

# Bhagavad Gita – As It Is

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### Chapter 9: The Most Confidential Knowledge

#### TEXT 1

श्री भगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात्॥११॥

sri-bhagavan uvaca  
idam tu te guhyatamam  
pravaksyamy anasuyave  
jnanam vijnana-sahitam  
yaj jnatva moksyase 'subhat

#### SYNONYMS

sri bhagavan uvaca—the Supreme Personality of Godhead said; idam—this; tu—but; te—unto you; guhyatamam—most confidential; pravaksyami—I am speaking; anasuyave—to the nonenvious; jnanam—knowledge; vijnana—realized knowledge; sahitam—with; yat—which; jnatva—knowing; moksyase—be released; asubhat—from this miserable material existence.

#### TRANSLATION

The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence.

#### TEXT 2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥१२॥

raja-vidya raja-guhyam  
pavitram idam uttamam  
pratyaksavagamam dharmyam  
su-sukham kartum avyayam

#### SYNONYMS

raja-vidya—the king of education; raja-guhyam—the king of confidential knowledge; pavitram—the purest; idam—this; uttamam—transcendental; pratyaksa—directly experienced; avagamam—understood; dharmyam—the principle of religion; susukham—very happy; kartum—to execute; avyayam—everlasting.

#### TRANSLATION

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

### TEXT 3

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप।  
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि॥१९.३॥

asraddadhanah purusa  
dharmasyasya parantapa  
aprapya mam nivartante  
mrtyu-samsara-vartmani

### SYNONYMS

asraddadhanah—those who are faithless; purusah—such persons; dharmasya—of this process of religion; asya—of it; parantapa—O killer of the enemies; aprapya—without obtaining; mam—Me; nivartante—come back; mrtyu—death; samsara—material existence; vartmani—on the path of.

### TRANSLATION

Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world.

### TEXT 4

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥१९.४॥

maya tatam idam sarvam  
jagad avyakta-murtina  
mat-sthani sarva-bhutani  
na caham tesv avasthitah

### SYNONYMS

maya—by Me; tatam—spread; idam—all these manifestations; sarvam—all; jagat—cosmic manifestation; avyakta-murtina—unmanifested form; mat-sthani—unto Me; sarva-bhutani—all living entities; na—not; ca—also; aham—I; tesu—in them; avasthitah—situated.

### TRANSLATION

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

### TEXT 5

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः॥१९.५॥

na ca mat-sthani bhutani  
pasya me yogam aisvaram

bhuta-bhrn na ca bhuta-stho  
mamatma bhuta-bhavanah

#### SYNONYMS

na—never; ca—also; mat-sthani—situated in Me; bhutani—all creation; pasya—just see; me—My; yogam aisvaram—inconceivable mystic power; bhuta-bhrt—maintainer of all living entities; na—never; ca—also; bhuta-sthah—in the cosmic manifestation; mama—My; atma—Self; bhuta-bhavanah—is the source of all manifestations.

#### TRANSLATION

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation.

#### TEXT 6

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान्।  
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥११.६॥

yathakasa-sthito nityam  
vayuh sarvatra-go mahan  
tatha sarvani bhutani  
mat-sthanity upadharaya

#### SYNONYMS

yatha—as much as; akasa-sthitah—situated in space; nityam—always; vayuh—wind; sarvatra-gah—blowing everywhere; mahan—great; tatha—similarly; sarvani—everything, bhutani—created beings; mat-sthani—situated in Me; iti—thus; upadharaya—try to understand.

#### TRANSLATION

As the mighty wind, blowing everywhere, always rests in ethereal space know that in the same manner all beings rest in Me.

#### TEXT 7

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।  
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥११.७॥

sarva-bhutani kaunteya  
prakrtim yanti mamikam  
kalpa-ksaye punas tani  
kalpadau visrjamy aham

#### SYNONYMS

sarva-bhutani—all created entities; kaunteya—O son of Kunti; prakrtim—nature; yanti—enter; mamikam—unto Me; kalpa-ksaye—at the end of the millennium; punah—again; tani—all those; kalpa-adau—in the beginning of the millennium; visrjami—I create; aham—I.

#### TRANSLATION

O son of Kunti, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency I again create.

#### TEXT 8

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।  
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात्॥9.8॥

prakrtim svam avastabhya  
visrjami punah punah  
bhuta-gramam imam krtsnam  
avasam prakrter vasat

#### SYNONYMS

prakrtim—material nature; svam—of My personal self; avastabhya—enter in; visrjami—create; punah punah—again, again; bhuta-gramam—all these cosmic manifestations; imam—this; krtsnam—total; avasam—automatically; prakrteh—by the force of nature; vasat—under obligation.

#### TRANSLATION

The whole cosmic order is under Me. By My will it is manifested again and again, and by My will it is annihilated at the end.

#### TEXT 9

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय।  
उदासीनवदासीनमसक्तं तेषु कर्मसु॥9.9॥

na ca mam tani karmani  
nibadhnanti dhananjaya  
udasina-vad asinam  
asaktam tesu karmasu

#### SYNONYMS

na—never; ca—also; mam—Me; tani—all those; karmani—activities; nibadhnanti—bind; dhananjaya—O conquerer of riches; udasinavat—as neutral; asinam—situated; asaktam—without attraction; tesu—in them; karmasu—in activities.

#### TRANSLATION

O Dhananjaya, all this work cannot bind Me. I am ever detached, seated as though neutral.

#### TEXT 10

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्।  
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते॥9.10॥

mayadhyaksena prakrtih  
suyate sa-caracaram

hetunanena kaunteya  
jagad viparivartate

#### SYNONYMS

maya—by Me; adhyaksena—by superintendence; prakrtih—material nature; suyate—manifest; sa—with; caracaram—moving and nonmoving; hetuna—for this reason; anena—this; kaunteya—O son of Kunti; jagat—the cosmic manifestation; viparivartate—is working.

#### TRANSLATION

This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.

#### TEXT 11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।  
परं भावमजानन्तो मम भूतमहेश्वरम्॥११॥

avajananti mam mudha  
manusim tanum asritam  
param bhavam ajananto  
mama bhuta-mahesvaram

#### SYNONYMS

avajananti—deride; mam—Me; mudhah—foolish men; manusim—in a human form; tanum—body; asritam—assuming; param—transcendental; bhavam—nature; ajanantah—not knowing; mama—Mine; bhuta—everything that be; mahesvaram—supreme proprietor.

#### TRANSLATION

Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.

#### TEXT 12

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः।  
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः॥१२॥

moghasa mogha-karmano  
mogha-jnana vicetasah  
raksasim asurim caiva  
prakrtim mohinim sritah

#### SYNONYMS

moghasah—baffled hope; mogha-karmanah—baffled in fruitive activities; mogha-jnanah—baffled in knowledge; vicetasah—bewildered; raksasim—demonic; asurim—atheistic; ca—and; eva—certainly; prakrtim—nature; mohinim—bewildering; sritah—taking shelter of.

#### TRANSLATION

Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

### TEXT 13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः।  
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम्॥9.13॥

mahatmanas tu mam partha  
daivim prakrtim asritah  
bhajanty ananya-manaso  
jnatva bhutadim avyayam

### SYNONYMS

mahatmanah—the great souls; tu—but; mam—unto Me; partha—O son of Prtha; daivim—divine; prakrtim—nature; asritah—taken shelter of; bhajanti—render service; ananya-manasah—without deviation of the mind; jnatva—knowing; bhuta—creation; adim—original; avyayam—inexhaustible.

### TRANSLATION

O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

### TEXT 14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः।  
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते॥9.14॥

satatam kirtayanto mam  
yatantas ca drdha-vratah  
namasyantas ca mam bhaktya  
nitya-yukta upasate

### SYNONYMS

satatam—always; kirtayantah—chanting; mam—Me; yatantah ca—fully endeavoring also; drdha-vratah—with determination; namasyantah ca—offering obeisances; mam—unto Me; bhaktya—in devotion; nitya-yuktah—perpetually engaged; upasate—worship.

### TRANSLATION

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

### TEXT 15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते।  
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्॥9.15॥

jnana-yajnena capy anye  
yajanto mam upasate  
ekatvena prthaktvena  
bahudha visvato-mukham

#### SYNONYMS

jnana-yajnena—by cultivation of knowledge; ca—also; api—certainly; anye—others; yajantah—worshiping; mam—Me; upasate—worship; ekatvena—in oneness; prthaktvena—in duality; bahudha—diversity; visvatah-mukham—in the universal form.

#### TRANSLATION

Others, who are engaged in the cultivation of knowledge, worship the Supreme Lord as the one without a second, diverse in many, and in the universal form.

#### TEXT 16

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम्।  
मंत्रोऽहमहमेवाज्यमहमग्निरहं हुतम्॥9.16॥

aham kratuḥ aham yajnaḥ  
svadhaham aham ausadham  
mantra 'ham aham evajyam  
aham agniḥ aham hutam

#### SYNONYMS

aham—I; kratuḥ—ritual; aham—I; yajnaḥ—sacrifice; svadha—oblation; aham—I ; aham—I; ausadham—healing herb ; mantrah—transcendental chant; aham—I; aham—I; eva—certainly; ajyam—melted butter; aham—I; agniḥ—fire; aham—I; hutam—offering.

#### TRANSLATION

But it is I who am the ritual, I the sacrifice, the offering to the ancestors, the healing herb, the transcendental chant. I am the butter and the fire and the offering.

#### TEXT 17

पिताऽहमस्य जगतो माता धाता पितामहः।  
वेद्यं पवित्रमोकार ऋक् साम यजुरेव च॥9.17॥

pitaham asya jagato  
mata dhata pitamahah  
vedyam pavitram omkara  
rk sama yajur eva ca

#### SYNONYMS

pita—father; aham—I; asya—of this; jagataḥ—of the universe; mata—mother; dhata—supporter; pitamahah—grandfather; vedyam—what is to be known; pavitram—that which purifies; omkaraḥ—the syllable om; rk—the Rg-veda; sama—the Sama-veda; yajur—the Yajur-veda; eva—certainly; ca—and.

## TRANSLATION

I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Rk, the Sama, and the Yajur [Vedas].

## TEXT 18

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्।  
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्॥१८॥

gatih bharta prabhuh saksi  
nivasah saranam suhrt  
prabhavah pralayah sthanam  
nidhanam bijam avyayam

## SYNONYMS

gatih—goal; bharta—sustainer; prabhuh—Lord; saksi—witness; nivasah—abode; saranam—refuge; suhrt—most intimate friend; prabhavah—creation; pralayah—dissolution; sthanam—ground; nidhanam—resting place; bijam—seed; avyayam—imperishable.

## TRANSLATION

I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

## TEXT 19

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च।  
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन॥१९॥

tapamy aham aham varsam  
nigrhnamy utsrjami ca  
amrtam caiva mrtyus ca  
sad asac caham arjuna

## SYNONYMS

tapami—give heat; aham—I; aham—I; varsam—rain; nigrhnami—withhold; utsrjami—send forth; ca—and; amrtam—immortality; ca—and; eva—certainly; mrtyuh—death; ca—and; sat—being; asat—nonbeing; ca—and; aham—I; arjuna—O Arjuna.

## TRANSLATION

O Arjuna, I control heat, the rain and the drought. I am immortality, and I am also death personified. Both being and nonbeing are in Me.

## TEXT 20

त्रैविद्या मां सोमपाः पूतपापा  
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते।



ते पुण्यमासाद्य सुरेन्द्रलोक  
मश्नन्ति दिव्यान्दिवि देवभोगान्।।9.20।।

traī-vidya mam soma-pah puta-papa  
yajnair istva svar-gatim prarthayante  
te punyam asadya surendra-lokam  
asnanti divyan divi deva-bhogan

#### SYNONYMS

traī-vidyah—the knowers of the three Vedas; mam—unto Me; soma-pah—drinkers of soma juice; puta—purified; papah—sins; yajnaih—with sacrifices; istva—after worshipping; svargatim—passage to heaven; prarthayante—pray; te—they; punyam—virtue; asadya—enjoying; surendra—of Indra; lokam—world; asnanti—enjoy; divyan—celestial; divi—in heaven; deva-bhogan—pleasures of the gods.

#### TRANSLATION

Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights.

#### TEXT 21

ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति।  
एव त्रयीधर्ममनुप्रपन्ना  
गतागतं कामकामा लभन्ते।।9.21।।

te tam bhuktva svarga-lokam visalam  
ksine punye martya-lokam visanti  
evam trayi-dharmam anuprapanna  
gatagatam kama-kama labhante

#### SYNONYMS

te—they; tam—that; bhuktva—enjoying; svarga-lokam—heaven; visalam—vast; ksine—being exhausted; punye—merits; martya-lokam—mortal earth; visanti—fall down; evam—thus; trayi—three Vedas; dharmam—doctrines; anuprapannah—following; gata-agatam—death and birth; kama-kamah—desiring sense enjoyments; labhante—attain.

#### TRANSLATION

When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.

#### TEXT 22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्।।9.22।।

ananyas cintayanto mam  
ye janah paryupasate  
tesam nityabhilyuktanam  
yoga-ksemam vahamy aham

#### SYNONYMS

ananyah—no other; cintayantah—concentrating; mam—unto Me; ye—who; janah—persons; paryupasate—properly worship; tesam—their; nitya—always abhilyuktanam—fixed in devotion; yoga-ksemam—requirements; vahami—carry; aham—I.

#### TRANSLATION

But those who worship Me with devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have.

#### TEXT 23

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयाऽन्विताः।  
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥9.23॥

ye 'py anya-devata-bhakta  
yajante sraddhayanvitah  
te 'pi mam eva kaunteya  
yajanty avidhi-purvakam

#### SYNONYMS

ye—those; api—also; anya—other; devata—demigods; bhaktah—devotees; yajante—worship; sraddhaya-anvitah—with faith; te—they; api—also; mam—Me; eva—even; kaunteya—O son of Kunti; yajanti—sacrifice; avidhi-purvakam—in a wrong way.

#### TRANSLATION

Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding.

#### TEXT 24

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।  
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते॥9.24॥

aham hi sarva-yajnanam  
bhokta ca prabhur eva ca  
na tu mam abhijananti  
tattvenatas cyavanti te

#### SYNONYMS

aham—I; hi—surely; sarva—of all; yajnanam—sacrifices; bhokta—enjoyer; ca—and; prabhuh—Lord; eva—also; ca—and; na—not; tu—but; mam—Me; abhijananti—know; tattvena—in reality; atah—therefore; cyavanti—fall down; te—they.

#### TRANSLATION

I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down.

#### TEXT 25

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः।  
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्॥१९.२५॥

yanti deva-vrata devan  
pitrn yanti pitr-vratah  
bhutani yanti bhutejya  
yanti mad-yajino 'pi mam

#### SYNONYMS

yanti—achieve; deva-vratah—worshippers of demigods; devan—to demigods; pitrn—to ancestors; yanti—go; pitr-vratah—worshippers of ancestors; bhutani—to ghosts and spirits; yanti—go; bhutejyah—worshippers of ghosts and spirits; yanti—go; mat—My; yajinah—devotees; api—also; mam—unto Me.

#### TRANSLATION

Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.

#### TEXT 26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।  
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः॥१९.२६॥

patram puspam phalam toyam  
yo me bhaktya prayacchati  
tad aham bhakty-upahrtam  
asnami prayatatmanah

#### SYNONYMS

patram—a leaf; puspam—a flower; phalam—a fruit; toyam—water; yah—whoever; me—unto Me; bhaktya—with devotion; prayacchati—offers; tat—that; aham—I; bhakti-upahrtam—offered in devotion; asnami—accept; prayata-atmanah—of one in pure consciousness.

#### TRANSLATION

If one offers Me with love and devotion a leaf, a flower, fruit a water, I will accept it.

#### TEXT 27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥१९.२७॥

yat karosi yad asnasi  
yaj juhosi dadasi yat

yat tapasyasi kaunteya  
tat kurusva mad-arpanam

#### SYNONYMS

yat—what; karosi—you do; yat—whatever; asnasi—you eat; yat—whatever; juhosi—you offer; dadasi—you give away; yat—whatever; yat—whatever; tapasyasi—austerities you perform; kaunteya—O son of Kunti; tat—that; kurusva—make; mat—unto Me; arpanam—offering.

#### TRANSLATION

O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

#### TEXT 28

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः।  
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि।।9.28।।

subhasubha-phalair evam  
moksyase karma-bandhanaih  
sannyasa-yoga-yuktatma  
vimukto mam upaisyasi

#### SYNONYMS

subha—good; asubha—evil; phalaih—results; evam—thus; moksyase—free; karma—action; bandhanaih—bondage; sannyasa—of renunciation; yoga—the yoga; yukta-atma—having the mind firmly set on; vimuktah—liberated; mam—to Me; upaisyasi—you will attain.

#### TRANSLATION

In this way you will be freed from all reactions to good and evil deeds, and by this principle of renunciation you will be liberated and come to Me.

#### TEXT 29

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।  
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्।।9.29।।

samo 'ham sarva-bhutesu  
na me dvesyo 'sti na priyah  
ye bhajanti tu mam bhaktya  
mayi te tesu capy aham

#### SYNONYMS

samah—equally disposed; aham—I; sarva-bhutesu—to all living entities; na—no one; me—Mine; dvesyah—hateful; asti—is; na—nor; priyah—dear; ye—those; bhajanti—render transcendental service; tu—yet; mam—unto Me; bhaktya—in devotion; mayi—unto Me; te—such persons; tesu—in them; ca—also; api—certainly; aham—I.

#### TRANSLATION

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

### TEXT 30

अपि चेत्सुदुराचारो भजते मामनन्यभाक्।  
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥9.30॥

api cet su-duracaro  
bhajate mam ananya-bhak  
sadhur eva sa mantavyah  
samyag vyavasito hi sah

### SYNONYMS

api—in spite of; cet—although; suduracarah—one committing the most abominable actions; bhajate—engaged in devotional service; mam—unto Me; ananya-bhak—without deviation; sadhuh—saint; eva—certainly; sah—he; mantavyah—to be considered; samyak—completely; vyavasitah—situated; hi—certainly; sah—he.

### TRANSLATION

Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

### TEXT 31

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।  
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति॥9.31॥

ksipram bhavati dharmatma  
sasvac-chantim nigacchati  
kaunteya pratijanihi  
na me bhaktah pranasyati

### SYNONYMS

ksipram—very soon; bhavati—becomes; dharmatma—righteous; sasvat-santim—lasting peace; nigacchati—attains; kaunteya—O son of Kunti; pratijanihi—justly declare; na—never; me—Mine; bhaktah—devotee; pranasyati—perishes.

### TRANSLATION

He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.

### TEXT 32

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः।  
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥9.32॥

mam hi partha vyapasritya  
ye 'pi syuh papa-yonayah

striyo vaisyas tatha sudras  
te 'pi yanti param gatim

#### SYNONYMS

*mam*-unto Me; *hi*-certainly; *partha*-O son of Prtha; *vyapasritya*-particularly taking shelter; *ye*-anyone; *api*-also; *syuh*-becomes; *papa-yonayah*—born of a lower family; *striyah*—women; *vaisyah*—mercantile people; *tatha*—also; *sudrah*—lower class men; *te api*—even they; *yanti*—go; *param*—supreme; *gatim*—destination.

#### TRANSLATION

O son of Prtha, those who take shelter in Me, though they be of lower birth-women, vaisyas [merchants], as well as sudras [workers]-can approach the supreme destination.

#### TEXT 33

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा।  
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्।।9.33।।

kim punar brahmanah punya  
bhakta rajarsayas tatha  
anityam asukham lokam  
imam prapya bhajasva mam

#### SYNONYMS

*kim*—how much; *punah*—again; *brahmanah*-brahmanas; *punyah*—righteous; *bhaktah*—devotees; *rajarsayah*—saintly kings; *tatha*—also; *anityam*—temporary; *asukham*—sorrowful; *lokam*—planets; *imam*—this; *prapya*—gaining; *bhajasva*—are engaged in loving service; *mam*—unto Me.

#### TRANSLATION

How much greater then are the brahmanas, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.

#### TEXT 34

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।  
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः।।9.34।।

man-mana bhava mad-bhakto  
mad-yaji mam namaskuru  
mam evaisyasi yuktvaivam  
atmanam mat-parayanah

#### SYNONYMS

*mat-manah*—always thinking of Me; *bhava*—become; *mat*—My; *bhaktah*—devotee; *mat*—My; *yaji*—worshiper; *mam*—unto Me; *namaskuru*—offer obeisances; *mam*—unto Me; *eva*—completely; *esyasi*—come; *yuktva evam*—being absorbed; *atmanam*—your soul; *mat-parayanah*—devoted to Me.

## TRANSLATION

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.