

**Reflections from Shrimad Bhagavadgita– Part 76: Chapter 9, Verses 01-03**

(October 16 –October 22, 2019)

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**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

**अथ नवमोऽध्यायः**

**ATHA NAVAMODHYAAYAH**

श्रीभगवानुवाच ।

*śhrī bhagavān uvācha*

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

*idaṁ tu te guhyatamaṁ*

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९-१ ॥

*pravakṣhyāmyanasūyave*

*jñānaṁ vijñāna-sahitaṁ yaj jñātvā*

*mokṣhyase 'śhubhāt*

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

*rāja-vidyā rāja-guhyam pavitram*

*idaṁ uttamam*

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

*pratyakṣhāvagamaṁ dharmyam su-*

*sukham kartum avyayam*

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

*aśhraddadhānāḥ puruṣhā*

*dharmasyāsya parantapa*

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९-३ ॥

*aprāpya mām nivartante mṛityu-*

*samsāra-vartmani*

## TRANSLATION

- (01)** The Supreme Lord said: O Arjun, because you are not envious of Me, I shall now impart to you this very confidential knowledge and wisdom, upon knowing which you will be released from the miseries of material existence.
- (02)** This knowledge is the king of sciences and the most profound of all secrets. It purifies those who hear it. It is directly realizable, in accordance with *dharma*, easy to practice, and everlasting in effect.
- (03)** People who have no faith in this *dharma* are unable to attain Me, O conqueror of enemies. They repeatedly come back to this world in the cycle of birth and death.

<https://drive.google.com/open?id=1nm58Ohn9i8n0NvT-T6RAp-YgLRgox133>

## Chapter 9

### Verse 01:

In the 7<sup>th</sup> and 8<sup>th</sup> chapters of Bhagavadgita, Lord Krishna described: 1) The paramount position of the Supreme Lord. 2) The various types of devotees of the Supreme Lord. 3) *Bhakti* or pure loving devotion as the only way to attain the Supreme Lord. 4) That self-realization of soul is a prerequisite for attaining the Supreme Lord. 5) Only the devotees who have achieved the above attain liberation and the Supreme Lord. 6) Those who lack sufficient knowledge and soul realization are reborn again and again.

In this 9<sup>th</sup> chapter, Lord Krishna begins revealing confidential information about the Supreme Lord as well as the glory and extraordinary power of the devotees. Now in order to express the greatness of spiritual knowledge and to censure those in ignorance with little or no faith in Him, Lord Krishna uses the word *anasuyave* meaning to those without envy, He will reveal this *guhya* or confidential knowledge. The confidential knowledge that the *atma* or soul is distinct from the physical body is obtained only by those persons of spiritual disposition who have full unadulterated faith, trust and confidence that His words apply eternally and are undoubtedly the absolute reality. The most confidential of all is the knowledge about the Supreme Lord Himself because such wisdom is attained solely by pure, loving devotion which gives direct perception of the Supreme Lord in reality. Once this wisdom is incorporated into one's everyday life experience, the wisdom of the Supreme Lord, the method of His worship and the daily regulated practice that follows such wisdom,

free one from the dross and impurities of material existence and removes all the obstacles and things antagonistic for attaining the Supreme Lord Krishna.

### **Verse 02:**

The divine spiritual knowledge is *raja-vidya* or a sovereign science because it destroys all vestiges of nescience and *bhakti* or pure loving devotion to Lord Krishna even after thousands of lifetimes. Because it is *raja-guhyam* or a sovereign secret because it is unattainable to those who never practiced use without *bhakti* one can never receive His grace and without His mercy no one can ever escape *samsara*, the perpetual cycle of birth death. This divine spiritual knowledge is supremely sacred, which completely exterminates all sins in their gross and subtle forms which have been accumulating for thousands and thousands of lifetimes. The word *pavitram* means pure, sanctifying, having the virtue to absolve all impurities which obstruct the attainment of the Supreme Lord Krishna. The word *pratyasavagamam* means realization by direct perception. *Avagamam* is that which is realized and therefore an object of perception. Hence the reality which becomes perceived is in fact consciousness and becomes *pratyasavagamam*. The purport of this is that by performing *bhakti* or pure, loving devotional service unto the Supreme Lord, He immediately reveals Himself internally to His surrendered devotee. The word *dharmyam*, meaning eternal righteousness, has the virtue of being inseparable from the Supreme Lord. The attribute of *dharmyam* is known to be the means to achieve spiritual communion with the Supreme Lord. In and of itself the very nature of virtue is happiness. But when the practice of virtue is known to be capable of granting direct access to the Supreme Lord, it becomes extremely exhilarating and is so joyful to cultivate as it leads one to the exquisitely blissful goal of attaining the Supreme Lord Krishna. Thus, it is *susukham kartum* or very joyful to perform. This supreme wisdom being so delightful and congenial is what Lord Krishna is about to reveal and must always be embraced with faith in gratitude and love. The word *avyayam* means imperishable. This means that *bhakti* or pure, loving devotion does not cease when one attains the Supreme Lord but continues expanding, unabated eternally.

### **Verse 03:**

After reading the preceding two verses of Chapter 9, one might wonder that if this divine and sacred spiritual knowledge is so excellent and so easy to perform and is the best means of attaining the highest good, then why isn't everyone following this path and enthusiastically liberating oneself from the entrapment of *samsara*, the perpetual cycle of birth and death? Lord Krishna succinctly answers this question by using the word *ashraddadhanah* meaning absence of faith. Persons who lack faith in Lord Krishna do not accept this eternal wisdom despite there is no knowledge superior to this wisdom in any medium from any source. Without *bhakti* or pure loving devotion for Lord Krishna, and full of selfish motives and insatiable desires, such persons revolve from one birth to another, again and again perpetually.