

Reflections from Shrimad Bhagavadgita– Part 77: Chapter 9, Verses 04-07

(October 23 –October 29, 2019)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāham teṣu avasthitaḥ*

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४ ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

*na ca mat-sthāni bhūtāni paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanaḥ*

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९-५ ॥

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

*yathakāśa-sthito nityaṁ vāyuḥ sarvatra-go mahān
tathā sarvāṇi bhūtāni mat-sthāni ity upadhāraya*

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९-६ ॥

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

*sarva-bhūtāni kaunteya prakṛtim yānti māmikām
kalpa-kṣaye punas tāni kalpādaḥ visṛjāmy aham*

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९-७ ॥

TRANSLATION

- (04) All of the universes are pervaded by Me, in an imperceptibly subtle manifestation and all living entities find their support in Me; but I am not supported in them.
- (05) Behold my extraordinary and unparalleled majestic transcendental opulence; My omniscient Self is the maintainer of all living entities and the protector of all living entities but never influenced by them or by the material nature.
- (06) Understand just as the mighty wind blowing everywhere is always situated within space; similarly all created beings thus are situated in Me.
- (07) O Arjuna, all created beings enter into My nature at the end of a four billion, 320 million year cycle; and after another four billion, 320 million year cycle, I generate them all again.

<https://drive.google.com/open?id=1Mitu-P2JwToXa-DQPvJBTjqDHeTBnBBH>

Chapter 9

Verse 04:

In this verse, Lord Krishna reveals that He pervades the *sarvam jagad* or complete material cosmic manifestation. The words *avyakta-moortina* mean His subtle form is manifested as the *brahman* or spiritual substratum pervading all existence. It is indiscernible by the material senses and is unable to be perceived by the mind. Although secretly hidden, He is manifested internally as *paramatman*, the purely spiritual supreme soul in everything sentient and insentient. The Vedic Philosophy repeatedly propounds the theme of God being all-pervading in the world, existing in everyone's heart: "eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī" (Śhwetāśhvatar Upaniṣhad 6.11); "īśhāvāsyam idam sarvaṁ yat kiñcha jagatyām jagat": (Īśhopaniṣhad 1); "puruṣha evedaṁ sarvaṁ, yad bhūtaṁ yachcha bhavyam": (Puruṣh Sūktam). The Taittiriya Upanisad II.VI states: That the Supreme Lord as the substratum of everything projects it into everything created. Therefore, all beings moving or stationary abide within the Supreme Lord. Although He embodies the cause of all living beings, He is totally unattached and unaffected like space containing unlimited variegated forms but is not affected by or attached to any of them, unlike, for example, milk which is transformed into yogurt upon contact with yeast.

Verse 05:

In this verse, Lord Krishna states unequivocally *na cha bhuta-stah* meaning that He does not derive any support whatsoever from the myriads of unlimited, created, sentient and insentient beings. He is supremely independent and is not upheld by them in any manner. It is by His will alone that He supports and energizes all that exist. Just marvel on the wonder of His *yoga aishvaram* or divine supernatural power which is so fantastic and phenomenal and for which there is no comparison in any form, anywhere, in the past, present or future. What is this divine, supernatural power, which is so mysterious that it controls, organizes and directs all of creation with natural perfection? Beyond the two well known energies—*Maya śhakti* and *Jīva śhakti*—there is a third energy of God. This is called *Yogmaya śhakti*, which Lord Krishna refers to in this verse, as divine energy. *Yogmaya* is God's all-powerful energy. It is called *kartum-akartum-samarthah*, or “that which can make the impossible possible,” and is responsible for many of the amazing things we attribute to His personality. For example, God is seated in our hearts, yet we have no perception of Him. This is because His divine *Yogmaya* power keeps us aloof from Him. Similarly, God also keeps Himself aloof from the influence of *Maya*. Isn't it a wonder that although God pervades *Maya*, the material energy, yet He is aloof from it? This is again by the mysterious power of *Yogmaya*. If the world could influence God, then when it decays or is destroyed, His nature and personality will also deteriorate. But despite all modifications in the world, God remains established in His personality. The word *mamatma* means by His own soul being for Him the *Paramatma*, the same Supreme Soul residing in all beings and this opulence of abundance constitutes the power of His will which alone is the cause of all existence. So, He is *bhuta-bhrt* or the support of all existence and *bhuta-bhavanah* the protector of existence or that by which an order of existence is established. In the next verse an example will be given to emphasise how all things depend upon Lord Krishna's will for their existence.

Verse 06:

Here Lord Krishna gives an example regarding the support and the supported and how they are separately existing without contact. Just as the wind is moving upwards, downwards and crosswise through the ether of infinite space, yet never attached to the ether or the space. In a similar way the Supreme Lord is also not subject to any attachments although all living entities, movable and non-movable, abide and function within Him. It should be understood that although He is the underlying maintainer and sustainer of all creation, He is free from any attachment to the incessantly changing transitory forms of material nature. It is by a mere fiat of the Supreme Lord Krishna's will alone that the complete cosmic manifestaion and total material creation full of unlimited moving and non-moving beings are in existence and this is what has been revealed as absolute.

Verse 07:

In this verse, Lord Krishna talks about the cyclic coming and going of all beings. To that end, however, He must be either an instrumental cause or a material cause of all beings. How can this be? If He is an instrumental cause, then He cannot be designated as the substratum of everything in existence. Yet if He is the material cause being the substratum of all existence, that is impossible as well because merging oneself into all the forms of material nature creates something which only can revert back to its original condition after the destruction of that which was created. In this way it could be assumed that all beings abiding within the Supreme Lord will merge with Him and again will be created after He transforms Himself and that would mean the Supreme Lord is subject to modification and attachment. To ward off this misunderstanding, Lord Krishna states all beings movable and immovable are subject to *prakritim yaanti maamikaam* meaning all beings leave their forms and enter into the material substratum which is under His complete control. This happens at the end of a *Kalpa* (4 billion, 320 million human years), a day in the life of Brahma, and at the dawn of Brahma's next day (after another 4 billion, 320 million human years of Brahma's night), the Supreme Lord manifests them again into forms. Thus, all beings are produced in and from *prakriti* which is manifested by the potency of the Brahman or spiritual substratum pervading all existence, which emanates directly from the Supreme Lord. They dwell in it and are manifested and unmanifested by it. So, in this way all beings reside in Him. The power and the powerful can never be divided or function separately. To exemplify the inseparable nature of the two, the power and the powerful manifestation is expressed jointly as the powerful. So, the reality is that the Supreme Lord is the material cause of all living entities by His potency of *prakriti* which does it for Him without His ever being subject to any modification or attachment. He is also the instrumental cause as well because He is the creator of all creators. So, it is clear that the Supreme Lord is the cause of all causes which includes both the material cause and the instrumental cause. The material substratum known also as primordial matter is insentient and hence cannot be separated by material nature because the modification and transformations into its subdivisions of the three gunas or modes of goodness, passion and ignorance fully depend upon it for their activity but through all the processes the potency of the Supreme Lord is influencing all to act in the way prescribed. Therefore, there is no contradiction and it can be clearly understood that the Supreme Lord through His spiritual potency known as the Brahman which manifests *prakriti* which is the material cause of all existence where unlimited myriad of diverse and variegated forms is seen to manifest. Yet, although the Supreme Lord is the ultimate source of all beings, He ever remains unattached and untainted by the qualities and attributes of insentient material nature both corporeal and subtle. This is because the Supreme Lord is the sovereign ruler of all including His phenomenal spiritual potencies which are beyond the realm of human thought and intellect.