

THE BHAGAVADGĪTĀ

Chapter Nine

January 6 Eighth Year Śiva Kalpa

Navamo 'dhyāyaḥ, the ninth chapter, Gītā consists of eighteen chapters. This is the 9th chapter. God is speaking to man, a man who finds himself within two armies readying to unleash the destruction of bodies.

śrībhagavān uvāca

śrī means full of wealth – wealth of knowledge not of junks; bhagāvan, the Creator; uvāca said. This bhagāvan appears in the form of a human being called Kṛṣṇa from Dvarka, the western end of the land we call India; west coast of India, Dvarka. Dvarka means of the door. He comes from there in the central India where Kurukṣetra is situated. You can still go and find Kurukṣetra in central India.

Telling Arjuna, Arjuna means a person in confusion and quandary because he has to kill his teachers, his grandfather, and his uncles, his relations; not to speak of unknown people who came to join the other side of the army.

idaṁ tu te guhyatamaṁ
pravakṣyāmy anasūyave
jñānaṁ vijñānasahitaṁ
vaj jñātvā mokṣyase 'śubhāt V. 1

idaṁ tu te guhyatamaṁ. This most mysterious, not confidential, but mysterious, even if it's spoken it is not understood by the brainless people. pravakṣyāmy I am repeating, or reiterating, because I have spoken this long, long ago. I'm speaking it now, anasūyave, oh the Egoless, oh the Sinless:

jñānaṁ vijñānasahitaṁ
vaj jñātvā mokṣyase 'śubhāt

With knowledge and science, if you listen to this, you'll overcome all evils.

rājavidyā rājaguhyam
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyam
susukham kartum avyayam v. 2

rājavidyā. This is the knowledge of the kings, rājaguhyam and the mystery of the kings. pavitram idam uttamam. It is pure and supreme; pratyakṣāvagamaṁ it immediately gets into application with your understanding; dharmyam it is religious; susukham pleasant; kartum avyayam and its action is immutable.

aśraddadhānāḥ puruṣā
dharmasyā 'sya paraṁtapa
aprāpya māṁ nivartante
mṛtyusaṁsāravartmani

v. 3

aśraddadhānāḥ puruṣā. All forms without devotion – liars have no devotion to the words or the language which the words compose. Without knowing this religion, oh the Supreme Aspiration in human form for knowledge, aprāpya māṁ nivartante they don't find Me and go into the labyrinth of death: physical, vital, mental, moral – all kinds of deaths.

mayā tatam idaṁ sarvaṁ
jagad avyaktamūrtinā
matsthāni sarvabhūtāni
na cā 'haṁ teṣv avasthitaḥ

v. 4

mayā tatam idaṁ sarvaṁ
jagad avyaktamūrtinā

It's by Me the world has become dumb; they cannot speak anymore. If they at all speak, they speak in contradiction, like the biggest schizophrenics with millions of problems, and they have become dumb.

matsthāni sarvabhūtāni
na cā 'haṁ teṣv avasthitaḥ

All becomings are my imagination, are in the same place with Me, but I am not in the same place with them. I am far out.

na ca matsthāni bhūtāni
paśya me yogam aiśvaram

v. 5 lines 1 & 2

Enter into the vision of my yoga, and you'll find that no becoming is in the same place with Me.

bhūtabhṛṇ na ca bhūtaṣṭho
mamā 'tmā bhūtabhāvanaḥ

v. 5 lines 3 & 4

bhūtabhṛṇ na I am the supporter of all my becomings from Nixon, Mao Tse-tung, Sam Irving, Golda Meir, and all the idiots of the political world. They're all like Me because I provide them with a basis of their existence and actions, their thought, speech and movements: bhūtabhṛṇ na.

ca bhūtaṣṭhas I live among them as an ordinary person without designation or denomination; the minister without portfolio. mamā 'tmā bhūtabhāvanaḥ. My soul thinks about my becomings. Nobody thinks about anybody, but I think of everybody without rancor, animosity or confusion.

yathā 'kāśasthito nityam
vāyuḥ sarvatrago mahān
athā sarvāṇi bhūtāni
matsthānī 'ty upadhāraya v. 6

yathā 'kāśasthito nityam. As the wind in the sky or in the atmosphere, whether it moves blows or it is still, it is there because you breath it in and breath it out whether it blows or not. Just as in the great sky the wind is there, the air is there, you call it a mixture of 20% nitrogen and 80% oxygen – without getting into chemical combination as nitric or nitrous oxide which makes you high if you inhale – it's a mixture. Therefore, nitrogen never gets into reaction with anything, and nitrogen is the basis of protein that provides you the ability to build the fleshy basis of your mentality.

Just as air in the great sky is pervasive,

athā sarvāṇi bhūtāni
matsthānī 'ty upadhāraya v. 6

so all becomings are permitted by me. I am immanent in all my becomings; their presentation of fleshy characters is different in apparent realization or perception, but intrinsically their nucleus is the same.

sarvabhū'āni kaunteya
prakṛtiṁ yānti māmikām v. 7 lines 1 & 2

All my becomings follow my movement. This movement is created by the change of imagination – a process of thought. It doesn't require the speech for the fleshy bodies to vibrate and understand, called sound, maintaining the words composing the sentences called language. So all becomings get in the same movement of my changed imagination, prior to Śiva Kalpa, and post Śiva Kalpa.

kalpakṣaye punas tāni
kalpādaḥ viśṛjāmy aham v. 7 lines 3 & 4

kalpakṣaye when the kalpa wears out, the imagination wears out of an illimitable past which created the succession of time and action. punas tāni over again, kalpādaḥ, in the beginning of imagination after the destruction of the past imagination, viśṛjāmy aham, I re-create it in a special way of movement of thought, speech and action.

prakṛtiṁ svām avaṣṭabhya
viśṛjāmi punaḥ-punaḥ
bhūtagrāmam imaṁ kṛtsnam
avaśāṁ prakṛter vaśāt v. 8

prakṛtiṁ svām avaṣṭabhya. I overcome my own nature of my past imagination of confusion, chaos, disunity and hostility. I overcome that by oppressing it and re-create especially over and over again in a different direction; one moving towards involution,

the other moving towards evolution. To involve is to multiply; it takes thousands and thousands of generation of degenerated humanity.

When Adam and Eve were driven out from the Garden of Eden, they degenerated and multiplied the degeneration. Such becomings of degenerated humanity are compelled by the change of my nature from involution to evolution and billions of population gets into the change, or gets into self-destruction by what you call genocide or fratricide. You have seen that in Israel.

na ca mām tāni karmāṇi
nibadhnanti dhanamjaya v. 9 lines 1 & 2

Oh the Conqueror of Wealth, such action never puts me into the bondage of activities. I am beyond actions.

udāsīnavad āsīnam
asaktam teṣu karmasu v. 9 lines 3 & 4

I am totally unconcerned, even in that activity of changing a world which seemed impossible to change from a world of lies to a world of truth. For lies you have to speak denying your actions. For truth you have to speak explaining your activity.

mayā 'dhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunā 'nena kaunteya
jagad viparivartate v. 10

mayā 'dhyakṣeṇa prakṛtiḥ
sūyate sacarācaram

The nature puts me beyond the axis of its movements. No matter how you take the axis: East West South and North; or the corners created by these directions at Southeast, Southwest, Northeast, or Northwest; or top and bottom, hetunā 'nena kaunteya, for this reason, oh the Fleshy Sensation, jagad viparivartate, the world changes in a special direction.

avajānanti mām mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūtamaheśvaram v. 11

avajānanti mām mūḍhā
mānuṣīm tanum āśritam

Since I have assumed a fleshy form, the ignorant humanity undermine me for that reason, and working on that plane too, param bhāvam ajānanto, they never realize my supreme nature, and supreme feelings, and the faculty of my creation as the lord of existence because I have assumed a human form.

moghāsā moghakarmāṇo
moghajñānā vicetasah
rākṣasīm āsurīm cai 'va
prakṛtīm mohinīm śritāḥ v. 12

moghāsās futile hopes, moghakarmāṇas, futile activities, moghajñānā, futile knowledge, vicetasas and of perverted mind, rākṣasīm āsurīm cai 'va they have been possessed by the dark forces of ahura, of rākṣasīm, of āsura; that is, ahura, they have been overcome by the dark forces of desire and limitations.

mahātmānas tu mām pārtha
daivīm prakṛtīm āśritāḥ
bhajanty ananyamanaso
jñātvā bhūtādim avyayam v. 13

mahātmānas tu. Those who possess the great soul and the great aspiration, Oh Partha, or the Son of Earth, they are possessed by the divine nature and worship me mentally, all the time, knowing me as the immutable Lord of Creation. All that mutates is within Me and not without Me. There is nothing without Me.

satatam kīrtayanto mām
yatantaś ca dṛḍhavrataḥ
namasyantaś ca mām bhaktyā
nityayuktā upāsate v. 14

satatam every microsecond of the eternity of time, kīrtayanto mām, speak about Me and about my greatness, yatantaś ca dṛḍhavrataḥ, and with indefatigable will adhere to Me, namasyantaś ca mām bhaktyā, and with devotion bow down to Me and worship Me all the time; that's the way to liberation.

jñānayajñena cā 'py anye
yajanto mām upāsate
ekatvena pṛthaktvena
bahudhā viśvatomukham v. 15

jñānayajñena one tries to know Me through knowledge reading books, contemplating, meditating, they want to know Me through that process. ekatvena some want to know Me by the unification of the feeling of my existence. pṛthaktvena and some want to know Me by detaching themselves from Me as they're separate from Me, bahudhā, and divided in myriads of forms and aspirations, viśvatomukham, and facing the myriad existence of my creation.

aham kratur aham yajñah
svadhā 'ham aham auśadham
mantro 'ham aham evā 'jyam
aham agnir aham hutam v. 16

aham kratur aham. I am kratus. I am the action or the initiator of activities. yajñah I am the united activities of a united humanity. svadhā 'ham aham auśadham. I am the worship, and I am the medicine. mantrō 'ham I am the mental process, aham evā 'jyam aham agnir aham hutam, and I am the fuel, and I am the fire, and I am the flame, and I am the priest who invokes the fire of knowledge.

pitā 'ham asya jagato
mātā dhātā pitāmahaḥ
vedyaṁ pavitram aumkāra
ṛk sāma yajur eva ca v. 17

pitā 'ham asya jagato. I am the father of this existence. mātā I am the mother of this existence. I am the nourisher of the existence. I am the supporter of this existence, and I am the grand-father of this existence. vedyaṁ pavitram aumkāra. After knowing the pure Aum, ṛk sāma yajur eva ca, and the three Vedas: ṛk, sāma and yajus; mind, life and physicality.

gatir bhartā prabhuḥ sāksī
nivāsaḥ śaraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ
nidhānaṁ bījam avyayam v. 18

gatis I am the movement. bhartā I am the husband. prabhus I am the Lord. sāksī I am the witness. nivāsa I am the abode. śaraṇam I am the redemption. suhṛd I am the friend. prabhava I am the beginning. pralaya I am the end. nidhānam I am the destruction, and I am also the seed of the destruction for re-creation.

tapāmy aham aham varṣaṁ
nigrhṇāmy utsrjāmi ca
amṛtaṁ cai 'va mṛtyuś ca
sad asac cā 'ham arjuna v. 19

Oh Arjuna, Oh the Physical Sensation of Immortal Existence, tapāmy aham aham, I aspire for Me, varṣaṁ nigrhṇāmy, and I create the years to sacrifice the year for my creation. amṛtaṁ cai 'va I am the immortal, mṛtyuś ca, and I am the death and I am the truth and I am also the lies. Oh Arjuna, I am everything – there is nothing without Me. There is everything in Me and my imagination.

traividyaṁ māṁ somapāḥ pūtapāpā
yajñair iṣṭvā svagatiṁ prārthayante
te puṇyam āsādyā surendralokam
āsnanti divyān divi devabhogān v. 20

traividyaṁ by the knowledge of the three worlds of mind, life and matter, māṁ somapāḥ, they drink me as ego as intoxication of alcohol: pūtapāpā. By knowing all this knowledge of these three worlds of existence, they overcome a part of the sin, and they get into the activities of the totality of creation.

Look at today. Everybody in this world worships money and fame and position; whether as a writer, or a musician, or a scientist, or a politician or a religious head like Pope Paul the pimp.

te puṇyam āsādyā surendralokam
aśnanti divyān divi devabhogān

After overcoming a part of their sin by aspiring to know the world by a method of analysis, not synthesis, they enjoy the divine existence like Mao Tse-tung, Nixon, Golda Meir, Indira Gandhi, Brezhnev, Heath, Pompidou; they enjoy like gods, in the human world, everything at their finger tips and command, as it were, not really.

te taṁ bhuktvā svargalokaṁ viśālaṁ
kṣīṇe puṇye martyalokaṁ viśanti v. 21

They enjoy this great world, and they wear out the virtue they acquired in learning the knowledge of analytical world. They develop ego, and they lose their virtue, and they enter into the world of death.

evaṁ trayīdharmam anuprapannā
gatāgataṁ kāmakāmā labhante

They get into the day to day life of drudgery and desire and death.

ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānām
yogakṣemaṁ vahāmy aham v. 22

But those who attach themselves to Me without deviation or diversion under any pressure of circumstances created by those egos who die:

ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānām
yogakṣemaṁ vahāmy aham

ananyāś cintayanto mām who attaches himself mentally, or herself mentally, all the time and remain devoted to Me, I carry their memory for them; they can always refer to Me.

ye 'py anyadevatābhaktā
yajante śraddhayā 'nvitāḥ
te 'pi mām eva kaunteya
yajanty avidhipūrvakam v. 23

But those who worship others with devotion and sincerely, they also worship Me in an improper way; like worshipping Pope, or Archbishop of Canterbury, or Archbishop

of Saint Mary's Church. Those who worship them with devotion and sincerity, they also worship Me improperly.

aham hi sarvayajñānām
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenā 'taś cyavanti te v. 24

aham hi sarvayajñānām
bhoktā ca prabhur eva ca

I am the Lord of all forms of knowledge whether taught in universities or Vatican or the Buddhist monastery or the Islamic mosques or anywhere. I am the enjoyer of all their efforts. na tu mām abhijānanti. Since you don't know Me, you always slip out of the principle.

yānti devavratā devān
pitṛn yānti pitṛvratāḥ
bhūtāni yānti bhūtejyā
yānti madyājino 'pi mām v. 25

yānti devavratā devān. Those who worship gods and goddesses of their own mythologies, they go the same way as the gods and goddesses of their worship. Those who worship Rāma, or Kṛṣṇa, or Mohammed or Jesus Christ or Moses, they go the same way as they did.

pitṛn yānti pitṛvratāḥ. Those who worship their forefathers, they go the same way as their forefathers did. bhūtāni yānti bhūtejyā. Those who worship matter, like scientists, they go the same way as the matter goes. yānti madyājino 'pi mām. Those who worship Me, they go the same way as I am going.

pattraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad aham bhaktyupahṛtam
aśnāmi prayātātmanaḥ v. 26

pattraṁ leaves, puṣpaṁ flowers, phalaṁ fruit, toyam water, yo me bhaktyā prayacchati no matter what you give Me: a necktie, or a pair of shoes, or an old shirt, or a pair of levis – if you give Me with love and sincerity – I accept it as a gift of love and sincerity and keep it and cherish it for ever and ever.

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva madarpaṇam v. 27

Oh Kaunteya, oh the Children of Earth, yat karoṣi whatever you do, yad aśnāsi whatever you take by way of food or by way of anything, yaj juhoṣi whatever you aspire

for, dadāsi yat whatever you make a charity of or a gift of, yat tapasyasi what you undergo the austerity for, tat kuruṣva madarpaṇam you do it for Me.

śubhāśubhaphalair evaṁ
mokṣyase karmabandhanaiḥ
saṁnyāsayogayuktātmā
vimukto mām upaiśyasi v. 28

śubhāśubhaphalair evaṁ. All the results of your actions whether good or bad, you overcome the results of your actions whether good or bad, and you overcome the bondage of your activities; the more you work the more bondage you get into. Look at Joel Spector and Joe Aleto, whatever they did they got into the bondage of their activities.

saṁnyāsayogayuktātmā saṁnyāsa. You have placed yourselves on the basis of truth and on Me, and by being devoted to Me, you get rid of the bondage of your actions.

samo 'haṁ sarvabhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cā 'py aham v. 29

samo 'haṁ sarvabhūteṣu. I am equal to all my creatures and all my becomings. na me dveṣyo 'sti na priyaḥ. I have no rancor against anybody, and I am not dear to anybody.

ye bhajanti tu mām bhaktyā. Who worship Me with devotion, mayi te I reside in them, and they also reside in Me. They are always in Me in my heart.

api cet sudurācāro
bhajate mām ananyabhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ v. 30

He who is a dangerous criminal, or was a dangerous criminal, bhajate mām ananyabhāk and worships Me with a single mind and devotion, sādhur eva sa mantavyaḥ, he is honest and divine, and he has been placed on the right way.

Bud History, who held up a bank at the age of seventeen, a great criminal, rākṣasīm, and he's a purest man because he loves me – no matter whatever he did – and he's honest and pure and divine.

kṣipraṁ bhavati dharmātmā
śāśvacchāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati v. 31

kṣipraṁ bhavati dharmātmā. Without waste of time he becomes dharmātmā, a soul of religion, a great man. Oh Kaunteya, the Son of Sensation, Children of Sensations,

pratijānīhi know over again, na me bhaktaḥ praṇāśyati, not a single of my devotee ever gets destroyed. Bud, bears the witness, he's alive, healthy, hardy, happy and blissful.

mām hi pārtha vyapāśritya
ye 'pi syuḥ pāpayonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatim v. 32

Oh the Children of Sensations, mām hi pārtha vyapāśritya who understands Me and remains devoted to Me, no matter if he's born a pāpayoni, of a sinful sex; if he's born of a sinful sex, it means that literally: pāpayonayaḥ. striyas women; vaiśyās the commercial people; śūdrās the servile people, yānti parām gatim they go the supreme way no matter how they are born and which caste and which society.

kiṁ punar brāhmaṇāḥ puṇyā
bhaktā rājarṣayas tathā
anityam asukhaṁ lokam
imaṁ prāpya bhajasva mām v. 33

kiṁ punar brāhmaṇāḥ. Who know, Brāhmaṇas, who worship Brahman whether falsely or truly; rājarṣayas tathā and the rājarsayas, the king seers; anityam asukhaṁ the ephemeral and unpleasant and unhappy world – being born into an unpleasant, unhappy world ephemeral in existence, death in an ephemeral life – you can only overcome that by worshipping Me.

manmanā bhava madbhakto
madyājī mām namaskuru
mām evai 'syasi yuktvai 'vam
ātmānaṁ matparāyaṇaḥ v. 34

manmanā bhava. Think of Me, manmanās think of Me; madbhaktas be devoted to Me; madyājī follow Me; mām namaskuru bow down to Me; mām evai 'syasi aspire for Me; yuktvai 'vam ātmānaṁ be united in soul with Me, and you shall overcome all troubles or evils.

iti śrīmahābhārata thus ends in the book called Mahabharata, śatasāhasryām one hundred thousand, saṁhitāyām verses of synthesis, vāiyāsikyām composed by the divider of knowledge as the upper half and the lower half – in the upper half resides your heart and head, in the lower half resides your stomach and genitalia – bhīṣmaparvaṇi in the chapter of great promise or a dangerous promise – do or die – śrīmadbhagavadgītāsu-upaniṣatsu in The Bhagavadgītā in the Upaniṣatsu – upa means stepping down from niṣat the absolute truth. The absolute truth is dangerous and nonexistent to a world of mortals. You step down to understand it. brahmavidyāyām in the knowledge of brains, cerebrum, not lingam but cerebrum, brahmavidyāyām yogaśāstre in the śāstre that is the effort of yoga, śrīkrṣṇārjuna-saṁvāde in the form of a dialogue between Arjuna and Kṛṣṇa. rājavidyārājaguhyaḥ nāma navamo 'dhyāyaḥ this is the chapter called rājavidyā, the king of knowledge and rājaguhyaṁ, the mystery of the kings. The chapter ends there.

Bom Shankar Bholānātha