

**Reflections from Shrimad Bhagavadgita– Part 81: Chapter 9, Verses 22-26**

(November 20 –November 26, 2019)

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**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ९-२३ ॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४ ॥

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ ९-२५ ॥

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहतमश्रामि प्रयतात्मनः ॥ ९-२६ ॥

*ananyāśh chintayanto mām ye janāḥ paryupāsate*

*teśhām nityābhiyuktānām yoga-kṣhemam*

*vahāmyaham*

*ye 'pyanya-devatā-bhaktā yajante*

*śhraddhayānvitāḥ*

*te 'pi mām eva kaunteya yajantyavidhi-pūrvakam*

*aham hi sarva-yajñānām bhoktā cha prabhureva*

*cha*

*na tu mām abhijānanti tattvenātaśh chyavanti te*

*yānti deva-vratā devān piṭrīn yānti piṭri-vratāḥ*

*bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām*

*patram puṣpam phalam toyam yo me bhaktyā*

*prayachchhati*

*tadaham bhaktyupahṛitam aśhnāmi*

*prayatātmanah*

## TRANSLATION

- (22)** There are those who always think of Me and engage in exclusive devotion to Me. To them, whose minds are always absorbed in Me, I provide what they lack and preserve what they already possess.
- (23)** O son of Kunti, even those devotees who faithfully worship other gods also worship Me. But they do so by the wrong method.
- (24)** I am the enjoyer and the only Lord of all sacrifices. But those who fail to realize My divine nature must be reborn.
- (25)** Worshippers of the celestial gods take birth amongst the celestial gods, worshippers of the ancestors go to the ancestors, worshippers of ghosts take birth amongst such beings, and My devotees come to Me alone.
- (26)** If one offers to Me with devotion a leaf, a flower, a fruit, or even water, I delightfully partake of that article offered with love by My devotee in pure consciousness.

<https://drive.google.com/open?id=1eezv--tUOV2CGbCL6CX-DFgRjiVIPZWX>

## Chapter 9

### Verse 22:

The word *ananyas*, meaning exclusivity, refers to those who have excluded themselves from all other desires except the Supreme Lord Krishna who is their sole source of joy and only center of hope. Always meditating upon Him day and night in terms of his qualities and pastimes as well as what He may be doing and reflecting in relation to them. Deprivation of such meditation and reflections would be tantamount to cessation of their very lives, hence incessant remembrance of the Supreme Lord is wonderful for them in and of itself. But because they are so fully devoted to Him they sometimes fail to take care of the realities of the body, senses and mind and so in this case the Supreme Lord arranges for their maintenance Himself supplying the necessities they need to exist. He also protects them in all respects from any situation that may obstruct their attainment of Him before the end of their life.

### Verse 23:

The astute can perceive that if all the demigods comprise the Supreme Lord Krishna's transcendental body and that He resides within each and every one of them as *Paramatma* the Supreme Soul as He does in all sentient beings. Then, worship of them is indirect worship of Him and also that all the demigods' devotees are indirectly the Supreme Lord's devotees. So, what is the cause of their falling into *samsara* the perpetual cycle of birth and

death without cessation? Just as Lord Krishna's devotees worship Him directly, the devotees of the demigods such as Surya and Indra worship them directly. But because Lord Krishna is Himself eternal, He can award benedictions that are eternal such as *moksha* or liberation from *samsara*. Contrarily the demigods themselves are not eternal so they cannot offer anything to their votaries that is eternal and hence everything bestowed by them has a time limit and after it has expired such votaries are forced back into *samsara*. In an unconscious, indirect way, the devotees of the demigods worship the Supreme Lord but they do not worship Him in accordance with the injunctions of the Vedic scriptures, and so, they are not entitled to receive eternal benedictions from Him. The ignorant worship the demigods, lesser gods and even impersonal gods profusely without any reference to the Supreme Lord. Oblivious to the reality that Lord Krishna is the Supreme Lord of All and that He is omnipresent within and without all living entities; whatever ritual, ceremony or worship the ignorant embark upon for their fruitive desires has no real significance as there is no propitiation to the Supreme Lord and has no real meaning as it is devoid of knowledge of Him.

### **Verse 24:**

Now Lord Krishna explains the maximum rewards the worshippers of the demigods get. By virtue of the powers bestowed upon them by the Supreme Lord, the demigods do possess the ability to grant material favors, but they cannot liberate their devotees from the cycle of life and death. They can only offer to others what they themselves possess. When the celestial gods themselves are not liberated from *samsara*, then how can they release their devotees from it? As all the demigods verily comprise the transcendental body of the Supreme Lord Krishna, then it is natural that He is the enjoyer of everything offered to them, being the sole lord of all worship and propitiation and the ultimate bestower of all rewards. The worshippers of the demigods are ignorant of these facts and hence they are *na tu maam abhijanam* meaning unable to know Him, the Supreme Lord, thus they fall back into mortal existence and are subject to birth, old age, disease and death. But those who recognize the Supreme Lord as the inner ruler within all the demigods and worship Him, do not return to mortal existence.

### **Verse 25:**

The word *vrata* means sacred resolve and undertaking. Those who resolve and show willingness to perform ceremonies to the demigods, join them in their abodes. But it should be understood that one receives the merit and reward in accordance with what their object of worship is qualified to bestow. The adorers and worshippers of the Supreme Lord have a preponderance of *sattvic guna* the mode of goodness. The propitiators of ceremonies for the ancestors have a preponderance of *rajasic guna* or the mode of passion and the ritualistic panderers of the demons, ghosts and spirits have a preponderance of *tamasic guna* or the mode of ignorance. All these worshippers if successful in their propitiation are bequeathed with the rewards sought after by their respective object of worship, achieving their realm, and sharing all the delights offered there until they have exhausted their merit, when they fall back into *samsara*. The question may arise that since the votaries of the demigods fall continuously back into *samsara*, the cycle of birth and death, then why did Lord Krishna

advocate the worship of the demigods as He did in earlier in chapter 3, verses 10 and 11? In this regard it should be clarified that Lord Krishna did not state that worship of the demigods has no value but that it has no permanent value as the demigods themselves are not eternal. But the devotees of the Supreme Lord Krishna, having an extreme preponderance of *bhakti* or loving devotion, are endowed with pious virtues possessing all good qualities and as such they attain the Supreme Lord Himself, who is omniscient, omnipresent, and omnipotent and who is beyond birth and death.

**Verse 26:**

Whoever offers the Supreme Lord Krishna even the most easily obtainable articles such as a flower, a fruit, some water or even a leaf, He will accept if they are offered with *bhakti* or exclusive loving devotion. Lord Krishna's devotees love Him so ardently and enthusiastically that without dedicating all they have to the Supreme Lord, they find themselves unable to tolerate their very existence. The compound word *prayatatmanah* means a devoted, pure minded and pure hearted being. With such a pure mind, pure heart, and motives of pure devotion and love, and equipped with an attitude and mentality of dedicating everything they have to the Supreme Lord, even their most humble offerings as water or a simple leaf are joyously accepted by Him. Unlike the demigods who need extensive exertion and effort in order to gain their benedictions, the devotees of Lord Krishna feel perfectly at ease in worshipping Him. This is what He is indicating by the words *me bhaktya prayacchati*, meaning offering to Him with loving devotion.