

श्रीमद्-भगवद्-गीता

Śrīmad-Bha-ga-vad-Gī-tā

Chapter 9 Verses 1 - 17

ॐ हरिः ॐ

om hariḥ om

श्री गुरुभ्यो नमः

śrī gu-ru-bhyo na-maḥ

हरिः ॐ

hariḥ om

ॐ श्री कृष्णपरमात्मने नमः

om śrī kṛṣṇa-pa-ra-māt-ma-ne namaḥ

श्रीमद्-भगवद्-गीता

śrīmad-bha-ga-vad-gī-tā

अथ नवमोऽध्यायः ।

a-tha na-va-mo-'dhyā-yaḥ ।

राजविद्याराजगुह्ययोगः ।

rā-ja-vid-yā-rā-ja-guh-ya-yo-gaḥ ।

श्रीभगवानुवाच ।

śrī-bha-ga-vān-u-vā-ca ।

इदं तु ते गुह्यतमं

i-daṁ tu te guh-ya-ta-maṁ

प्रवक्ष्याम्यनसूयवे ।

pra-vak-ṣyā-m-ya-na-sū-ya-ve ।

ज्ञानं विज्ञानसहितं

jñā-naṁ vi-jñā-na-sa-hi-taṁ

यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९-१ ॥ yaj-jñāt-vā mokṣ-ya-se'-śu-bhāt ॥ 9-1 ॥

The Blessed Lord said:

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

राजविद्या राजगुह्यं

rā-ja-vid-yā rā-ja-guh-yaṁ

पवित्रमिदमुत्तमम् ।

pa-vi-tram-i-dam-ut-ta-mam ।

प्रत्यक्षावगमं धर्म्यं

prat-yak-ṣā-va-ga-maṁ dharm-yaṁ

सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

su-su-khaṁ kar-tum-av-ya-yam ॥ 9-2 ॥

Royal Science, Royal Secret, the Supreme purifier is this, realizable by direct intuitive knowledge, according to the DHARMA, very easy to perform, imperishable.

अश्रद्धधानाः पुरुषाः

a-śrad-da-dhā-nāḥ pu-ru-ṣāḥ

धर्मस्यास्य परन्तप ।

dhar-mas-yās-ya pa-ran-ta-pa ।

अप्राप्य मां निवर्तन्ते

a-prāp-ya māṁ ni-var-tan-te

मृत्युसंसारवर्त्मनि ॥ ९-३ ॥

mṛt-yu-saṁ-sā-ra-vart-ma-ni ॥ 9-3 ॥

Persons without faith in this DHARMA (the Divine Self), O Parantapa, without attaining Me, return to the path of rebirth, fraught with death.

मया ततमिदं सर्वं

ma-yā ta-tam-i-daṁ sar-vaṁ

जगदव्यक्तमूर्तिना ।

ja-gad-av-yak-ta-mūr-ti-nā ।

मत्स्थानि सर्वभूतानि

mat-sthā-ni sar-va-bhū-tā-ni

न चाहं तेष्ववस्थितः ॥ ९-४ ॥

na cā-haṁ teṣ-va-vas-thi-taḥ ॥ 9-4 ॥

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

न च मत्स्थानि भूतानि

na ca mat-sthā-ni bhū-tā-ni

पश्य मे योगमैश्वरम् ।

paś-ya me yo-gam-aiś-va-ram ।

भूतभृन्न च भूतस्थः

bhū-ta-bhṛn-na ca bhū-tas-thaḥ

ममात्मा भूतभावनः ॥ ९-५ ॥

ma-māt-mā bhū-ta-bhā-va-naḥ ॥ 9-5 ॥

Nor do beings exist (in reality) in Me – behold My Divine YOGA supporting all beings, but not dwelling in them, I am My Self, the ‘efficient-cause’ of all beings.

यथाकाशस्थितो नित्यं

ya-thā-kā-śa-sthi-to nit-yaṁ

वायुः सर्वत्रगो महान् ।

vā-yuḥ sar-va-tra-go ma-hān ।

तथा सर्वाणि भूतानि

ta-thā sar-vā-ni bhū-tā-ni

मत्स्थानीत्युपधारय ॥ ९-६ ॥

mat-sthā-nītyu-pa-dhā-ra-ya ॥ 9-6 ॥

As the mighty wind, moving everywhere, rests always in space (the AKASHA), even so, know you, all beings rest in Me.

सर्वभूतानि कौन्तेय

sar-va-bhū-tā-ni kaun-te-ya

प्रकृतिं यान्ति मामिकाम् ।

pra-kṛ-tiṁ yān-ti mā-mi-kām ।

कल्पक्षये पुनस्तानि

kal-pak-ṣa-ye pu-nas-tā-ni

कल्पादौ विसृजाम्यहम् ॥ ९-७ ॥

kal-pā-dau vi-sṛ-jām-ya-ham ॥ 9-7 ॥

All beings, O Kaunteya (O Son of Kunti), go into My PRAKRITI (nature) at the end of a KALPA, I send them forth again at the beginning of (the next) KALPA.

प्रकृतिं स्वामवष्टभ्य

pra-kṛ-tiṁ svām-a-vaṣ-ṭabh-ya

विसृजामि पुनः पुनः ।

vi-sṛ-jā-mi pu-naḥ pu-naḥ ।

भूतग्राममिमं कृत्स्नम्

bhū-ta-grā-mam-i-maṁ kṛt-snam

अवशं प्रकृतेर्वशात् ॥ ९-८ ॥

a-va-śaṁ pra-kṛ-ter-va-śāt ॥ 9-8 ॥

Animating My PRAKRITI, I, again and again send forth all this multitude of beings, helpless by the force of nature (PRAKRITI).

न च मां तानि कर्माणि

na ca māṁ tā-ni kar-mā-ṇi

निबध्नन्ति धनञ्जय ।

ni-badh-nan-ti dha-nañ-ja-ya ।

उदासीनवदासीनम्

u-dā-sī-na-va-dā-sī-nam

असक्तं तेषु कर्मसु ॥ ९-९ ॥

a-sak-taṁ te-ṣu kar-ma-su ॥ 9-9 ॥

Sitting like one indifferent, and unattached to these acts, Dhananjaya, these acts do not bind Me.

मयाध्यक्षेण प्रकृतिः

ma-yā-dhya-kṣe-ṇa pra-kṛ-tiḥ

सूयते सचराचरम् ।

sū-ya-te sa-ca-rā-ca-ram ।

हेतुनानेन कौन्तेय

he-tu-nā-ne-na kaun-te-ya

जगद्विपरिवर्तते ॥ ९-१० ॥

ja-gad-vi-pa-ri-var-ta-te ॥ 9-10 ॥

Under Me as her Supervisor, PRAKRITI (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves.

अवजानन्ति मां मूढाः

a-va-jā-nan-ti mām mū-dhāḥ

मानुषीं तनुमाश्रितम् ।

mā-nu-ṣīm ta-nu-mā-śri-tam ।

परं भावमजानन्तः

pa-ram bhā-vam-a-jā-nan-taḥ

मम भूतमहेश्वरम् ॥ ९-११ ॥

ma-ma bhū-ta-ma-heś-va-ram ॥ 9-11 ॥

Fools disregard Me when I dwell in human form; they know not My Higher being as the Great Lord of all beings.

मोघाशा मोघकर्माणः

mo-ghā-śā mo-gha-kar-mā-ṇaḥ

मोघज्ञाना विचेतसः ।

mo-gha-jñā-nā vi-ce-ta-saḥ ।

राक्षसीमासुरीं चैव

rāk-ṣa-sīm-ā-su-rīm cai-va

प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

pra-kṛ-tim mo-hi-nīm śri-tāḥ ॥ 9-12 ॥

Of vain hopes, of vain actions, of vain knowledge, and senseless, they verily are possessed of the delusive nature of RAKSHASAS and ASURAS.

महात्मानस्तु मां पार्थ

ma-hāt-mā-nas-tu mām pār-tha

दैवीं प्रकृतिमाश्रिताः ।

dai-vīm pra-kṛ-tim-ā-śri-tāḥ ।

भजन्त्यनन्यमनसः

bha-jan-tya-nan-ya-ma-na-saḥ

ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३ ॥

jñāt-vā bhū-tā-dim-av-ya-yam ॥ 9-13 ॥

But the MAHATMAS (great-souls) O Partha, partaking of My divine nature, worship Me with a single mind (with a mind devoted to nothing else), knowing Me as the Imperishable Source of all beings.

सततं कीर्तयन्तो मां

sa-ta-taṁ kīr-ta-yan-to māṁ

यतन्तश्च दृढव्रताः ।

ya-tan-taś-ca dr-ḍha-vra-tāḥ ।

नमस्यन्तश्च मां भक्त्या

na-mas-yan-taś-ca māṁ bhak-tyā

नित्ययुक्ता उपासते ॥ ९-१४ ॥

nit-ya-yuk-tā u-pā-sa-te ॥ 9-14 ॥

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

ज्ञानयज्ञेन चाप्यन्ये

jñā-na-ya-jñe-na cāp-yan-ye

यजन्तो मामुपासते ।

ya-jan-to māṁ-u-pā-sa-te ।

एकत्वेन पृथक्त्वेन

e-kat-ve-na pr-thak-tve-na

बहुधा विश्वतोमुखम् ॥ ९-१५ ॥

ba-hu-dhā viś-va-to-mu-kham ॥ 9-15 ॥

Others also, offering the ‘Wisdom-sacrifice’ worship Me, regarding Me as One, as distinct, as manifold – Me, who in all forms, faces everywhere.

अहं क्रतुरहं यज्ञः

a-haṁ kra-tu-ra-haṁ ya-jñah

स्वधाहमहमौषधम् ।

sva-dhā-ham-a-ham-au-ṣa-dham ।

मन्त्रोऽहमहमेवाज्यम्

man-tro’-ham-a-ham-e-vāj-yam

अहमग्निरहं हुतम् ॥ ९-१६ ॥

a-ham-ag-ni-ra-haṁ hu-tam ॥ 9-16 ॥

I am the KRATU; I am the sacrifice; I am the offering (food) to PITRIS (or ancestors); I am the medicinal herb, and all plants; I am the MANTRA; I am also the clarified butter; I am the fire; I am the oblation.

पिताहमस्य जगतः

pi-tā-ham-as-ya ja-ga-taḥ

माता धाता पितामहः ।

mā-tā dhā-tā pi-tā-ma-haḥ ।

वेद्यं पवित्रमोङ्कारः

ved-yaṁ pa-vi-tram-oṅ-kā-raḥ

ऋक्साम यजुरेव च ॥ ९-१७ ॥

ṛk-sā-ma ya-ju-re-va ca ॥ 9-17 ॥

I am the Father of this world, the Mother, the supporter and the grandsire; the (one) Thing to be known, the Purifier, (the syllable) OM, and also the RIK, the SAMA, and the YAJUH also.

ॐ तत्सत्

om tat-sat

इति श्रीमद्भगवद्गीतासु

iti śrīmad-bhaga-vad-gī-tā-su

उपनिषत्सु

upa-ni-ṣat-su

ब्रह्मविद्यायाम्

brahma-vid-yā-yām

योगशास्त्रे

yoga-śās-tre

श्रीकृष्णार्जुनसंवादे

śrī-kṛṣṇ-ṇār-juna-saṁ-vā-de

राजविद्याराजगुह्य योगो नाम

rā-ja-vid-yā-rā-ja-guh-ya yo-go nā-ma

नवमोऽध्यायः ।

na-va-mo-'dhyā-yaḥ ।

ॐ हरिःॐ

om hariḥ om

श्री गुरुभ्यो नमः

śrī guru-bhyo namaḥ

हरिः ॐ

hariḥ om

सर्वधर्मान्परित्यज्य

sar-va-dhar-mān-pari-tyaj-ya

मामेकं शरणं ब्रज ।

mām-ekaṁ śara-ṇaṁ vra-ja ।

अहं त्वा सर्वपापेभ्यः

ahaṁ tvā sar-va-pā-pebh-yaḥ

मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥ *mokṣa-yiṣ-yā-mi mā śu-caḥ ॥ 18-66 ॥*

श्री कृष्णार्पणमस्तु

śrī kṛṣ-ṇār-pa-ṇam-astu

