

Śloka 9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

*janma karma ca me divyamevaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punarjanma naiti māmēti so'ṛjuna*

जन्म	<i>janma</i>	birth
कर्म	<i>karma</i>	action
च	<i>ca</i>	and
मे	<i>me</i>	My
दिव्यम्	<i>divyam</i>	divine
एवम्	<i>evam</i>	thus
यः	<i>yaḥ</i>	who
वेत्ति	<i>vetti</i>	knows
तत्त्वतः	<i>tattvataḥ</i>	in true light
त्यक्त्वा	<i>tyaktvā</i>	having abandoned
देहम्	<i>deham</i>	the body
पुनः	<i>punaḥ</i>	again
जन्म	<i>janma</i>	birth
न	<i>na</i>	not
एति	<i>eti</i>	gets
माम्	<i>mām</i>	to Me
एति	<i>eti</i>	comes
सः	<i>saḥ</i>	he
अर्जुन	<i>arjuna</i>	Arjuna

VERSE 9

*The Fruit of Knowing the Real Knowledge of Divine
Birth and Activity*

9

Arjuna, My birth and activities are divine. He who knows this in reality is not reborn on leaving his body, but comes to Me.

In the previous two verses Lord Kṛṣṇa explained the cause and purpose of God's incarnation in a form. Now in this verse He goes on to describe the fruit that comes from the attainment of real knowledge of this divine birth and divine activity. Divine birth means that by keeping nature under its control, the Lord manifests Himself by His own divine potency. The Lord is never created by anything and never becomes non-existent. The Lord is eternal, infinite, and beyond birth and death. For that reason the Lord's manifestation in a form is divine. In contrast, the birth of an embodied soul (*jīva*) is based on the laws of *karma* and is controlled by nature.

My birth and activities are divine - "The Lord's actions are divine" means that He has no personal interest in His actions. He is egoless and non-attached to actions and their fruits. He carries on all His activities through nature and remains a non-doer. The Lord never creates *saṁskāras* by those actions and remains free from attachment, egoism, and desires.

He who knows this in reality - "In reality" means one who knows this truth by experiencing it rather than by simply understanding it through reading scriptures or hearing the theory. When the mind is purified by constant practice of contemplation or by **Karma Yoga**, the ego of being a doer and the notion that "I am this mind-body complex," which is caused by ignorance, disappears. At such time the yogi experiences the divine incarnation in the form of Self-realization.

A yogi who has attained Self-realization is freed from the cycle of birth and death. Here Lord Kṛṣṇa is indicating His own state of highest perfection, which does not go through any modification. It is a state of being birthless and deathless, which is eternal existence. Lord Kṛṣṇa is telling His beloved disciple, Arjuna, that "one who experiences His divine birth and divine activities also achieves the birthless and deathless state of the Self.

but comes to Me - This means "achieves liberation."

Śloka 10

वीतरग भय क्रोधा मन्मया मामुपाश्रिताः ।
 बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

vītaraga bhaya krodhā manmayā māmupāśritāḥ
bahavo jñānatapasā pūtā madbhāvamāgatāḥ

वीत राग भय क्रोधाः

vīta rāga bhaya krodhāḥ

freed from
 attachment, fear
 and anger

मन्मया

manmayā

absorbed in Me

माम्

mām

in Me

उपश्रिताः

upāśritāḥ

taking refuge

बहवः

bahavaḥ

many

ज्ञानतपसा

jñānatapasā

by the fire of
 knowledge

पूताः

pūtāḥ

purified

मद्भावम्

madbhāvam

My being

आगताः

āgatāḥ

have attained

VERSE 10

How Several Attained God-realization in Ancient Times

10

Freed from attachment, fear, and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge; many have attained My being.

This verse explains the three paths to attain Self-realization, or one could say, the real knowledge of the divine birth and activities of God is explained.

1) **Freed from attachment, fear, and anger** (*vīta rāga bhaya krodhāḥ*) - This indicates the path of **Karma Yoga** (selfless service). In performing action, if one is not freed from attachment, fear, and anger then the action cannot be classified as **Karma Yoga** (selfless service).

2) **absorbed in Me, taking refuge in Me** (*manmayā mām upaśrītāḥ*) - This indicates **Bhakti Yoga**. Without complete surrender to God, one cannot establish a relationship of love with God.

3) **purified by the fire of knowledge** (*jñānatapasā pūtāḥ*) - This indicates **Jñāna Yoga**, the path of discriminative wisdom by which the mind is purified.

All seekers of God are not alike in their temperament. For those who are more physically active, control of the mind is recommended through the practice of **Karma Yoga** (selfless service). For those who have an emotional disposition, control of the mind is recommended through the practice of **Bhakti Yoga** (path of devotion). For those who are more intellect predominant, control of the mind is recommended through the practice of **Jñāna Yoga** (discriminative wisdom). Although the three paths are different, the spiritual illumination attained by such practices is one and the same.

1) **Karma Yoga** (selfless service) - Selfless service purifies the mind. In selfless service, as long as an aspirant is not detached from the action and its fruit, that aspirant is not freed from the fear and anger that are caused by self interest. Consequently, the aspirant cannot get control over the mind and that aspirant will be pulled back into egocentric desires, attachment, and greed.

2) **Bhakti Yoga** (path of devotion) - In the path of devotion an aspirant develops exclusive love and devotion for God. All

worldly attachments are forsaken, and the aspirant thinks of nothing but God. In this way the aspirant's mind is absorbed in God, and takes refuge in God.

3) **Jñāna Yoga** (path of knowledge) - It is discriminative wisdom and constant identification with the Self that purifies the mind by removing the afflictions of ignorance, egoism, attachment, aversion, and fear of death.

According to their mental disposition, aspirants can attain Self-realization through any of these paths. The Lord says that in the past many attained Self-realization through these different paths.

Śloka 11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

*ye yathā mām prapadyante tānstathaiva bhajāmyaham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ*

ये	<i>ye</i>	who
यथा	<i>yathā</i>	in whatever way
माम्	<i>mām</i>	Me
प्रपद्यन्ते	<i>prapadyante</i>	approach
तान्	<i>tān</i>	them
यथा	<i>yathā</i>	so
एव	<i>eva</i>	even
भजामि	<i>bhajāmi</i>	reward
अहम्	<i>aham</i>	I
मम	<i>mama</i>	My
वर्त्मा	<i>vartmā</i>	path
अनुवर्तन्ते	<i>anuvartante</i>	follow
मनुष्याः	<i>manuṣyāḥ</i>	men
पार्थ	<i>pārtha</i>	O Pārtha (Arjuna)
सर्वशः	<i>sarvaśaḥ</i>	in all ways

VERSE 11

How and In What Form Is God Attained

11

O Pārtha (Arjuna), in whatever way people seek Me, even so do I approach them; for all people follow My path in every way.

God is a divine force that presents Itself in any form in which It is invoked. All forms of God are mental conceptions. In different religions God is given different names and forms. When the aspirant invokes God with a particular sentiment or expectation, God manifests Itself in that desired form and fulfills the aspirant's desires.

for all people follow my path in every way - Common people follow the path of their leader. In III: 21 it was said, "Whatever the great one does, the same is done by others as well. Whatever standards that one sets, the world follows."

Whenever devotees seek for God with love and devotion, the Lord approaches them with the same love and compassion. The Lord fulfills their desires with no self-interest. Those devotees learn from the Lord to be compassionate and to serve others without self-interest. By presenting Himself as a model of righteousness, the Lord, through His devotees, establishes righteousness in the world.

Śloka 12

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

*kāṅkṣantaḥ karmaṇām siddhiṁ yajanta iha devatāḥ
kṣipram hi mānuṣe loke siddhirbhavati karmajā*

काङ्क्षन्तः	<i>kāṅkṣantaḥ</i>	longing for
कर्मणाम्	<i>karmaṇām</i>	of action
सिद्धिम्	<i>siddhim</i>	success
यजन्तः	<i>yajantaḥ</i>	sacrificed
इह	<i>iha</i>	in this world
देवताः	<i>devatāḥ</i>	gods
क्षिप्रम्	<i>kṣipram</i>	quickly
हि	<i>hi</i>	because
मानुषे	<i>mānuṣe</i>	in the human being
लोके	<i>loke</i>	(in the) world
सिद्धिः	<i>siddhiḥ</i>	success
भवति	<i>bhavati</i>	is attained
कर्मजा	<i>karmajā</i>	born of action

VERSE 12

*Why Ordinary People Do Not Seek for the
Supreme Lord*

12

Those who desire success in actions in this world offer sacrifice to the gods, because success is quickly attained through actions in this world of human beings.

Success in worldly achievements and success in righteousness are both guided by the same eternal and infinite energy. The mind, by its very nature, looks for quick self-gratification, and consequently does not think about attaining eternal peace.

The word *deva* means divine energies; it also means the sense organs. The sense organs have the power to enlighten their objects, which are form, sound, touch, taste, and smell. Immediate self-gratification is achieved by bringing the sense organs in contact with their sense objects. For that reason most people are pulled toward worldly achievements.

People worship different divine energies in order to accomplish certain goals, such as success in attaining worldly possessions, progeny, and wealth. If they achieve some success, they want more. As a result their desire for worldly achievements is never satisfied and their minds become clouded by greed. Such people achieve the worldly objects of their desire, but never attain eternal peace.