

SHRIMAD BHAGWAD GITA

Chapter 9

**Shri Bhagwanuvaac: Idam tu te guhyatamam pravakshyaamyanasuuyave.
Gyaanam vigyaanasahitam yajgyaatvaa mokshyaseshubhaat. (Ch.9, shloka 1)**

Idam tu te guhyatamam pravakshyaami anasuuyave. Gyaanam vigyaanasahitam yat gyaatvaa mokshyase ashubhaat.

Shri God said: {I} **pravakshyaami** (will narrate) **idam gyaanam guhyatamam** (this extremely secret {Divine (*Ishwariya*)} knowledge) **vigyaanasahitam** (along with special knowledge in the form of yoga) **te** (to you), **anasuuyave** (who doesn't see faults {in qualities}), **tu** (so that) **gyaatvaa** (after knowing) **yat** (it) **mokshyase** ({you} will be liberated) **ashubhaat** (from sins or sorrow).

Raajavidyaa raajaguhyam pavitramidamuttamam.

Pratyakshaavagamam dharmyam susukham kartumavyayam. (Ch.9, shloka 2)

Raajavidyaa raajaguhyam pavitram idam uttamam. Pratyakshaavagamam dharmyam susukham kartum avyayam.

Idam (this {Divine knowledge}) **raajavidyaa** (is the knowledge of kings), **raajaguhyam** (it is the secret of kingship), **pavitram** (it is pure), **uttamam** (it is the best {knowledge}), **pratyakshaavagamam** (it is known {through} the visible, {meaning God in practice}), **dharmyam** (it is in accordance with the religion), **susukham** (it is extremely easy) **kartum** (to follow) {and} **avyayam** (it is imperishable {too}).

Ashraddhadhaanaah purushaa dharmasyaasya parantapa.

Apraapya maam nivartante mritusamsaaravartmani. (Ch.9, shloka 3)

Ashraddhadhaanaah purushaa dharmasya asya parantapa. Apraapya maam nivartante mritusamsaaravartmani.

Parantapa (O the one who burns enemies like lust and so on)! **Purushaah** (the men) **ashraddhadhaanaah** (who don't have faith) **asya dharmasya** (in this religion {explained in the Gita}), **apraapya** (don't find) **maam** (Me {the subtle Sun of Knowledge - Gita chapter 8, *shloka* 24, 25}) [and] **nivartante** (return) **mritusamsaaravartmani** (to the path of the mortal world {the destiny of Krishna}).

Mayaa tatamidam sarvam jagadavyaktamuurtinaa.

Matsthaani sarvabhutaani na caaham teshvavasthitah. (Ch.9, shloka 4)

Mayaa tatam idam sarvam jagat avyaktamuurtinaa. Matsthaani sarvabhutaani na ca aham teshu avasthitah.

{Just like a tree [grows] from a subtle seed}, **idam** (this) **sarvam** (entire) **jagat** (world) **tatam** (has expanded) **mayaa avyaktamuurtinaa** (through the expanded seed form, the corporeal idol of the *ling*¹ of the incorporeal Point of Light, that isn't visible because I am the subtlest). {Therefore}, **sarvabhutaani** (all the living beings) **matsthaani** (are situated in Me, {the subtle Seed Form}) **ca** (but) **aham** (I) **na avasthitah** (am not situated) **teshu** (in them). {It means, I am not omnipresent.} ☸ *Naaham teshu te mayi* (Gita ch.7, *shloka* 12)

Na ca matsthaani bhutaani pashya me yogamaishvaram.

Bhuutabhrinna ca bhuutastho mamaatmaa bhuutabhaavanah. (Ch.9, shloka 5)

Na ca matsthaani bhutaani pashya me yogam aishvaram.

Bhuutabhrin na ca bhuutasthah mama aatmaa bhuutabhaavanah.

Pashya (look at) **me** (My) **aishvaram** (prosperous *Jyotirling*²) **yogam** (form of yoga), {where} **ca** (even) **bhutaani** (the five elements [like] sky etc.) **matsthaani na** (aren't present in Me). **Mamaatmaa** (My Soul), **bhuutabhaavanah** (which creates living beings {through the seed of knowledge}) {and} **bhuutabhrin** (maintains the living beings {through food in the form of yoga}), **ca na bhuutastho** (isn't present in {those inert and sentient} living beings either). {It means, [I] am not omnipresent.}

¹ Oblong shaped stone worshipped all over India in the path of *bhakti* as the form of Shiva

² *Ling* (representation of Shiva) of radiance

***Yathaakaashasthito nityam vaayuh sarvatrago mahaan.
Tathaa sarvaani bhuutaani matsthaaniityupadhaaraya. (Ch.9, shloka 6)***

Yathaa aakaashasthitah nityam vaayuh sarvatragah mahaan. Tathaa sarvaani bhuutaani matsthaani iti upadhaaraya.
Upadhaaraya (consider) **iti** (that) **yathaa** (just like) **mahaan vaayuh** (the great wind) **sarvatragah** (that flows everywhere) **nityam** (constantly) **aakaashasthitah** (is present in the sky), **tathaa** (similarly) **sarvaani** (all) **bhuutaani** (the {inert and sentient} living beings) **matsthaani** (are present in Me, {the seed form corporeal Prajapita}). {It means, I am not omnipresent.}

***Sarvabhutaani kaunteya prakritim yaanti maamikaam.
Kalpakshaye punastaani kalpaadau visrijaamyaham. (Ch.9, shloka 7)***

Sarvabhutaani kaunteya prakritim yaanti maamikaam. Kalpakshaye punah taani kalpaadau visrijaami aham.
Kaunteya (O son of Kunti)! **Kalpakshaye** (at the end of the *kalpa*³), **sarvabhutaani** (all the living beings) **yaanti** (attain) **prakritim maamikaam** (the subtle point of light soul conscious quality of My creation in the form of excellent body [i.e.] Shankar, who imbibes incorporeal stage) {and} **kalpaadau** (from the beginning of the *kalpa*), **aham** (I) **taani visrijaami** (liberate them for the world) **punah** (again).

***Prakritim svaamavashtabhya visrijaami punah punah.
Bhuutagraamamimam kritsnamavasham prakritervashaat. (Ch.9, shloka 8)***

Prakritim svaam avashtabhya visrijaami punah punah. Bhuutagraamam imam kritsnam avasham prakriteh vashaat.
{I} **avashtabhya** (control) **svaam** (My) **prakritim** (nature, {meaning subtle Jyotirling nature}) [and] **visrijaami** (liberate for the world) **imam** (this) **kritsnam** (entire) **bhuutagraamam** (group of living beings) **punah punah** (again and again) **avasham** ([who are] subjugated) **vashaat prakriteh** (by the subjection of {degrading} nature).

***Na ca maam taani karmaani nibadhnanti dhananjaya.
Udaasiinavadaasiinamasaktam teshu karmasu. (Ch.9, shloka 9)***

Na ca maam taani karmaani nibadhnanti dhananjaya. Udaasiinavat aasiinam asaktam teshu karmasu.
Ca (and) **dhananjaya** (O the conqueror of the wealth of knowledge)! **Taani** (those) **karmaani** (actions) **na nibadhnanti** (don't bind) **maam** (Me, {Jyotirling Shiva-Shankar}), {because I} **aasiinam** (remain) **asaktam** (detached) **teshu** (to those) **karmasu** (actions) **udaasiinavat** (like an indifferent [person]).

***Mayaadhyakshena prakritih suuyate sacaraacaram.
Hetunaanena kaunteya jagadviparivartate. (Ch.9, shloka 10)***

Mayaa adhyakshena prakritih suuyate sacaraacaram. Hetunaa anena kaunteya jagat viparivartate.
Kaunteya (O son of Kunti)! {In the beginning of the *kalpa*} **prakritih** (the nature) **suuyate** (creates) **sacaraacaram** (the Golden Confluence Age pure world [with] inert and living beings) **mayaadhyakshena** (under My supervision, {meaning care}). **Hetunaa anena** (because of {just} this one reason), **jagat** ({this} world {facing downwards}) **viparivartate** (changes into {the Golden Age upper world} with a reverse movement). {Climbing the ladder upwards}

***Avajaananti maam muurhaa maanushiim tanumaashritam.
Param bhaavamajaananto mama bhuutamaheshvaram. (Ch.9, shloka 11)***

Avajaananti maam muurhaa maanushiim tanum aashritam. Param bhaavam ajaanantah mama bhuutamaheshvaram.
Muurhaa (foolish people) **avajaananti** (disregard) **maam** (Me, the Supreme Lord Shiva-Shankar) **aashritam** (who takes the support) **tanum maanushiim** (of {permanent} human body); {those foolish ones} **ajaanantah** (don't know) **bhaavam** (the {subtle} quality) **param mama** ([of] My best {Jyotirling}) **bhuutamaheshvaram** (in the form of the lord of the living beings).

***Moghaashaa moghakarmaano moghagyaanaa vicetasah.
Raakshasiimaasuriim caiva prakritim mohiniim shrtaah. (Ch.9, shloka 12)***

Moghaashaa moghakarmaanah moghagyaanaa vicetasah. Raakshasiim aasuriim ca eva prakritim mohiniim shrtaah.

³ The cycle of 5000 years

{Because of disregarding Me}, *vicetasah* (people with opposite mind and intellect), *moghagyaanaah* (those with meaningless knowledge), *moghakarmaanah* (those [who perform] fruitless actions) [and] *moghaashaa* (those with useless desires) *eva* (just) *shrutaah* (imbibe) *raakshasiim* (the devilish), *aasuriim* (demonic) *ca mohiniim* (and bewildering) *prakritim* ({Mahakali quality of} nature) {It means, they just take the support of *taamasi* (degraded) nature};

***Mahaatmaanastu maam paartha daiviim prakritimaashritaah.
Bhajantyananyamanaso gyaatvaa bhuutaadimavyayam. (Ch.9, shloka 13)***

Mahaatmaanah tu maam paartha daiviim prakritim aashritaah. Bhajanti ananyamanasah gyaatvaa bhuutaadim avyayam. Tu (but) *Paartha* (O lord of the Earth)! *Mahaatmaanah* (the great souls) *aashritaah* (who imbibe) *prakritim* (the nature) *daiviim* (of deities), *gyaatvaa* (recognize) *maam* (Me), *bhuutaadim* (*Adidev*, the origin of the living beings), *avyayam* (the imperishable {*Jyotirling*} form), [and] *bhajanti* (remember [Me]) *ananyamanasah* (with an unadulterated mind).

***Satatam kiirtayanto maam yatantashca dridhavrataah.
Namasyantashca maam bhaktyaa nityayuktaa upaasate. (Ch.9, shloka 14)***

Satatam kiirtayantah maam yatantah ca dridhavrataah. Namasyantah ca maam bhaktyaa nityayuktaa upaasate. {They} *dridhavrataah* (are the ones who remain firm {on vows like celibacy etc.}) *satatam kiirtayantah* (while constantly glorifying) *maam* (Me) *ca* (and) *yatantah* (making efforts) *ca* (and) *nityayuktaah* {such} (ever yogis) *upaasate* (remember) *maam* (Me, the *Jyotirling* Shiva-Shankar) *bhaktyaa* (with faith and devotion) *namasyantah* (while being humble). {To sit the mind near the Supreme Father Supreme Soul itself is ‘*upa + aasanaa*’ .}

***Gyaanayagyena caapyanye yajanto maamupaasate.
Ekatvena prithaktvena bahudhaa vishvatomukham. (Ch.9, shloka 15)***

Gyaanayagyena ca api anye yajantah maam upaasate. Ekatvena prithaktvena bahudhaa vishvatomukham. *Anye* (other {common people}) *api* (also) *upaasate* (revere) *maam* (Me, *Jyotirling* Shiva-Shankar) *bahudhaa* (in different ways) *yajantah* (while worshipping [Me]) *ekatvena* (with an unadulterated feeling), *prithaktvena* (with an adulterated feeling) *gyaanayagyena* (through the *yagya* of knowledge {mentioned in the scriptures}) *ca* (and) *vishvatomukham* (after recognizing [Me] as Brahma then Vishnu then Shiva-Shankar with five faces, with omnipresent faces).

***Aham kraturaham yagyah svadhaahamahamaushadham.
Mantrohamamevaajyamahamagniraham hutam. (Ch.9, shloka 16)***

Aham kratuh aham yagyah svadhaa aham aham aushadham. Mantrah aham aham eva aajyam aham agnih aham hutam. *Aham* (I) *kratuh* (am intelligence or the pure thought that has been generated), *aham yagyah* (I am *yagya* {in the form of sacrifice}), *aham svadhaa* (I am food {in the form of remembrance of the soul}), *aham aushadham* (I am medicine {for the sick souls}), *aham mantra* (I am the greatest *mantra*), *aham aajyam* (I am clarified butter (*ghii*) {in the form of remembrance}), *aham agnih* (I am fire {in the form of knowledge and yoga}) [and] *aham eva hutam* (I alone am the offering {in the form of donation}).

***Pitaahamasya jagato maataa dhaataa pitaamahah.
Vedyam pavitramomkaara riksaama yajureva ca. (Ch.9, shloka 17)***

Pitaa aham asya jagatah maataa dhaataa pitaamahah. Vedyam pavitram omkaarah rik saama yajuh eva ca. *Aham* (I am) *pitaa* (the {Supreme} Father {in the form of the seed of knowledge}) *asya jagatah* (of this world), *maataa* (the {senior} mother {in the form of Brahma who nurtures through knowledge}), *dhaataa* ({Dharamraj}, the the one who ordains the fruits of actions) {as well as} *pitaamahah* (Baba (grandfather)). {I} *eva* (alone) {am the storehouse of true knowledge in the form of} *yajuh* (*Yajurveda*), *saama* (*Samveda*), *rik* (*Rigveda*) *ca* (and) *pavitram omkaarah* (‘*Omkar*⁴’ {in the form of} pure {soul}) *vedyam* (worth to be known).

⁴ The sacred and mystical syllable Om

***Gatirbhartaa prabhuh saakshi nivaasah sharanam suhrit.
Prabhavah pralayah sthaanam nidhaanam bijamavyayam. (Ch.9, shloka 18)***

Gatih bhartaa prabhuh saakshi nivaasah sharanam suhrit. Prabhavah pralayah sthaanam nidhaanam bijam avyayam.
{I} **gatih** (am the aim of human life in the form of Narayan who attains liberation in life), **bhartaa** (the Husband), **prabhuh** (the Master) **saakshi** (a detached Observer), **nivaasah** (shelter) [and] **sharanam suhrit** ([I] am the Refuge and Friend). {I alone am} **prabhavah** (the creation), **pralayah** (destruction), **sthaanam** (position), **nidhaanam** (foundation) {and} **bijam avyayam** (the seed {of the human world and} imperishable {souls}), {too}.

***Tapaamyahamam varsham nigrihnaamyutsrijaami ca.
Amritam caiva mrityushca sadasaccaahamarjuna. (Ch.9, shloka 19)***

Tapaami aham aham varsham nigrihnaami utsrijaami ca. Amritam ca eva mrityuh ca sat asat ca aham arjuna.
Aham tapaami (I am burning {by becoming the Sun of Knowledge}), **aham varsham** (I {become clouds and} shower the rain {of knowledge}), {in the form of the Sun} **nigrihnaami** ([I] absorb) **ca** (and) **utsrijaami** (release) {the water of knowledge} **ca** (and) {I} **eva** (alone) **amritam** (am the nectar {in the form of the churning of knowledge}) **ca** (and) [I am] **asat mrityuh** (doubt or death in the form of falsity) **ca** (as well). **Arjuna** (O Arjuna, the one who earns good fortune)! **Aham** (I) {alone am} **sat** (the truth forever).

***Traividya maam somapaah puutapaapaa yagyairishtvaa svargatim praarthayante.
Te punyamaasaadya surendralokamashnanti divyaandivi devabhogaan. (Ch.9, shloka 20)***

*Traividya maam somapaah puutapaapaa yagyaih ishtvaa svargatim praarthayante.
Te punyam aasaadya surendralokam ashnanti divyaan divi devabhogaan.*

{The knowledgeable ones} **traividya** (who are the knowers of {the} three types {of religions namely, Brahmin, Deity and *Kshatriya* [religion]}), **somapaah** (who drink nectar {in the form of knowledge}) {and} **puutapaapaa** (after becoming free from sins) {through it} **ishtvaa** (please) **maam** (Me, {the living, subtle *Jyotirling* Shiva-Shankar}) **yagyaih** (through the service of *yagya* {in the form of surrendering the body, mind, wealth and so on}) [and] **praarthayante** (plead, meaning demand) **svargatim** (for the elevated heavenly destiny), **te** (they) **aasaadya** (attain) **punyam** (a pure) **surendralokam** (royal family) **divi** (in {the Golden and Silver Age} heaven) [and] **ashnanti** (enjoy) **divyaan devabhogaan** (divine pleasures).

***Te tam bhuktvaa svargalokam vishaalam kshiine punye martyalokam vishanti.
Evam trayiidharmamanuprapanna gataगतam kaamakaamaa labhante. (Ch.9, shloka 21)***

*Te tam bhuktvaa svargalokam vishaalam kshiine punye martyalokam vishanti.
Evam trayiidharmam anuprapannaah gataगतam kaamakaamaa labhante.*

Te (those {knowledgeable ones}) **bhuktvaa** (enjoy) **tam** (that) **vishaalam** (vast) **svargalokam** ({Golden Age and Silver Age} world of heaven) {of 2500 years} [and] **vishanti** (enter) **martyalokam** ({the dualistic Copper Age and Iron Age} mortal world) **punye kshiine** (when {their fruits of} noble {deeds} {of the Elevated Confluence Age} are reduced). **Evam** (in this way), **anuprapannaah** (those who follow) **trayiidharmam** (the three religions [{namely}, Brahmin, Deity and *Kshatriya* [religion]}) **labhante** ([they] achieve) **kaamakaamaa** (the desirable desires) **gataगतam** (related to the past and the future).

Ananyaashcintayanto maam ye janaah paryupaasate.

Teshaam nityaabhiyuktaanaam yogakshemam vahaamyaham. (Ch.9, shloka 22)

Ananyaah cintayantah maam ye janaah paryupaasate. Teshaam nityaabhiyuktaanaam yogakshemam vahaami aham.

Ananyaah (the unadulterated) **janaah** (people) **ye** (who) **paryupaasate** (stay close to Me) {in every way [i.e.] through the body, mind, wealth, time, contact, all the relations etc.}, **maam cintayantah** (while thinking about Me), **aham** (I) **vahaami** (take care) **yogakshemam** (of the responsibility of protecting the things that have been attained and attainment of something that hasn't been attained) **teshaam nityaabhiyuktaanaam** (by those constant yogis). ● By engaging in the *service* of Baba, you will never die of hunger. (Mu.16.10.77, end of the middle part of pg.3)

Yepyanyadevataa bhaktaa yajante shraddhayaanvitaah.**Tepi maameva kaunteya yajantyavidhipuurvakam. (Ch.9, shloka 23)**

Ye api anyadevataah bhaktaa yajante shraddhaya anvitaah. Te api maam eva kaunteya yajanti avidhipuurvakam.

Kaunteya (O son of mother Kunti)! **Api** (even) **anyadevataa bhaktaa** (the devotees of other deities) {rather than *Jyotirling* Shiva-Shankar Mahadev⁵} **ye** (who) **yajante** (make sacrifices [for those deities]) **anvitaah shraddhaya** (being filled with faith), **te** (they) **api** (too) **yajanti** (make sacrifices [for]) **maam** (Me) **eva** (alone) **avidhipuurvakam** (in an illegal way, {i.e. against the shrimat}).

Aham hi sarvayagyaanaam bhoktaa ca prabhureva ca.**Na tu maamabhijaananti tattvenaataashcyavanti te. (Ch.9, shloka 24)**

Aham hi sarvayagyaanaam bhoktaa ca prabhuh eva ca. Na tu maam abhijaananti tattvena atah cyavanti te.

Hi (because) **aham** (I) **eva** (alone) **prabhuh** (am the Master) **ca** (and) **bhoktaa** (the the One who enjoys) **sarvayagyaanaam** (all {the native and foreign religious} **yagyas** {in the form of sacrifices}). **Tu ca** (still), **te** (those ones {who make sacrifices against the rule}) **na abhijaananti** (are unable to recognize) **maam** (Me, {the living *Jyotirling* subtle Shiva-Shankar}) **tattvena** (in the real form); **atah** (that is why) **cyavanti** {they convert from the True Ancient [Deity] Religion and} (fall) {into religions like Islam etc.}

Yaanti devavrataa devaanpitrinyaanti pitrivrataah.**Bhuutaani yaanti bhuutejyaa yaanti madyaajinopi maam. (Ch.9, shloka 25)**

Yaanti devavrataa devaan pitrin yaanti pitrivrataah. Bhuutaani yaanti bhuutejyaa yaanti madyaajinah api maam.

Devavrataah (the devotees of deities) **yaanti** (attain) **devaan** (deities), **pitrivrataah** (the devotees of ancestors) **yaanti** (attain) **pitrin** (ancestors {[i.e.] parents}), **bhuutejyaa** (the worshippers of ghosts) **yaanti** (attain) **bhuutaani** (ghosts) {and} **madyaajinah** (those who sacrifice {[their] body, mind and wealth} to Me) **maam api yaanti** (just attain My {quality of supremacy}).

Patram pushpam phalam toyam yo me bhaktyaa prayacchati.**Tadaham bhaktyupahritamashnaami prayataatmanah. (Ch.9, shloka 26)**

Patram pushpam phalam toyam yah me bhaktyaa prayacchati. Tat aham bhaktyupahritam ashnaami prayataatmanah.

Yah (the {poor person} who) {even} **prayacchati** (offers) **phalam, toyam** (ordinary things like fruits or water), **patram, pushpam** (leaves [or] flowers) **bhaktyaa** (affectionately) **me** (to Me), **aham** (I) **ashnaami** (accept) **tat** (that {offering}) **bhaktyupahritam** (brought affectionately) **prayataatmanah** (by {the} person with a pure intellect) {for the service of yagya}.

Yatkaroshi yadashnaasi yajjuhoshi dadaasi yat.**Yattapasyasi kaunteya tatkurushva madarpanam. (Ch.9, shloka 27)**

Yat karoshi yat ashnaasi yat juhoshi dadaasi yat. Yat tapasyasi kaunteya tat kurushva madarpanam.

Kaunteya (O Arjuna)! **Yat karoshi** ({the actions} that {you} perform), **yat ashnaasi** (the food that {you} eat), **yat juhoshi** (the service of *yagya* that you perform), **yat dadaasi** (the things that [you] give) {and} **yat tapasyasi** (the *tapasyaa*⁶ that [you] perform {by staying in soul consciousness}), **tat kurushva madarpanam** (offer all that to Me, {[i.e.] for the *yagya*}).

Shubhaashubhaphalairavam mokshyase karmabandhanaih.**Sannyaasayogayuktaatmaa vimukto maamupaishyasi. (Ch.9, shloka 28)**

Shubhaashubhaphalaih evam mokshyase karmabandhanaih. Sannyaasayogayuktaatmaa vimuktah maam upaishyasi.

Evam (in this way) **mokshyase** ([you] will be liberated) **karmabandhanaih** (from the bondages of {worldly} actions) **shubhaashubhaphalaih** (with auspicious and inauspicious fruits) {and} **vimuktah** (after being liberated {from them}), **sannyaasayogayuktaatmaa** (after becoming absorbed in yoga because of properly renouncing [everything]), **maam upaishyasi** ([you] will attain My {quality of supremacy or ruling or kingship}).

⁵ The greatest deity

⁶ Intense meditation

Samoham sarvabhūteshu na me dveshyosti na priyah.**Ye bhajanti tu maam bhaktyaa mayi te teshu caapyaham. (Ch.9, shloka 29)**

Samah aham sarvabhūteshu na me dveshyah asti na priyah. Ye bhajanti tu maam bhaktyaa mayi te teshu ca api aham.
Aham (I) **samah** (am the One with equal feeling, {i.e. [I am] impartial}) **sarvabhūteshu** (towards all the living beings). **Na** (neither {anyone}) **dveshyah** (is hateful) **me** (for Me), **na priyah asti** (nor [anyone] is dear); **tu** (but) **ye** (those who) **bhajanti** (remember) **maam** (Me) **bhaktyaa** (faithfully), **te mayi** (they are present in Me) **ca** (and) **aham** (I) **api** (too) **teshu** (am [present] in them). {Who [is present] in the rest?} (Maya-Ravan.)

Api cetsuduraacaaro bhajate maamananyabhaak.**Saadhureva sa mantavyah samyagvyavasito hi sah. (Ch.9, shloka 30)**

Api cet suduraacaarah bhajate maam ananyabhaak. Saadhuh eva sa mantavyah samyak vyavasitah hi sah.
Cet (if) **api** (even) **suduraacaaro** ({an} extremely wicked person) **bhajate** (remembers) **maam** (Me) **ananyabhaak** (with an unadulterated feeling), **sah** (he) **eva mantavyah** (is certainly worth being considered) **saadhuh** (a good person) **hi** (because) **sah** (he) **samyak vyavasitah** (has taken a proper [and] correct decision).

Kshipram bhavati dharmaatmaa shashvacchaantim nigacchati.**Kaunteya pratijaanihi na me bhaktah pranashyati. (Ch.9, shloka 31)**

Kshipram bhavati dharmaatmaa shashvat shaantim nigacchati. Kaunteya prati jaanihi na me bhaktah pranashyati.
{He} **bhavati** (becomes) **dharmaatmaa** (the one who imbibes {virtues}) **kshipram** (very soon) [and] **nigacchati** (attains) **shashvat** (eternal) **shaantim** (peace). **Kaunteya** (O Arjuna, son of Kunti)! **Prati jaanihi** (know it definitely) {that} **me bhaktah** (My devotee) **na pranashyati** (isn't destroyed).

Maam hi paartha vyapaashritya yepi syuh paapayonayah.**Striyo vaishyaastathaa shudraastepi yaanti paraam gatim. (Ch.9, shloka 32)**

Maam hi paartha vyapaashritya ye api syuh paapayonayah. Striyah vaishyaah tathaa shudraah te api yaanti paraam gatim.
Hi (because) **paartha** (O lord of the Earth)! **Ye** (those who) **syuh** (are) **paapayonayah api** (even born in the inferior clans) **tathaa** (or) **striyah** ([if] the women) {are} **vaishyaah** (*Vaishya*⁷) [or] **shudraah** (*Shudra*⁸), **te** (they) **api** (too), **maam vyapaashritya** (take My shelter [and]) **yaanti** (attain) **paraam gatim** (the supreme destiny {in the form of Vishnu}).

Kim punarbraahmanaah punya bhaktaa raajarshayastathaa.**Anityamasukham lokamimam praapya bhajasva maam. (Ch.9, shloka 33)**

Kim punah braahmanaah punya bhaktaa raajarshayah tathaa. Anityam asukham lokam imam praapya bhajasva maam.
Punah (then) **kim** (what {to say}) **raajarshayah** (about the royal sages (*rajrishi*)), **bhaktaaah** (who are the best devotees) **tathaa** (and) **punyaah** (the virtuous) **braahmanaah** (Brahmins, the progeny of Brahma)! **Bhajasva** (remember) **maam** (Me) **praapya** (after attaining) **imam** (this) **anityam** (temporary) {and} **asukham** (sorrowful) **lokam** ({Iron Age} abode of hell).

Manmanaa bhava madbhakto madyaaji maam namaskuru.**Maamevaishyasi yuktvaivamaatmaanam matparaayanah. (Ch.9, shloka 34)**

Manmanaa bhava madbhaktah madyaaji maam namaskuru. Maam eva eshyasi yuktvaa evam aatmaanam matparaayanah.
Bhava (become) **manmanaah** (the one who engages his mind in Me), **madyaaji** (the one who performs actions in the form of Divine service for Me in the form of the *yagya*) **madbhaktah** {and} (the one who worships Me). **Namaskuru** (bow down with faith) **maam** (in front of Me)! **Evam** (in this way), **yuktvaa aatmaanam** (by engaging the soul in the form of the mind and intellect), **matparaayanah** (after becoming attached to Me), {you} **eva eshyasi** (will just attain) **maam** (My {supremacy, meaning the quality of kingship}).

⁷ Those belonging to the merchant class

⁸ Those belonging to the fourth and the lowest division of the Indo-Aryan society