



CLASS NINE: THE ROYAL SECRET (BhG 9.1-15; 12.2-12)

श्रीभगवानुवाच।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयते।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात्॥

śrībhagavānuvāca ।

idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyate ।
jñānaṁ vijñānasahitaṁ yajjñātvā mokṣyase'śubhāt ।।

Lord Krishna said:

I will tell you, since you have put your trust in me, this highest secret. When you know this wisdom coming with the realization of it, you will be liberated from unhappiness. (9.1)

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥

rājavidyā rājaguhyaṁ pavitramidamuttamam ।

pratyakṣāvagamaṁ dharmyaṁ susukhaṁ kartumavyayam ।।

This is royal knowledge, the royal secret, the highest purifier, which is directly comprehended, virtuous, extremely easy to practice, and imperishable. (9.2)



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अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप।

aśraddadhānāḥ puruṣā dharmasyāśya parantapa ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥

aprāpya mām nivartante mṛtyusaṁsāravartmani ।।

People who do not have faith in this truth, O Destroyer of Foes, do not attain me and return again to the cyclic rut of repeated death. (9.3)

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।

mayā tatamidaṁ sarvaṁ jagadavyaktamūrtinā ।

मत्स्थानि सर्वभूति न चाहं तेष्ववस्थितः ॥

matsthāni sarvabhūti na cāhaṁ teṣvavasthitaḥ ।।

This whole universe is pervaded by my imperceptible form. All beings are contained in me. I am not within them. (9.4)

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।

na ca matsthāni bhūtāni paśya me yogamaiśvaram ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥

bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanaḥ ।।

And yet beings are not really contained in me. Behold my superhuman yoga! I am what brings living beings into existence and what sustains them, but I am not within them. (9.5)



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यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्।

yathākāśasthito nityaṁ vāyuḥ sarvatrago mahān ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥

tathā sarvāṇi bhūtāni matsthānītyupadhāraya ।।

Think of it like this: just as the mighty wind goes everywhere while residing in empty space, so too do all living beings reside in me. (9.6)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।

sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

kalpakṣaye punastāni kalpādaḥ visṛjāmyaham ।।

At the end of an eon, all beings are withdrawn into my nature, Arjuna, and then at the beginning of a new eon I project them out again. (9.7)

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।

prakṛtiṁ svāmavaṣṭabhya visṛjāmi punaḥ punaḥ ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥

bhūtagrāmamimaṁ kṛtsnamavaśaṁ prakṛtervaśāt ।।

At will I repeatedly project this entire collection of beings who, powerless themselves, depend on my own nature. (9.8)

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय।

na ca mām tāni karmāṇi nibadhṅanti dhanañjaya ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥

udāsīnavadāsīnamasaktaṁ teṣu karmasu ।।

And these actions do not bind me, Arjuna. I remain set apart, unattached to these actions. (9.9)



मयाध्यक्षेण प्रकृतः सूयते सचराचरं ।

mayādhyakṣeṇa prakṛtaḥ sūyate sacarācaram ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥

hetunānena kaunteya jagadviparivartate ॥

Nature brings forth both animate beings and inanimate things through my direction, and because of this, Arjuna, the world goes round and round.

(9.10)

अवजानन्ति मां मुढा मानुषीं तनुमाश्रितम् ।

avajānanti mām muḍhā mānuṣīm tanumāśritam ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥

param bhāvamajānanto mama bhūtamahēśvaram ॥

Stupid people, not knowing of my higher existence as the great lord of all beings and seeing only the human body I have assumed, treat me contemptuously. (9.11)

मोघाशा मोघम्कर्माणो मोघज्ञाना विचेतसः ।

moghāśā moghamkarmāṇo moghajñānā vicetasah ।

राक्षसीमासूरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२

rākṣasīmāsūrīm caiva prakṛtiṁ mohinīm śritāḥ ॥

Their hopes are in vain; their actions are futile, they are bewildered. They embrace a deluded, fiendish, demonic nature. (9.12)



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महात्मानस्तु मां पार्थ दैवीं प्रकृतमाश्रिताः ।

mahātmānastu mām pārtha daivīm prakṛtamāśritāḥ ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥

bhajantyananyamanaso jñātvā bhūtādimavyayam ॥

But the great souls, Arjuna, taking refuge in my divine nature, are devoted to me. With minds on nothing else, they understand me as the imperishable source of all beings. (9.13)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः

satataṁ kīrtayanto mām yatantaśca dṛḍhavratāḥ

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

namasyantaśca mām bhaktyā nityayuktā upāsate ॥

Always glorifying me and striving to firmly keep their vows, prostrating with faith, those with unwavering discipline worship me. (9.14)

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

jñānayajñena cāpyanye yajanto māmupāsate ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥

ekatvena pṛthaktvēna bahudhā viśvatomukham ॥

Others, offering the wisdom-sacrifice, worship me as the omniscient one, alternating between manifesting as the one and as the many. (9.15)



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श्रीभगवानुवाच।

śrībhagavānuvāca ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते।

mayyāveśya mano ye mām nityayuktā upāsate ।

श्रद्धया परयोपेताः ते मे युक्ततमा मता ॥

śraddhayā parayopetaḥ te me yuktatamā matā ।।

Lord Krishna said:

Those who worship me with their minds absorbed in me, who are always disciplined and endowed with the highest faith, I regard as the most disciplined. (12.2)

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते।

ye tvakṣaramanirdeśyamavyaktaṁ paryupāsate ।

सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥

sarvatragamacintyañca kūṭasthamacalandhruvam ।।

Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the inconceivable, the immutable, the immoveable, the unchanging, (12.3)

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः।

sanniyamyendriyagrāmaṁ sarvatra samabuddhayaḥ ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

te prāpnuvanti māmeva sarvabhūtahite ratāḥ ।।

subduing all their senses, impartial, rejoicing in the welfare of all beings, they also reach me. (12.4)



क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्।

kleśo'dhikatarasteṣānavyaktāsaktacetasām |

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

avyaktā hi gatirduḥkhaṁ dehavadbhiravāpyate ||

The difficulty is even greater for those whose minds are fixed on the unmanifest. For the way of the unmanifest is hard for an embodied being to attain. (12.5)

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

ye tu sarvāṇi karmāṇi mayi sannasya matparāḥ|

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

ananyenaiva yogena mām dhyāyanta upāsate||

But those who are thoroughly devoted to me give up all their actions to me and worship me, meditating on me with single-minded yoga. (12.6)

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

teṣāmahaṁ samuddhartā mṛtyusaṁsārasāgarāt|

भवामि निचरात्पार्थ मय्यावेशितचेतसाम् ॥

bhavāmi nicarātpārtha mayyāveśitacetasām||

For those whose minds are engrossed in me, I soon arise as the savior from the ocean of death and the cycle of rebirth and suffering. (12.7)



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मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

mayyeva mana ādhatsva mayi buddhiṁ niveśaya ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ ॥

Focus the mind on me; fix the intellect on me. There is no doubt that you will dwell only in me from then on. (12.8)

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

atha cittam samādhātuṁ na śaknoṣi mayi sthiram ।

अभ्यासयोगेन ततो मामिच्छतुं धनञ्जय ॥

abhyāsayogena tato māmichchatuṁ dhanañjaya । ।

And if you are not able to fix the mind unwaveringly on me, then seek to reach me through the practice of yoga, Arjuna. (12.9)

अभ्यासेऽप्यसमर्थोऽसि सत्कर्मपरमो भव ।

abhyāse'pyasamartho'si satkarmaparamo bhava ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

madarthamapi karmāṇi kurvansiddhimavāpsyasi । ।

If you are incapable even of practice, be intent on action dedicated to me. Doing actions only for my sake, you will achieve perfection. (12.10)



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अथैतदप्यशक्तोअसि कर्तुं मद्योगमाश्रितः।

athaitadapyaśaktoasi kartuṁ madyogamāśritaḥ ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥

sarvakarmaphalatyāgaṁ tataḥ kuru yatātmavān ।।

But if you are incapable of doing even this, then take refuge in my yoga and with self-restraint act having abandoned all the fruits of action. (12.11)

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।

śreyo hi jñānamabhyāsājñānāddhyānaṁ viśiṣyate ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥

dhyānātkarmaphalatyāgastyāgācchāntiranantaram ।।

Wisdom is superior to practice, and meditation is better than wisdom. But better than meditation is the renunciation of the fruits of action, for true peace comes immediately from that. (12.12)