhnanti dhananjaya
udasina-vad asinam
asaktam tesu karmasu

na--never; ca--also; mam--Me; tani--all those; karmani--activities; nibadhnanti--bind; dhananjaya--O conqueror of riches; udasina-vat--as neutral; asinam--situated; asaktam--without attraction; tesu--for those; karmasu--activities.

TRANSLATION

O Dhananjaya, all this work cannot bind Me. I am ever detached from all these material activities, seated as though neutral.

TEXT 10

mayadhyaksena prakrtih
su yate sa-caracaram
hetunanena kaunteya
jagad viparivartate

maya--by Me; adhyaksena--by superintendence; prakrtih--material nature; suyate--manifests; sa--both; cara-acaram the moving and the nonmoving; hetuna--for the reason; anena--this; kaunteya--O son of Kunti; jagat--the cosmic manifestation; viparivartate--is working.

TRANSLATION

This material nature, which is one of My energies, is working under My direction, O son of Kunti, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.

(cn) 'Maya adhyksa' means "under My eyes". Everything is happening under Krsna's superintendence, yet He is independent of everything.

The example of Maharaja Ambarisha illustrates nicely this point. He was residing in Mathura, the capital of his Empire, and his occupation was doing 'puja' all day long. Yet simply by his presence everything was going on nicely in all the Empire.

Srila Prabhupada says in his Purport: "Because He glances over material nature, there is undoubtedly activity on the part of the Supreme Lord, but He has nothing to do with the manifestation of the material world directly. This example is given in the smṛti: when there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person the smelling and the flower are detached from one another. There is a similar connection between the material world and the Supreme Personality of Godhead; actually He has nothing to do with this material world, but He creates by His glance and ordains. In summary, material nature, without the superintendence of the Supreme Personality of Godhead, cannot do anything. Yet the Supreme Personality is detached from all material activities."

Krsna is doing everything by His 'acintya sakti'.

In Texts 11 and 15, Section C, Krsna is doing this, and is so wonderfully powerful, He is doing it with just a fragment of His energy.

Then why people don't surrender to such a powerful personality who is making everything work and yet completely aloof?

The answer is in the next Text.

[C. NON-WORSHIPERS AND WORSHIPERS (9. 11-15)]

Fools that think Krsna is an ordinary human being who possesses a temporary form, become atheists and are defeated in each of their endeavors. (11-12). On the other hand, mahatmas who know Krsna as the Supreme Personality of Godhead, who possesses a transcendental and eternal form. take shelter of His divine nature and perpetually chant His glories, bow down to Him, and serve Him. Actually, all those who take shelter of a conception of the Supreme and worship, such as a ...

1. monist, one who worships himself as one with the Supreme,
2. worshiper of a demigod, one who imagine and worships a demigod's form as supreme,
3. worshiper of the material, universal form...

TEXT 11

avajananti mam mudha
manusim tanum asritam

param bhavam ajananto
mama bhuta-mahesvaram

avajananti--deride; mam--Me; mudhah--foolish men; manusim--in a human form; tanum--a body; asritam--assuming; param--transcendental; bhavam--nature; ajanantah--not knowing; mama--My; bhuta--of everything that be; maha-isvaram--the supreme proprietor.

TRANSLATION

Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.

(cn) Krsna is doing this: universes are coming in and out with no effort from Him and yet He is standing there on the battlefield.

Even when Brahma saw Him, after Krsna killed the Aghasura demon, as a young cowherd boy standing there with His friends with a lump of foodstuffs in His left hand, Brahma couldn't understand: "it is impossible that this boy is creating universes." Brahma was bewildered by that. Similarly, Krsna explains here 'people don't know that this form that looks like a human being, this is a superior form.' But people cannot conceive this. This human-like form of Krsna is even superior to the four-armed Visnu forms worshiped by so many people. People not knowing this, they deride Krsna.

Srila Prabhupada explains in his Purport: "Foolish persons, however, cannot conceive that the Personality of Godhead, Krsna, appearing just like an ordinary man, can be the controller of all the atoms and of the gigantic manifestation of the universal form. The biggest and the minutest are beyond their conception, so they cannot imagine that a form like that of a human being can simultaneously control the infinite and the minute. Actually although He is controlling the infinite and the finite, He is apart from all this manifestation. It is clearly stated concerning His yogam aisvaram, His inconceivable transcendental energy, that He can control the infinite and the finite simultaneously and that He can remain aloof from them. Although the foolish cannot imagine how Krsna, who appears just like a human being, can control the infinite and the finite, those who are pure devotees accept this, for they know that Krsna is the Supreme Personality of Godhead. Therefore they completely surrender unto Him and engage in Krsna consciousness, devotional service of the Lord."

If someone is bewildered and doesn't accept that Krsna, the Supreme Lord, the controller of the finite and infinite is in this human form, what happens to him?

TEXT 12

moghasa mogha-karmano
mogha-jnana vicetasah
raksasim asurim caiva
prakrtim mohinim sritah

mogha-asah--baffled in their hopes; mogha-karmanah--baffled in fruitive activities; mogha-jnanah--baffled in knowledge; vicetasah--bewildered; raksasim--demonic; asurim--atheistic; ca--and; eva--certainly; prakrtim--nature; mohinim--bewildering; sritah--taking shelter of.

TRANSLATION

Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

(cn) The result of not accepting Krsna's form as transcendental and thus be disrespectfull towards Krsna, is that one becomes bewildered and attracted by demoniac and atheistic views.

This means if one is practicing karma-kanda or yoga or jnana- yoga, looking for fruitive results, mystic powers, liberation, if he thinks that Krsna's form is not eternal, he will not attain none of those results he is looking for.

'Mogha-asah', all their hopes are baffled, ruined; 'Mogha-karmanah, all their hopes for fruitive results are baffled, ruined;

'Mogha-jnanah', all their hopes for knowledge are baffled, ruined.

There is no success for a person who doesn't accept Krsna's transcendental form.

Mayavadis say that Brahman is Supreme but He is taking on the mode of goodness and becomes Krsna.

The future of those 'rakasim asurim' is to become 'yaksas and raksasas', because their mentality is demoniac.

Texts 13 and 15 explain those who are divine.

TEXT 13

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

maha-atmanah--the great souls; tu--but; mam--unto Me; partha--O son of Prtha; daivim--divine; prakrtim--nature; asritah--having taken shelter of; bhajanti--render service; ananya-manasah--without deviation of the mind; jnatva--knowing; bhuta--of creation; adim--the origin; avyayam--inexhaustible.

TRANSLATION

O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

(cn) Those mahatmas they are 'asritah', they have taken shelter, not in 'prakrtim mohinim sritah' as the demoniac do, but in the internal energy of the Lord 'daivim prakrtih asritah'.

They have taken full shelter of the internal potency of Krsna: 'Ihadini, sandini and samvit', and they know everything.

They worship Krsna's form. Those mahatmas although humans, are actually divine - and their consciousness is fixed on Krsna without deviation.

What are these mahatmas' activities?

TEXT 14

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukta upasate

satatam--always; kirtayantah--chanting; mam--about Me; yatantah--fully endeavoring; ca--also; drdha-vratah--with determination; namasyantah--offering obeisances; ca--and; mam--Me; bhaktya--in devotion; nitya-yuktah--perpetually engaged; upasate--worship.

TRANSLATION

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

(cn) 'Kirti'- always chanting the glories of the Lord for the welfare of others. They are always engaged in the welfare of others.

'Drdha vratah' - with a fixed vow (like the chanting of rounds)

'Namasyanta' - offering obeisances. It means all forms of devotional service are there.

'Nitya yukta' - they will eternally be in union with the Lord, they are endeavoring for that. And they eternally will be with Krsna because they have taken shelter of Him with full faith.

In the next text, three other types of persons are explained: those who worship Krsna in three different ways, but don't understand that is Krsna that they are worshiping.

TEXT 15

jnana-yajnena capy an ye
yajanto mam upasate

ekatvena prthaktvena
bahudha visvato-mukham

jnana-yajñena--by cultivation of knowledge; ca--also; api--certainly; anye--others; yajñatah--sacrificing; mam--Me; upasate--worship; ekatvena--in oneness; prthaktvena--in duality; bahudha--in diversity; visvatah-mukham--and in the universal form.

TRANSLATION

Others, who engage in sacrifice by the cultivation of knowledge, worship the Supreme Lord as the one without a second, as diverse in many, and in the universal form.

(cn) There are here three terms designating the three types of worship done by these jnanis without knowing that they are worshipping the Supreme Person, Kṛṣṇa:

1. Ekatvena, in oneness,
2. Prthaktvena, in duality and,
3. Bahudha visvato-mukha, in the universal form, in diversity.

Śrīla Prabhupāda says in his Purport: "This verse is the summary of the previous verses. The Lord tells Arjuna that those who are purely in Kṛṣṇa consciousness and do not know anything other than Kṛṣṇa are called mahatma; yet there are other persons who are not exactly in the position of mahatma but who worship Kṛṣṇa also, in different ways. Some of them have already been described as the distressed, the financially destitute, the inquisitive, and those who are engaged in the cultivation of knowledge. But there are others who are still lower, and these are divided into three: (1) he who worships himself as one with the Supreme Lord, (2) he who concocts some form of the Supreme Lord and worships that, and (3) he who accepts the universal form, the visvarupa of the Supreme Personality of Godhead, and worships that. Out of the above three, the lowest, those who worship themselves as the Supreme Lord, thinking themselves to be monists, are most predominant. Such people think themselves to be the Supreme Lord, and in this mentality they worship themselves. This is also a type of God worship, for they can understand that they are not the material body but are actually spiritual soul; at least, such a sense is prominent. Generally the impersonalists worship the Supreme Lord in this way. The second class includes the worshipers of the demigods, those who by imagination consider any form to be the form of the Supreme Lord. And the third class includes those who cannot conceive of anything beyond the manifestation of this material universe. They consider the universe to be the supreme organism or entity and worship that. The universe is also a form of the Lord."

Ekatvena, worshipping oneself as 'one with the Supreme' - this is the lowest of the three.

Prthaktvena, worshipers of the demigods, concocting that they are the Supreme.

Bahudha visvato-mukham, he who accepts the universal form of the Lord and worships that.

We heard in the end of Chapter Seven and in the beginning of Chapter Eight, that: Krsna is 'adhidevata', He is also the material manifestation. Adhibhuta, and He is the source of Brahman (brahmano hi prathistaham).

Those who are 'ekatvena', their results have already been explained in Texts 11 and 12 - they are 'avajananti mam mudhah'.

In the next Section (16-25), Krsna explains two things: (1) how to worship the universal form of Krsna (16-19) and (2) about the worship of demigods, the different results of that worship. About worshipping the demigods improperly, not seeing them as part of Krsna.

[D. KRSNA IS THE SUPREME OBJECT OF WORSHIP (9. 16-25)

1. Worshipers of the universal form: Krsna who is the sacrifice, the ritual, the syllable OM, the Vedas, the universal father, the most dear friend, the sustainer, the goal, death, drought, heat, and the rain. (16-19)]

TEXT 16

aham kratur aham yajnah
svadhaham aham ausadham
mantra 'ham aham evajyam
aham agnir aham hutam

aham--I; kratuh--Vedic ritual; aham--I; yajnah--smrti sacrifice; svadha--oblation; aham--I; aham--I; ausadham--healing herb; mantrah--transcendental chant; aham--I; aham--I; eva--certainly; ajyam--melted butter; aham--I; agnih--fire; aham--I; hutam--offering.

TRANSLATION

But it is I who am the ritual, I the sacrifice, the offering to the ancestors, the healing herb, the transcendental chant. I am the butter and the fire and the offering.

TEXT 17

pitaham asya jagato
mata dhata pitamahah
vedyam pavitram omkara
rk sama yajur eva ca

pita--father; aham--I; asya--of this; jagatah--universe; mata--mother; dhata--supporter; pitamahah--grandfather; vedyam--what is to be known; pavitram--that which purifies; omkara--the syllable om; rk--the Rg Veda; sama--the Sama Veda; yajuh--the Yajur Veda; eva--certainly; ca--and.

TRANSLATION

I am the father of this universe, the mother, the support and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Rg, the Sama and the Yajur Vedas.

TEXT 18

gatiḥ bharta prabhuh sakṣi
nivasah saranam suhṛt
prabhavaḥ pralayaḥ sthanam
nidhanam bijam avyayam

gatiḥ--goal; bharta--sustainer; prabhuh--Lord; sakṣi--witness; nivasah--abode; saranam--refuge; suhṛt--most intimate friend; prabhavaḥ--creation; pralayaḥ--dissolution; sthanam--ground; nidhanam--resting place; bijam--seed; avyayam--imperishable.

TRANSLATION

I am the goal, the sustainer, the master, the witness, the abode, the refuge, and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

(cn) When Kṛṣṇa is explaining that He is the basis of everything, the resting place, the eternal seed, He is 'avyayam', He is imperishable, when the universe is destroyed it is Kṛṣṇa that remains.

TEXT 19

tapamy aham aham varsam
nigrhnamy utsrjami ca
amrtam caiva mrtyuḥ ca
śat-asat caham arjuna

tapami--give heat; aham--I; aham--I; varsam--rain; nigrhnamy--withhold; utsrjami--send forth; ca--and; amrtam--immortality; ca--and; eva--certainly; mrtyuḥ--death; ca--and; śat--spirit; asat--matter; ca--and; aham--I; arjuna--O Arjuna.

TRANSLATION

O Arjuna, I give heat, and I withhold and send forth the rain. I am immortality, and I am also death personified. Both spirit and matter are in Me.

(cn) Srila Prabhupada says in his Purport: "Since Krsna is both matter and spirit, the gigantic universal form comprising all material manifestations is also Krsna, and His pastimes in Vrndavana as two-handed Syamasundara, playing on a flute, are those of the Supreme Personality of Godhead."

Now Krsna is going to explain the result of worshiping Krsna but indirectly through the demigods.

[2. Worshipers of demigods: Worshipers of demigods indirectly worship Krsna through following the Vedas. But not only is directly worship of Krsna superior, but demigod worshipers are worshiping improperly. (20-25)]

TEXT 20

traī-vidyā mam soma-pāḥ putā-papā
yajñair istva svar-gatim prarthayante
te punyam asadya surendra-lokam
āsnanti divyaṁ divi deva-bhogaṁ

traī-vidyāh--the knowers of the three Vedas; mam--Me; soma-pāḥ--drinkers of soma juice; putā-purified; papāḥ--of sins; yajñaih--with sacrifices; istva--worshiping; svar-gatim--passage to heaven; prarthayante--pray for; te--they; punyam--pious; asadya--attaining; sura-indra--of Indra; lokam--the world; āsnanti--enjoy; divyaṁ--celestial; div heaven; deva-bhogaṁ--the pleasures of the gods.

TRANSLATION

Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights.

TEXT 21

te tam bhuktva svarga-lokam viśalam
ksine punye martya-lokam viśanti
evam trayi-dharmam anuprapanna
gatagatam kama-kama labhante

te--they; tam--that; bhuktva--enjoying; svarga-lokam--heaven; viśalam--vast; ksine--being exhausted; punye--the results of their pious activities; martya-lokam--to the mortal earth; viśanti--fall down; evam--thus; trayi--of the three Vedas; dharmam--doctrines; anuprapanna--following; gata-agatam--death and birth; kama-kama--desiring sense enjoyments; labhante--attain.

TRANSLATION

When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death.

(cn) But on the other hand,

TEXT 22

ananyas cintayanto mam
ye janah paryupasate
tesam nityabhi yuktanam
yoga-ksemam vahamy aham

ananyah--having no other object; cintayantah--concentrating; mam--on Me; ye--those who; janah--persons; paryupasate--properly worship; tesam--of them; nitya--always; abhiyuktanam--fixed in devotion; yoga--requirements; ksemam--protection; vahami--carry; aham--I.

TRANSLATION

But those who always worship Me with exclusive devotion, meditating on My transcendental form--to them I carry what they lack, and I preserve what they have.

(cn) Srila Prabhupada says in his Purport: "One who is unable to live for a moment without Krsna consciousness cannot but think of Krsna twenty-four hours a day, being engaged in devotional service by hearing, chanting, remembering, offering prayers, worshipping, serving the lotus feet of the rendering other services, cultivating friendship surrendering fully to the Lord."

Although pure devotees, they don't want anything from Krsna, the Lord supplies them anyhow - He carries what they lack, He preserves what they have.

Krsna is personally interested in His devotees although His pure devotees don't want anything from Him. It could be asked: "You carry upon Your head the needs of Your devotees, but what kind of devotee is that, that makes You carry his needs like that?"

Krsna answers: " They have not given Me this burden, I do it by My own sweet will. It is not a burden for Me. I can create universes, this is not a burden for Me. Because I have a feeling of personal desire to serve them, there is no burden."

But one could argue: "The worshipers of the demigods are worshipping Krsna indirectly, so they should have the same kind of results." Krsna answers to this,

TEXT 23

ye 'py anya-devata-bhakta
yajante sraddhayanvitan

te 'pi mam eva kaunteya
yajanty avidhi-purvakam

ye--those who; api--also; anya--of other; devata--gods; bhaktah--devotees; yajante--worship;
sraddhaya anvitah--with faith; te--they; api--also; mam--Me; eva--only; kaunteya--O son of
Kunti; yajanti--they worship; avidhi-purvakam--in a wrong way.

TRANSLATION

Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kunti, but they do so in a wrong way.

(cn) What is their destination? They are supplied by Krsna, the fruits of their worship, but they are worshipping Krsna improperly. Krsna says,

TEXT 24

aham hi sarva-yajnanam
bhokta ca prabhur eva ca
na tu mam abhijananti
tattvenatas cyavanti te

aham--I; hi--surely; sarva--of all; yajnanam--sacrifices; bhokta--the enjoyer; ca--and;
prabhuh--the Lord; eva--also; ca--and; na--not; tu--but; mam--Me; abhijananti--they know;
tattvena--in reality; atah--therefore; cyavanti--fall down; te--they.

TRANSLATION

I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature fall down.

(cn) It is not the actual performance of sacrifice, it is consciousness that gives potency to the activity.

In order to contrast this point about the different destinations between the demigods' worshipers and Krsna's worshipers, Krsna says:

TEXT 25

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhuteiya

yanti mad-yajino 'pi mam

yanti--go; deva-vratah--worshippers of demigods; devan--to the demigods; pitrn--to the ancestors; yanti--go; pitr-vratah--worshippers of ancestors; bhutani--to the ghosts and spirits; yanti--go; bhuta-ijyah--worshippers of ghosts and spirits; yanti--go; mat--My; yajinah--devotees; api--but; mam--unto Me.

TRANSLATION

Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.

(cn) In the last section Krsna pleaded for worshiping Him directly not for His own benefit but for the benefit of the worshiper.

Krsna in this next section shows the glories of the direct worship of Him, in three ways:

1. The worship is simple, but gives superexcellent results;
2. Krsna is not neutral to His devotee, He shows favoritism;
3. Anyone can be purified by devotional service.

Whereas the demigods's worship is very elaborated, very complicated, requiring much opulence and expertise in chanting the mantras, the worship of Krsna is very easy.

[E. THE GLORIES OF DIRECTLY WORSHIPING KRSNA (9. 26-34)

1. Krsna requests that one worship Him with devotion, even using a leaf, a fruit, a flower, or some water. Or one can offer Krsna the austerities and charities he performs. Such offerings will freed one from all reaction to work. With one's mind thus fixed on Krsna, the worshiper will come to Krsna. (26-28)]

TEXT 26

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

patram--a leaf; puspam--a flower; phalam--a fruit; toyam--water; yah--whoever; me--unto Me; bhaktya--with devotion; prayacchati--offers; tat--that; aham--I; bhakti-upahrtam--offered in devotion; asnami--accept; prayata-atmanah--from one in pure consciousness.

TRANSLATION

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

(cn) What is Krsna asking from those who worship Him? 'Patram puspam phalam toyam...' And it is all in singular. Not 'offer Me **leaves** and **fruits** and water...' it is in the singular: "Offer Me with love and devotion, **a leaf, a flower, a fruit or water...**"

But what Krsna wants is bhakti. Then He will accept the offering. Not only the fruit, leaf and flower should be offered in devotion, but they should also be planted in devotion, grown in devotion and picked in devotion; and should be carried to the altar with devotion; and the offering should be done with devotion and everything will be surcharged with devotion. That is 'bhakti-upahrtam'.

This is very advanced stage of devotion. In this Chapter, Krsna explains three very advanced verses: 'satatam kirtayanto mam' (text 14); 'ananyas cintayanto mam' (text 22) and this text.

In the next verse there a 'step down', because if one doesn't have the adhikary, for 'patram puspam... yo mam bhaktya prayac chati', if one doesn't have that bhakti, then the next step is 'niskama karma'.

TEXT 27

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapas yasi kaunteya
tat kurusva mad-arpanam

yat--whatever; karosi--you do; yat--whatever; asnasi--you eat; yat--whatever; juhosi--you offer; dadasi--you give away; yat--whatever; yat--whatever; tapas yasi--austerities you perform; kaunteya--O son of Kunti; tat--that; kurusva--do; mat--unto Me; arpanam--as an offering.

TRANSLATION

Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform--do that, O son of Kunti, as an offering to Me.

(cn) And its result is,

TEXT 28

subhasubha-phalair evam
moksyaśe karma-bandhanaih
sann yasa-yoga-yuktatma
vimukto mam upaisyasi

subha--from auspicious; asubha--and inauspicious; phalah--results; evam--thus; moksyase--you will become free; karma--of work; bandhanaih--from the bondage; sannyasa--of renunciation; yoga--the yoga; yukta-atma--having the mind firmly set on; vimuktah--liberated; mam--to Me; upaisyasi--you will attain.

TRANSLATION

In this way you will be freed from bondage to work and its auspicious and inauspicious results. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me.

(cn) This shows the simplicity of the worship of Krsna and the superexcellence of the results.

[2. A devotee, even if committing a horrible act, is considered saintly and is quickly rectified. Krsna then requests Arjuna to boldly declare that His devotees are never vanquished (29-31)]

TEXT 29

samo ham sarva-bhutesu
na me dvesyo 'sti na priyah
ye bhajanti tu mam bhaktya
mayi te tesu capy aham

samah--equally disposed; aham--I; sarva-bhutesu--to all living entities; na--no one; me--to Me; dvesyah--hateful; asti--is; na--nor; priyah--dear; ye--those who; bhajanti--render transcendental service; tu--but; mam--unto Me; bhaktya--in devotion; mayi--are in Me; te--such persons; tesu--in them; ca--also; api--certainly; aham--I.

TRANSLATION

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

(cn) The first part of the verse 'samo'ham sarva-bhutesu' shows Krsna as the Supersoul, who is equal to everyone. But, 'whoever renders service unto Me', that is Bhagavan. He is not equal to His devotee as He is in relation with everyone. No, He is partial to His devotee.

In the beginning of this Chapter, when Krsna was explaining His inconceivable energies, He declared how everything is not in Him and how He is aloof from everything. But for the devotees He is not aloof - 'maye te tesu capy aham', "they are in Me and certainly I am also in them". This is Krsna's relationship with His devotees. This is the Bhagavan feature, different from the Paramatma feature in 'samo'ham sarva bhutesu'.

TEXT 30

api cet su-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah

api--even; cet--if; su-duracarah--one committing the most abominable actions; bhajate--is engaged in devotional service; mam--unto Me; ananya-bhak--without deviation; sadhuh--a saint; eva--certainly; sah--he; mantavyah--is to be considered; samyak--completely; vyavasitah--situated in determination; hi--certainly; sah--he.

TRANSLATION

Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.

(cn) This doesn't mean that someone who is a devotee, can commit abominable actions. This 'api cet' term means 'even if'. Although it is practically impossible for a person who is really a devotee, to commit abominable actions, but even if happens - he has to be considered saintly.

Srila Prabhupada says in his Purport: "The words sadhur eva, ``he is saintly," are very emphatic. They are a warning to the nondevotees that because of an accidental falldown a devotee should not be derided; he should still be considered saintly even if he has accidentally fallen down. And the word mantavyah is still more emphatic. If one does not follow this rule, and derides a devotee for his accidental falldown, then one is disobeying the order of the Supreme Lord. The only qualification of a devotee is to be unflinchingly and exclusively engaged in devotional service."

REVIEW:

In this Chapter, Krsna began by describing how this Chapter explains how devotional service is superior (ananya bhakti). It is superior to any other method of leaving this world and attaining the Supreme. In Section A, Krsna described that Arjuna should hear from Him. And one can hear only if he is faithful and not envious.

What is that, that Krsna is going to explain when He tells Arjuna to hear from Him? Krsna describes His aisvarya, His opulences and His foremost opulence which is 'acintya sakti', His relationship with the material world by which He is controlling everything and everything is dependent on Him and yet He is completely aloof and everything is working independently.

Then, understanding that one should worship Krsna.

In Section C, was described that fools don't worship Krsna and think that His form is somehow material or that He has assumed that form through 'tapasya' under the modes of material nature.

And those who are wise, divine, the mahatmas, they take shelter of the internal energy and they worship Krsna. And then, Krsna explained how they worship Him.

In addition to those fools who don't worship Krsna and to those who worship Him, there are those who worship Him but indirectly, unconsciously practically. They are described in three categories: (1) ekatvena, those who think themselves 'one with the Lord'; the (2) prthaktvena, the worshipers of the demigods, who concoct that the demigods are Supreme; and (3) bahudha visvato-mukha, those who worship the universal form, those who worship matter. These two categories worship indirectly Krsna, who is 'adhibhuta', the presiding deity of the material world, but they are unconscious of that.

The demigods' worshipers are actually worshipping Krsna because the fruits that the demigods give are supplied by Krsna. They worship Krsna but 'avidhi purvakam', improperly.

In Section D, Krsna described the two worshipers of Him who do it in the improper way, without proper knowledge. And He described how to worship Krsna properly in the universal form seeing Krsna who is the essence of everything. And then He described how the worshipers of the demigods, because of their improper worship of Krsna, receive as fruit: births and deaths repeatedly. This is not very attractive.

Then Krsna described in the final section, the glories of worshipping Him directly with knowledge, with full consciousness of Him. First He described the simplicity of worshipping Him and how superexcellent the results are, because Krsna only asks for a fruit, a flower, a leaf, or a little water. And not only that, He shows favoritism to His devotees. For anyone else Krsna acts as the Paramatma, 'samo'ham sarva bhutesu/ na me dveso'sti na priyah' He acts equally, He reciprocates through the mat energy with everyone, but for His devotees, because they are in Him. and He is always in them, to them, Krsna, as Bhagavan, shows favoritism.

Then Krsna explained 'api cet su-duracaro' "even if they commit the most abominable activities, they are still considered to be saintly". Why? Because, 'ksipram bhavati dharmatma', they will be very quickly rectified.

Viswanatha C. Thakura explains in his Purport to verse 30, 'api cet su-duracaro': ""Arjuna says: 'when someone is worshipping certainly he is a sadhu. But if he does nonsense then he is asadhu, not saintly'. But Krsna replies: 'No! In every regard he is a sadhu because he is properly resolved to serve Me. He is thinking: "I am unable to give up this sinful activity and I will go to hell, but I will not give up devotional service to Krsna." Because of his determination (Viswanatha C. Thakura says), Krsna keeps him as a sadhu. He accepts him as a sadhu.""

But Srila Prabhupada awarns us to not take advantage of this and commit sins thinking: "I am a sadhu, I am a devotee, therefore I can do whatever I want and Krsna will accept me." No! That is 'namno balad yasya hi-papa-buddir/ na vidiyate tasya hi suddih, the 7th offense to the chant of the Holy Name vidiyate tasya yamair...!', if one has this mentality, even if he goes to the court of Yamaraja and becomes punished, he cannot be purified of this great

offense. One should avoid that mentality and just accept what Krsna says. Why? Because such a person, due to his determination, 'ksipram bhavati dharmatma', quickly becomes 'dharmatma', or righteous. And Krsna says:

TEXT 31

ksipram bhavati dharmatma
sasvat-chantim nigacchati
kaunteya pratijanihi
na me bhaktah pranasyati

ksipram--very soon; bhavati--becomes; dharma-atma--righteous; sasvat-santim--lasting peace; nigacchati--attains; kaunteya--O son of Kunti; pratijanihi--declare; na--never; me--My; bhaktah--devotee; pranasyati--perishes.

TRANSLATION

He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.

(cn) Because Krsna is sometimes known to be breaking His promises, He asked His devotee to declare that boldly, because Krsna always keeps the word of His devotee.

Viswanatha C. Thakura says in this connection: "Such an irreligious man who is rendering service, how do You accept his service? His heart is polluted by lust, greed, anger and his offerings are polluted by such things.."

Krsna answers: "Very quickly he becomes 'dharmatma', righteous, and I accept him. (Krsna has not used the future tense. He didn't say: He very quickly **will** become 'dharmatma'.) Very quickly he becomes 'dharmatma' because he laments remembering Krsna again and again. Because of lamentation, his heart burns. He thinks: "Alas, alas, there is no other devotee like me. I am a 'black spot' for devotees!" Again and again he curses himself. 'Sasvat' means again and again. 'Santim', he becomes purified due to condemning himself.

Or, one can take it in this way: "Such a person even 'duracari', with improper or low activities, possesses righteousness within him in a subtle form. He is taking the medicine of devotion, and although the fever remains he doesn't fear, he knows that the fever, the improper activities, will go away by the power of the medicine or devotional service. The improper activities of such a devotee are like snakes with their fangs removed. And he obtains eternal peace (sasvat-santim), for his lust, greed, etc, will go away to never return.

Arjuna says: "I understand he becomes 'dharmatma', there is no dispute, but if he remains 'duracari', does abominable activities during his life, should we still consider him a sadhu?"

Krsna become angry, His eyes become enlarged, He says:"Kaunteya-pratijanihi", My devotee never perishes! Even if he dies he does not go down." When Krsna said like this, Arjuna put his hand on his head and said in a great worry: "Many people will not agree."

And he became morose. "How can I help them to understand this fact?" Krsna says: "Take mrdangas, take karatalas, take drums and bang everything loudly and go to where they are speaking like this and raise both hands on the air take a vow, take an oath in My name and say like this: "The devotee of the Lord even if improperly behaving, will never perish!" And when you speak like this, all the people will fall at your feet and say:" Maharaja you are my guru!"

But why is Krsna Himself not taking this oath? He Himself in the 18th Chapter will take a vow. Why doesn't He take it here? The Lord before speaking thought for a moment: "I like My devotees very much, and I can't tolerate problems put upon them. I always protect My devotees and in this battlefield I have to break My own word when Arjuna will be fighting with Bhishma. People will say: 'O He has spoken so many words, but He broke them.' But they know that Arjuna's words are 'like lines on a stone'. Krsna therefore thought: 'Arjuna, not Me, should make this vow!'

Some people say 'duracar' means 'not improper behaviour, but just attachment to wife and family', but such interpretations shouldn't be accepted.

This is why the devotee should surrender to Krsna, because Krsna is so kind and merciful to His devotees in so many ways. Because He is a personal guide and He personally takes interest in His devotee.

Not only Krsna tells Arjuna to declare it boldly that His devotees will never perish even if they are lax, but also He says:

[3. By thinking of Krsna, offering Him obeisances, and becoming absorbed in Him, one, regardless his position, will go back to Godhead. (32-34)]

TEXT 32

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

mam--of Me; hi--certainly; partha--O son of Prtha; vyapasritya--particularly taking shelter; ye--those who; api--also; syuh--are; papa-yonayah--born of a lower family; striyah--women; vaisyah--mercantile people; tatha--also; sudrah--lower-class men; te api--even they; yanti--go; param--to the supreme; gatim--destination.

TRANSLATION

O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants] and sudras [workers]--can attain the supreme destination.

(cn) Those of lower birth can be purified what to speak of those of high class.

TEXT 33

kim punar brahmanah punya
bhakta rajarsayas tatha anityam asukham lokam
imam prapya bhajasva mam

kim--how much; punah--again; brahmanah--brahmanas; punya--righteous;
bhaktah--devotees; raja-rsayah--saintly kings; tatha--also; anityam--temporary;
asukham--full of miseries; lokam--planet; imam--this; prapya--gaining; bhajasva--be
engaged in loving service; mam--unto Me.

TRANSLATION

How much more this is so of the righteous brahmanas, the devotees and the saintly kings. Therefore, having come to this temporary, miserable world, engage in loving service unto Me.

(cn) In this verse of His own mouth, Krsna says: "This world is 'anitya', it is not 'mithya', false. It is not false, an illusion as the Mayavadis say. No, it is temporary.

Here Krsna is desproving Mayavada philosophy.

Therefore knowing all these things, one should engage in pure devotional service.

TEXT 34

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi yuktvai vam
atmamam mat-parayanah

mat-manah--always thinking of Me; bhava--become; mat--My; bhaktah--devotee; mat--My;
yaji--worshiper; mam--unto Me; namaskuru--offer obeisances; mam--unto Me;
eva--completely; esyasi--you will come; yuktvai--being absorbed; evam--thus; atma-
nam--your soul; mat-parayanah--devoted to Me.

TRANSLATION

Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me.

(cn) The first thing one should do is, not just work, work, and work for Krsna, but engage one's mind in always thinking of Krsna (man-mana bhava mad-bhakto) and become His devotee.

Baladeva Vidyabhusana says: "the mind should be fixed on Krsna uninterruptedly like honey flows from a bottle."

Srila Prabhupada explains in his Purport: "There is a beautiful poem about Krsna in which it is clearly stated that any person who is engaged in the worship of demigods is most unintelligent and cannot achieve at any time the supreme award of Krsna. The devotee, in the beginning, may sometimes fall from the standard, but still he should be considered superior to other philosophers and yogis. One who always engages in Krsna consciousness should be understood to be a perfectly sane person. His accidental nondevotional activities will diminish, and he will soon be situated without any doubt in complete perfection. The pure devotee has no actual chance to fall down, because the Supreme Godhead personally takes care of His pure devotees. Therefore, the intelligent person should take directly to the process of Krsna consciousness and happily live in this material world. He will eventually receive the supreme award of Krsna."

This verse is the essence of all confidential knowledge. It is exactly in the middle of the Bhagavad-gita. This is the 'most confidential knowledge.'

THUS ENDS THE STUDY OF CHAPTER NINE.