

## BOOK IX

श्रीभगवान् उवाच ।  
*śrībhagavān uvāca*  
the Blessed Lord spoke:

1

इदं तु ते गुह्यतमं  
*idam tu te guhyatamam\**  
this, but, to thee the most secret

प्रवक्ष्याम्य अनसूयवे ।  
*pravakṣyāmy anasūyave*  
I shall declare, to the not disbelieving,

ज्ञान विज्ञानसहितं  
*jñānam vijñānasahitam*  
knowledge and discrimination combined,

यज् ज्ञात्वा मोक्ष्यसे ऽशुभात् ॥  
*yaj jñātvā mokṣyase 'śubhāt*  
which having known, thou shalt be  
released from evil.

The Blessed Lord spoke:  
But this most secret thing  
I shall declare to you, who do not  
disbelieve:  
Knowledge and realization combined,  
Having learned which you shall be  
released from evil.

*śrībhagavān* (m. nom. sg.), the Blessed Lord,  
the Blessed One.  
*uvāca* (3rd sg. perfect act. √vac), he said, he  
spoke.

*idam* (n. acc. sg.), this.  
*tu*, but, indeed.  
*te* (dat. sg.), to thee.  
*guhyatamam* (superl.), most secret.  
*pravakṣyāmi* (1st sg. future act. pra √vac), I  
shall declare, I shall explain.  
*anasūyave* (m. dat. sg.), to the not sneering,  
to the not disbelieving.  
*jñānam* (n. acc. sg.), knowledge.  
*vijñāna* (n.), discrimination, understanding,  
realization.  
*sahitam* (n. acc. sg.), combined, together  
with, placed together.  
*yad* (n. acc. sg.), which.  
*jñātvā* (gerund √jñā), knowing, having  
known.  
*mokṣyase* (2nd sg. future pass. √muc), thou  
shalt be released, thou shalt be freed, thou  
shalt be liberated.  
*aśubhāt* (m. abl. sg.), from evil, from impur-  
ity.

राजविद्या राजगुह्यं  
*rājavidyā rājaguhyaṁ*  
 royal knowledge, royal secret,

पवित्रम् इदम् उत्तमम् ।  
*pavitram idam uttamam*  
 purifier this supreme,

प्रत्यक्षावगमं धर्म्यं  
*pratyakṣāvagamam dharmyam*  
 as if before the eyes, intelligible, righteous,

सुसुखं कर्तुम् अव्ययम् ॥  
*susukham kartum avyayam*  
 easy to practice, imperishable.

This is royal knowledge, a royal secret,  
 A supreme purifier,  
 Plainly intelligible, righteous,  
 Easy to practice, imperishable.

*rājavidyā* (f. nom. sg.), royal knowledge,  
 royal wisdom.  
*rājaguhyam* (n. nom. sg.), royal secret.  
*pavitram* (n. nom. sg.), purifier, cleanser.  
*idam* (n. nom. sg.), this.  
*uttamam* (n. nom. sg.), highest, supreme.  
*pratyakṣa*, before the eyes.  
*avagamam* (n. nom. sg.), intelligible, under-  
 standing.  
*(pratyakṣāvagamam, n. nom. sg. BV cpd.,*  
*which is intelligible before the eyes, which*  
*can be plainly understood, whose under-*  
*standing is before the eyes.)*  
*dharmyam* (n. nom. sg.), righteous, lawful.  
*susukham* (n. nom. sg.), easy, pleasant.  
*kartum* (infinitive  $\sqrt{kr}$ ), to do, to practice.  
*avyayam* (n. nom. sg.), imperishable, eternal.

अश्रद्धाघानाः पुरुषा  
*aśraddadhānāḥ puruṣā*  
 who do not give faith men,

धर्मस्यास्य परंतप ।  
*dharmasyāsya paramtapa*  
 of this law, of it, Scorcher of the Foe,

प्रप्राप्य मां निवर्तन्ते  
*aprāpya mām nivartante*  
 not attaining to me, they are born again

मृत्युसंसारवर्तमनि ॥  
*mṛtyusamsāravartmani*  
 in the death transmigration path.

Men who have no faith  
 In this knowledge, Arjuna,  
 Not attaining to Me, are born again  
 In the path of death and transmigration.

*aśraddadhānās* (m. nom. pl. pr. participle *a*  
*śradda*  $\sqrt{dhā}$ ), non-faith-holding, without  
 faith, without giving faith.  
*puruṣās* (m. nom. pl.), men, spirits.  
*dharmasya* (m. gen. sg.), of law, of this law,  
 of this rule, of this worship.  
*asya* (m. gen. sg.), of it.  
*paramtapa* (m. voc. sg.), Scorcher of the  
 Foe, epithet of Arjuna.  
*aprāpya* (gerund *a pra*  $\sqrt{āp}$ ), not attaining,  
 not reaching.  
*mām* (acc. sg.), me, to me.  
*nivartante* (3rd pl. pr. indic. mid. *ni*  $\sqrt{vrt}$ ),  
 they are born again, they are reborn.  
*mṛtyu* (m.), death.  
*samsāra* (m.), transmigration, succession of  
 rebirths.  
*vartmani* (n. loc. sg.), in the path.  
*(mṛtyu-samsāra-vartmani, n. loc. sg., TP*  
*cpd., in the path of death and transmigra-*  
*tion.)*

मया ततम् इदं सर्वं  
*mayā taiam idam sarvaṃ*  
 by me pervaded this whole

जगद् अव्यक्तमूर्तिना ।  
*jagad avyakṣamūrtinā*  
 universe by unmanifest aspect

सत्स्थानि सर्वभूतानि  
*matsthāni sarvabhūtāni*  
 me abiding all beings

न चाहं तेषु अवस्थितः ॥  
*na cāhaṃ teṣu avasthitaḥ*  
 and not I in them abiding.

This whole universe is pervaded  
 By Me in My unmanifest aspect.  
 All beings abide in Me;  
 I do not abide in them.

*mayā* (inst. sg.), by me.  
*tatam* (n. nom. sg. p. pass. participle √*tan*),  
 pervaded, stretched.  
*idam* (n. nom. sg.), this.  
*sarvam* (n. nom. sg.), whole, all, entire.  
*jagat* (n. nom. sg.), universe, world.  
*avyakta* (p. pass. participle *a vi* √*añj*), un-  
 manifest.  
*mūrtinā* (f. inst. sg.), by aspect, by image.  
 (*avyaktamūrtinā*, f. inst. sg., by unmanifest  
 aspect; as BV cpd., by me whose aspect is  
 unmanifest.)  
*matsthāni* (n. nom. pl.), in me abiding, in me  
 situated.  
*sarvabhūtāni* (n. acc. pl.), all beings, all  
 creatures.  
*na*, not.  
*ca*, and.  
*aham* (nom. sg.), I.  
*teṣu* (n. loc. pl.), in them.  
*avasthitas* (m. nom. sg.), resting, abiding,  
 standing.

न च मत्स्थानि भूतानि  
*na ca matsthāni bhūtāni*  
 and (yet) not from me abiding beings.

पश्य मे योगम् ऐश्वरम् ।  
*paśya me yogam aiśvaram*  
 behold of me the power majestic!

भूतभृन् न च भूतस्थो  
*bhūtabhṛn na ca bhūtastho*  
 beings sustaining and not beings dwelling  
 in;

ममात्मा भूतभावनः ॥  
*mamātmā bhūtabhāvanaḥ*  
 myself beings causing to be.

And yet beings do not abide in Me.  
 Behold my divine yoga!  
 Sustaining beings and not dwelling in  
 beings  
 Is my Self, causing beings to be.

*na*, not.  
*ca*, and.  
*matsthāni* (n. acc. pl.), abiding in me.  
*bhūtāni* (n. acc. pl.), beings, creatures.  
*paśya* (2nd sg. pr. imperative act. √*paś*), be-  
 hold! see!  
*me* (gen. sg.), of me, my.  
*yogam* (m. acc. sg.), Yoga, power.  
*aiśvaram* (m. acc. sg.), majestic, lordly.  
*bhūtabhṛt* (m. nom. sg.), beings, sustaining,  
 sustaining beings, supporting beings, bear-  
 ing beings.  
*na*, not.  
*ca*, and.  
*bhūtabhṛt* (m. nom. sg.), beings dwelling in,  
 abiding in beings, existing in beings.  
*mama* (gen. sg.), of me, my.  
*ātmā* (m. nom. sg.), self.  
*bhūtabhāvanas* (m. nom. sg.), causing beings  
 to be, causing beings to come into exist-  
 ence.

\* The explanation of the apparent paradox follows: "God is the source of all phenomena, but is not touched by them" – Radhakrishnan.

† "God pervades beings by virtue of his will. . . God supports all beings, but no being is of use to him." – freely excerpted from Rāmānuja.

यथाकाशस्थितो नित्यं  
*yathākāśasthito nityam*  
 as (in) space dwelling eternally

वायुः सर्वत्रगो महान् ।  
*vāyuh sarvātrago mahān*  
 the wind everywhere going, mighty,

तथा सर्वाणि भूतानि  
*tathā sarvāṇi bhūtāni*  
 so all beings

मत्स्थानीत्य् उपधारय ॥  
*matsthānīty upadhāraya*  
 in me abiding, thus consider !

As the mighty wind, going everywhere,  
 Dwells eternally in space,  
 So all beings  
 Dwell in Me. Consider this!

*yathā*, as, in which way.  
*ākāśa-* (m./n.), space, ether.  
*sthitas* (m. nom. sg.), situated, dwelling in.  
*nityam* (adv.), eternally, perpetually.  
*vāyus* (m. nom. sg.), wind.  
*sarvātragas* (m. nom. sg.), "everywhere  
 going," omnipresent.  
*mahān* (m. nom. sg.), mighty, strong.  
*tathā*, so, in this way.  
*sarvāṇi* (n. nom. pl.), all.  
*bhūtāni* (n. nom. pl.), beings, creatures.  
*matsthāni* (n. nom. pl.), in me existing, in me  
 abiding.  
*iti*, thus, this.  
*upadhāraya* (2nd sg. pr. imperative causative  
 act. *upa* √*dhr*), consider! reflect!

सर्वभूतानि कौन्तेय  
*sarvabhūtāni kōunteya*  
 all beings, Son of Kuntī

प्रकृतिं यान्ति मामिकास् ।  
*prakṛtiṃ yānti māmikāṃ*  
 (into) material nature, they go, my own,

कल्पक्षये पुनस् तानि  
*kalpakṣaye punas tāni*  
 at the end of a kalpa;\* again them

कल्पादी विसृजाम्य् अहम् ॥  
*kalpādāu visrjāmy aham*  
 at the beginning of a kalpa I send forth, I.

All beings, Arjuna,  
 Go to My own material nature  
 At the end of a kalpa;  
 At the beginning of a kalpa, I send  
 them forth.

*sarvabhūtāni* (n. nom. pl.), all beings.  
*kōunteya* (m. voc. sg.), Son of Kuntī, epithet  
 of Arjuna referring to his mother, Kuntī or  
 Pṛthā.  
*prakṛtiṃ* (f. acc. sg.), to material nature, ma-  
 terial nature.  
*yānti* (3rd pl. act. √*yā*), they go.  
*māmikāṃ* (f. acc. sg.), my, mine, my own.  
*kalpakṣaye* (m. loc. sg.), at the end of a  
 kalpa, at the destruction of a kalpa, at the  
 burning of a kalpa.  
*punar*, again.  
*tāni* (n. acc. pl.), they, them.  
*kalpādāu* (m. loc. sg.), at the beginning of a  
 kalpa, at the originating of a kalpa.  
*visrjāmi* (1st sg. pr. indic. act. vi √*srj*), I send  
 forth, I create, I let go.  
*aham* (nom. sg.), I.

\* Day of Brahma, see Book VIII 17, note  
 (i.e. 4,320,000,000 years).

प्रकृति स्वाम् अवाश्टभ्य  
*prakṛtiṁ svām avasṭabhya*  
 material nature own resting on,

विसृजामि पुनः पुनः ।  
*visṛjāmi punaḥ punaḥ*  
 I send forth again and again

भूतग्रामम् इमं कृत्स्नम्  
*bhūtagrāmam imam kṛtsnam*  
 multitude of beings this entire,

अवशं प्रकृतेर् वशात् ॥  
*avaśaṁ prakṛter vaśāt*  
 without will, of material nature, from the  
 will.

Resting on My own material nature,  
 I send forth again and again  
 This entire multitude of beings,  
 Which is powerless, by the power of  
 My material nature.

*prakṛtim* (f. acc. sg.), material nature.  
*svām* (f. acc. sg.), own.  
*avasṭabhya* (gerund *ava* √*stabh*), resting on,  
 supported by, propped up by.  
*visṛjāmi* (1st sg. pr. indic. act. *vi* √*srj*), I  
 send forth, I create.  
*punaḥ punaḥ*, again and again.  
*bhūtagrāmam* (m. acc. sg.), the multitude of  
 beings, the aggregate of beings.  
*imam* (m. acc. sg.), this.  
*kṛtsnam* (m. acc. sg.), entire, whole.  
*avaśam* (m. acc. sg.), powerless, without  
 will, willy-nilly.  
*prakṛtes* (f. gen. sg.), of material nature.  
*vaśāt* (m. abl. sg.), from the will, from the  
 power, by the power.

न च मां तानि कर्माणि  
*na ca māṁ tāni karmāṇi*  
 and not me these actions

निबध्नन्ति धनंजय ।  
*nibadhnanti dhanamjaya*  
 they bind, conqueror of wealth.

उदासीनवद् आसीनम्  
*udāsīnavad āsīnam*  
 indifferently sitting

असक्तं तेषु कर्मसु ॥  
*asaktam teṣu karmasu*  
 unattached in these actions.

And these actions do not bind Me,  
 Arjuna;  
 I sit indifferently,  
 Unattached to these actions.

*na*, not.  
*ca*, and.  
*māṁ* (acc. sg.), me  
*tāni* (n. nom. pl.), these.  
*karmāṇi* (n. nom. pl.), actions, deeds.  
*nibadhnanti* (3rd pl. pr. indic. act. *ni* √*badh*),  
 they bind, they fetter, they bind down.  
*dhanamjaya* (m. voc. sg.), Conqueror of  
 Wealth, epithet of Arjuna.  
*udāsīnavat* (adv.), "like one sitting apart,"  
 indifferently, impartially.  
*āsīnam* (m. acc. sg. from √*ās*), sitting, seated.  
*asaktam* (m. acc. sg. p. pass. participle *a*  
 √*sañj*), unattached, not clinging.  
*teṣu* (n. loc. pl.), in these.  
*karmasu* (n. loc. pl.), in actions, in deeds, to  
 actions.

\* God creates these beings anew (at the beginning of a new *kalpa*), reposing upon his own *prakṛti* (material nature), which is capable of development into various shapes. God creates the fourfold creation of gods, men, animals and immovables every now and then because of his bewildering *prakṛti* which consists of *guṇas*. He develops this *prakṛti* into eight forms (cf. VII 4 and following stanza). — Rāmānuja.

मयाध्यक्षेण प्रकृतिः

*mayādhyakṣeṇa prakṛtiḥ*

with me as overseer, material nature

सूयते सचराचरम् ।

*sūyate sacarācaram*

it produces both animate and inanimate  
(things)

हेतुनानेन कौन्तेय

*hetunānena kāunteya*

from this cause, Son of Kuntī,

जगद् विपरिवर्तते ॥

*jagad viparivartate*

the universe, it revolves.

With Me as overseer, material nature  
Produces all things animate and  
inanimate.

From this cause, Arjuna,  
The universe revolves.

*mayā* (inst. sg.), by me, with me.

*adhyakṣeṇa* (m. inst. sg.), as overseer, as inspector, as eye witness.

*prakṛtis* (f. nom. sg.), material nature.

*sūyate* (3rd sg. pr. indic. mid. √sū), it produces, it impels, it creates.

*sacarācaram* (m. acc. sg. DV cpd.), both the animate(*cara*) and inanimate (*acara*), both the moving and the unmoving.

*hetunā* (m. inst. sg.), by cause, from cause, by reason, from reason.

*anena* (m. inst. sg.), by this, from this, with this.

*kāunteya* (m. voc. sg.), Son of Kuntī, epithet of Arjuna.

*jagat* (n. nom. acc.), world, universe.

*viparivartate* (3rd sg. pr. indic. mid. vi pari √vṛi), it revolves, it exists.

अवजानन्ति मां मूढा

*avajānanti mām mūdhā*

they despise me, the deluded,

मानुषीं तनुम् आश्रितम् ।

*mānuṣīm tanum āśritam*

human form assuming

परं भावम् अजानन्तो

*param bhāvam ajānanto*

higher being not knowing

मम भूतमहेश्वरम् ॥

*mama bhūtamahēśvaram*

of me, the Great Lord of Beings.

The deluded despise Me,

Clad in human form,

Not knowing My higher being

As the great Lord of beings.

*avajānanti* (3rd pl. pr. indic. act. *ava* √jñā), they despise, they disesteem, they treat with contempt.

*mām* (acc. sg.), me.

*mūdhās* (m. nom. pl. p. pass. participle √muh), the deluded, the confused ones, fools.

*mānuṣīm* (f. acc. sg.), human.

*tanum* (f. acc. sg.), body, form.

*āśritam* (m. acc. sg. p. pass. participle ā √śri), having recourse to, dwelling in, employing, using, assuming.

*param* (m. acc. sg.), higher.

*bhāvam* (m. acc. sg.), being, existence.

*ajānantas* (m. nom. pl. pr. participle act. *a* √jñā), not knowing, ignorant of.

*mama* (gen. sg.), of me, my.

*bhūta* (m.), being, creature.

*mahēśvaram* (m. acc. sg.), mighty lord, great lord.

(*mahēśvaram*, m. acc. sg. TP cpd., Great Lord of Beings.)

मोघारा मोघकर्माणो  
*moghāsā moghakarmāno*  
 those of vain hopes, vain actions,

मोघज्ञाना विचेतसः ।  
*moghajñānā vicetasah*  
 vain knowledges, without thought,

राक्षसीम् आसुरीं चैव  
*rākṣasīm āsurīm cāiva*  
 fiendish and demonic thus

प्रकृति मोहिनीं श्रिताः ॥  
*prakṛtim\* mohinīm śritāḥ*  
 nature delusive abiding.

Those of vain hopes, vain actions,  
 Vain knowledge, devoid of discrimination,  
 Abide in a fiendish and demoniacal  
 nature,  
 Which is deluding.

*moghāsās* (*mogha āsās*, m. nom. pl. BV cpd.), those of vain hopes, those whose hopes are vain.

*moghakarmānas* (m. nom. pl. BV cpd.), those whose actions are vain, those of vain actions.

*moghajñānās* (m. nom. pl. BV cpd.), those whose knowledges are vain, those of vain knowledges.

*vicetasas* (m. nom. pl.), without thought, without sense, (as BV cpd.) those whose thoughts are lacking.

*rākṣasīm* (f. acc. pl.), fiendish, evil.  
*āsurīm* (f. acc. pl.), demonic, pertaining to devils.

*ca*, and.

*eva*, indeed (used as a rhythmic filler).

*prakṛtim* (f. acc. sg.), nature, character.

*mohinīm* (f. acc. sg.), delusive, confused.

*śritās* (m. nom. pl. p. pass. participle √*śri*), abiding, resorting to, resting on, clinging to.

महात्मानस् तु मां पार्थ  
*mahātmānas tu mām pārtha*  
 those whose selves are great, but, me,  
 Son of Pṛthā,

देवीं प्रकृतिम् आश्रिताः ।  
*dāivīm prakṛtim āśritāḥ*  
 celestial nature abiding in,

भजन्त्य् अनन्यमनसो  
*bhajanty अन्यमानसो*  
 they worship not other-mindedly,

ज्ञात्वा भूतादिम् अव्ययम् ॥  
*jñātvā bhūtādim avyayam*  
 knowing (me as) the beginning of beings,  
 the Imperishable.

But those whose souls are great, Arjuna,  
 Partaking of a celestial nature,  
 Worship Me single-mindedly,  
 Knowing Me as the origin of beings  
 and as the imperishable.

*mahātmānas* (m. nom. pl.), great selves, great souls, mighty souls, (as BV cpd.) those whose selves are great.

*tu*, but.

*mām* (acc. sg.), me.

*pārtha* (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.

*dāivīm* (f. acc. sg.), celestial, heavenly, divine.

*prakṛtim* (f. acc. sg.), nature, character.

*āśritās* (m. nom. pl. p. pass. participle ā √*śri*), abiding in, resorting to, clinging to, resting on.

*bhajanti* (3rd pl. pr. indic. act. √*bhaj*), they worship, they honor, they share with.

*ananyamanasas* (m. nom. pl. BV cpd.), those whose minds are not elsewhere.

*jñātvā* (gerund √*jñā*), knowing, having known.

*bhūtādim* (m. acc. sg.), the origin of beings, the beginning of beings.

*avyayam* (m. acc. sg.), imperishable, eternal.

\* *prakṛtim* (nature) is not used here in the usual sense of "material nature," but is part of a simple attribute.

सततं कीर्तयन्तो मां  
*satatam kīrtayanto mām*  
 perpetually glorifying me

यतन्तश्च दृढव्रताः ।  
*yatantaśca dr̥ḥavratāḥ*  
 and striving with firm vows

नमस्यन्तश्च मां भक्त्या  
*namasyantaśca mām bhaktyā*  
 and honoring me with devotion

नित्ययुक्ता उपासते ॥  
*nityayuktā upāsate*  
 ever steadfast they worship.

Perpetually glorifying Me  
 And striving with firm vows,  
 And honoring Me with devotion,  
 Ever steadfast, they worship Me.

*satatam* (adv.), perpetually, continually.  
*kīrtayantas* (m. nom. pl. pr. causative participle √*kīrti*), glorifying, making mention of, praising, celebrating.  
*mām* (acc. sg.), me.  
*yatantas* (m. nom. pl. pr. act. participle √*yaj*), striving, stretching.  
*ca*, and.  
*dr̥ḥa* (p. pass. participle √*dr̥h*), firm, solid, sincere.  
*vrata* (n.), vow.  
*(dr̥ḥavratās, m. nom. pl. BV cpd., those vows are firm.)*  
*namasyantas* (m. nom. pl. pr. act. participle √*nam*), paying homage to, honoring.  
*ca*, and.  
*mām* (acc. sg.), me.  
*bhaktyā* (f. inst. sg.), with devotion, with piety, with love.  
*nitya* (adv.), always, ever, eternally.  
*yuktās* (m. nom. pl. p. pass. participle √*yuj*), steadfast, united in Yoga, yoked.  
*upāsate* (3rd pl. pr. indic. mid. *upa* √*ās*), they worship, they honor.

ज्ञानयज्ञेन चाप्य् अन्ये  
*jñānayajñena cāpy anye*  
 and by the knowledge-sacrifice also  
 others,

यजन्तो माम् उपासते ।  
*yajanto mām upāsate*  
 sacrificing, me they worship

एकत्वेन पृथक्त्वेन  
*ekatvena pṛthaktvena*  
 as the one, as the manifold,

बहुधा विश्वतोमुखम् ॥  
*bahudhā viśvatomukham*  
 variously manifested, facing in all directions.

And by the wisdom sacrifice,  
 Others, sacrificing, worship Me  
 As the one and as the manifold,  
 Variously manifested, facing in all  
 directions (i.e. omniscient).

*jñānayajñena* (m. inst. sg.), by the knowledge sacrifice, by the sacrifice of knowledge.  
*ca*, and.  
*api*, also, even.  
*anye* (m. nom. pl.), others.  
*yajantas* (m. nom. pl. pr. act. participle √*yaj*), sacrificing, worshipping.  
*mām* (acc. sg.), me.  
*upāsate* (3rd pl. pr. indic. mid. *upa* √*ās*), they worship, they honor.  
*ekatvena* (n. inst. sg.), by oneness, as the one.  
*pṛthaktvena* (n. inst. sg.), by manifoldness, as the manifold.  
*bahudhā* (adv.), variously manifested, variously placed.  
*viśvatomukham* (adv.), facing in all directions, omniscient.



अहं क्रतुर् अहं यज्ञः

*aham kratuṛ ahaṁ yajñāḥ*

I the ritual, I the sacrifice,

स्वधाहम् अहम् औषधम् ।

*svadhāham aham āuśadham*

the offering I, I the medicinal herb,

मन्त्रो ऽहम् अहम् एवाज्यम्

*mantra 'ham aham evājyam*

the sacred text I, I also the clarified  
butter,

अहम् अग्निर् अहं हुतम् ॥

*aham agniṛ ahaṁ hutam*

I the fire, I the pouring out:

I am the ritual, I am the sacrifice,

I am the offering, I am the medicinal  
herb,

I am the sacred text, I am also the  
clarified butter,

I am the fire, and I am the pouring out  
(of the oblation).

*aham* (nom. sg.), I.

*kratus* (m. nom. sg.), ritual, intention, plan,  
ceremony.

*aham*, I.

*yajñas* (m. nom. sg.), sacrifice.

*svadhā* (n. nom. sg.), offering.

*aḥam*, I.

*aham*, I.

*āuśadham* (n. nom. sg.), medicine, medicinal  
herb, remedy.

*mantras* (m. nom. sg.), sacred text, formula.

*aham*, I.

*aham*, I.

*eva*, indeed (used as a rhythmic filler).

*ājyam* (n. nom. sg.), clarified butter, ghee.

*aham*, I.

*agnis* (m. nom. sg.), fire.

*aham*, I.

*hutam* (n. nom. sg.), the oblation, the pour-  
ing out.

पिताहम् अस्य जगतो

*pitāham asya jagato*

the father I of it, of the universe

माता धाता पितामहः ।

*mātā dhātā pitāmahaḥ*

the mother, the establisher, the grand-  
father,

वेद्यं पवित्रम् ओंकार

*vedyam pavitram omkāra*

the to-be-known, the purifier, the sacred  
syllable "Om,"

ऋक् साम यजुर् एव च ॥

*ṛk sāma yajur eva ca*

the Rg, the Sāma and the Yajur (Vedas).

I am the father of the universe,

The mother, the establisher, the  
grandfather,

The object of knowledge, the purifier,  
the sacred syllable "Om,"

The Rig, Sama, and Yajur Vedas.

*pitā* (m. nom. sg.), father.

*aham* (nom. sg.), I.

*asya* (gen. sg.), of it, of this.

*jagatas* (n. gen. sg.), of the world, of the  
universe.

*mātā* (f. nom. sg.), mother.

*dhātā* (m. nom. sg.), the establisher, the ar-  
ranger.

*pitāmahas* (m. nom. sg.), grandfather.

*vedyam* (n. nom. sg. gerundive  $\sqrt{vid}$ ), the  
to-be-known, the object of knowledge.

*pavitram* (n. nom. sg.), the purifier, the  
cleanser.

*omkāras* (m. nom. sg.), the syllable "Om."

*ṛk*, Rg Veda.

*sāma*, Sāma Veda.

*yajur*, Yajur Veda.

*eva*, indeed (used as a rhythmic filler).

*ca*, and.

\* The Rg, Sāma and Yajur Vedas are the three principal Vedas, or compilations of ancient Vedic lore, the first being devoted to verses of praise, the second to the traditions of chant applied largely to the same verses, and the third to ritual formulas.

गतिर् भर्ता प्रभुः साक्षी  
*gatir bhariā prabhuh sāksī*  
 the goal, the supporter, the Great Lord,  
 the eye witness,

निवासः शरणं सुहृत् ।  
*nivāsaḥ śaraṇam suhṛt*  
 the abode, the refuge, the friend,

प्रभवः प्रलयः स्थानं  
*prabhavaḥ pralayaḥ sthānam*  
 the origin, the dissolution, the staying

निधानं बीजम् अव्ययम् ॥  
*nidhānam bījam avyayam*  
 the treasure house, the seed imperishable.

I am the goal, the supporter, the great  
 Lord, the witness,  
 The abode, the refuge, the friend,  
 The origin, the dissolution and the  
 foundation,  
 The treasure house and the  
 imperishable seed.

*gatis* (f. nom. sg.), goal, path.  
*bhartā* (m. nom. sg.), supporter, bearer, sus-  
 tainer.  
*prabhuh* (m. nom. sg.), great lord.  
*sāksī* (m. nom. sg.), eye-witness, observer.  
*nivāsa* (m. nom. sg.), abode, home.  
*śaraṇam* (n. nom. sg.), refuge, shelter.  
*suhṛd* (m. nom. sg.), friend, companion, (as  
 BV cpd.) he whose heart is good.  
*prabhavas* (m. nom. sg.), origin, bringing  
 forth, birth.  
*pralayas* (m. nom. sg.), dissolution, dying.  
*sthānam* (n. nom. sg.), maintenance, basis,  
 support.  
*nidhānam* (n. nom. sg.), treasure house.  
*bījam* (n. nom. sg.), seed.  
*avyayam* (n. nom. sg.), imperishable, eternal.

तपाम्य अहम् अहं वर्षं  
*tapāmy aham aham varṣam*  
 I radiate heat, I, I the rain,

निगृह्णाम्य उत्सृजामि च ।  
*nigrhṇāmy utsṛjāmi ca*  
 I withhold, and I send forth;

अमृतं चैव मृत्युश्च  
*amṛtam cāiva mṛtyuśca*  
 and immortality thus and death,

सद असच् चाहम् अर्जुन ॥  
*sad asac cāham arjuna*  
 being and non-being, I, Arjuna.

I radiate heat, I withhold and  
 Send forth the rain;  
 And I am both immortality and death,  
 Being and non-being, Arjuna.

*tapāmi* (1st sg. pr. indic. act.  $\sqrt{tap}$ ), I radiate  
 heat, I heat up.  
*aham* (nom. sg.), I.  
*aham*, I.  
*varṣam* (m. acc. sg.), rain.  
*nigrhṇāmi* (1st sg. pr. indic. act.  $ni\sqrt{grh}$ ), I  
 withhold, I hold back.  
*utsṛjāmi* (1st sg. pr. indic. act.  $ud\sqrt{sṛj}$ ), I  
 send forth, I let go.  
*ca*, and.  
*amṛtam* (n. nom. sg.), immortality, nectar.  
*ca*, and.  
*eva*, indeed (used as a rhythmic filler).  
*mṛtyusca* (m. nom. sg.), death.  
*ca*, and.  
*sat* (n. nom. sg. pr. participle  $\sqrt{as}$ ), being,  
 truth.  
*asat* (n. nom. sg.), non-being, untruth.  
*ca*, and.  
*aham*, I.  
*arjuna* (m. voc. sg.), Arjuna.

त्रैविद्या मां सोमपाः पूतपापा

*trāividyā mām somapāḥ pūtapāpā\**

The three-Veda knowers, me, the soma  
drinkers, the cleansed of evils,

यज्ञैर् इष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

*yajñair iṣṭvā svargatim prārthayante*

with sacrifices worshipping, heaven goal  
they seek;

ते पुण्यम् आसाद्य सुरेन्द्रलोकम्

*te puṇyam āsādyā surendralokam*

they, the pure, attaining the god-Indra-  
world,

अश्नन्ति दिव्यान् दिवि देवभोगान् ॥

*aśnanti divyān divi devabhogān*

they enjoy divine, in the sky, godly  
pleasures.

Those who know the three Vedas, the  
soma drinkers, those whose evils are  
cleansed,

Worship Me with sacrifices and seek  
to go to heaven.

They, attaining the pure world of the  
Lord of the gods,

Enjoy in heaven the gods' celestial  
pleasures.

*trāividyās* (m. nom. pl.), knowers of the three  
Vedas.

*mām* (acc. sg.), me.

*somapās* (m. nom. pl.), soma drinkers.

*pūta* (m.), purified, cleansed.

*pāpās* (m. nom. pl.), evils, sins.

(*pūtapāpās*, m. nom. sg. BV cpd., whose  
evils are cleansed.)

*yajñāis* (m. inst. pl.), with sacrifices, by sac-  
rifices.

*iṣṭvā* (gerund √*yaj*), worshipping, offering.

*svargatim* (f. acc. sg.), heaven goal, goal of  
heaven, path of heaven.

*prārthayante* (3rd pl. pr. indic. mid. *pra*  
√*arth*), they seek, they ask for, they desire.

*te* (m. nom. pl.), they.

*puṇyam* (m. acc. sg.), pure, meritorious,  
holy.

*āsādyā* (gerund *ā* √*sad*), attaining, going to-  
ward, approaching, encountering.

*surendra* (m.), the lord of the gods, the Indra  
(chief) of the gods.

*lokam* (m. acc. sg.), world.

(*surendra-loka*, m. acc. sg. TP cpd., world of  
Indra.)

*aśnanti* (3rd pl. pr. indic. act. √*aś*), they eat,  
they enjoy.

*divyān* (m. acc. pl.), divine, heavenly.

*divi* (n. loc. sg.), in the sky, in heaven.

*devabhogān* (m. acc. pl.), god pleasures, di-  
vine enjoyments.

ते तं भुक्त्वा स्वर्गलोकं विशालं

*te taṁ bhuktvā svargalokaṁ viśālaṁ\**

they, it having enjoyed, the world of  
heaven, wide,

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

*kṣīṇe puṇye martyalokaṁ viśanti*

with exhausted merit, the world of  
mortals they enter.

एवं त्रयीधर्मम् अनुप्रपन्ना

*evaṁ trayīdharmam anuprapannā*

thus the law of the three Vedas con-  
forming to,

गतागतं कामकामा लभन्ते ॥

*gatāgataṁ kāmakāmā labhante*

going and coming, desiring objects of  
desire, they obtain (them).

Having enjoyed the vast world of  
heaven,

They enter the world of mortals when  
their merit is exhausted.

Thus conforming to the law of the  
three Vedas,

Desiring enjoyments, they obtain  
the state of going and returning.

*te* (m. nom. pl.), they.

*taṁ* (m. acc. sg.), it, this.

*bhuktvā* (gerund √*bhuj*), enjoying, having  
enjoyed.

*svarga* (m.), heaven.

*lokaṁ* (m. acc. sg.), world.

(*svargalokaṁ*, m. acc. sg. TP cpd., the world  
of heaven.)

*viśālam* (m. acc. sg.), wide, spacious, exten-  
sive.

*kṣīṇe* (m. loc. sg. p. pass. participle √*kṣi*), in  
exhausted, in destroyed.

*puṇye* (m. loc. sg.), in merit, in goodness, in  
virtue, in purity.

*martyalokaṁ* (m. acc. sg.), mortal world,  
world of mortals.

*viśanti* (3rd pl. pr. indic. act. √*viś*), they  
enter.

*evaṁ*, thus, in this manner.

*trayīdharmam* (m. acc. sg.), "three law," law  
of the three Vedas.

*anuprapannās* (m, nom. pl. p. pass. parti-  
ciple *anu pra* √*pad*), conforming to, fol-  
lowing, carrying out.

*gatāgataṁ* (m. acc. sg.), going and coming,  
what comes and goes.

*kāmakānās* (m. nom. pl.), desiring objects of  
desire.

*labhante* (3rd pl. pr. indic. mid. √*labh*), they  
obtain, they get.

\* *Triṣṭubh* metre.

† This is the only mention in the *Gītā* of the  
chief of the Vedic gods, Indra, though the sur-  
viving mutation of his name in the word "*indriya*"  
meaning "sense" or "power" is common, and he  
is mentioned in X 22, by another name. The use  
of the name here is in its common meaning,  
"chief" – thus the Indra or "chief" of the gods.

\* *Triṣṭubh* metre continues.

अनन्याश् चिन्तयन्तो मां  
*ananyāś cintayanto mām\**  
 without other (thoughts), directing  
 thoughts to me,

दे जनाः पर्युपासते ।  
*ye janāḥ paryupāsate*  
 which men, they worship,

तेषां नित्याभियुक्तानां  
*teṣāṃ nityābhiyuktānām*  
 of them of those who are constantly  
 steadfast,

योगक्षेमं वहाम्य अहम् ॥  
*yogakṣemaṃ vahāmy aham*  
 acquisition and possession I bring, I.

Those men who worship, directing  
 their thoughts to Me,  
 Whose minds do not go elsewhere;  
 For them, who are constantly steadfast,  
 I secure what they lack and preserve  
 what they already possess.

*ananyās* (m. nom. pl.), not directed to an-  
 other.  
*cintayantas* (m. nom. pl. pr. participle  $\sqrt{cint}$ ),  
 directing thoughts to, meditating on.  
*mām* (acc. sg.), me.  
*ye* (m. nom. pl.), which, who.  
*janās* (m. nom. pl.), men.  
*paryupāsate* (3rd pl. pr. indic. mid. *pari upa*  
 $\sqrt{ās}$ ), they worship, they honor.  
*teṣām* (gen. pl.), of them, to them.  
*nitya* (adv.), constantly, eternally.  
*abhiyuktānām* (m. gen. pl.), of the steadfast  
 ones, of those united to Yoga.  
*(nityābhiyuktānām, m. gen. pl. BV cpd., of*  
*those who are eternally steadfast.)*  
*yogakṣemam* (m. acc. sg.), to acquisition and  
 possession, to the acquiring and protection  
 of property.  
*vahāmi* (1st sg. pr. indic. act.  $\sqrt{vah}$ ), I lead, I  
 carry, I bring.  
*aham* (nom. sg.), I.

येऽप्य अन्यदेवताभक्ता  
*ye 'py anyadevatābhaktā*  
 who even other gods worshipping

यजन्ते श्रद्धयान्विताः ।  
*yajante śraddhayānvitāḥ*  
 they sacrifice by faith accompanied

तेऽपि माम् एव कौन्तेय  
*te 'pi mām eva kāunteya*  
 they also to me, Son of Kuntī,

यजन्त्य् अविधिपूर्वकम् ॥  
*yajanty avidhipūrvakam*  
 (though) they sacrifice not according to  
 rule.

Even those who worship other gods  
 With faith,  
 Also worship Me, Arjuna,  
 Though they do so in ignorance.

*ye* (m. nom. pl.), who.  
*api*, even, also.  
*anya-*, other.  
*devatās* (f.), gods, godheads.  
*bhaktās* (m. nom. pl. p. pass. participle  
 $\sqrt{bhaj}$ ), worshipping, sharing with.  
*(anya-devatā-bhaktās, m. nom. pl. TP cpd.,*  
*worshipping other gods.)*  
*yajante* (3rd pl. pr. indic. mid.  $\sqrt{yaj}$ ), they  
 sacrifice, they worship.  
*śraddhayā* (f. inst. sg.), with faith, by faith.  
*anvitās* (m. nom. pl.), along with, accom-  
 panied by.  
*te* (m. nom. pl.), they.  
*api*, also, even.  
*mām* (acc. sg.), me, to me.  
*eva*, indeed (used as a rhythmic filler).  
*kāunteya* (m. voc. sg.), Son of Kuntī, epithet  
 of Arjuna.  
*yajanti* (3rd pl. pr. indic. act.  $\sqrt{yaj}$ ), they  
 sacrifice, they worship.  
*avidhipūrvakam* (adv.), not according to rule,  
 in the absence of fixed rules.

अहं हि सर्वयज्ञानां  
*aham hi sarvayajñānām*  
 I indeed of all sacrifices

भोक्ता च प्रभुर् एव च ।  
*bhoktā ca prabhur eva ca*  
 the enjoyer and the lord.

न तु माम् अभिजानन्ति  
*na tu mām abhijānanti*  
 not, but, me they recognize

तत्त्वेनातश् च्यवन्ति ते ॥  
*tattvėnātaś cyavanti te*  
 in truth, hence they fall, they.

For I am the enjoyer and the Lord  
 Of all sacrifices.  
 But they do not recognize Me in  
 truth;  
 Hence they fall.

*aham* (nom. sg.), I.  
*hi*, indeed, truly.  
*sarvayajñānām* (m. gen. pl.), of all sacrifices.  
*bhoktā* (m. nom. sg.), enjoyer.  
*ca*, and.  
*prabhur* (m. nom. sg.), lord.  
*eva*, indeed (used as a rhythmic filler).  
*ca*, and.  
*na*, not.  
*tu*, but, indeed.  
*mām* (acc. sg.), me.  
*abhijānanti* (3rd pl. pr. indic. act. *abhi* √*jñā*),  
 they recognize, they know.  
*tattvėna* (n. inst. sg.), by truth, in truth, in  
 "thatness."  
*atas*, hence, from this.  
*cyavanti* (3rd pl. pr. indic. act. √*cyu*), they  
 fall, they deviate, they vanish.  
*te* (m. nom. pl.), they.

यान्ति देवव्रता देवान्  
*yānti devavratā devān*  
 they go, those who are devoted to the  
 gods, to the gods,

पितृन् यान्ति पितृव्रताः ।  
*pitṛn yānti pitṛvratāḥ*  
 to the ancestors go those who are devoted  
 to the ancestors;

भूतानि यान्ति भूतेज्या  
*bhūtāni yānti bhūtejyā*  
 to the spirits go those who sacrifice to the  
 spirits;

यान्ति मद्याजिनोऽपि माम् ॥  
*yānti madyājino 'pi mām*  
 they go, those who sacrifice to me, surely  
 to me.

Those who are devoted to the gods go  
 to the gods;  
 Those who are devoted to the ancestors  
 go to the ancestors;  
 Those who are devoted to the spirits  
 go to the spirits;  
 Those who worship Me come surely  
 to Me.

*yānti* (3rd pl. act. √*yā*), they go, they attain.  
*devavratās* (m. nom. pl.), the god-devoted,  
 those devoted to the gods.  
*devān* (m. acc. pl.), to the gods, the gods.  
*pitṛn* (m. acc. pl.), to the ancestors, the an-  
 cestors.  
*yānti* (3rd pl. pr. indic. act. √*yā*), they go,  
 they attain.  
*pitṛvratās* (m. nom. pl.), the ancestor-de-  
 voted, those who are devoted to the ances-  
 tors.  
*bhūtiāni* (n. acc. pl.), beings, spirits, to the  
 spirits.  
*yānti* (3rd pl. pr. indic. act. √*yā*), they go,  
 they attain.  
*bhūtejyās* (m. nom. pl.), the spirit-sacrific-  
 ing, those devoted to the spirits.  
*yānti* (3rd pl. pr. indic. act. √*yā*), they go,  
 they attain.  
*madyājinas* (m. nom. pl.), the me-sacrificing,  
 those who are devoted to me.  
*api*, even, also, surely.  
*mām* (acc. sg.), me, to me.

पत्तं पुष्पं फलं तोयं  
*pattram puṣṣam phalam toyam*  
 a leaf, a flower, a fruit, water,

यो मे भक्त्या प्रयच्छति ।  
*yo me bhaktyā prayacchati*  
 who to me with devotion, he offers,

तद् अहं भक्त्युपहृतम् ।  
*tad aham bhaktyupahṛtam*  
 that I devotion offered

अश्नामि प्रयतात्मनः ॥  
*aśnāmi prayatātmanah*  
 I eat\* from him whose self is pure.

He who offers to Me with devotion  
 and a pure heart  
 A leaf, a flower, a fruit, or water,  
 That offering of devotion  
 I accept from him.

*patram* (n. acc. sg.), leaf.  
*puṣṣam* (n. acc. sg.), flower.  
*phalam* (n. acc. sg.), fruit.  
*toyam* (n. acc. sg.), water.  
*yas* (m. nom. sg.), who.  
*me* (m. dat. sg.), to me.  
*bhaktyā* (f. inst. sg.), with devotion, with love.  
*prayacchati* (3rd sg. pr. indic. act. *pra* √yam), he offers, he presents, he goes toward.  
*tad* (n. acc. sg.), this, that.  
*aham*, I.  
*bhakti* (f.), devotion, love.  
*upahṛtam* (n. acc. sg. p. pass. participle *upa* √hr), offered, presented.  
*(bhakti-upahṛtam, n. acc. sg. TP cpd., offering of devotion.)*  
*aśnāmi* (1st sg. pr. indic. act. √as), I eat, I partake, I accept.  
*prayata* (m. p. pass. participle *pra* √yam), pure, controlled, dutiful.  
*ātmanas* (m. abl. sg.), of the self, from the self.  
*(prayatātmanas, m. abl. sg. BV cpd., from him whose self is pure.)*

यत् करोषि यद् अश्नासि  
*yat karoṣi yad aśnāsi*  
 what thou doest, what thou eatest,

यज् जुहोषि ददासि यत् ।  
*yaj juhoṣi dadāsi yat*  
 what thou offerest, thou givest what,

यत् तपस्यसि कौन्तेय  
*yat tapasyasi kāunteya*  
 what thou performest in austerities, Son  
 of Kuntī,

तत् कुर्वु मदर्पणम् ॥  
*tat kurvva madarpaṇam*  
 that do (as) an offering to me.

Whatever you do, whatever you  
 eat,  
 Whatever you offer, whatever you  
 give,  
 Whatever austerities you perform,  
 Arjuna,  
 Do that as an offering to Me.

*yad* (n. acc. sg.), what, which.  
*karoṣi* (2nd sg. pr. indic. act. √kr), thou doest, thou makest.  
*yad* (n. acc. sg.), what.  
*aśnāsi* (2nd sg. pr. indic. act. √as), thou eatest.  
*yad* (n. acc. sg.), what, which.  
*juhoṣi* (2nd sg. pr. indic. act. √hu), thou offerest (in sacrifice).  
*dadāsi* (2nd sg. pr. indic. act. √dā), thou givest.  
*yad* (n. acc. sg.), what, which.  
*yad* (n. acc. sg.), what, which.  
*tapasyasi* (2nd sg. pr. indic. act. √tapasya), thou performest (in the way of austerities), thou strivest.  
*kāunteya* (m. voc. sg.), Son of Kuntī, epithet of Arjuna.  
*tad* (n. acc. sg.), this, that.  
*kurvva* (2nd sg. mid. imperative √kr), do! make!  
*madarpaṇam* (n. acc. sg.), as an offering to me.

\* "I eat." The ancient belief was that the gods actually "ate" part of the sacrificial offering.

शुभाशुभफलैर् एव  
*śubhāśubhaphalāir evam*  
 from good and evil fruits certainly,

मोक्षयसे कर्मबन्धनैः ।  
*mokṣyase karmabandhanāiḥ*  
 thou shalt be liberated from the bonds of  
 action;

संन्यासयोगयुक्तात्मा  
*saṁnyāsayogayuktātmā*  
 thou whose self is disciplined in the  
 Yoga of renunciation,

विमुक्तो माम् उपैष्यते ॥  
*vimukto mām upāisyate*  
 liberated, me thou shalt come to.

You shall certainly be liberated  
 From the bonds of action which  
 produce good and evil fruits;  
 Liberated, with your mind disciplined  
 by the yoga of renunciation,  
 You shall come to Me.

*śubhāśubha* (n.), good and evil, auspicious  
 and unfortunate.  
*phalāis* (n. inst. pl.), by the fruits, from the  
 fruits.  
 (*śubhāśubhaphalāis*, n. inst. pl., from good  
 and evil fruits, by good and evil fruits.)  
*evam*, thus, certainly.  
*mokṣyase* (2nd sg. future pass. √*muc*), thou  
 shalt be liberated, thou shalt be freed.  
*karmabandhanāis* (n. inst. pl.), from the  
 bonds of action, by the fetters of action.  
*saṁnyāsa* (m.), renunciation, relinquish-  
 ment.  
*yoga* (m.), Yoga.  
*yukta* (p. pass. participle √*yuj*), disciplined,  
 joined in Yoga, steadfast, yoked.  
*ātmā* (m. nom. sg.), self, thyself.  
 (*saṁnyāsayogayuktātmā*, m. nom. sg. BV  
 cpd., whose self is disciplined in the Yoga  
 of renunciation.)  
*vimuktas* (m. nom. sg. p. pass. participle *vi*  
 √*muc*), liberated, freed.  
*mām* (acc. sg.), me.  
*upāisyate* (3rd future 2nd sg. *upa* √*i*), thou  
 shalt come, thou shalt attain, thou shalt go.

समोऽहं सर्वभूतेषु  
*samo 'haṁ sarvabhūteṣu*  
 the same I am in all beings;\*

न मे द्वेष्योऽस्ति न प्रियः ।  
*na me dveṣyo 'sti na priyaḥ*  
 not of me disliked there is, nor dear;

ये भजन्ति तु मां भक्त्या  
*ye bhajanti tu mām bhaktiyā*  
 who they worship, but, Me with devotion

मयि ते तेषु चाप्य अहम् ॥  
*mayi te teṣu cāpy ahaṁ*  
 in me they, and in them also I.

I am the same (Self) in all beings;  
 There is none disliked or dear to Me.  
 But they who worship Me with  
 devotion  
 Are in Me, and I am also in them.

*samas* (m. nom. sg.), the same, impartial,  
 disinterested.  
*ahaṁ* (nom. sg.), I.  
*sarvabhūteṣu* (n. loc. pl.), in all beings, to all  
 beings.  
*na*, not.  
*me* (m. gen. sg.), of me.  
*dveṣyas* (m. nom. sg.), disliked, hated.  
*asti* (3rd sg. pr. indic. √*as*), there is, it is.  
*na*, not, nor.  
*priyas* (m. nom. sg.), dear, favored.  
*ye* (m. nom. pl.), who.  
*bhajanti* (3rd pl. pr. indic. act. √*bhaj*), they  
 worship, they honor.  
*tu*, but, indeed.  
*mām* (acc. sg.), me.  
*bhaktiyā* (f. inst. sg.), with devotion, with  
 love.  
*mayi* (m. loc. sg.), in me.  
*te* (m. nom. pl.), they.  
*teṣu* (m. loc. pl.), in them.  
*ca*, and.  
*api*, also, even.  
*ahaṁ* (nom. sg.), I.

\* "Being a refuge for all, God is the same toward all *ātmanas* (selves) of gods, men, animals and immovables, which, according to their class, configuration, nature and knowledge, exist in an infinite plurality of forms."—Rāmānuja. The meaning is that God exists in all *ātmanas* (selves) and is therefore a part, equal in quantity, of all beings, thus "the same" in all beings.

अपि चैत् सुदुराचारो  
*api cet sudurācāro*  
 even if the evil doer

भजते माम् अनन्यभाक् ।  
*bhajate mām ananyabhāk*  
 he worships me (with) not-another  
 devoted,

साधुर् एव स मन्तव्यः  
*sādhuṛ eva sa mantavyaḥ*  
 righteous he to be thought.

सम्यग् व्यवसितो हि सः ॥  
*samyag vyavasīto hi saḥ*  
 rightly resolved indeed he.

If even the evil doer  
 Worships Me with undivided  
 devotion,  
 He is to be thought of as righteous,  
 For he has indeed rightly resolved.

*api*, even, also.  
*ced*, if.  
*sudurācāras* (m. nom. sg. from *su dur ā*  
*√car*), evil doing, evil doer.  
*bhajate* (3rd sg. pr. indic. mid. *√bhaj*), he  
 worships, he honors.  
*mām* (acc. sg.), me.  
*ananyabhāk* (m. nom. sg.), devoted to no one  
 else.  
*sādhus* (m. nom. sg.), righteous, good.  
*eva*, indeed (used as a rhythmic filler).  
*sas* (m. nom. sg.), he, this.  
*mantavyas* (m. nom. sg. gerundive *√man*), to  
 be thought, to be considered.  
*samyac* (adv.), rightly.  
*vyavasītas* (m. nom. sg. p. pass. participle vi  
*ava √so*), resolved, determined, settled,  
 undertaken.  
*hi*, indeed, truly.  
*sas* (m. nom. sg.), he, this.

क्षिप्रं भवति धर्मोत्सा  
*kṣipram bhavati dharmōtsā*  
 quickly he becomes one whose self is  
 virtuous,

शश्वच्छान्तिं निगच्छति ।  
*śaśvacchāntim nigacchati*  
 everlasting peace he goes to

कोन्तेय प्रतिजानीहि  
*kāunteya pratijānīhi*  
 Son of Kuntī, be aware!

न मे भक्तः प्रणश्यति ॥  
*na me bhaktaḥ praṇaśyati*  
 not of me a devotee he is lost.

Quickly he becomes virtuous and  
 Goes to everlasting peace.  
 Arjuna, know for certain that  
 No devotee of Mine is ever lost.

*kṣipram* (adv.), quickly, immediately.  
*bhavati* (3rd sg. pr. indic. act. *√bhū*), he is,  
 he becomes.  
*dharmā* (m.), virtuous, dutiful, righteous,  
 law, rule.  
*ātmā* (m. nom. sg.), self.  
*(dharmātmā*, m. nom. sg. BV cpd., one  
 whose self is virtuous.)  
*śaśvat*, everlasting, perpetual, eternal.  
*śāntim* (f. acc. sg.), peace, tranquility.  
*nigacchati* (3rd sg. pr. indic. act. *ni √gam*),  
 he goes to, he enters, he acquires.  
*kāunteya* (m. voc. sg.), Son of Kuntī, epithet  
 of Arjuna.  
*pratijānīhi* (2nd sg. imperative act. *prati*  
*√jñā*), be aware! become aware! under-  
 stand!  
*na*, not.  
*me* (m. gen. sg.), of me, my.  
*bhaktas* (m. nom. sg. p. pass. participle  
*√bhaj*), worshipping, worshipper.  
*praṇaśyati* (3rd sg. pr. indic. act. *pra √naś*),  
 he is lost, he is destroyed.



मां हि पार्थ व्यपश्रित्य  
*mām hi pārtha vyapāśritya*  
 me indeed, Son of Pṛthā, taking refuge in

येऽपि स्युः पापयोनयः ।  
*ye 'pi syuḥ pāpayonayah*  
 who, even be they (from) evil wombs

स्त्रियो वैश्यास् तथा शूद्रास्  
*striyo vāśyās tathā śūdrās*  
 women, vaiśyās, even śūdrās

तेऽपि यान्ति परां गतिम् ॥  
*te 'pi yānti parām gatim*  
 they also go to the highest goal.

They who take refuge in Me,  
 Ārjuna,  
 Even if they are born of those whose  
 wombs are evil (i.e. those of low  
 origin),  
 Women, Vaiśhyas, even Shudras,  
 Also go to the highest goal.

*mām* (acc. sg.), me.  
*hi*, indeed, truly.  
*pārtha*, (m. voc. sg.), Son of Pṛthā, epithet of  
 Ārjuna.  
*vyapāśritya* (gerund *vi apa ā √sri*), taking  
 refuge in, having recourse to.  
*ye* (m. nom. pl.), who.  
*api*, even, also.  
*syus* (3rd pl. optative act. *√as*), be they,  
 should they be, they should be.  
*pāpa* (m.), evil, wicked, sinful.  
*yonayah* (m. nom. pl.), wombs, origins.  
*(pāpayonayah*, m. nom. pl. BV cpd., those  
 whose wombs are evil.)  
*striyas* (f. nom. pl.), women.  
*vāśyās* (m. nom. pl.), Vāśyās, members of  
 the third caste.  
*tathā*, even, thus, also.  
*śūdrās* (m. nom. pl.), Śūdras, members of the  
 fourth caste.  
*te* (m. nom. pl.), they.  
*api*, also, even.  
*yānti* (3rd sg. pr. indic. act. *√yā*), they go,  
 they attain.  
*parām* (f. acc. sg.), highest, to the highest.  
*gatim* (f. acc. sg.), goal, path, to the goal.

किं पुनर् ब्राह्मणाः पुण्या  
*kim punar brāhmaṇāḥ puṇyā*  
 how much more the brāhmins pure,

भक्ता राजर्षयस् तथा ।  
*bhaktā rājarṣayas tathā*  
 devoted royal seers too

अनित्यम् असुखं लोकम्  
*anityam asukhaṁ lokam*  
 impermanent unhappy world

इमं प्राप्य भजस्व माम् ॥  
*imam prāpya bhajasva mām*  
 this attaining, devote thyself to me.

How much more easily then, the pure  
 Brahmins  
 And the devoted royal seers!  
 Having attained this impermanent  
 and unhappy world,  
 Devote yourself to Me.

*kim* (interrog.), what? how?  
*punar*, again, more.  
*brāhmaṇās* (m. nom. pl.), the Brahmins.  
*puṇyās* (m. nom. pl.), pure, holy.  
*bhaktās* (m. nom. pl.), devoted.  
*rājarṣayas* (m. nom. pl.), royal seers.  
*tathā*, also, too, thus.  
*anityam* (m. acc. sg.), impermanent, perish-  
 able.  
*asukham* (m. acc. sg.), unhappy, unpleasant.  
*lokam* (m. acc. sg.), world.  
*imam* (m. acc. sg.), this.  
*prāpya* (gerund *pra √āp*), attaining, reach-  
 ing.  
*bhajasva* (2nd sg. imperative mid. *√bhaj*),  
 devote thyself! honor! worship!  
*mām* (acc. sg.), me, to me.

\* *vāśyās* – members of the merchant or  
 peasant caste, third in order of rank.

† *śūdrās* – members of the servant caste, fourth  
 in order of rank and lowest of the four original  
 castes.

मन्मना भव मद्भक्तो  
*manmanā bhava madbhakto*  
 by thought be to me devoted,

मद्याजी मां नमस्कुरु ।  
*madyājī mām namaskuru*  
 to me sacrificing to me reverence make!

माम् एवैष्यसि युक्तवैवम्  
*mām evāisyasi yuktvāivam*  
 to me thou shalt come, made steadfast  
 thus,

आत्मनं मत्परायणः ॥  
*ātmānaṁ matparāyaṇaḥ*  
 thyself (with) me as supreme aim.

With mind fixed on Me, be devoted to  
 Me;  
 Sacrificing to Me, make reverence to  
 Me.  
 Thus steadfast, with Me as your supreme  
 aim,  
 You yourself shall come to Me.

*manmanās* (m. nom. sg.), me-minded, (as  
 BV cpd.) one whose mind is fixed on me,  
 with me in mind, thinking of me.  
*bhava* (2nd sg. imperative act.  $\sqrt{bhū}$ ), be!  
*madbhaktas* (m. nom. sg.), me worshipping,  
 of me devoted.  
*madyājī* (m. nom. sg.), to me sacrificing, me  
 worshipping.  
*mām* (acc. sg.), me, to me.  
*namaskuru* (2nd sg. imperative, *namas*  $\sqrt{kr}$ ),  
 make reverence! make obeisance!  
*mām* (acc. sg.), me, to me.  
*eva*, indeed (used as a rhythmic filler).  
*esyasi* (2nd sg. future  $\sqrt{i}$ ), thou shalt come,  
 thou shalt go.  
*yuktvā* (gerund  $\sqrt{yuj}$ ), made steadfast, stead-  
 fast, united in Yoga, disciplined, yoked.  
*evam*, thus.  
*ātmānam* (m. acc. sg.), thyself, self.  
*matparāyaṇas* (m. nom. sg.), with me as su-  
 preme aim, with me as supreme object.

End of Book IX

The Yoga of Royal Knowledge and of  
 Royal Mystery