

ॐ श्री परमात्मने नमः  
om śrī paramātmāne namaḥ

अथ नवमोऽध्यायः  
atha navamo'dhyāyaḥ

श्री भगवानुवाच  
śrī bhagavānuvāca

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।  
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १ ॥  
idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave ।  
jñānaṁ vijñānasahitaṁ yajjñātvā mokṣayase'śubhāt ॥ 1 ॥

To thee who does not cavil, I shall now declare this, the greatest secret, the most profound knowledge combined with experience (or realization); which having known, you shall be free from the sorrows of life.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥  
rājavidyā rājaguhyāṁ pavitramidamuttamam ।  
pratyakṣāvagamaṁ dharmyaṁ susukhaṁ kartumavyayam ॥ 2 ॥

Royal Science, Royal Secret, the supreme purifier is this, realizable by direct intuitional knowledge, according to the Dharma, very easy to perform, imperishable.

अश्रद्धधानाः पुरुषाः धर्मस्यास्य परंतप ।  
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥  
aśraddadhānāḥ puruṣāḥ dharmasyāsya paraṁtapa ।  
aprāpya mām nivartante mṛtyusaṁsāravartmani ॥ 3 ॥

Persons without faith in this Dharma, (the Divine Self), O Parantapa, without attaining Me, return to the path of re-birth fraught with death.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥  
mayā tatamidaṁ sarvaṁ jagadavyaktamūrtinā ।  
matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitaḥ ॥ 4 ॥

All this world is pervaded by Me in My unmanifested form (aspect); all beings exist in Me, but I do not dwell in them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः ममात्मा भूतभावनः ॥ ५ ॥  
na ca matsthāni bhūtāni paśya me yogamaiśvaram ।  
bhūtabhṛnna ca bhūtasthaḥ mamātmā bhūtabhāvanaḥ ॥ 5 ॥  
Nor do beings exist (in reality) in Me – behold My Divine Yoga!  
Supporting all beings, but not dwelling in them, is (Me) My Self, the  
efficient cause of all beings.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।  
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥  
yathākāśasthito nityam vāyuḥ sarvatrago mahān ।  
tathā sarvāṇi bhūtāni matsthānītyupadhāraya ॥ 6 ॥  
As the mighty wind, moving everywhere, rests always in space (the  
*Akasa*), even so, know you, all beings rest in Me.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।  
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥  
sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām ।  
kalpakṣaye punastāni kalpādau visṛjāmyaham ॥ 7 ॥  
All beings, O Kaunteya (O Son of Kunti) go into My *Prakṛiti* (nature) at  
the end of a *Kalpa*; I send them forth again at the beginning of (the next)  
*Kalpa*.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।  
भूतग्राममिमं कृत्स्नम् अवशं प्रकृतेर्वशात् ॥ ८ ॥  
prakṛtiṁ svāmavaṣṭabhya visṛjāmi punaḥ punaḥ ।  
bhūtagrāmamimaṁ kṛtsnam avaśam prakṛtervaśāt ॥ 8 ॥  
Animating my *Prakṛiti*, I, again, and again, send forth all this helpless  
multitude of beings, by the force of nature (*Prakṛiti*).

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।  
उदासीनवदासीनम् असक्तं तेषु कर्मसु ॥ ९ ॥  
na ca mām tāni karmāṇi nibadhnanti dhanañjaya ।  
udāsīnavadāsīnam asaktaṁ teṣu karmasu ॥ 9 ॥  
These acts do not bind Me O Dhananjaya, sitting like one in different,  
unattached to those acts.

मयाध्यक्षेण प्रकृतिः सृयते सचराचरम् ।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥  
mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram ।  
hetunānena kaunteya jagadviparivartate ॥ 10 ॥

Under Me as supervisor, *Prakṛiti* (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves.

अवजानन्ति मां मूढाः मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तः मम भूतमहेश्वरम् ॥ ११ ॥

avajānanti mām mūḍhāḥ mānuṣīm tanumāśritam ।

paraṁ bhāvamaajānantaḥ mama bhūtamahēśvaram ॥ 11 ॥

Fools disregard Me when I dwell in human form; My higher Being as the Great Lord of beings, they know it not.

मोघाशा मोघकर्माणः मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

moghāśā moghakarmāṇaḥ moghajñānā vicetasāḥ ।

rākṣasīmāsurīm caiva prakṛtiṁ mohinīm śritāḥ ॥ 12 ॥

Of vain hopes, of vain actions, of vain knowledge and senseless, they verily are possessed of the delusive nature of *Rakshasas* and *Asuras*.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसः ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ ।

bhajantyananyamanasaḥ jñātvā bhūtādimavyayam ॥ 13 ॥

But the *Mahatmas* (great souls) O Partha, partaking of My divine nature, worship Me with a single mind (with a mind devoted to nothing else), knowing Me as the Me as the imperishable source of beings.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

satataṁ kīrtayanto mām yatantaśca ḍṛḍhavratāḥ ।

namasyantaśca mām bhaktyā nityayuktā upāsate ॥ 14 ॥

Always glorifying Me, striving, firm in vows, prostrating before Me and always steadfast, they worship Me with devotion.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

jñānayajñena cāpyanye yajanto māmupāsate ।

ekatvena pṛthaktvena bahudhā viśvatomukham ॥ 15 ॥

Others also offering the “Wisdom-sacrifice” worship Me, regarding Me as one, as distinct, as manifold-Me, who in all forms faces up everywhere.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यम् अहमग्निरहं हुतम् ॥ १६ ॥

aham kraturaham yajñah svadhāhamahamauśadham ।  
mantra'hamahamevājyam ahamagniraham hutam ॥ 16 ॥

I am the *Kratu*.: I am the sacrifice; I am the offering (food) to *Pitris* or ancestors; I am the medicinal herb and all plants; I am the *Mantra*; I am also the clarified butter; I am the fire! I am the oblation.

पिताहमस्य जगतः माता धाता पितामहः ।

वेद्यं पक्त्रिमोकारः ऋक्साम यजुरेव च ॥ १७ ॥

pitāhamasya jagataḥ mātā dhātā pitāmahaḥ ।  
vedyam pavitramoṁkāraḥ ṛksāma yajureva ca ॥ 17 ॥

I am the Father of this world, the Mother supporter and the grandsire; the (one) thing to be known, the Purifier, (the syllable) OM, and also the Rik, the Sama and the Yajus also.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

gatirbhartā prabhuḥ sākṣi nivāsaḥ śaraṇam suhṛt ।  
prabhavaḥ pralayaḥ sthānam nidhānam bījamavyayam ॥ 18 ॥

I am the Goal, the Supporter, the Lord, the Witness, the Abode, the Shelter, the Friend, the Origin, the Dissolution, the Foundation, the Treasure-house and the Seed Imperishable.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

tapāmyahamaham varṣam nigṛhṇāmyutsṛjāmi ca ।  
amṛtam caiva mṛtyuśca sadasaccāhamarjuna ॥ 19 ॥

(As sun) I give heat; I withhold and send forth the rain, I am Immortality and also Death; both Existence and Non-Existence, O Arjuna.

त्रैविद्या मां सोमपाः पूतपापाः

यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकम्

अश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

traividya māṁ somapāḥ pūtapāpāḥ  
yajñairiṣṭvā svargatim prārthayante ।

te puṇyamāsādyā surendralokam

aśnanti divyāndivi devabhogān ॥ 20 ॥

The knowers of the three Vedas, the drinkers of Soma, purified from sin, worshipping Me by sacrifices, pray for the way to heaven; they reach the

holy world of the Lord-of-the-Gods and enjoy in heaven the divine pleasures of the Gods.

ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्नाः

गतागतं कामकामा लभन्ते ॥ २१ ॥

te taṁ bhuktvā svargalokaṁ viśālaṁ

kṣīṇe puṇye martyalokaṁ viśanti ।

evaṁ trayīdharmamanuprapannāḥ

gatāgataṁ kāmakāmā labhante ॥ 21 ॥

They having enjoyed the vast heaven-world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of "going and returning" (*Samsar*).

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

ananyāścintayanto mām ye janāḥ paryupāsate ।

teṣāṁ nityābhiyuktnāṁ yogakṣemaṁ vahāmyaham ॥ 22 ॥

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure which is not already possessed (*Yoga*) and preserve what they already possess (*Kshema*).

येऽप्यन्यदेवता भक्ताः यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

ye'pyanyadevatā bhaktāḥ yajante śraddhayānvitāḥ ।

te'pi māmeva kaunteya yajantyaavidhipūrvakam ॥ 23 ॥

Even those devotees, who endowed with faith, worship other Gods, worship Me alone, O son of Kunti, (but) by the wrong method.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

ahaṁ hi sarvayajñānāṁ bhoktā ca prabhureva ca ।

na tu māmabhijānanti tattvenātaścyavanti te ॥ 24 ॥

(For) I alone am the enjoyer in and the Lord of all sacrifices; but they do not know Me in Essence, and hence they fall (return to this mortal world).

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्याः यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

yānti devavratā devān pitṛnyānti pitṛvratāḥ ।

bhūtāni yānti bhūtejyāḥ yānti madyājino'pi mām ॥ 25 ॥

The worshippers of the Devas or gods go to the Devas; to the *Pitris* or ancestors go to the ancestor-worshippers; to the *Bhutas* or the element go to the worshippers of the *Bhutas*; but My worshippers come to Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहतम् अश्रामि प्रयतात्मनः ॥ २६ ॥

patraṁ puṣpaṁ phalaṁ toyāṁ yo me bhaktyā prayacchati ।  
tadahaṁ bhaktyupahṛtam aśnāmi prayatātmanaḥ ॥ 26 ॥

Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept offered by the pure minded, with devotion.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat ।

yattapasyasi kaunteya tatkuruṣva madarpaṇam ॥ 27 ॥

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever you practice as austerity, O Kaunteya, do it as an offering to Me.

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

śubhāśubhaphalairēvaṁ mokṣyase karmabandhanaiḥ ।  
saṁnyāsayogayuktātmā vimukto māmupaiṣyasi ॥ 28 ॥

Thus shalt thou be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the Yoga of renunciation and liberated, thou shalt come unto me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ ।

ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham ॥ 29 ॥

The same am I to all beings; to Me there is none hateful or dear; but those who worship Me with devotion, are in Me and I am also in them.

अपि चेत्सुदुराचारः भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

api cetsudurācāraḥ bhajate māmananyabhāk ।

sādhureva sa mantavyaḥ samyagvyavasito hi saḥ ॥ 30 ॥

Even if the most sinful worships Me, with devotion to none else (or with single-pointedness), he too should indeed be regarded as "righteous," for he has rightly resolved.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

kṣipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati ।

kaunteya pratijānihi na me bhaktaḥ praṇaśyati ॥ 31 ॥

Soon he becomes righteous and attains Eternal Peace, O Kaunteya, know for certain that My devotee is never destroyed.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्राः तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

mām hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ ।

striyo vaiśyāstathā śūdrāḥ te'pi yānti parāṁ gatim ॥ 32 ॥

For, taking refuge in Me, they also who O Partha, may be of a “sinful birth” – women, *Vaishyas* as well as *Sudras* – even they attain the Supreme Goal.

किं पुनर्ब्राह्मणाः पुण्याः भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकम् इमं प्राप्य भजस्व माम् ॥ ३३ ॥

kiṁ punarbrāhmaṇāḥ puṇyāḥ bhaktā rājarṣayastathā ।

anityamasukhaṁ lokam imaṁ prāpya bhajasva mām ॥ 33 ॥

How much more (easily) than the holy *Brahmanas* and devoted Royal-saints (attain the goal): having obtained this impermanent and joyless world you do worship Me devoutly.

मन्मना भव मद्रक्तः मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्यैवम् आत्मानं मत्परायणः ॥ ३४ ॥

manmanā bhava madbhaktaḥ madyāji mām namaskuru ।

māmevaiṣyasi yuktvaivam ātmānaṁ matparāyaṇaḥ ॥ 34 ॥

Fix the mind on me; be devoted to Me, sacrifice to Me, bow down to Me: having thus united your (whole) Self to Me, taking me as the Supreme Goal, you shall come to Me.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ।

om tatsat iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṁ yogāśāstre śrīkṛṣṇārjunasaṁvāde rājavidyārājaguhyaयोगो नाम नवमोऽध्यायः ।