

## CHAPTER 9

### THE MOST CONFIDENTIAL KNOWLEDGE

#### Connection between Chapter 8 and Chapter 9

- ❖ In Chapter 8 Krishna has explained that an *ananya (unalloyed)* devotee surpasses the path of light and darkness. Now Krishna will explain how to become such a devotee
- ❖ Chapter 8 concludes that *bhakti* is the best form of *yoga*. Chapter 9 supplies the specific knowledge required for performing that most confidential *yoga*
- ❖ Chapter 7 and Chapter 9 are virtually identical. Chapter 8 can be seen as a tangent in the conversation between Krishna and Arjuna, clearing up some important points before continuing on in the same line

#### BREAKDOWN OF CHAPTER 9

##### SECTION I (9.1 – 9.3) — HEARING: QUALIFICATIONS AND DISQUALIFICATIONS

- Non-jealous and faithful will attain Krishna by hearing this most confidential knowledge about Him
- Faithlessness forces one to return to the path of birth and death in this material world

##### SECTION II (9.4 – 9.10) — *AISVARYA-JNANA*: KRISHNA'S RELATIONSHIP TO THE MATERIAL WORLD

- Krishna pervades, creates and annihilates entire cosmos through His material energy
- Although He is the supreme director, yet the material world nevertheless moves independently and Krishna thus remains neutral and detached

##### SECTION III (9.11 – 9.25) — FOOLS NEGLECT *BHAKTI*: THE DIVINE DON'T

- Duratmas – Fools who think Krishna's form is ordinary are defeated in their endeavours (9.11 – 9.12)
- Mahatmas – Those who know that Krishna has a transcendental form take shelter of Him and worship Him (9.13 – 9.14)
- Indirect worshippers – All who take shelter of a conception of Supreme and worship it, are ultimately worshipping Krishna, but they worship Him indirectly – These are of 3 types:
  - Ekatvena – the monist, the lowest, worships himself as one with the Supreme (9.11 – 9.12)
  - Visvato-mukham – a worshiper of the material, universal form is the best (9.16 – 9.19)
  - Prthakvena – a demigod worshiper, is situated higher than the 'ekatvena' (9.20 – 9.25)

##### SECTION IV (9.26 – 9.34) — THE GLORIES OF DEVOTIONAL SERVICE TO KRISHNA

- Pure devotional service – If one worships Krishna with devotion or even offers Him the fruit of his work, one becomes free from reactions and comes to Him. Worship is simple and result is super excellent (9.26 – 9.28)
- Krishna shows favouritism to His devotee. He considers a devotee saintly, even if he's committed a horrible act, and He quickly purifies the devotee (9.29 – 9.31)
- Devotional Service purifies all. By thinking of Krishna, offering Him obeisances and being absorbed in Him, one goes back to Godhead, regardless of his position (9.32 – 9.34)

## SECTION I (9.1 – 9.3) HEARING: QUALIFICATIONS AND DISQUALIFICATIONS

### PRACTICAL APPLICATION OF TEXTS 9.1 – 9.3

- Most intimate knowledge of Absolute Truth is obtainable through proper hearing
- ‘Non-enviousness’ and ‘faith’ are the two qualifications to receive **most confidential knowledge**

### Text 9.1\*

**THEME: Qualification and means to achieve ‘most confidential knowledge’ and benefit of achieving this knowledge are mentioned here:**

- ❖ **Qualification** – Because Arjuna is free from envy, therefore he qualifies to hear the most confidential knowledge (*anasuyave* – non-envious)
- ❖ **Means** – Proper hearing is the means to obtain most confidential knowledge
- ❖ **Benefit** – Relief from miseries of material existence

### FOCUS OF LEARNING: PURPORT 9.1

- (a) **Non-envious (*Anasuyave*) is the qualification to hear properly / “Envy is the root of misinterpretation”** – This sets the qualification for anyone who wants to comment on *Bhagavad-gita*
- Useless commentary – High academic scholars but give inaccurate commentaries because they are envious
    - One who criticizes the character of Krishna without knowing Him is foolish
    - Recommended approach – Avoid such commentaries
  - Bona-fide commentary – Only possible by a devotee
- (b) **Two benefits of hearing about Krishna**
- **Spiritual advancement** – *Ref. SB: One who hears becomes more and more enlightened.* This process works as follows:
    - Potent Messages – Messages of Supreme Lord are full of potencies
    - How to realise these potencies – By discussion among devotees
      - Not by association of mental speculators and scholars, because it is realised knowledge
    - Lord helps us to understand – He sees the mentality and sincerity of a particular living entity who is engaged in Krishna Consciousness and gives him intelligence to understand Krishna
    - *e.g.* Krishna is telling Arjuna more confidential matters to encourage Arjuna in higher and higher elevations in His potent service
  - **Freedom from material miseries** (9.2) – One who is situated in most confidential knowledge is naturally transcendental and has no material pangs – 2 references :
    - *Ref. Bhakti Rasamrita Sindhu: “Iha yasya harer...”* – Even in the conditional state of material existence, one can be considered to be liberated if one is sincerely engaged in trying to render loving devotional service
    - *Ref. Bg. Chapter 10: Anyone engaged thus is a liberated person*

**FOCUS OF LEARNING: PURPORT 9.1 continued...****(c) Why Chapter 9 is called most confidential knowledge**

- Confidential: Chapter 2 and 3 – Explains the knowledge of spirit soul and body; useful for liberation
- More confidential: Chapter 7 and 8 – Knowledge which brings about enlightenment about Krishna consciousness, Supreme Lord and His energies
- Most confidential: Chapter 9 – Because it deals with pure unalloyed devotion and delineates the glories of the Lord

**(d) *Idam Jnanam* – Refers to “nine-fold process of devotional service by which”:**

- One’s heart becomes cleansed of material contamination
- One understands the science of Krishna and elevates to spiritual consciousness
- One understands spiritual activities – Simply knowing that living entity is not material is not sufficient – one must understand difference between activities of the body and the spiritual activities

**Text 9.2\***


**THEME: Further glorification of the most confidential knowledge (7 characteristics mentioned)**



**PLEASE NOTE:** All points of the purport are covered under the numbered points below, therefore there is no separate ‘Focus of Learning’ section for this verse.

1. **‘Raj vidya’** – ‘King of all knowledge’
  - Because it is the essence of all doctrines and philosophies explained before
  - Different philosophers: Gautama, Kanaada, Kapila, Yajnavalkya, Shandilya and Vaishvanara. And finally there is Vyasadeva, the author of the *Vedanta-sutra*
2. **‘Raj guhyam’** – ‘Most confidential knowledge’
  - This talks about the eternal activities of the soul and thus gives positive information
  - Just ‘*Confidential knowledge*’ explains spirit soul as imperishable and immutable but does not give positive information about the soul
    - Lack of complete knowledge leads to misconception of impersonalism or voidism
    - Soul is always active
  - Modern educational system – Deals only with external knowledge (bodily platform)
3. **‘Pavitram idam uttamam’** – ‘Purest form of all activities’, purifying potency of devotional service is very strong:
  - Sinful reaction has four stages
    - *Analogy*: Growth of a tree from a seed has different stages – study purport (*Ref. Padma Purana*)
  - Pavitram – Implies all the four stages can be purified
    - *Ref. Bg. 7.28*: – Only those purified can engage in devotional service
  - Uttamam – Implies ‘beyond tamas’ (material activities) – Devotional service is never contaminated by modes, although sometimes devotees appear to be engaged like ordinary men; therefore devotional service is transcendental

4. **'Pratyaksavagamam'** – 'Direct perception of self by realisation'.
  - How one gets 'direct perception of the self' – By practising devotional service in the association of advanced devotees
  - *Example of 'direct perception'*: By chanting Hare Krishna Maha-mantra without offence – One feels transcendental pleasure and gets purified quickly
    - If one further helps in the mission – one makes spiritual progress
  - Qualification: Advancement is irrespective of previous education or qualification
    - *Ref. Vedanta Sutra: "Prakasas ca..." – Devotional Service is very powerful, simply by engaging one becomes enlightened, irrespective of qualification*
    - *e.g. Narada Muni – served great souls*
5. **'Dharmyam'** – 'Perfection of religion'
  - Highest goal of all religion – Devotional service (*Ref. SB: "Sa vai pumsam..."*; *Bg. 8.28*)
  - Potency of Devotional service – So potent that without performing regular religious processes one can be raised to highest perfection – How?
    - Possible simply 'by association' of great acaryas
    - *e.g. Narada Muni (Ref. Vedic literatures)*
6. **'Su sukham'** – 'Blissful' – Why? Because:
  - Positive engagement for senses
  - Simple to perform *e.g.* hearing, chanting, prasadam
  - Sastric example: Sanat Kumar became devotee by tasting Tulasi leaves of Lord's lotus feet
  - God accepts only love
    - 'Anything' can be offered – "*Patram puspam phalam toyam*" (*Bg. 9.26*) – Leaf, flower, fruit or water
    - 'Any person' regardless of social position can offer
7. **'Avyayam'** – 'Eternally everlasting'
  - **Refutes Mayavadis** – who say that "we perform devotional service to become one with the Lord after liberation"
  - Other References on this aspect
    - Actual devotional service begins after liberation (*Ref. Bg. 18.54*)
    - Only by devotional service one can understand Supreme Personality of Godhead – Only when heart is cleaned by hearing *Bhagavad-gita* and *Srimad Bhagavatam* (*Ref. SB 1.2.20 "Evam prasanna..."*)

 **LINK BETWEEN TEXTS 9.2 & 9.3: QUESTION:** If Bhakti is so joyful, who will still continue in material existence (Material existence is referred to as the word '*Samsaara*' in Text 9.3). **ANSWER:** Only the faithless disqualify and continue in this '*Samsaara*' (9.3)

### Text 9.3

**THEME: Faithless cannot attain Krishna** – '**Faith**' is a most important factor for progress in Krishna Consciousness (purport)

- ❖ Faithless people return to the path of birth and death in this material world

**FOCUS OF LEARNING: PURPORT 9.3**


- (a) **Development of that faith is the process of Krishna consciousness**
- (b) **Definition of faith** – Simply by serving Krishna one can achieve all perfection (*Ref. Caitanya Charitamrta*)
  - *Analogy*: Watering the root of the tree satisfies the whole tree; Feeding the stomach satisfies all the body parts. (*Ref. SB 4.31.14*)
- (c) **“How faith is created”** – By association of devotees
- (d) **Three types of Krishna conscious men on the basis of ‘faith’**
  - 3<sup>rd</sup> Level (lowest)
    - Have no good faith/no knowledge of scriptures – easily falldown
    - May officially be engaged in devotional service but cannot achieve highest perfectional stage
    - *e.g.* People coming to Krishna Consciousness with hidden motives
  - 2<sup>nd</sup> Level – firm faith
    - But not very advanced in devotional scriptures
    - Simply trying to follow by association and simplicity
  - 1<sup>st</sup> Level (highest)
    - Firm faith and well versed in devotional scriptures
    - No chance of falldown
- (e) **Faithless find this path very difficult**
  - Even after hearing about Krishna and excellence of devotional service, they think it to be simply eulogy, even if supposedly engaged in devotional service
  - Fate – Very little hope of perfection
- (f) **Destiny of faithless** – Return to the path of birth and death
- (g) **Expected conclusion after reading *Bhagavad-gita***
  - Give up all other engagements and adopt the service of the Lord with full faith

**SECTION II (9.4 – 9.10)**

**AISHVARYA-JNANA: KRISHNA’S RELATIONSHIP TO THE WORLD**

**PRACTICAL APPLICATION OF SECTION II**

- Krishna explains His own ‘*achintya-bhedabheda*’ (inconceivable) relationship with the material world
- **Purpose**: This gives us ‘*aishvarya-jnana*’ (Knowledge of His opulences) “to stimulate our reverence and devotion”
  - Because of His unique and Supreme position in relation with material creation, Lord Krishna is the Supreme object of worship

 **LINK BETWEEN SECTION I & SECTION II**: Krishna has completed His glorification of the knowledge He will speak. In the next group of verses (9.4 – 9.10), He begins describing His own ‘*achintya-bhedabheda*’ relationship with the material world

### Text 9.4

**THEME: The Lord supports and pervades the entire universe through His energies**

- ❖ The all pervading aspect of the Lord is described as '*avyakta-murtina*', His unmanifested form
- ❖ Also the Lord says: "All beings are in Me, but I am not in Them"



**PLEASE NOTE:** Some points as given in the translation are included under the point headings of the 'Focus of Learning' section for this verse

#### FOCUS OF LEARNING: PURPORT 9.4

**PLEASE NOTE:** The points headings below are related to the translation and the points of the purport are explained in their subpoints

- (a) **"All Pervading"** – Lord pervades the entire universe
- (b) **"How He is all pervading"**
  - '*Avyakta-murtina*' – indicates "In unmanifested form" – This implies that we cannot see the Lord by our gross material senses
  - The Lord is unmanifest to material senses but can be perceived by one whose senses are purified by the practice of devotional service
  - Only way to see the Lord – Practice pure devotional service under proper guidance. 2 Scriptural quotes to support this:
    - *Ref. Bhakti Rasamrta Sindhu 1.2.234: "Atah Sri Krishna..."*
    - *Ref. Brahma Samhita 5.38: "Premanjana..."*
- (c) **"All beings are in Me"** – This implies that everything rests in Him
  - *Ref. Bg. Chapter 7:* Entire cosmic manifestation is a combination of superior and inferior energies of the Supreme Lord (*Ref. Bg. 7.5 and 7.6*)
  - *Analogy:* Sunshine spread all over the creation / All universes are resting in sunshine; similarly all creation is resting in His energy
- (d) **"I am not in them"** – This implies that the Lord by all pervasiveness does not lose His personal existence
  - Refutes that "Since God is all pervading, He has lost His personal existence"
  - *Analogy:* King heads the government and is present in all the departments by his energies
  - *Supporting Ref. Bg. 10.42: "Vistabhyam..."*

### Text 9.5

**THEME: *Yogam-aisvaram explained*** – After explaining that all beings rest in Him, Lord says the opposite; that they do not rest in Him. This contradictory language is meant to show that He is personally aloof from the workings of the universe and that such functions are carried out by His energies

**FOCUS OF LEARNING: PURPORT 9.5**

- (a) **“Yogam-aisvaram”** – This term describes the inconceivable mystic opulences of the Lord *i.e.* Everything that is created does not rest in Me. It implies:
- Implies that although everything rests in Him as per 9.4, still **“He is aloof”** and not directly concerned with maintenance etc.
  - Not like ATLAS – tired of holding globe
- (b) **How “He is aloof” – Examples of “inconceivable opulences”**
- *e.g.* Planetary systems floating in space, and space is the energy of the Lord. But He is different from space
  - *e.g.* His potencies are exemplified by His determination – No difference between His mind and Himself, because He is Absolute Spirit. All activities are performed just by His willing.
  - *Ref.* Nirukti dictionary: ‘Yujyate...’ – Inconceivable pastimes are performed by His energy
- (c) **Refutes the argument:** “Since God has expanded in everything, then everything we worship is God”
- **Refutation:** Krishna is everywhere, everything is in Him, but still He is aloof

**Text 9.6\***

**THEME: Lord gives an analogy of the sky and wind** to explain the concept of “yogam-aisvaram” (9.5) of how Krishna maintains and still remains unaffected

**FOCUS OF LEARNING: PURPORT 9.6**

- (a) **Krishna gives an analogy for yogam-aisvaram** – *Analogy:* Sky and the wind
- Sky is the biggest manifestation to conceive. In that sky, wind is the biggest to conceive
  - Wind is great and influences all the movements. But wind is never beyond sky, it is always subordinate to the sky
  - All wonderful cosmic manifestations (compared here to the movements of the wind) exist by the will of the Lord (Lord compared to sky) – Still the Lord is aloof and unaffected just like the sky is aloof and not affected by movements of wind
- (b) **Other examples** of Lord’s supreme will as the Ultimate control over wonderful material manifestations
- *e.g.* *Taittiriya Upanisad* – Wind blowing under the will of Supreme Lord
  - *e.g.* *Brahma Samhita 5.52 / Brhad Aranyaka Upanisad* – Sun, moon and other planets moving under the Supreme order of the Lord


**Texts 9.7 – 9.8**

**COMMON THEME: Inconceivable potency” in terms of creation and destruction** – Now Krishna after explaining His role in maintenance, explains His relationships with creation and destruction

- ❖ Under the will of the Supreme Lord, all the material manifestations are automatically created and annihilated again and again

**FOCUS OF LEARNING: PURPORTS 9.7 – 9.8**

- a) **“At the end of millennium”** – This indicates the time of Brahma’s death
  - At this time all energy is wound up in the Lord Himself
  - At manifestation – He expands Himself in material energy (*Ref. Chandogya Upanisad: “Bahu syam” – “I become many”*)
- b) **Refutes the modern concept of evolution** –
  - **Modern concept:** There is gradual evolution of species, from one to another, beginning from creation
  - **Our Understanding of evolution based on this purport** – All species of life are created immediately along with the universe at the beginning of creation (and not one after another); based on desires and past deeds of living entities
- c) If Krishna as Paramesvara is aloof, then how does material world continue – This is answered as:
  - **“Supreme will” is always present** – Everything is definitely under Supreme will of the Lord
    - *Because* “He enters as three Vishnu forms into the Mahat-tattva to create”
  - **But no direct involvement of the Lord** – He does not Himself create or destroy but:
    - Material nature acts by His desire – Term “automatically manifested (*avasam*)” . In Text 9.8 points out to Krishna’s detachment, which implies Krishna has no direct involvement but acts through material nature
    - *“Basis of Creation”* – Creation takes place to accommodate inclinations or the desires of the various living entities

 **LINK BETWEEN TEXTS 9.8 & 9.9** Although the Lord creates and annihilates but all this work cannot bind Him. It implies that the Lord is not directly responsible for all good and evil done in this world.

**Text 9.9**

**THEME: The Lord is not directly responsible** for all good and evil done in this world. Lord says:

- ❖ All this work cannot bind Me
- ❖ I am ever detached from all these material activities

**FOCUS OF LEARNING: PURPORT 9.9**

- (a) **‘Udasina-vat’** – Implies the Lord “As neutral”
  - Lord is always neutral in the material activities in the created world
  - Material activities is carried out by His different potencies
  - Still He has control over every minute detail
- (b) **Analogy for neutrality:** High court judge giving so many decisions, but he is neutral and unaffected with the gain and loss
- (c) **Reference for neutrality:** *Ref. Vedanta Sutra: “Vaisamya Nairghrnye na...”*
  - This reference implies Lord is transcendental to all material dualities
  - Based on past deeds and desire, living entities take on different forms
  - Lord does not interfere
- (d) **Does it mean Lord has no engagement?** – He is always engaged in blissful pastimes in spiritual world (*Ref. Brahma Samhita 5.6*)



**Text 9.10\***

**THEME: Ultimately 9.10 emphasizes the Lord's Supreme will** and thus proves that without the superintendence of the Supreme Personality of Godhead, material nature cannot do anything

- ❖ The Lord is neutral and aloof and He simply sanctions the material energy
- ❖ Management is done by material nature on His behalf and Lord is detached

**FOCUS OF LEARNING: PURPORT 9.10** - *Srila Prabhupada gives references on relationship between the Lord and material nature*

(a) **Ref. Bg. 14.4:**

- *Analogy:* Lord is Father and Material Nature is Mother
- Lord glances, but species are decided based on past deeds and desire of living entity

(b) **Ref. Smṛti:**

- *Analogy:* Fragrance of a flower touched by the smelling power of a person (yet the smelling and the flower are detached):
  - Similar connection is there between material world and Supreme Personality of Godhead

**SUMMARISED THEME 9A  
SUMMARY OF LORD'S AISHVARYA-JNANA**

**His inconceivable potency in terms of creation, maintenance and destruction**

**A) Krishna's role in maintenance**

- Lord pervades the entire universe by His energies
- He pervades in His unmanifested form, which can only be revealed by devotional service
- Everything rests in Him, but still He does not lose His personal existence
- Inconceivable mystic opulence – He is aloof from all the material creation and everything happens just by His will
- Analogy of sky and wind
  - Sky is the biggest manifestation to conceive. In that sky, wind is the biggest to conceive
  - Wind is great and influences all the movements. But wind is never beyond sky, it is always subordinate to the sky
  - All wonderful cosmic manifestations (*compared here to the movements of the wind*) exist by the will of the Lord (Lord compared to sky) – Still Lord is aloof and unaffected just like sky is aloof and not affected by movements of wind

**B) Krishna's role in creation and destruction**


- Under the influence of the Lord's energy, material world is automatically created and destroyed again and again
- At the end of the millennium all material manifestations enter into My nature
- Maha-Vishnu is the resting place of all material
- It is Lord Krishna Himself who controls this process as the purusha-avartaars
- At the beginning of another millennium, the Lord again creates by His potencies

**C) Lord is neutral** – The Lord is not directly responsible for any of the activities of material existence. He simply sanctions the material energy based on the past deeds and desires of the living entities

## SECTION III (9.11 – 9.25) FOOLS NEGLECT BHAKTI: THE DIVINE DON'T

### PRACTICAL APPLICATION OF TEXTS 9.11 – 9.15

Different people will appreciate Krishna in different ways  
according to their level of devotional consciousness

 **LINK BETWEEN SECTION II & SECTION III:** After hearing the Lord describe how He is the Supreme object of worship in terms of the material creation, one may ask, “Why then do some people not respect Him?” Krishna answers this question here.

### Text 9.11\*

**THEME:** Fools think of Krishna’s form as ordinary human and do not consider *Aishvarya-Jnana* of Text 9.4 – 9.10

- ❖ Fools do not consider His transcendental nature as the Supreme Lord of all that be

### FOCUS OF LEARNING: PURPORT 9.11

- (a) **First half of the purport establishes that Krishna, The Supreme Personality of Godhead, although appearing ordinary but He is not a common man**
- **Based on 9.4 – 9.10 (*Yogam-Aishvaram*)** – One who conducts such inconceivable acts of creation, cannot be a common man
  - **Ref. *Brahma Samhita 5.1*** – Krishna is the Supreme Ishvara – Supreme Controller
  - **Ref. *Gopala-Tapani Upanisad and Brahma Samhita*** – His body is *sac-cid-ananda* and not like a common man
  - **If Bg. 7.14 (“*daivi hy...*”) says:** ‘A soul surrendered unto Krishna can get out of material energy’ – Then how can Lord who conducts creation, etc., and controls material energy, have a material body like us
  - **Mudhas** – Great scholars, who may be born as extra-ordinary man due to good karma, deride Him because of poor fund of knowledge – They are called Mudhas
    - What knowledge they lack? – They do not know Krishna’s transcendental knowledge like...
      - Confidential activities of Supreme Lord and His different energies
      - His eternal body is of complete bliss and knowledge
      - He is Supreme proprietor
      - He can award liberation to anyone
      - His manifestation in material world is a manifestation of internal energy
      - He controls infinite (biggest) and finite (smallest) and still He is aloof
      - This can be established by ‘*Yogam-Aishvaram*’ (9.4 – 9.10)
  - **Who accepts Krishna ‘yogam-aishvaram’ easily**
    - Pure devotee who know Krishna as the Supreme personality of Godhead
    - Result of this knowledge – Complete surrender in devotional service

**FOCUS OF LEARNING: PURPORT 9.11 continued...**

(b) **Solution to controversies between impersonalists and personalists on lord's appearance as a human being** – Solved on the basis of authoritative texts like *Bhagavad-gita* and *Srimad Bhagavatam*

- **Superhuman acts of Krishna and Balarama** (Ref. *SB 1.1.20*) – Krishna and Balarama played like human beings but performed many superhuman acts which no human can perform
- **Two examples of the Lord's appearance** – Lord's appearance as human is one of His features of His transcendental body
  - Krishna appears as four-armed form and then two-armed form in front of Vasudev and Devaki
  - Universal form and four-armed-form in front of Arjuna (Ref. *Bg. Chapter 11*)
- **Mayavadis quote *Srimad Bhagavatam* to prove Krishna as ordinary man.** They say everyone is God
  - **Argument:** They use Text *SB 3.29.21* – “Supreme is present in every living entity” – to establish Krishna as an ordinary man or ‘Everyone is God’
  - **Refutation:** Based on Srila Jiva Goswami and Srila Visvanath Chakravathi Thakura
    - Jiva Goswami says: Krishna is present as Paramatma in all the hearts. To give attention to Archa Murti in temple and not to respect other living entities is neophyte mentality and is useless worship. Visvanath Chakravathi Thakur warns about this mentality
    - Conclusion: Devotees vision – “Krishna is present in everyone's heart as Paramatma, therefore everyone is embodiment or temple of the Lord, so everyone should be given proper respect.”
- **Impersonalists deride temple worship**
  - **Argument:** Since God is everywhere why restrict ourselves to Deity worship
  - **Refutation:** If God is everywhere then why not also in the temple or in the Deity
  - Knowledge of Perfect Devotee in Krishna Consciousness:
    - Knows that “Although Krishna is the Supreme Personality of Godhead, He is all-pervading by His energies and plenary expansions” (Ref. *Brahma Samhita*)

**LINK BETWEEN TEXTS 9.11 & 9.12:**

What happens to those, who in bewilderment, disrespect Krishna's form

**Text 9.12\***

**THEME: Duratmas** – “Fate” of those who out of bewilderment disrespect Krishna's form

- ❖ They are attracted by demoniac and atheistic views
- ❖ Hopes for liberation, fruitive activities and culture of knowledge are all defeated

**FOCUS OF LEARNING: PURPORT 9.12**

- (a) **Example of the category of people mentioned here (Duratmas)**
- Many devotees who assume themselves to be in Krishna consciousness and devotional service, but at heart do not accept the Supreme Personality of Godhead, Krishna, as the Absolute Truth
  - Those engaged in fruitive pious activities and ultimately hoping to be liberated, but they mock Krishna and deride Krishna as the Supreme Personality of Godhead
- (b) **People jeer at Krishna** because they are envious of the Supreme Personality of Godhead
- (c) **Supporting Ref. Bg. 7.15 “na mam...”** – Such demoniac miscreants never surrender to Krishna
- (d) **Thoughts and convictions of such Duratmas**
- Their mental speculations about the Absolute Truth bring them to the false conclusion that the ordinary living entity are one and the same
  - They think that the body of any human being is now simple covered by material nature and that as soon as one is liberated from the material body, there is no difference between God and Himself
- (e) **Destiny of such Duratmas** – They take shelter of the material energy and are attracted by demoniac and atheistic views
- Never surrender to Krishna – Never taste the fruit of Devotional Service (Back to Godhead)
  - Destiny – Birth after birth gets species of demoniac life
    - Real knowledge remains under delusion Gradually regress to darkest regions of creation
- (f) **It is a great offence to consider Krishna as an ordinary man** (Ref. *Brhad Vishnu Smṛti*) – (study purport)

**LINK BETWEEN TEXTS 9.12 & 9.13:**

What about those who do respect Krishna as He has revealed Himself

**Texts 9.13 – 9.14\***

**COMMON THEME: Mahatmas** – Those who do accept Krishna as He revealed Himself (*c.f. Duratmas Bg. 9.12*)



**PLEASE NOTE:** All signs and symptoms of ‘Mahatmas’ as given in the translation are included under various themes of the ‘Focus of Learning’ section for these verses

**FOCUS OF LEARNING: PURPORTS 9.13 – 9.14**


- (a) **Various signs of ‘Mahatmas’**
- He is already situated in the protection of the Divine Nature
    - By surrender unto Supreme Personality of Godhead, one is situated in the divine nature (Ref. Bg. 7.14)
    - ‘Guidance of spiritual nature’ is called ‘Daivi-prakṛti’
  - Does not divert his attention to anything outside Krishna. How?
    - Because he knows Krishna to be original Supreme person
    - Attracted by His two-handed form – Performs unswerving service – may not even be interested in four-armed Vishnu form

**FOCUS OF LEARNING: PURPORTS 9.13 – 9.14 continued...**

(b) **Further symptoms of 'Mahatmas' (9.14):**

- Always engaged in chanting the glories of the Lord
  - Refutes impersonalism – Because mahatma is attached to the personal form of the Lord and glorifies personal attributes
- Endeavouring with determination
  - Determined to achieve Lord's association in one of five rasas
  - Engaged in certain activities called "Determined" e.g. fasting on *Ekadasi's*, Appearance days etc.
  - Following the rules and regulations of great acharyas
- Always bowing down before Me
  - No severe austerity or penance required
  - Can perform "in any social condition or ashram"
  - "Only thing" is under the guidance of expert spiritual master
- Perpetually worshiping Krishna with devotion
  - Implies engaging all mental, bodily and vocal functions in service of the Lord
  - By the nine processes of devotion (devotion means activity)

(c) **How do 'Mahatmas' develop – By association with other Mahatmas**

 **LINK BETWEEN TEXTS 9.14 & 9.15:** Now Krishna mentions three types of worshippers who worship Him indirectly


**Text 9.15\***

**THEME: Indirect worshippers** – 3 Kinds of worshippers, worship Krishna indirectly, without knowing that it is only Krishna whom they are worshipping.

- ❖ **'Ekatvena'** – Worships himself as one with the Supreme
  - Lowest and most predominant
  - Destiny is given in Texts 9.11 – 9.12
- ❖ **'Prthaktvena'** – Concocts some form of the Supreme and worships that form
  - Includes demigod worshippers
  - Discussed in Texts 9.20 – 9.25
- ❖ **'Visvato-mukham'** – Accepts the Universal form as the Supreme
  - Best of all these three
  - Considers universe to be Supreme organism and worship that.
  - Cannot conceive of anything beyond this material manifestation.
  - Discussed in Texts 9.16 – 9.19

**FOCUS OF LEARNING: PURPORT 9.15**

- (a) Why '*Ekatvena*' is considered God worship, although they worship themselves as one with Supreme (as 'God' )
- Because at least they have the sense, that we are not the material body but spirit soul
- (b) **3 Levels of Krishna worshipers**
- 'Mahatmas' – Topmost (9.13 – 9.14)
  - 4 Types of *Sukrtinas* (7.16)
  - 3 Types of *Jnanis* discussed here in Text 9.15 – '*Ekatvena*', '*Prthaktvena*' and '*Visvato-mukham*'

 **LINK BETWEEN TEXTS 9.15 & 9.16:** Krishna has already discussed the results gained by the '*ekatvena*' worshiper in Texts 9.11 – 9.12. In the next four verses, He will explain how to recognize and worship Him in His universal form. Further on in this chapter, Krishna will also discuss the results of demigod worship.

**PRACTICAL APPLICATION OF TEXTS 9.16 – 9.25**

- Seeing Lord Krishna's superiority in terms of the 'material world' as well as 'over demigods', will lead one to worship him directly
- Since Krishna is both matter and spirit, the gigantic universal form comprising all material manifestations is also Krishna and His Vrindavana pastimes as two-handed Shyamasundara, playing on a flute, are those of the Supreme Personality of Godhead

**Texts 9.16 – 9.19**

**COMMON THEME: Mentions "How to recognise Krishna in His universal form".** Seeing that Krishna is the personality behind all material phenomena, the worshipper of the universal form will turn to Him

**Text 9.16**

**THEME: Vedic sacrifices of '*Karma-kanda*' division are in total also Krishna**

- ❖ Those in devotional service are to be understood to have performed all sacrifices recommended in the Vedas
- ❖ Study translation for all the components of sacrifice

**FOCUS OF LEARNING: PURPORT 9.16**

***Of all the components of sacrifice, only the important terms are clarified here:***

- (a) '**Ritual**' – Vedic Sacrifice known as Jyotistoma is also Krishna
- (b) '**Sacrifice**' – Maha-yajna mentioned in Smṛti is also Krishna
- (c) '**Oblations**' – "Offerings to Pitraloka"
- (d) '**Fire**' – One of the five material elements; therefore separated energy of Krishna

**Text 9.17**

**THEME: Krishna as all the relationships:** In the material existence, we create different relationships with different living entities who are nothing but Krishna's marginal energy; under the creation of '*prakṛti*', some of them appear as our father, mother, grandfather, creator etc. But actually they are parts and parcels of Krishna

❖ *Study translation for all points*

**FOCUS OF LEARNING: PURPORT 9.17**

**Only the important terms are clarified here:**

- (a) **Father, Mother, Support and Grandfire** – All these relationships in the material world are part and parcel of Krishna which implies they are all Krishna.
- (b) **Dhata** – implies creator or supporter
- (c) **Purifier** – That subject matter which helps us purify our constitution position is also Krishna
- (d) **Omkara** – A transcendental sound vibration in all Vedic mantras, is therefore Krishna
- (e) **All the Vedas** – Because all the hymns have 'Omkara', therefore it is Krishna

**Text 9.18**

**THEME: All the terms mentioned in the translation indicate Krishna to be the eternal cause of all causes**

❖ *Study translation for all points*

**FOCUS OF LEARNING: PURPORT 9.18**

**Only some important terms are clarified here:**

- (a) **'Gati'** – 'Ultimate goal is Krishna', although people do not know it
  - Many make their destination to different demigods
  - Thus perform rigid rituals
  - But all such demigod planets, being creations of Krishna, are simultaneously Krishna and not Krishna – How:
    - Being manifestation of Krishna's energy they are Krishna, but
    - They serve only a step forward for realising Krishna
    - To approach different energies of Krishna is an indirect approach
    - Better to have direct approach which saves time and energy
    - *Analogy:* Elevator vs staircase
- (b) **'Sustainer'** – Because everything is resting on Krishna's energy
- (c) **'Master'** – Krishna is the Supreme ruler and everything belongs to Him
- (d) **'Witness'** – He is in everyone's heart
- (e) **'Abode'** – Residences, countries or planets on which we live
- (f) **'Ultimate goal of our shelter'** – Take shelter of Krishna for any distress
- (g) **'Suhṛta' (Best friend)** – Because He is the cause of our generation and Supreme Father

**Text 9.19**

**THEME: For Krishna, there is no distinction between matter and spirit;** He is both matter and spirit.

In advanced stages of consciousness one can see Krishna in everything

- ❖ *Study translation for all the points*

**FOCUS OF LEARNING: PURPORT 9.19 – Only the important term is clarified here:**

- (a) **'Immortality'** – The energy which sustains us and which prolongs the duration of life

**Texts 9.20 – 9.25**

**Demigod Worshippers ('Prthaktvenas')**


**Texts 9.20 – 9.21**

**COMMON THEME: Result of Demigod worship mentioned here**

- ❖ Demigod worshippers worship Krishna only, but indirectly
  - They study the Vedas, drink the Soma juice, seeking the heavenly planets
- ❖ Path of demigod worshippers
  - Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra where they enjoy Godly delights
  - After exhausting the result of their pious activity, they return to this mortal planet again
  - Thus this path only offers repeated birth and death

**FOCUS OF LEARNING: PURPORTS 9.20 – 9.21**

- (a) **Ultimate goal for Tri-vedis is Krishna only (9.20)**
  - Actual Tri-vedis take shelter of lotus feet of Krishna and engage in devotional service
    - By chanting Hare Krishna,
    - And by cultivating knowledge of Krishna
- (b) **Simply official students of Vedas are only interested in sacrifice to demigods**
  - Have not attained the perfection of knowledge which is to know the "Source of all" (*'Janmady asya yatah'*)
  - Only benefits achieved:
    - Gets purified of lower modes
    - Elevation to heavenly planets with longer life and better sense gratification
- (c) **Disadvantage of heavenly planets as the goal**
  - Comes back to the earth – Cycle of birth and death 'after exhausting pious deeds'
  - *Analogy:* "Ferris wheel" compared to "Cycle of birth and death" (study 9.21 purport)
  - Solution offered to avoid repeated birth and death: Make spiritual world as your goal

 **LINK BETWEEN TEXTS 9.21 & 9.22:** Texts 20 – 21 explains : "How demigods obtain the necessities of life"  
Text 22 explains: "How unalloyed devotees are maintained and receive their necessities"




**Text 9.22\***  
**Yoga-Ksemam verse**

**THEME: Direct worship of Krishna achieves complete perfection by Krishna's grace**

- ❖ Krishna says: "For those who worship Me with exclusive devotion"
  - "For them I carry what they lack"
  - "I preserve what they have"

**FOCUS OF LEARNING: PURPORT 9.22**

- a) **A devotee is "Perfect in self-Realization"** – It is because:
  - His only desire is to associate with Supreme Personality of Godhead
  - He always worships with 'exclusive' devotion
    - Unable to live without Krishna even for a moment
  - Such Krishna conscious activities are "All-auspicious" and "Full of spiritual potencies"
- b) **'Yoga'** – Implies such a devotee undoubtedly approaches Lord without difficulty
  - Helps the devotee achieve Krishna consciousness by yoga
- c) **'Ksema'** – Refers to "the merciful protection" of the Lord
  - When one becomes fully Krishna consciousness, the Lord protects him from falling down to miserable conditional life


 **LINK BETWEEN TEXTS 9.22 & 9.23:** Because demigod worshipers are ultimately worshipping Krishna, do they achieve the same result as Krishna's unalloyed devotees? In the next verse, Krishna does not approve the unnecessary worship of demigods.

**Text 9.23**

**THEME: Demigod worship without knowledge of Krishna's supremacy is called "Avidhi-purvakam"** – It is a sign of less intelligence because such worship is offered to 'Me' only, but indirectly

**FOCUS OF LEARNING: PURPORT 9.23**

- (a) **Three Analogies for indirect worship of Krishna as the improper method**
  - Pouring water on leaves and branches and not the roots
  - Feeding different parts of the body and not the stomach
  - Not to follow the laws of the government and offering a bribe to the officers

 **LINK BETWEEN TEXTS 9.23 & 9.24:** What happens to such worshipers as mentioned in Text 9.23?  
– "They simply fall down"


**Text 9.24**

**THEME: Krishna as the only enjoyer and master of all sacrifices:**

- ❖ Demigod worshipers, after great endeavour to follow *Vedas*, simply fall down to material existence and do not achieve the desired goal of life (because they do not know Krishna as the only enjoyer and master of all sacrifices)
- ❖ Krishna says “Those who do not recognize My transcendental nature, fall down”

**FOCUS OF LEARNING: PURPORT 9.24**

- (a) **Vedas recommend different Yajnas:** Actually ‘*Yajna*’ means Vishnu
  - Ultimately beneficiary of all Yajnas is ‘Vishnu’ (*Ref. Bg. 3.9*)
  - Goal of Varnasrama is to please Vishnu
- (b) **Demigod worship is for temporary benefit.** Therefore demigod worshipers fall down and do not achieve the desired goal of life – less intelligent people take to this path
- (c) **Final conclusion** – Even if one has material desires, better to worship the Supreme Lord

 **LINK BETWEEN TEXTS 9.24 & 9.25:** To contrast the destination of demigod worshipers and Krishna bhaktas, Krishna speaks the next verse (9.25)

**Text 9.25**

**THEME: Relative destination of different worshipers explained (*Study Translation for all points*)**

**FOCUS OF LEARNING: PURPORT 9.25**


- (a) **Refutation:** This verse refutes the philosophy – “Worship of any form or any path leads to the same goal”
- (b) **Basis of Destination** – Destination depends on faith reposed
  - *e.g. Darsha-purnamasi* – ‘A process of *karma-kanda* rituals to go to the moon or sun etc.’
- (c) **Role of Krishna conscious movement** – A sublime process of simply chanting *Hare Krishna* and going back to Godhead – devotional service can take one to Krishna’s planet

**SECTION IV (9.26 – 9.34)**

**THE GLORIES OF DEVOTIONAL SERVICE TO KRISHNA**

**PRACTICAL APPLICATION OF TEXTS 9.26 – 9.34**

- Worship of Lord Krishna is superior because Supreme Lord takes direct interest in the life of His devotees
- Understanding Truth about Krishna and His Devotees and Their intimate relationships, one should absorb himself in Krishna Consciousness
- The most essential quality of *bhakti* which stands out in Text 9.29 – 9.34 is that the Lord personally reciprocates with His devotees, bringing them closer to Him

 **LINK BETWEEN SECTION III & SECTION IV:** To encourage us to make the correct choice, He speaks the final nine verses of this chapter. These verses plead with us, for our own benefit, to become His exclusive devotees.

**COMMON THEME: Krishna pleads to us to choose the right path,** which is – "To become exclusive devotees" (Highest perfection of life)

**Text 9.26\***

**THEME: Bhakti is a very simple process**

- ❖ Sign of an intelligent person – Engages in Krishna’s loving service to achieve permanent bliss in abode for eternal happiness
- ❖ Krishna accepts anything offered in love – a leaf, flower, fruit or water

**FOCUS OF LEARNING: PURPORT 9.26**

(a) **Bhakti is easy and universal**

- Only qualification required is – To be a pure devotee
- No other qualification required – Can be attempted by poorest of the poor, no matter where one is or what one is

(b) **Compared to other processes** – Simplest process and highest perfectional stage offered

- Krishna wants only loving service and nothing more, irrespective of quantity or type of object
  - Even a little flower or leaf, fruit or flower from a pure devotee will do
  - But no offering is accepted, however big may be, from a non-devotee – Because the Lord is self sufficient and not in need of anything
- Importance of word Bhakti – “Bhakti” is mentioned **twice** in this verse – to declare emphatically that Bhakti is the only means to approach Krishna
  - ‘No other condition’ – being a brahmana / rich man / scholarship / philosopher
  - None of these conditions can induce the Lord to accept any offering
- Bhakti is never causal
  - It is an eternal process
  - It is a direct action in service to the Absolute Whole

(c) **Link to the previous verse** – Krishna after establishing Himself as the only enjoyer, primeval Lord and real object of all sacrificial offerings, now He tells, what type of sacrifice He desires to be offered

(d) **Prohibited Items** : If you love Krishna – Offer Krishna whatever He wants / Avoid offering that which is undesirable and unasked for


- Find out the Lord’s desire, if you want to engage in devotional service and want to get purified and to reach life’s goal
- **Practical application** – No meat, fish or eggs, only *patram, pushpam, phalam, toyam* (leaf, flower, fruit or water)

(e) **Why offer** – To enjoy without offering is sinful (Ref. Bg. 3.13)

(f) **Attitudes in offering** – Most important element in preparation, serving, and offering is **Love**

**FOCUS OF LEARNING: PURPORT 9.26 continued...**

- (g) **Refutes impersonalists philosophers** who cannot comprehend this verse because they maintain that “the Absolute Truth is without senses”
- **Our understanding:** Krishna has senses and His senses are interchangeable
  - Lacking senses would mean Krishna is not full in all opulences
  - **3 examples of ‘omnipotency’** – His senses are interchangeable and can perform the function of each other
    - Lord impregnates by His glance
    - Krishna eats by hearing the devotee’s words of Love
    - Also speaks by breathing and gives Vedas (*Ref. Bg. 3.15 purport*)
  - **Who can understand:** Only the devotee who accepts Krishna as described in the *Bhagavad-gita*, without interpretation can understand that the Supreme Absolute Truth can eat food and enjoy it.

 **LINK BETWEEN TEXTS 9.26 & 9.27:** Texts 9.14, 9.22 and 9.26 describe advanced stages of devotion. In the next verse, according to Srila Vishvanatha Chakravarti Thakura, Krishna describes a step below this: “*Niskama-karma-yoga*” – For those who are not yet able to practice pure devotional service

**Text 9.27\***

**THEME: Recommends *Niskama-karma-yoga*** – You can even offer fruits of what you are already doing. One can do any of the following as an offering to Krishna

- ❖ Whatever you do
- ❖ Whatever you eat
- ❖ Whatever you offer or give away
- ❖ Whatever austerities you perform

**FOCUS OF LEARNING: PURPORT 9.27**

- (a) **Duties of everyone** – To mold one’s life in such a way as not to forget Krishna in any circumstance
- (b) **Work needed even for bodily maintenance** – Therefore better to work for Krishna e.g.
- Eat – Only prasadam
  - Religious duties – Do it only for Krishna (Archana)
  - Charity – Utilise for furthering Krishna consciousness
  - Austerity – Greatest meditator and greatest yogi is one who meditates on Krishna 24 hours by chanting on his beads (*Ref Bg. 6.47*)


**Text 9.28\***

**THEME: Result of acting with Mind fixed on ‘Me’ in this principle of renunciation** as explained in Text 9.27

- ❖ Liberation – Freedom from bondage to work and its auspicious and inauspicious results (“*moksyase karma-bandhanaih*”)
- ❖ Realisation of Krishna – “Liberation and one comes to Me” (“*vimukti*” and “*mam upaisyasi*”)

**FOCUS OF LEARNING: PURPORT 9.28**

- (a) **'Yukta'** – One who acts in Krishna consciousness under superior direction.
- (b) **'Yukta-vairagya'** – To perform actions and give the fruits to Krishna
- (c) **'How does this process work?'** – when one is situated in such renunciation, the following effects are seen:
- Cleansing - Such activities clear the mirror of mind
  - Progress - Gradual progress in spiritual realisation
  - Surrender - Complete surrender to Supreme Personality of Godhead
  - Liberation - At the end becomes liberated
  - "Come to Me" indicates the "Kind of liberation" – Not *brahmajyoti* but entering into Lord's planet (Indicated by the word Mam-upaisyasi)
- (d) **Who is a real *sannyasi*** – A Krishna conscious person – because of the following characteristics:
- Niskama – No other interest but to dedicate life in service of the Lord
  - Servitude – Always thinks of himself as eternal servant
  - Dependence – Depends on Supreme will of the Lord
  - Beyond Vedic Rituals – Does not give serious attention to fruitive activities or prescribed ritualistic duties of the Vedas
    - **PRACTICAL APPLICATION:** Prescribed duties are obligatory for ordinary persons
      - But a pure devotee who is completely engaged in Lord's service may sometimes appear to go against prescribed duties but actually it is not so
    - *Ref. CC Madhya-lila* – One cannot understand the plans and activities of a pure devotee
    - A pure devotee is above all material criticisms just like Krishna

 **LINK BETWEEN TEXTS 9.28 & 9.29:** Krishna stated earlier that He delivers His devotees and annihilates the miscreants, but shouldn't the Supreme Lord, who is the father of all living entities, treat all – both the good and bad – equally? Is Krishna partial?

**Text 9.29**

**THEME: But Krishna is not partial, He is equal to everyone, He envies no one**

- ❖ But whoever renders service unto Me is a friend, is in Me, and I am also a friend to Him

**FOCUS OF LEARNING: PURPORT 9.29**


**QUESTION:** If Krishna is equal to all and no-one is His special friend then why does He take special interest in devotees who are always engaged in his transcendental service

**ANSWER:** This is not discrimination but "natural"

- (a) **Analogy:** Any man in material world may be charitably disposed, but has special interest in own children
- (b) **But one may say:** Lord says all living entities are His children –
- Our response – Yes, therefore He supplies everyone with generous supply of all necessities
    - *Analogy:* Like a cloud pours water all over the earth: rock, land or water

**FOCUS OF LEARNING: PURPORT 9.29 continued...**

- (c) **But for devotees** – “He gives specific attention” – Such devotees are
- **Transcendentally situated in Krishna**
    - The phrase “Krishna consciousness” indicates that they are “Living Transcendentalists”
  - Lord says “*Mayi te*” – They are in Me. Naturally Lord is also in them reciprocally
  - *Ref. Bg. 4.11* – “*Ye Yatha...*” – Lord reciprocates according to one’s surrender
  - This transcendental reciprocation exists because the Lord and His devotees are conscious
- (d) **Analogy:** Lord and living entity eternally glitter – When living entity is in service of diamond like Lord, he looks like Gold (Diamond on gold ring)
- (e) **Personalism** – If reciprocal relationship not present between Lord and devotees, there is no personalist philosophy
- (f) **Analogy:** Lord is like a desire tree – supplies whatever one wants
- Lord’s reciprocation should not be considered under the law of *karma*
    - It belongs to transcendental situation in which Lord and His devotees function
    - Devotional service is not an activity of the material world, but a part of the spiritual world where eternity, bliss and knowledge predominates

 **LINK BETWEEN TEXTS 9.29 & 9.30:** Krishna personally maintains and cares for His devotees. Even if His devotee were to perform a heinous act, Krishna would nevertheless protect and purify him.

**Text 9.30**

**THEME: Even if a devotee is imperfect, Krishna takes him as saintly – Why:**


- ❖ Because he is properly situated in his determination (9.30)
- ❖ And he quickly becomes righteous and attains lasting peace (9.31)

**FOCUS OF LEARNING: PURPORT 9.30**

- (a) **‘Su-duracharah’** – Very significant word
- Two kinds of Activities: Conditioned living entity has 2 kinds of activities – conditional and constitutional
    - Conditional – Those ‘for protecting the body’ or ‘for my abiding by the rules of society and state’
    - Constitutional/Transcendental – Activities of living entities, being conscious of spiritual nature (Engagement in devotional service)
  - Activities may be parallel or opposed: In conditioned state, sometimes devotional and conditional acts parallel each other and sometimes they oppose each other
  - Devotee tries to balance: Devotee tries his best not to disrupt his wholesome condition knowing that perfection in his activities depend upon progressive realisation of Krishna consciousness
- (b) **Abominable acts does not disqualify**
- Sometimes a Krishna conscious person acts abominably socially or politically
  - Such temporary fall-down does not disqualify him
  - *Ref. SB* – If such a person is whole heartedly engaged in transcendental service of Supreme Personality of Godhead, Lord in the heart purifies him and excuses him for that act

**FOCUS OF LEARNING: PURPORT 9.30 continued...**

- (c) **“Sadhur eva”** – Emphatic expression of “He is saintly”
- A person situated in Krishna consciousness engages with determination in chanting Hare Krishna
  - Should be considered transcendental – Not to deride for accidental falldown
- (d) **“Mantavyah”** – Makes it still more emphatic – If we deride someone like this, then we are disobeying the Lord’s order
- (e) **Ref. Nrsimha Purana – Analogy:** Compares accidental fallen or abominable acts of a devotee to be like mark of a rabbit on the moon – Such spots do not impede diffusion of the bright moonlight
- (f) **In that perspective only qualification of a devotee is** – To be unflinchingly and exclusively engaged in devotional service
- (g) **CAUTION!** Do not take it as allowance to act in all abominable ways
- Only for Accidental Falldown – Only refers to accident due to strong power of material connections
  - Devotional Service and War: Devotional service is declaring war against illusory energy
- (h) **WARNING!** Till we are not strong enough – there may be accidental falldowns
- Do not take free license: If one does not improve in his character by devotional service, it is to be understood he is not a high devotee

 **LINK BETWEEN TEXTS 9.30 & 9.31:** Still, the question may be raised: “How can a person who is “*su-duracara*” (committing highly improper activities) be regarded as saintly?”

**Text 9.31\***

**THEME: Krishna purifies him** (A devotee who succumbs to his conditionings and engages abominably as explained in 9.30)

1. He quickly becomes righteous
2. He attains lasting peace
3. Promise of Krishna: “My devotee never perishes”

**FOCUS OF LEARNING: PURPORT 9.31**

**ARGUMENT:** How can a person acting abominably by accident or intention can be a pure devotee? Because Chapter 7 declares “only one free from mischievous acts can become a devotee of the Lord”. (Ref. Bg. 7.28)

**EXPLAINED AS FOLLOWS:**

- (a) **Cleansing going on** – Devotee engaged in nine kinds of devotional service is
- In process of cleaning heart
  - Puts Lord in the heart
  - All contaminations naturally washed away
- (b) **No need of ritualistic processes** – One who falls down from exalted position – No need to undergo certain ritualistic processes for purification
- Purification process is already there in the heart – Continue remembering Krishna by chanting without stoppage
  - All protection assured for accidental fall-downs

 **LINK BETWEEN TEXTS 9.31 & 9.32:**  
Krishna continues to glorify the path of *bhakti*


### Text 9.32

**THEME: Even unqualified classes also achieve Krishna by His mercy**

❖ e.g. Women, Vaisyas and Sudras

#### FOCUS OF LEARNING: PURPORT 9.32

- (a) **No distinction in different classes** – This verse establishes that in devotional service, there is no distinction between higher and lower classes as opposed to the material conception of life. (Ref. SB 2.4.18)
- (b) **Indicates ‘Power of devotional service and pure devotees’** – Most simple man taking shelter of a pure devotee can be purified by proper guidance, even the lowest of men chandalas (Ref. SB 2.4.18)
- (c) **Importance of shelter (‘Vyapashritya’)** – One has to take complete shelter of Krishna – Then one can become greater than great *jnanis* and *yogis*; pure devotees can enable people of lower classes to attain highest perfection.

 **LINK BETWEEN TEXTS 9.32 & 9.33:**  
The next verse describes those who have taken higher birth


### Text 9.33

**THEME: Then what to speak of qualified righteous brahmanas, devotees and saintly kings** – Krishna definitely helps them.

❖ **Conclusion:** Having come to temporary miserable world, one must engage in loving service unto ‘Me’

#### FOCUS OF LEARNING: PURPORT 9.33

- (a) **‘Anityam asukham lokam’** – Indicates ‘world is not a happy place but temporary and full of misery’ – “Whoever you may be”
- (b) **Refutes Mayavadis** who say that ‘this world is false’, but our philosophy is “this world is not false but temporary”
- (c) **‘Rajarsis’** – “Saintly royal families” – Indicates Arjuna is also motivated to take to devotional service
- (d) **Conclusion:** Devotional service is the only process to solve all problems of life for all people at all times

 **LINK BETWEEN TEXTS 9.33 & 9.34:** Krishna concluded Text 9.33 with the words “*bhajasva mam*”, “Engage in loving service unto Me.” In the next text, Krishna will clearly tell us how to do so.



**Text 9.34**

**THEME: Worship Krishna directly** – This verse points out clearly that “Krishna consciousness is the only means for deliverance from material world.”

❖ **How to worship Krishna directly**

- Engage your mind always in thinking of Me
- Become My devotee
- Offer obeisances to Me
- Worship Me

**FOCUS OF LEARNING: PURPORT 9.34**

(a) **How to engage one’s mind**

- Engage in His eternal form, the primal form of Krishna
- With conviction that Krishna is the Supreme
- Engage body, mind and activities in His service without deviation – Nine activities
- Benefit: Transfer to *Krishna-loka*

(b) **Srila Prabhupada refutes unscrupulous commentators**

- Unscrupulous commentators defined
  - Make profit and mislead: Make profit out of misleading people. Divert their mind to that which is not at all feasible
  - They refer to Krishna’s mind: They do not know that there is no difference between Krishna’s mind and Krishna
- Our Response is:
  - Krishna is not an ordinary human but Absolute (Body, Mind and Himself are Absolute One)
  - Bhaktisiddhanta Sarasvati quotes from Caitanya Charitamrta: “No difference between Krishna and His body”

(c) **Demoniac Mentality** – They do think of Krishna but always unfavourably and enviously e.g. Kamsa

(d) **Real bhakti defined based on correct understanding**

- One should “Think of Krishna as a person”
- Favourably in devotional love
- Cultivate knowledge of Krishna continuously
- What is that favourable cultivation – Learn from bona-fide spiritual master
- What are the bona-fide teachings of such a Spiritual Master – Krishna is the Supreme Personality of Godhead and His body is eternal, blissful and full of knowledge and we are His eternal servants

## CHAPTER 9 Appendix

### Selected Texts extracted from "Surrender unto Me"

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#### Introduction

Chapter Seven and Chapter Nine share various themes: hearing from Kṛṣṇa (7.1-2 / 9.1-2); the relationship between Kṛṣṇa and material nature (7.4-7, 7.12 / 9.4-10); Kṛṣṇa's potency manifested within matter (7.8-11 / 9.16-19); worship of demigods contrasted with worship of Kṛṣṇa (7.20-23 / 9.20-28); and the impersonalists' knowledge of Kṛṣṇa contrasted with that of devotees (7.24-26 / 9.11-15)

#### Text 9.1

The first three verses of this chapter glorify its contents. Later, Kṛṣṇa will describe His inconceivable opulence, which will help fix a nonenvious soul in unswerving devotional service by increasing his knowledge, appreciation and awe.

#### Text 9.2

Su-sukham indicates that this knowledge will bring us great happiness and that its application, devotional service, is joyfully performed. Bhakti-yoga is joyfully performed because it entails using our senses in Kṛṣṇa's service. Bhakti-yoga does not require, as jñāna-yoga does, that we renounce all activities. Renouncing sense activities does not bring joy, but, rather, dryness and misery.

Śrīla Baladeva Vidyābhūṣaṇa asserts that rāja-vidyā rāja-guhyam indicates "the knowledge of kings, the secret of kings." It is "the knowledge, or more exactly, the meditational worship, of those who, like kings, have magnanimous, compassionate hearts. They are unlike the cripple-hearted karmīs, who worship demigods with the desire to attain sons and other material benefits. Kings, even when they fail to hide their treasures of gems and other valuables, keep their private counsel very hidden. In the same way, even when My devotees do not conceal other kinds of knowledge, they keep this knowledge concealed."

#### Text 9.6

Although all living entities are within Kṛṣṇa, are dependent on Kṛṣṇa and are supported by Kṛṣṇa, they nevertheless act independently. How can one who is completely dependent act independently? This is an inconceivable feature of the relationship between the living entities and Kṛṣṇa.

Kṛṣṇa provides an analogy to help us understand. The sky, like an upside-down bowl, contains the wind. In the same way, "all created beings rest in Me." Just as the sky is detached from the wind, the wind, though in the sky, blows freely and independently. The sky restricts only the area of movement, not the movement itself.

Kṛṣṇa thus limits the activities of the conditioned living entities, regardless of the extent of their power, to the circumference of the material world. Within the material sphere they are free, and Kṛṣṇa is detached from their independently enacted activities and from the reactions their activities generate. The living entities are thus simultaneously fully dependent on Kṛṣṇa and independent of Him.

Śrīla Viśvanātha Cakravartī Ṭhākura raises a question: Because Kṛṣṇa has described, by an analogous example, His acintya-śakti, or inconceivable mystic power, hasn't His explanation made the inconceivable conceivable? He writes: "But then how is the Lord's mystic power inconceivable,

which He claimed it to be in His statement, ‘Just see My mystic power’? After all, we now have a conceivable example explaining His mystic power.”

He then answers: “The sky is nonattached to the wind, which is contained within it, because the sky and wind are unconscious matter [and matter does not form attachments]. However, only in one case does living spirit remain nonattached while living in this world and controlling it, and that is in the case of the supreme controller. In this way the inconceivability [of the supreme controller’s being nonattached] is established. The example of the nonattached sky is nonetheless offered in order to give ordinary people an opportunity to begin to understand this subject.”

Kṛṣṇa began His explanation of His inconceivable relationship with the material world in Chapter Five (texts 14-15) by saying, “I do nothing. The material nature is the doer.” As Śrīla Prabhupāda confirms in his purport to this verse, however, Kṛṣṇa is nevertheless the cause of the material nature and “not a blade of grass moves without the will of the Supreme Personality of Godhead.” Śrīla Viśvanātha Cakravartī Ṭhākura concludes by saying, “This is Kṛṣṇa’s inconceivable potency, and we can only fold our hands and offer respects to His greatness.”

### **Text 9.10**

Mayā means “by My,” adhi means “from above” and akṣa means “eyes.” Thus, mayādhyakṣeṇa means “under My eyes.” Everything is done under Kṛṣṇa’s supervision.

Śrīla Viśvanātha Cakravartī Ṭhākura gives an analogous example to explain Kṛṣṇa’s words: “The governmental business of a king, like Ambarīṣa Mahārāja, is carried out by his ministers (prakṛtis), while the uninvolved king merely remains present. All the same, unless the king is present on his throne, the ministers are incapable of doing anything. In the same way, unless I give My support as the supervisor, material nature (prakṛti) cannot do anything.”

### **Text 9.11**

That Kṛṣṇa, who appears in a humanlike form, is the Supreme Personality of Godhead and is even higher than the four-armed Viṣṇu form is not easy to accept. Even Lord Brahmā became bewildered about Kṛṣṇa’s identity. After Kṛṣṇa killed Aghāsura, Brahmā saw Him as a cowherd boy surrounded by His friends, with a lump of food held in His left hand. Brahmā could not accept this boy as his master, the Supreme Lord, the source of innumerable universes.

Rather than accepting Him as He is, some consider Him simply a powerful man. Others think He has acquired His wonderful form and qualities by karma and tapasya. Still others consider the Supreme to be impersonal and devoid of attributes. They think that since absolute oneness cannot be understood, it assumes a form and descends as Kṛṣṇa, Rāma and other avatāras through contact with the material mode of goodness.

Kṛṣṇa’s opinion about such speculations is expressed in this verse. Avajānanti mām mūḍhā mānuṣīṁ tanum āśritam: “Fools deride My descent, thinking that I have assumed this human form.”

### **Text 9.12**

Śrīla Viśvanātha Cakravartī Ṭhākura explains that if one is practicing aṣṭāṅga-yoga for liberation, or if one is practicing karma-kāṇḍa rituals for material well-being or if one is practicing jñāna-yoga for knowledge and Brahman realization, all his aspirations will be crushed if he misunderstands Kṛṣṇa’s form to be material. No success is awarded to those refusing to accept Kṛṣṇa’s transcendental form.

One modern politician wrote a commentary on the Rāmāyaṇa and said that Lord Rāma, by acting as a kṣatriya and fighting to protect Sitādevī, proved the omnipotence of the modes of material nature. How? Because by acting in that way, claimed the author, the Lord revealed that even when God descends into the material world, He becomes controlled by the modes of nature. How foolish! How can God be controlled by His own energies?

The hopes, knowledge and fruitive desires of one who thinks in that way are destroyed by such inappropriate, illogical and demoniac conclusions. Māyāvādīs, who say that Brahman affected by the mode of goodness becomes īśvara, an incarnation, are particularly ruined.

#### **Text 9.14**

Śrīla Viśvanātha Cakravartī Ṭhākura explains: “A mahātmā always serves and glorifies Kṛṣṇa, regardless of time and place. He offers his obeisances and chants a fixed number of rounds with great determination. The word mām is used twice in this verse. The repetition emphasizes that these activities are offered to Kṛṣṇa and to no one else.”

#### **Text 9.15**

The first type of jñānī mentioned is the one who worships himself as one (ekatvena) with the Supreme. This person is the lowest of the three. Although he is a monist, he is still considered to be performing worship of God because he understands that he is eternal and is not his material body. Those in this category are the most predominant.

Above them are the demigod worshipers who imagine a favorite demigod as the Supreme Lord (pṛthaktvena bahudhā).

The best of the three is one who, considering the universe as the supreme entity, conceives of the Lord’s universal form within the manifest universe (viśvataḥ-mukham) and worships that.

#### **Text 9.22**

Paryupāsate (properly worship) and nityābhiyuktānām (always fixed in devotion) indicate a devotee’s absorption in pure Kṛṣṇa consciousness. Śrīla Prabhupāda writes: “One who is unable to live for a moment without Kṛṣṇa consciousness cannot but think of Kṛṣṇa twenty-four hours a day, being engaged in devotional service by hearing, chanting, remembering, offering prayers, worshipping, serving the lotus feet of the Lord, rendering other services, cultivating friendship and surrendering fully to the Lord.”

With such determination in their practice of sādhana, the devotees neglect even their own maintenance and do not care for liberation. They leave both responsibilities to Kṛṣṇa, and thus Kṛṣṇa personally delivers them. (This contrasts with the description given of the yogī in Bg. 8.24, where it is said that the demigods, in shifts, arrange for the soul’s passage higher and higher through the material realm to the ultimate destination of the brahmajyoti.)

One may ask, “What kind of devotee would give his worshipful Deity, Kṛṣṇa, such a burden?” However, Kṛṣṇa does not consider maintaining His devotee a burden. He wants to serve His devotee. Kṛṣṇa is so powerful that simply by exerting His will, He can create unlimited universes; maintaining His devotees is not a burden. Rather, it is His pleasure.

When the brāhmaṇa, Arjunācārya, was writing his commentary on the Gītā, he saw this verse and thought it a mistake to believe that the Lord would personally carry whatever was needed to each devotee. Arjunācārya therefore scratched out vahāmi (I carry) and inserted karomi (I have it done).

Arjunācārya was extremely poor. After making the change in the text, he, as he did every day, went out begging.

While he was gone, his wife heard a knock at the door. Two beautiful boys fearfully insisted that she quickly accept the food that her husband had forced them to bring. These beautiful boys were anxious to get away from her house because, They told her, the great brāhmaṇa scholar, Arjunācārya, would probably beat Them again. When Arjunācārya's wife expressed disbelief that her husband had beat such boys, one said, "See?" And the dark boy turned to show her the marks on His back where He had been struck. Then They both dashed away.

Arjunācārya's wife was bewildered, and she began to cook and eat the food the boys had brought. Upon Arjunācārya's return, he saw his wife eating. He was shocked. According to the Vedic system, a wife never eats before she has fed her husband.

When he challenged her, she replied, "Ācārya, why have you acted so inappropriately and become so cruel?" She then told him that two beautiful boys had come, left a bountiful supply of food, and after the dark boy had showed her the marks on His back, They had rushed away. The ācārya thought for a few moments and then asked what the boys looked like. Upon hearing that one had a beautiful darkish complexion and that the other was white, he could understand that his fortunate wife had been blessed with the darśana of Kṛṣṇa and Balarāma. The "beating" marks on the beautiful dark boy's back were the result of the ācārya's having scratched out the word vahāmi. Kṛṣṇa had been forced to come personally to prove the truth of His words, "I carry what they lack."

### **Text 9.26**

To worship the demigods properly, one is required to perform elaborate sacrifices governed by intricate rules. Numerous pure and trained priests, and huge amounts of ghee and other difficult-to-obtain ingredients are needed before one can perform such yajñas.

Worshiping Kṛṣṇa is simple. Patram, puṣpam, phalam and toyam are all in the singular. Kṛṣṇa asks only for a leaf, a flower, water or a piece of fruit. His request is not even for all of them! His actual desire is to taste the bhakti of His devotee's offering. Therefore He mentions bhakti twice in this verse for emphasis. The demigods are pleased by the offering; Kṛṣṇa is pleased by devotion.

A devotee not only offers these items to Kṛṣṇa with devotion but he bases his entire life on rendering pleasing service to Kṛṣṇa. Therefore, the essential ingredients of an offering (the sentiments of bhakti) are not only evoked at the time of the offering but are cultivated throughout a devotee's life. The garden in which the grains, vegetables, fruits and flowers are sown and grown is watered with devotion to Kṛṣṇa. The flowers are picked and the food cooked with devotion. Finally, the items are served and offered to Kṛṣṇa. Kṛṣṇa says that He accepts (aśnāmi) such offerings because His devotee's bhakti has given Him an appetite.

### **Text 9.27**

Niṣkāma-karmīs are attached to the specific work they perform. To them Kṛṣṇa therefore says that whatever you are already doing, "do that as an offering to Me." First perform the activity and then surrender its fruit to Kṛṣṇa.

Bhakti is different. In bhakti, we first surrender to the order of guru and Kṛṣṇa and then act. We make no distinction between the activity and its fruit. Everything is offered in surrender to Kṛṣṇa's lotus feet.

Śrīla Prabhupāda confirmed that this verse refers to karma-yoga, technically different from bhakti-yoga, in a lecture on the prayers of Queen Kunti, given in Mayapura in 1974:

Kṛṣṇa is meant for the paramahansa and muni, very, very exalted persons. Yoga means “contact” or “having connection.” Bhakti-yoga means directly connecting with Kṛṣṇa, or God. Other yogas are not directly connected. When there is karma-yoga, it is adulterated. It is not pure. Karma-yoga means yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat. In the beginning one cannot take to pure bhakti-yoga. Therefore karma-yoga is recommended. People are interested in different types of work. So therefore Kṛṣṇa says, yat karoṣi: “Never mind, whatever you are doing.” So how does it become karma-yoga? Now, kuruṣva tad mad-arpaṇam: “You give it to Me.” Kṛṣṇa says, “All right, go on. You are attached to business. You go on doing that. But the money earned out of your business, you give to Me.” This is karma-yoga. “It doesn’t matter, whatever you are doing, but the ultimate result, you give to Me.”

### Text 9.28

Śrīla Viśvanātha Cakravartī Ṭhākura explains: “He [the person described in the previous verse] not only becomes liberated but also achieves vimukti. He becomes exceptional (viśiṣṭa) among those who are liberated and comes into My proximity in order to serve Me directly.”

Śrīla Baladeva Vidyābhūṣaṇa explains: “The consequence of such devotion is described in the verse beginning śubhā [text 28]. When you engage in the kind of devotional service characterized by offering all works to Me under My order, then you become freed from the bondage of material activities. You not only become mukta, liberated from material activities, but vimukta, and come to Me. You become exceptional among those who are liberated and come near Me in order to serve Me directly.”

Devotees of the Lord are so special. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati / svargāpavarga-narakeṣv api tulyārtha-darśinaḥ: “Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.” (Bhāg. 6.17.28)

9.29: Kṛṣṇa is compared to rain. Trees absorb rainwater and then grow and produce fruits. Some trees produce bitter fruits, and others produce sweet ones. Does this mean the rain is partial? No. Similarly, regardless of a living entity’s situation, Kṛṣṇa nourishes everyone equally. Śrīla Baladeva Vidyābhūṣaṇa explains the Lord’s mood, described in the first half of this verse, as the mood of the Supersoul, the Paramātmā: “Sending forth and maintaining all kinds of beings among the demigods, humans, animals, nonmoving creatures and so on, I, the Lord of all, am equal. I am just like a cloud pouring rain on all kinds of seeds. Among all these creatures, none are My enemies, and none are especially dear to Me.”

The second half of this verse, however, confirms Kṛṣṇa’s partiality to His devotee in His feature as Bhagavān. Earlier in this chapter, Kṛṣṇa described that although the material world rests on Him, He remains aloof from it. Here, on the contrary, we find that Kṛṣṇa does not remain aloof from His devotees.

Kṛṣṇa vowed ye yathā mām prapadyante tāms tathaiva bhajāmy aham: “As all surrender to Me, I reward them accordingly.” Here He confirms that He reciprocates even more personally with His devotees who love Him. He is not like a kalpa-vṛkṣa tree, who responds equally to all requests. Rather, He is willing to become the enemy of His devotee’s enemy. As Kṛṣṇa told Duryodhana, “Anyone who is envious of the Pāṇḍavas is envious of Me and is My enemy.”

### Text 9.31:

Śrīla Viśvanātha Cakravartī Ṭhākura comments on verses 30-31 as follows:

One might ask, “But if someone is corrupted by such bad behavior, how can he be a sādhu?”

This is answered: “He should be considered as such and thought of as a sādhu.” “He should be considered” is an injunctive statement. If this injunction is disobeyed, there will be unfavorable consequences. In other words, “The evidence for the truth of this is that it is simply My command.”

“Well,” someone might say, “one may be considered a sādhu partially, to the extent that he is worshiping You. But to the extent that he is usurping other men’s wives and property, he is not to be considered a sādhu.”

This is answered by the word *eva*, only: “He should only be considered a sādhu, in all ways, completely.”

We should never view him as not a sādhu. His determination is completely fixed: “I may go to hell or obtain an animal birth because of my unavoidable sinful reactions, but I will never give up my exclusive worship of Śrī Kṛṣṇa.” Such determination is praiseworthy.

“But,” one might ask, “why do You accept the worship of such an irreligious person? Why do you consume the food and drink offered by one whose heart is contaminated by lust, anger and other faults?”

In response, the Lord says, “He quickly becomes religious.” This is not expressed as “He is going to quickly become” or “He will soon achieve peace.” Rather, the present tense is used: “he becomes” and “he attains.”

The Lord continues, “This means that immediately after he commits impiety, he remembers Me and feels remorse. He thus quickly becomes religious. He thinks, ‘Alas! Alas! There is no person more fallen than me. I defile the reputation of the community of devotees. Damn me!’ Again and again feeling remorse like this, he achieves complete peace and detachment.”

“Well,” one may say, “if he actually becomes religious, there can be no argument about such a person. But what about a devotee whose behavior is wicked and who fails to give up his bad behavior throughout his whole life? What can be said about him?”

Always affectionate to His devotees, the Lord responds to this doubt with complete confidence and with some anger, in the words beginning *kaunteya*: “My devotee never perishes. Even when he dies, he never falls down.”

To encourage Arjuna, who is disturbed with sorrow and apprehension over the thought that hard-hearted quibblers who indulge in false logic will not accept this, the Lord says, “O *kaunteya*, go to the assembly of these disputants, and making a loud sound with drums and cymbals, raise your arms fearlessly and declare My promise: ‘I, Kṛṣṇa, am the Supreme Lord, and even if My devotee is wicked in his behavior, he will never perish. On the contrary, such a devotee is sure to become successful.’ Their bad logic will be shattered by this confident declaration. They will certainly take shelter of you as their guru.” Such is the interpretation given by Śrīdhara Svāmī in his commentary.

Someone may ask, “But why doesn’t the Personality of Godhead Himself make this promise? Why does he instead deputize Arjuna to promise? In the same way as the Lord will later say, ‘Without a doubt you will come to Me. I promise you this because you are very dear to Me,’ why doesn’t He now say, ‘*kaunteya*, I promise that My devotee will never perish?’”

Here is the answer. At that moment, the Lord was thinking, “I am very affectionate to My devotees and cannot tolerate their being discredited at all. I will often even break My own promise and let Myself be discredited to protect My devotee’s promise. For example, I will soon fight with Bhiṣma and discard My own promise in order to protect Bhiṣma’s promise. Thus atheistic, logical quibblers will only laugh if I now offer My own promise, but they will have to acknowledge Arjuna’s promise as if it were written in stone. Therefore I will have Arjuna make this promise.”

9.34: First, Kṛṣṇa tells us to always think of Him. It is not sufficient to work hard for Kṛṣṇa while our minds wander. Śrīla Baladeva Vidyābhūṣaṇa comments that here Kṛṣṇa says to Arjuna: “A so-called ‘devotee’ of a king, the king’s servant, actually is thinking about his own wife and so on. His thoughts are not fixed upon the king. Thus he is not actually the king’s devotee. You, however, in contrast with such a person, should be absorbed in thinking of Me and should be My devotee. Your mind should always be fixed, like an uninterrupted flow of honey, on Me, the son of Vasudeva. You should think of Me as your own master and as the very goal of your life.”

The Bhagavad-gītā is the essence of all Vedic literature. The middle six chapters are the essence of the Gītā, and the Ninth and Tenth Chapters are the essence of the middle six chapters. Finally, the last verse of this chapter, which is exactly in the middle of the Gītā, and which will be repeated practically verbatim at the end of the Gītā, is the most confidential and essential śloka. It is the essence of the essence of the essence and the most confidential of all knowledge: Become a pure devotee of Lord Kṛṣṇa.

One may question whether this verse beginning *man-manā bhava mad-bhakto* is actually the essence of the *Gītā*. Noting that almost the same verse appears again as Bg. 18.65, one may think that Bg. 18.66, *sarva-dharmān parityajya*, is actually the essence, not 18.65. Actually, both verses are the same in that, in both, Kṛṣṇa offers the same instruction. Text 18.66 expresses Kṛṣṇa's desire that Arjuna surrender, and text 18.65 explains the components of that surrender.

In Bg. 18.64, just before these essential verses, Kṛṣṇa states, *sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ*: "I am speaking My supreme instruction, the most confidential knowledge of all." *Sarva-guhyatamaṁ* means "the most confidential of all." *Bhūyaḥ* means "again." Kṛṣṇa speaks the verse here in Chapter Nine and again as text 18.65. Kṛṣṇa also clearly says that these verses, 18.65 and 18.66, are the most confidential knowledge of all and are His supreme instruction. Śrīla Prabhupāda has many times explained this same point. In his purport to Bg. 18.65, he writes: "The most confidential part of knowledge is that one should become a pure devotee of Kṛṣṇa and always think of Him and act for Him. Concentration of the mind on the form of Kṛṣṇa constitutes the most confidential part of knowledge, and this is disclosed to Arjuna because Arjuna is the most dear friend of Kṛṣṇa's."

Śrīla Prabhupāda writes in his purport to Śrīmad-Bhāgavatam 3.24.32: "In Bhagavad-gītā Lord Kṛṣṇa advised Arjuna many times to surrender unto Him, especially at the end of the Ninth Chapter—*man-manā bhava mad-bhakto*: 'If you want to be perfect, just always think of Me, become My devotee, worship Me and offer your obeisances to Me. In this way you will understand Me, the Personality of Godhead, and ultimately you will come back to Me, back to Godhead, back home.'"

In his purport to Śrīmad-Bhāgavatam 5.26.37, Śrīla Prabhupāda says:

The complete purpose of this material world will be fulfilled when we resume our spiritual identities and go back home, back to Godhead. The very simple method for doing this is prescribed by the Supreme Personality of Godhead. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. One should be neither pious nor impious. One should be a devotee and surrender to the lotus feet of Kṛṣṇa. This surrendering process is also very easy. Even a child can perform it. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*. One must always simply think of Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should become Kṛṣṇa's devotee, worship Him and offer obeisances to Him. Thus one should engage all the activities of his life in the service of Lord Kṛṣṇa.

In a lecture on Śrīmad-Bhāgavatam 1.15.51, Śrīla Prabhupāda said:

And the very simple thing is, *ya idaṁ paramaṁ guhyaṁ mad- bhakteṣv abhidhāsyati*: this confidential service, preaching of Bhagavad-gītā—what is that? Bhagavad-gītā preaching—the essence is: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. Simply go and preach. This very thing. Kṛṣṇa says, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*. This is Kṛṣṇa's desire. Preach to the world: "Just be Kṛṣṇa conscious." *Man-manā*. "Just become Kṛṣṇa's devotee." *Man-manā bhava mad-bhakto mad-yājī*. "Just worship Kṛṣṇa." *Namaskuru*. "Just offer your obeisances to Kṛṣṇa." Four words. Then you become a preacher. It is not a very difficult to become a preacher and to become a spiritual master. How? Very simple thing. Go and speak what Kṛṣṇa says. That's all. (Lecture, Los Angeles, December 28, 1973)