

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ नवमोऽध्यायः । राज-विद्या राज-गुह्य योगः

**Sri Krishna Para BrahmaNe Nama: Bhagavath-Githa**

**Chapter - 9: Raaja-vidhyaa Raaja-guhya Yoga:**

श्रीभगवानुवाच । इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञान सहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ ९-१ ॥

Sri Bhagvaan uvaacha = idam thu the guhya thamam – pravakshyaami anasuyave  
jnaanam vijnaana sahitham - yath jnaathavaa mokshase aSubhath. 9-1

Bhagavaan Sri Krishna said: I will declare to you, the one without any jealousy ( after listening to all My glories ), this most mysterious knowledge, along with that Special knowledge( distinguishing jnaana of Upaasana ). Knowing and practicing this great science, you will be freed from all sins ( which are blocking your way to attain Me ).

राज-विद्या राज-गुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

Raja-vidhyaa raja-guhyam - pavithram idham uththamam  
prathyaksha avagamam Dharmyam - susukham karthum avyayam. 9-2

This special knowledge ( upaasana ) is the Sovereign of all knowledge and a king among all Mystery and a Supreme purifier. This will enable you for direct realization and experiencing the Supreme Brahman and it is very easy to practice and is never exhausted ( the results are eternal – Sri VaikunTa praapthi ).

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्यु संसार वर्त्मनि ॥ ९-३ ॥

aSraDhdha Dhaanaa: purushahaa - Dharmasya asya paranthapa  
apraapya maam nivarthante - mruthyu samsaara varthmani. 9-3

O Arjuna ( paranthapa = a terror to your enemies ), people do not have faith in this Dharma ( this king of all knowledge, bhakthi-Yoga ). So, unable to attain Me ( with no possibility to reach Sri VaikunTam ), they are always remaining here in this world subjected to repeated deaths ( transmigration from one body to another in this endless world, samsara and **what a Great Wonder is this, in this world** ).

मया ततमिदं सर्वं जगदव्यक्त मूर्तिना ।

मत्स्थानि सर्व भूतानि न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayaa thatham idham sarvam - jagath avyaktha muurthinaa  
mathsThaani sarva bhuuthaani - na cha aham theshu avasThitha: 9-4

This whole Universe ( comprising of the sentient and non-sentient – chethanas and achethanas – Souls and Prakruthi ) is pervaded by Me ( Supreme Lord Sri-Krishna ) in an unmanifest way. All beings abide in Me , But I do not abide in them.

( as a Soul pervades the whole body, Lord Sri-Krishna pervades this whole Universe. All beings rest on Him, depend on Him for their existence, and He is the Supreme Inner controller of all beings and He does not depend on them for His existence ).

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूत भावनः ॥ ९-५ ॥

na cha mathsThaani bhuuthaani - paSya me yogam aiSvaram  
bhuuthabhruth na cha bhuuthasTho – mama aathmaa bhuutha bhaavana: 9-5

Yet, all these beings do not abide in Me ( I do not hold all these beings, like a pot / vessel holding some water inside ). Look at the power of My Divine Yoga ( the wonderful Divine Power that is Unique to Him, Bhagavan, Lord Sri-Krishna ), and see that I am the support ( upholder ) of all beings, and yet, I am not in those beings and My will alone supports their existence.

यथाकाश स्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९-६ ॥

yaThaakaaSa sThitho nithyam – vaayu: sarvathrago mahaan  
thaThaa sarvaani bhuuthaani - math sThaani ithi upa Dhaaraya. 9-6

Understand this - just as the powerful element Air, moving allover, is ever remaining in the sky ( air pervading in the sky ( another element like air), without any support ), so also all these beings abide in Me ( air, ether are all subservient to Him, for their very existence ).

सर्व भूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्प क्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९-७ ॥

sarva bhuuthaani kauntheya - prakruthim yaanthi maamikaam  
kalpa kshaye punasthaani - kalpadhau visrujaami aham. 9-7

O Kauntheya ( Kunthi's son, Arjuna ), all beings enter into My Prakruthi at the end of a Kalpa ( at the end of the 12 hours of daytime of the Creator, 4-faced Brahma ). Again, I ( Lord Sri-Krishna ) will send all these beings ( to have their appropriate bodies proportionate to the Karma-phalam that they have to go through ) at the beginning of

the Kalpa ( after the 12 hours of night time of Brahma is over, and at the beginning of the daytime of Brahma. This 12 hour period of Daytime or night time of Brahma is equal to 4,320,000,000 human years on our planet Erath, and Brahma's 1 day of 24 hours will be our 8,640,000,000 years).

( However, there is another version that the mahaa-PraLaya that takes place at the end of a Kalpa, is at the end of the lifetime of one Brahma, who lives for 100 years, and each year consisting of 360 days, which will be (8,640,000,000 x360x100= 311,040,000,000,000 years )

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूत ग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९-८ ॥

prakruthim svaam avashtabhya - visrujaami puna: puna:  
bhuutha graamam imam kruthsnam - avaSam prakurther vasath. 9-8

I, Lord Sri-Krishna, am the one who is controlling this Prakruthi of Mine. I will be sending again and again, all these multitude of Beings ( all gods, humans, animals including birds and reptiles, and trees / plants ). All these beings are helpless and are completely under the control of My Prakruthi ( UNTIL they attain Salvation and reach Sri VaikunTam, either by practicing Bhakti-Yoga or by following SaraNaagathi – absolute Surrender to Lord Sri-Krishna ).

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९-९ ॥

na cha maam thaani karmaaNi - nibaDhnanthi Dhanamjaya  
udhaasiinavath asiinam - asaktham theshu karmasu. 9-9

O Dhananjaya ( one who conquered all wealth, Arjuna ), all these actions ( creation, Maintenance and annihilation of all these Universes, along with the Multitude of all these Beings ) do not bind Me. Because I am completely detached from all these actions, like one who is completely unconcerned ( It is the individual karma of these beings that is responsible for the differences in these beings getting different bodies like humans and animals etc., and not Bhagavan Sri Krishna ).

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९-१० ॥

mayaa aDhyakshena prakruthihi - suuyathe sa chara acharam  
hethunaa anena kauntheya – jagath viparivarthate. 9-10

O kauntheya ( Kunthi's son, Arjuna ), it is under My ( Lord Sri-Krishna's ) supervision, this Prakruthi is giving birth to all these multitudes of Beings as moving and non-moving entities ( like humans and plants etc., ). It is because of My will ( creation, maintenance and destruction ), the worlds undergo all these transformations.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूत महेश्वरम् ॥ ९-११ ॥

avajaananthi maam muuDaa - maanushiim thanum aaSritham  
param bhaavam aja anantho - mama bhuutha maheSvaram. 9-11

Because I ( Lord Sri-Krishna ), accepted a body similar to that of a human being, fools can not understand me. Those fools can not realize My superior status ( of being Omniscient and Omnipotent ), that I am the one who is never born, never having an end and that I am the Supreme Lord of all beings.

मोघाशा मोघ कर्माणो मोघ ज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

moghaaSaa mogha karmaaNoo - mogha jnaanaa vichethasa:  
raakshasiim aasurim cha iva - prakruthim mohiniim Srithaa: 9-12

Such senseless people cultivate a nature similar to that of demons and monsters, that is deluding them ( not revealing the truth about My nature ). Such people's hopes are vain, actions are unfruitful and their knowledge is also very much perverted ( due to Rajo-guNa and Thamo-guNa ) and they become devoid of discrimination ( between a human being and the Divine Incarnation ).

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्य मनसो ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३ ॥

mahathmaan asthu maam paarTha - dhaiviim prakruthim aaSrithaa:  
bhajanthy ananya manaso - jnaathvaa bhuutha aadhim avyayam. 9-13

O PaarTha ( PruTha is Kunthi and her son, Arjuna ), the great-souled ones ( due to their puNya-karma acquired in many past births ), taking shelter of My Divine nature ( that of pure Saththva-guNa ), worship Me with an unwavering mind ( focused on Me ONLY ). They realize that I am the original source of all beings ( of the whole universe ) and that I am immutable.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्य युक्ता उपासते ॥ ९-१४ ॥

sathatham kirthayantho maam - yathantha: cha dhruDa vrathaa:  
namasyantha: cha maam bhakthyaa - nithya yukthaa upaasathe. 9-14

Such great-souled devotees, desiring an eternal communion with Me, always ( in sarva-kaala-sarva-avasThas ) worship Me with overwhelming love ( bhakthi ), singing my glories at all times ( chanting My names as Sriman-Narayana, Govindha, Dhaamodhara, MaaDhava, etc., ), striving with steadfast resolution ( that I am the Parama-Purusha, the Supreme Lord of all beings ), and prostrating before Me with deep devotion.

ज्ञान यज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ ९-१५॥

Jnaana yajnena cha apy anye - yajantho maam upaasathe  
ekathvena pruthakthvena - bahuDhaa visvathomukham. 9-15

Other devotees also worship Me through the offering of Jnaana-Yajna ( Sacrifice of Knowledge ). They know Me as one with diversity in numerous ways and in multiple forms ( as can be visualized in the Cosmic Form, with primal matter, Mahath, ahamkaara and the other 24 thatthvas making up to become the Cosmic Shell – Brahmaanda, with the 14 worlds in that Brahmaanda ) and as One having all the entities as My body.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९-१६॥

aham krathu: aham yajna: - svaDhaa aham aham aushaDham  
manthra: aham aham eva aajyam - aham agni: aham hutham. 9-16

I ( the Supreme Lord Sri-Krishna ) am the Krathu ( vedic rituals like Jyothishtoma, Aapthoryaama, etc., ), the 5 great Sacrifices ( Dheva, Rishi, Pithru, Bhutha and Brahma Yajnas ), the offering to the Pithrus, the herbs that are offered in the Yajna, the Manthras that are chanted in the Yajna, the ghee that is offered in Yajna, the sacred Fire into which all offerings are made and the oblation ( the act of offering oblations ).

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ ९-१७॥

Pithaa aham asya jagatho - maathaa Dhaathaa pithaamaha:  
vedhyam pavithram omkaara - ruk saama yaju: eva cha. 9-17

For each and every entity in all the worlds, I ( the Supreme Lord Sri-Krishna ) am the father, the mother, the Creator and also the grand-father of all these Universes. I am the One to be realized through the Vedas, the Purifier ( one who can purge out all the sins ), the sacred syllable OM ( also the sacred syllable AM for anupaniithaas ), and also the three Vedas – Ruk, Saama and Yajur-vedas.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९-१८॥

Gathi: bharthaa prabhu: saakshi – nivaasa: SaraNam suhruth  
prabhava: pralaya: sThaanam - niDhaanam biijam avyayam. 9-18

I ( the Supreme Lord Sri-Krishna ) is the ultimate goal to be attained, the supporter, the Supreme Lord, the witness ( for all actions ), the final abode, the Only refuge for all the helpless and the best friend ( well-wisher to all ). I am the seat of Origin and Dissolution and for the preservation of all entities that are produced and destroyed and also the imperishable Seed ( for the creation of all these Universes ).

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ ९-१९॥

Thapaamy aham aham varsham – nigruhnaamy uthsrujaami cha  
amrutham cha eva mruthyu: cha – sath asath cha aham Arjuna. 9-19

O Arjuna ( one who does the saathvic karmas ), I ( the Supreme Lord Sri-Krishna ) am the one giving the heat ( from the Sun ). I am the one holding back and sending forth all the rains. I am the cause of life ( Immortality ) as well as the cause of death. I am everything that is existing at present and all that existed in the past and that will exist in the future also.

त्रै विद्या मां सोमपाः पूत पापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देव भोगान् ॥ ९-२०॥

thrai vidhyaa maam somapaa: puutha paapaa

yajnai: ishtvaa svargathim praarThayanthe  
the puNyam asaadhya surendhra lokam

aSnanthi dhivyaan dhivi dheva bhogaan. 9-20

Those who are well-versed in the three Vedas ( Ruk, Yajur and Saama Vedas ) get purified by drinking the Soma Juice ( from doing the Yajnas ) and worship Me to reach the Heavens ( Swarga-Loka ). Reaching the Heavens, the place of the Chief of the gods ( Indhra ), they will enjoy all the pleasures of gods until their meritorious deeds are exhausted.

ते तं भुक्त्वा स्वर्गं लोकं विशालं क्षीणे पुण्ये मर्त्यं लोकं विशन्ति ।

एवं त्रयी धर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ ९-२१॥

the tham bhukthvaa svarga lokam viSaalam - khsiine puNye marthya lokam viSanthi  
evam thrayii Dharmam anuprapannaa - gatha aagatham kaamakaamaa labhanthe. 9-21

Having enjoyed all the pleasures in the spacious Heavens, they return to the mortal world when their merit ( puNya-Phalam ) gets exhausted. Thus, the devotees who follow the vedic rituals and are motivated by their desires, keep coming and going ( from the mortals' world to heavens and back to the mortals' world ).

( the devotees aspiring for heavens will have a limited and temporary stay only in heavens, proportionate to the amount of meritorious deeds they did, and must return to the world of mortals after their allowed duration to stay in Heavens has expired ).

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योग क्षेमं वहाम्यहम् ॥ ९-२२ ॥

Ananyaa: chinthayantho maam - ye janaa: pary upaasathe  
theshaam nithya abhiyukthaanaam - yoga kshemam vahaamy aham. 9-22

There are some who, leaving everyone other than Me, think of Me ( Lord Sri-Krishna ) only and worship Me only with love and craving for eternal union with Me. Such blessed devotees' Prosperity and Welfare ( Yoga and Kshema , granting them what they do not have and protecting what they have ) are completely looked after by Me.

( in a spiritual sense, Yoga is granting those devotees Salvation - the Lord gives them Himself, and Kshema is making sure that they will Never return to the world of mortals to go through all the miseries of the life on earth - that they are never separated from Him. In a material sense, Yoga is providing such devotees all the physical prosperity like houses and wealth and Kshema is to protect their wealth etc., ).

येऽप्यन्य देवता भक्ता - यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय - यजन्त्यविधि पूर्वकम् ॥ ९-२३ ॥

Ye apy ( yepi ) anya dhevathaa bhakthaa - yajanthe SraDhdhayaa anvithaa:  
the api ( thepi ) maam eva Kauntheya – yajanthy aviDhi puurvakam. 9-23

O Kauntheya ( Kunthi's son, Arjuna ), even those devotees who are worshipping other gods and goddesses, endowed with faith, are worshipping Me only, BUT in the improper way, not authorized by the scriptures.

( worshippers of Indhra and other gods and goddesses are worshipping Lord Sri-Krishna, BUT in the improper way, not authorized by the Vedic scriptures and not understanding the prescribed Vedic Rules, because, Lord Sri-Krishna is the Antharyaami ( Super-Soul ) within the Souls of Indhra and other gods. Also, the Souls of Indhra and other gods constitute the Body of the Supreme-Lord Sriman Narayana at the time of the Nithya and the naimiththika Pralayas – the daily and the Final deluge of Brahma ).

अहं हि सर्व यज्ञानां - भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति - तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४ ॥

aham hi sarva yajnaanaam - bhokthaa cha prabhu: eva cha  
na thu maam abhijaananti - thathvena atha: chyavanthi the. 9-24

I ( Lord Sri-Krishna ) am the enjoyer of all Yajnas ( sacrifices ) and also I am the ONLY Supreme Lord to be propiated by all Yajnas ( and bestower of all results of all those Yajnas ). They ( those who are worshipping other gods ) do not know My ( Lord Sri-Krishna's ) true nature and so they obtain very little benefits from other gods and such benefits are all perishable also ( they fail to attain Salvation by resorting to the worship of the other gods, which is improper and not authorized by the scriptures ).

यान्ति देव व्रता देवान्पितृन्यान्ति पितृ व्रताः ।

भूतानि यान्ति भूतेज्या - यान्ति मद्याजिनोऽपि माम् ॥ ९-२५॥

yaanthi dheva vrathaa dhevaan - pithruun yaanthi pithru vrathaa:  
bhuuthaani yaanthi bhuuthejyaa – yaanthi math yaajina: api maam. 9-25

Those devotees worshipping the gods and goddesses will go the gods ( reach the world of gods, after their death ), and those worshipping the manes ( departed souls – pithrus ) go to the manes ( to pithru-lokam ), and the worshippers of Bhuthas ( spirits like Yakshas, Raakshasas, piSaachas and Bhutha-GaNas ) go to the Bhutas. But ONLY those who are worshipping Me ( the Supreme Lord Sri-Krishna ) will come to Me ( will reach the Supreme world, Sri VaikunTam, the ONLY one world, going where, the souls will NEVER return to these mortal worlds. All other devotees who go to the worlds of gods, Manes and Bhuthas, MUST return to the mortal world after enjoying there, for some limited time ).

पत्रं पुष्पं फलं तोयं - यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९-२६॥

pathram pushpam phalam thoyam - yo me bhakthyaa prayaChchathi  
thath aham bhakthy upahrutham - aSnaami prayatha aathmana: 9-26

Whoever offers Me ( Lord Sri-Krishna ), with loving devotion, a leaf ( thulasi ), a flower, a fruit or some water, I ( Lord Sri-Krishna ) accept those offerings made with loving devotion ( as though those simple offerings are the most delightful offerings to Me ), because those devotees are pure at heart.

( the great devotees who pleased the Supreme Lord Sri-Krishna with their pure loving devotional offerings are: Sri Rukmini Devi, who offered Tulasi and pleased Lord Sri-Krishna, the Gajendhra – the king Elephant who offered a flower to Lord Sriman Narayana, anoher great devotees, Vidhura ( to Sri-Krishna ) and Sabari ( to Lord Sri-Rama ) who offered fruits, and the great devotee Ranthi-dheva ( in Srimath-Bhagavatham ) who offered just water to Lord Vishnu and pleased the Lord ).

यत्करोषि यदश्नासि - यज्जुहोषि ददासि यत् ।



यत्तपस्यसि कौन्तेय - तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

yath karoshi yath asnaasi - yath juhoshi dhadhaasi yath  
yath thapasyasi Kauntheya - thath kurushva math arpaNam. 9-27

O Kauntheya ( Kunthi's son, Arjuna ), what-so-ever you do ( like doing a job for a livelihood and all other earthly activities ), what-so-ever you eat ( you relish ), what-so-ever you do as rituals ordained in Scriptures, whatever-so-ever you give as charity ( for religious. social and cultural forums ), what-so-ever meditation you do ( austerities you undertake ), perform all those activities as an offering to Me ( dedicate them all to Me ).

शुभाशुभ फलैरेवं - मोक्ष्यसे कर्म बन्धनैः ।

संन्यास योग युक्तात्मा - विमुक्तो मामुपैष्यसि ॥ ९-२८ ॥

Subha aSubha phalai: evam - mokshyase karma banDhanai:  
samnyaasa yoga yuktha aathma - vimuktho maam upaishyasi. 9-28

One has to equip the mind with a strict practice of the Yoga of renunciation. Then, one can become free from the bondage of Karma ( puNya karmas and paapa-karmas ), which yields both auspicious and inauspicious results. Thus liberated from the bondage of Karma, one will be able to reach Me ( the Supreme Lord Sri-Krishna in Sri-VaikunTam )

समोऽहं सर्व भूतेषु - न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या - मयि ते तेषु चाप्यहम् ॥ ९-२९ ॥

sama: aham sarva bhuutheshu - na me dhveshya: asthi na priya:  
ye bhajanthi thu maam bhakthyya - mayi the theshu cha apy aham. 9-29

I ( Lord Sri-Krishna ) am the same towards all beings in this creation. There is none whom I hate nor anyone who is dear to Me. BUT, those who worship Me with loving Devotion abide in Me and I too abide in them ( Lord Sri-Krishna will reciprocate a devotee's loving devotion and responds to the devotees' every call ).

अपि चेत्सुदुराचारो - भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः - सम्यग्व्यवसितो हि सः ॥ ९-३० ॥

api cheth sudhuraachaaro - bhajathe maam ananyabhaak  
sadhu: eva sa manthavaya: - samyak vyavasitho hi sa: 9-30

Even if the most sinful person ( of very bad conduct ) worships Me with unalloyed loving devotion ( without expecting any benefits ), that person must be regarded as a holy person ( and must be highly honoured ). Because, that person has taken the correct resolution ( resolution to surrender to Me, Lord Sri-Krishna, ( who is exactly the

same as Lord Sriman Narayana), and resolved that Vaasudheva is everything ). क्षिप्रं

भवति धर्मात्मा - शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि - न मे भक्तः प्रणश्यति ॥ ९-३१ ॥

kshipram bhavathi Dharmaathmaa – SaSvath Saanthim nigaChchathi  
Kauntheya prathijaaniihi - na me bhaktha: praNaSyathi. 9-31

That person ( who rightly resolved to worship me with unalloyed loving devotion – SaraNaagathi ), will very soon become the most righteous ( Dharmaathma ) and obtains ever-lasting peace ( will be free from all anxieties, by attaining salvation – after reaching Sri-VaikunTam ). O Kauntheya ( Kunthi's son, Arjuna ), you, yourself can declare it on My behalf that My devotee will never perish ( an unimaginable, but, TRUE declaration by Bhagavan Sri-Krishna ).

मां हि पार्थ व्यपाश्रित्य - येऽपि स्युः पाप योनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ९-३२ ॥

maam hi PaarTha vyapaaSrithya – ye api syuh paapa yonaya:  
sthriyo vaiSya: thaThaa Suudhraa: - the api yaanthi paraam gathim. 9-32

O PaarTha ( Arjuna, PruTha's son ) by taking refuge in Me ( by surrendering to Me with the due process of SaraNaagathi, through a bonafide Spiritual Master ), all persons born because of their sinful acts, or women, or people indulged in business and / or agriculture, and people engaged in labour or artisans working for some wages, will all attain the Supreme State ( of liberation from the repeated cycles of birth and death ).

किं पुनर्ब्राह्मणाः पुण्या - भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ९-३३ ॥

kim puna: braahmaNaa: puNyaa - bhakthaa raajarshaya: thaThaa  
anithyam asukham lokam - imam praapya bhajasva maam. 9-33

How much more then, the people born with great meritorious deeds, devotees, and those engaged in priestly duties and the Royal-sages, who are pure and who are completely surrendered to me ( following the strict Bhaagavatha Dharma ). Even though thy are in this transient ( very temporary, not eternal ) world filled with unhappiness, they all will surrender to Me ( realizing the Vedic Truth that, I - Lord Sri-Krishna, is their ONLY Savior ).

मन्मना भव मद्भक्तो - मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ९-३४ ॥

manmanaa bhava math bhaktho – math yaajii maam namaskuru  
maam eva eshyasi yukthva evam - aathmaanam math paraayaNa: 9-34

Focus your mind on Me ( develop that love for Me ), become My devotee ( render loving devotional service unto Me, always ), worship Me always and bow down before me ( do saashtaanda-dhanda-praNaamaas to Me ). Always engaging your mind in this kind of pure and unalloyed loving devotional service ( practicing true SaraNaagathi ), and concentrating your mind on Me and realizing Me as the Only Supreme goal, you will undoubtedly attain Me ( you will attain Salvation – reach My world – the highest abode of Lord Sriman Narayana - Sri-VaikunTam ).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्रीकृष्णार्जुन संवादे

राज विद्या राज गुह्य योगो नाम नवमोऽध्यायः ॥ ९॥

ithi srimath bhagavath giithaasu upanisathsu Brahma vidhyaayaam Yoga Saasthre Sri Krishna Arjuna samvaadhe Raaja vidhyaa Raaja guhya Yogo naama navama: aDhyaaya:

Thus ends the Ninth Chapter named Raaja-vidhya Raaja-guhya Yoga, in the upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

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Guide to Sanskrit Pronunciation: **a** like **a** in that; **aa** like **a** in call; **i** like **i** in ink, **ii** like **ee** in peel, **u** like **u** in put, **uu** like **oo** in cool, **e** like **e** in when, **o** like **o** in go, **k** like **k** in king, **g** like **g** in go, **ch** like **ch** in child, **j** like **j** in jug, **n** like **n** in no, **N** like **N** in indian name veNu, **th** like **th** in through, **d** like **d** in door, **dh** like **th** in that, **s** like **s** in sit, **S** like **S** in Indian name Santhanu, **sh** like **sh** in she. ( all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: **Th** like in thunder ).