

**Reflections from Shrimad Bhagavadgita– Part 82: Chapter 9, Verses 27-31**

(November 27 –December 3, 2019)

***Please Note: Click Anywhere on The Dark Area Below to Listen to the Above Verses***

**ORIGINAL SANSKRIT DOCUMENT**

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥  
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।  
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९-२८ ॥  
समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।  
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९-२९ ॥  
अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९-३० ॥  
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।  
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९-३१ ॥

**TRANSLITERATION**

yat karoṣhi yad aśhnāsi yaj juhoṣhi dadāsi yat  
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam  
śhubhāśhubha-phalair evaṁ mokṣyase karma-  
bandhanaiḥ  
sannyāsa-yoga-yuktātmā vimukto mām  
upaiṣhyasi  
samo 'ham sarva-bhūteṣhu na me dveṣhyo 'sti na  
priyaḥ  
ye bhajanti tu mām bhaktyā mayi te teṣhu  
chāpyaham  
api chet su-durāchāro bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ  
kṣhipraṁ bhavati dharmātmā śhaśhvach-chhāntim  
nigachchhati  
kaunteya pratijānīhi na me bhaktaḥ praṇaśhyati

## TRANSLATION

- (27)** Whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, and whatever austerities you perform, O son of Kunti, do them as an offering to Me.
- (28)** By dedicating all your works to Me, you will be freed from the bondage of good and bad results. With your mind attached to Me through renunciation, you will be liberated and will reach Me.
- (29)** I am equally disposed to all living beings; I am neither hostile nor partial to anyone. But the devotees who worship Me with love reside in Me and I reside in them.
- (30)** Even if the vilest sinners worship Me with exclusive devotion, they are to be considered righteous, for they have made the proper resolve.
- (31)** Quickly they become virtuous, and attain lasting peace. O son of Kunti, declare it boldly that no devotee of Mine is ever lost.

[https://drive.google.com/open?id=1aVZSl2klGOVU4oGlDE1EUIVEDevq\\_uMg](https://drive.google.com/open?id=1aVZSl2klGOVU4oGlDE1EUIVEDevq_uMg)

## Chapter 9

### Verse 27:

In this verse, Lord Krishna explains what is one rare quality that qualifies a person for the privilege of becoming His devotee. He says that whatever mundane necessities one may be engaged in to maintain one's life, such as whatever food one may be eating, whatever routine duties one may be fulfilling such as *juhosi* or offerings in rituals, *dadasi* or giving in charity, *tapasyasi* or austerities or vows, all should be done as an offering to the Supreme Lord. Everything that is intended, dedicated and delivered unto the Supreme Lord is known as *arpanam* or an offering to Him. One should perform all activities in such a sublime way since both the performer of the action and the enjoyer of the action are also part and parcel of the worship offered unto the Supreme Lord. The conclusion is that the devotees of Lord Krishna completely surrender themselves to Him including all sense of doership, dedicate their lives to Him as the means and the goal of the ultimate attainment, they are resolute in the understanding that He is the absolute controller of every action that manifests in all of creation and the sole rewarder of all *karma* or reactions to actions in this life, the next life and all future lives. So with this clear comprehension, they devote themselves to *bhakti* or exclusive loving devotion dedicating everything to Him.

### Verse 28:

The words *sanyasa-yoga* means the complete surrendering and offering of everything one has unto the Supreme Lord Krishna in order to attain communion of the individual consciousness with the ultimate consciousness. One whose nature has found refuge in such inner resignation is known as a *yuktatma*. Thus, constantly meditating on the *atma* or soul as being the eternal part of the Supreme Lord and realizing that they are totally under His control, they perform all actions, whether they are natural, scriptural, daily or occasional, as direct and intended propitiation to Him. Thus, thinking and acting in this way, they are released from the fetters of all *karma* or reactions to actions, both good and evil, from the immeasurable past, which barricade the path leading to the Supreme Lord. They are released from the clutches of *samsara*, the perpetual cycle of birth and death, and attain the eternal spiritual worlds of the Supreme Lord.

### **Verse 29:**

The above verses 27 and 28 create the doubt in one's mind that God is partial toward His own devotees in terms of guiding them through self-realization and liberation to attain Him, while shunning others who are not His devotees. To mitigate this doubt, Lord Krishna states *samo'ham sarva-bhutesu*, meaning He is impartial to all beings, due to the fact that He is *paramatma* or the Supreme Soul residing within all beings, whether they are the divine, heavenly kingdoms, or the human worlds, whether the *jiva* or the embodied being are advanced or primitive, whether the *jiva* is of a dark color or a light color, whether the *jiva* is of good character or bad character, whether the *jiva* occupies a form as an animal, bird or fish or even resides in a form in the stationary kingdoms of trees and plants, Lord Krishna declares that He is the refuge to all and independent to any external considerations, being equal to all without distinction. The conception of inferiority due to lack of beauty, absence of wealth, no education, menial position, low class family etc. is not an obstacle for anyone desiring to surrender to the Supreme Lord, accepting Him as one's refuge. Neither is it applicable for one possessing beauty, abundant wealth, good education, a high position in society coming from a first class family to think that they are entitled to any special privileges or have the right to have access to the Supreme Lord because of it. Whoever selects the Supreme Lord as their all in all, their life and their refuge exclusively, to them alone does the Supreme Lord accept and reciprocate and they are, due to their unflinching devotion, especially dear to Him. Whoever worships the Supreme Lord with *bhakti* or loving devotion, whoever worships the Supreme Lord with a fervor that, if interrupted, would feel as if their very life was in peril, and whoever worships the Supreme Lord as the sole aim and goal to be attained, the Lord reciprocates in communion with them and they are never separated from Him.

### **Verse 30:**

In this verse, Lord Krishna further explains the criteria for someone to be called His devotee. He says that even if a person committing most abominable actions worships Him exclusively with devotion, that person is to be considered saintly as one is correctly resolved and properly situated. It may be questioned how would this be possible that such a transgressor can achieve this position. It is because their present conduct and resolution are

definitively focused in the right conclusion of unwavering *bhakti* or loving devotion to the Supreme Lord. Such a fixed state of mind consists of the implicit understanding, not available to everyone, that Lord Krishna solely is the cause of all creation, that He alone is the source of infinite universes, that He is the ultimate controller of everything movable and stationary, and that He is the teacher, friend, and the sole object of supreme delight. A person thinking like this is always situated in righteousness. Such a person is always to be honored and should never be disregarded due to any dereliction of duty or deviation from the dictates of his caste. To the contrary, because all his attention and energies are focused in propitiation and worship of the Supreme Lord, such a person is to be even more respected and honored.

**Verse 31:**

By *bhakti* or loving devotion rendered with unflinching faith exclusively to the Supreme Lord Krishna for His satisfaction alone without any thought of reward in return, one becomes swiftly transformed into His virtuous devotee, endowed with auspicious qualities such as humility, compassion, tolerance, forgiveness, mercy, and affection. One will be firmly fixed in *sattvic guna*, the mode of goodness, with the removal of all traces of *rajasic guna*, the mode of passion, and *tamasic guna*, the mode of ignorance. In this way one becomes a *dharmatma* or a righteous soul, worthy of praise by all. Such is the position of one who becomes an unadulterated devotee of Lord Krishna worshipping Him exclusively. It is this exclusive devotion that was referred to in Verse 3 of this chapter earlier with the word *dharmasyasya* or pure eternal righteousness. A person performing *bhakti* goes to the sublime eternal state of the spiritual worlds from where there is no return. Here, Lord Krishna gives encouragement to Arjuna to boldly declare His statements with certitude that whoever is an unadulterated devotee of Lord Krishna never perishes or is ever vanquished even if such a person was possessed in the past with a demeaning character and was degraded by inimical actions. The paramount virtue of *bhakti* or loving devotion is that it completely destroys anything that is opposed to *bhakti*, and having eradicated all *karma* or reactions to previous actions, one achieves the eternal position of *moksha* or freedom from the material existence and thus such a devotee becomes irrevocably imbued with deep and lasting love and devotion to the Supreme Lord.