

**Reflections from Shrimad Bhagavadgita– Part 80: Chapter 9, Verses 18-21**

(November 13 –November 19, 2019)

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**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।  
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९-१८ ॥  
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।  
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ ९-१९ ॥  
त्रैविद्या मां सोमपाः पूतपापा  
यज्ञैरिष्ट्वा स्वर्गातिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्रलोकं  
अश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९-२० ॥  
ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्ना  
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

gatir bhartā prabhuḥ sākṣhī nivāsaḥ śharaṇam suhṛit  
prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījam  
avyayam  
tapāmyaham aham varṣham nigṛihṇāmyutsṛijāmi cha  
amṛitaṁ chaiva mṛityuśh cha sad asach chāham  
arjuna  
trai-vidyā māṁ soma-pāḥ pūta-pāpā  
yajñair iṣṭvā svar-gatiṁ prārthayante  
te puṇyam āsādya surendra-lokam  
aśhnanti divyān divi deva-bhogān  
te taṁ bhuktvā swarga-lokaṁ viśhālaṁ  
kṣhīṇe puṇye martya-lokaṁ viśhanti  
evaṁ trayī-dharmam anuprapannā  
gatāgataṁ kāma-kāmā labhante

## TRANSLATION

- (18) I am the Supreme Goal of all living beings, and I am also their Sustainer, Master, Witness, Abode, Shelter, and Friend. I am the Origin, End, and Resting Place of creation; I am the Storehouse and Eternal Seed.
- (19) I radiate heat as the sun, and I withhold, as well as send forth rain. I am immortality as well as death personified, O Arjun. I am the spirit as well as matter.
- (20) Those who are inclined to the fruitive activity described in the three Vedas (including Rigveda, Yajurveda, and Samaveda) worship Me through ritualistic sacrifices. Being purified from sin by drinking the *Soma* juice, which is the remnant of the *yajñas*, they aspire to go to heaven. By virtue of their pious deeds, they go to the abode of Indra, the king of heaven, and enjoy the pleasures of the celestial gods.
- (21) When they have enjoyed the vast pleasures of heaven, the stock of their merits being exhausted, they return to the earthly plane. Thus, those who follow the Vedic rituals, desiring objects of enjoyment, repeatedly come and go in this world.

[https://drive.google.com/open?id=104pTJkVcYTo\\_5HCqCs6uVvSOuSL2GbIk](https://drive.google.com/open?id=104pTJkVcYTo_5HCqCs6uVvSOuSL2GbIk)

## Chapter 9

### Verse 18:

In this verse, Lord Krishna states that He embodies the following attributes: 1) *gatihi* the ultimate goal of all existence. 2) *bharta* the support like a husband, the sustainer as gravitation sustains. 3) *prabhuh* the master, the sovereign, the ruler. 4) *sakshi* the witness, the monitor of all thoughts and actions. 5) *nivasah* the abode where all things dwell. 6) *sharanam* the refuge where all spiritual beings may resort to for guidance. 7) *suhrat* the dear most friend and well wisher. 8) *prabhava pralaya sthanam* the basis of creation and dissolution wherever it occurs. 9) *nidhanam* that from whence all things arise from and all things return to. 10) *avyayam bijam* the imperishable seed of all, the inextinguishable cause of everything.

### Verse 19:

The Supreme Lord Krishna explains some of His potencies that through the sun and fire He is *tapami* or causes heat and He withholds and releases rain. He is *amritam* or immortality that by which the world exists. He is also *mrityu* or death that by which this world becomes destroyed. Never in contradiction, the Supreme Lord is *sat* or that existence which manifest in the present time and *asat* or that existence which is unmanifest in present time but which existed in the past and which may manifest in the future. Thus Lord Krishna exists in every reality as the sum of all things intelligent and unintelligent which compose His

transcendental body. The *mahatmanas* or great noble beings referred to in verse 13 are those who meditate on the Supreme Lord as the unity, manifesting itself in corporeal multiformity and variegatedness throughout creation in the macrocosmic sense. So, in order to more fully understand the attributes of the Supreme Lord characterized by the *mahatmanas* and the method they commune with the Supreme Lord has been depicted. The understanding is that according to their qualifications, the *mahatmanas* or great beings know Lord Krishna as the internal witness of all living entities and worship Him as the one supreme absolute truth or as a specific *avatar* or incarnation and expansion as revealed in the Vedic scriptures.

### **Verse 20:**

Previously Lord Krishna has illustrated the respective repercussions concerning the nature of the non-believers and the demoniac who are opposed to divinity and everything godly. Later it could be understood from that description that the Supreme Lord's grace only flows to the *mahatmanas* or great beings who have dedicated themselves to incessantly acquiring knowledge about Him and are only interested in performing *bhakti* or loving devotion to Him. Now in this verse and the next He presents the rewards for those who are not devotees but are not opposed to divinity and who follow *karma-kanda* or performing meritorious actions for the sake of reaping heavenly rewards. Such votaries hanker for entry to *Swargaloka* or the celestial realms to enjoy exquisite heavenly delights worshipping the demigods as prescribed in the three Vedas. This is what is known as *tri-vidya* and applies to anyone who has self-orientated motives for performing the injunctions of the three Vedas, including Rig Veda, Sama Veda, and Yajur Veda (Atharva Veda was not yet recognized as a Veda until the time when Veda Vyasa reclassified the Vedas). Such a person is devoted to performing Vedic rituals for personal gain and not as a spiritual practice as enjoined in the Upanishads and other Vedic scriptures. So, they perform worship and adoration to *Indra* the chief of the demigods and other celestials even lesser than him by such rituals never realizing that it is the Supreme Lord Krishna who alone sanctions whatever has been bequeathed. Still in consequence of being dedicated to performing Vedic rituals, including drinking of Soma Juice, they become purged of all sins which are no longer an obstruction for entry into *Swargaloka* where they receive the full measure of their merits and are rewarded with heavenly pleasures and enjoyments until their accumulated merit has expired.

### **Verse 21:**

Those *jivas* or living entities reach *Swargaloka*, the heavenly regions, due to following the rituals prescribed in the *karma kanda* or actions for rewards of three Vedas. After having enjoyed celestial delights extensively in the form of exquisite pleasure, both physical and subtle, for a long duration, their stock of merits becomes exhausted, and they again descend to the world of mortals subject to *samsara*, the perpetual cycle of birth and death. With the *samsara* from the previous birth fresh upon them, they take birth in a family of performers of Vedic rituals, where desirous of enjoying the delights of heaven, they begin the procedure all over again and thus they come and go, back and forth lifetime after lifetime unceasingly. Thus, those who hanker after material delights following the *karma kanda* sections of the Vedas, ignoring the superior spiritual knowledge also found in the Vedas, revolve up and down, back and forth, obtaining lives of elevations and recessions. By

contrast, the *mahatmanas*, the great souls, hanker only for the Supreme Lord, giving themselves completely in *bhakti* or ardent loving devotion to Him and thus they assuredly achieve the eternal spiritual worlds never returning and attain the Supreme Lord Krishna who is immeasurable, inexpressible and inconceivable *annada* or bliss personified.