
अथ नवमोऽध्यायः

Chapter 9

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१॥

śrībhagavān uvāca

idam tu te guhyatamam
pravakṣyāmyanasūyave
jñānam vijñānasahitam
yajjñātvā mokṣyase'śubhāt [1]

Translation — I shall now deliver to you, who is free from malice, this knowledge with its most secret expedients. By knowing this, you will get rid of the inauspicious.

Exposition — When practicing this most secret yoga, a yogi who succeeds in its earlier stages, proceeds to become Time-Conscious as a result of his last stage practice of knowing the true character of the original root of all the roots, the Time.

Lord Krishna now narrates the experiences gained by a yogi who is surrendered to the Time and is devoted to the Time.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं, धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

rājavidyā rājaguhyam
pavitramidamuttamam
pratyakṣāvagamam dharmyam
susukham kartumavyayam [2]

Translation — This Rājavidyā is the most secret, the best and sacred; it can be directly experienced and is full of virtue. It can be easily practiced and is everlasting.

Exposition — This ancient yoga is a giver of Samadhi, which is its obvious consequence, to those who practice it. As it is a means of realizing the true character of the consciousness of the Time through the medium of Samadhi, it is the secret mystery that gives joy. Its traditions never become extinct in this world.

अश्रद्धधानाः पुरुषा धर्मस्यास्य परंतप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥

aśraddadhānāḥ puruṣā
dharmasyā `sya paramtapa
aprāpya mām nivartante
mrtyusamsāravartmani [3]

Translation — Oh Parantapa! Those who have no faith in this Dharma do not reach Me and they continue to return in this mortal world.

Exposition — The mediocre, who have not had even a gleam of the unmanifest immense consciousness present within themselves and which supports them, have no faith in this discipline of yoga and in its results. Failing to know that great brilliance, the Time, by means of yoga, they are born again and again and spend a fearful life in fear of death. Those, who succeed in awakening their consciousness by practicing yoga, find themselves capable of ideating over issues like the origin of the creation, its destruction and the like, and can understand its secrets.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥
mayā tatamidam sarvam
jagadavyaktamūrtinā
matsthāni sarvabhūtāni
na cā'ham teṣvavasthitāḥ [4]

Translation — This entire world is occupied by the manifestations of Mine, the unmanifest Me, and all the elements (earth, water, fire, air and sky) are present in Me; I am not in them.

Exposition — The entire manifested creation is established in that unmanifest consciousness of the Time which is replete in the consciousness of the Void that contains all matter. That consciousness of the Time remains unmanifest beyond the entire manifested creation.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥
na ca matsthāni bhūtāni
paśya me yogam aiśvaram
bhūtabhṛnna ca bhūtastho
mamā'tmā bhūtabhāvanāḥ [5]

Translation — Those creatures are not posited within Me. Look at the splendor of My yoga, that, despite being the fosterer of all that is created and despite being the creator of the spirits, I am not present within them.

Exposition — The great souls, who by their practice of yoga are vested with great yogic power, are able to know that the unmanifest ultimate truth of the Time manifests the creation from Its womb and yet remains aloof from it. The consciousness of the Time is there, and yet it isn't. It manifests the matter that is the prime support of the manifestation of the creation, and also their five elementary radicals, the five elements - earth, water, fire, air and sky, and yet it remains unmanifest beyond the consciousness of the Void that contains the creation.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥
yathā'kāśasthito nityam

vāyuh sarvatrago mahān
tathā sarvāṇi bhūtāni
matsthānī'tyupadhāraya [6]

Translation — May it be known that just as the free wandering great wind is contained in the sky, similarly all the spirits (earth, water, fire, air and sky) are contained in Me.

Exposition — Just as the wind can be experienced though it can not be seen, and that great wind remains contained in the sky that appears as if it is unmanifest; similarly, this entire creation, being contained in the Conscious Void, is contained in the unmanifest truth of the Time.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् । १७ । ।
sarvabhū'āni kaunteya
prakṛtim yānti māmikām
kalpakṣaye punastāni
kalpādaḥ visrjāmyaham [7]

Translation — Oh Kounteya! All creatures attain My own State of Being at the end the of kalpa¹, and I again cause creation at the dawn of kalpa.

Exposition — The great souls, who have realized the entire immensity of the matter and are proceeding to settle in the consciousness of the Void that is above it, come to know that one day of the consciousness of the conscious matter constitutes 4,320,000,000 (four billion, three hundred and twenty million) years of mankind. The entire creation appears from the Conscious Void on the support of the consciousness of the matter at the dawn of that day, and at the end of this long day, the creation vanishes into the consciousness of the Void and the consciousness of the Time that pervades it. The yogis who have a grasp of the dimension of this immense day have named it as a "kalpa".

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् । १८ । ।
prakṛtim svāmavaṣṭabhya
visrjāmi punaḥ punaḥ
bhūtagrāmamimam kṛtsnam
avaśam prakṛtervaśāt [8]

Translation — Dormant by My true nature and also released from the obligation of My true nature, I again and again cause the formation of the flock of all the spirits (viz. earth, water, fire, air and sky).

Exposition — It is the nature of the Time, the ultimate Soul, i.e. the unmanifest brilliance of the Time Consciousness to cause the manifestation of the creation and yet not create it. It does verily nothing even in creating and destroying this creation again and again.

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।

¹ A day of Brahma or one thousand yugas, 432 million years of the mortals

उदासीनवदासीनमसक्तं तेषु कर्मसु ।।९।।

na ca mām tām karmāṇi
nibadhnanti dhanamjaya
udāsīnavadāsīnam
asaktam teṣu karmasu [9]

Translation — Oh Dhananjaya! Being detached and indifferent in those acts, they do not bind Me.

Exposition — A Sthitaprajna Time-Conscious great yogi is able to understand that the vastly brilliant form of the unmanifest Time, for the knowledge of whose true character the yogis undertake yogic karma and get established in Samadhi by becoming desireless, that Time effectuates Itself and as such appears to be manifesting the creation and yet remains above it.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ।।१०।।
mayā`dhyakṣena prakṛtiḥ
sūyate sacarācaram
hetunā`nena kaunteya
jagadviparivartate [10]

Translation — Oh Kounteya! It is My true character that presides over the creation of the moveable and the immovable; that is why this world is changing in several ways.

Exposition — This itself is the reason why the act of the Time, the Supreme Being, of conceiving this creation to Himself all by Himself, then of manifesting it, and again of absorbing it within Himself is described as being the true nature of the Time. It is by the virtue of this nature of the Time, that, the entire creation is comprehended as if it is being created and is being destroyed.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ।।११।।
avajānanti mām mūḍha
mānuṣīm tanumāśritam
param bhāvamajānanto
mama bhūtamaheśvaram[11]

Translation — The foolish who are unaware of My ultimate presence ignore Me, the very support of the human life, the Maheśwara, the Lord Supreme of all creatures.

Exposition — Although, the Time, the Supreme Lord manifests Himself on the support of the human body to provide an indication towards the unmanifest consciousness of the Time, the mediocre common souls commit the blunder of considering Him a mere human being. Little do they understand that the Time Itself has appeared in the form of Its epitome, so as to provide an indication towards Itself.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं माहिनीं श्रिताः ॥१२॥

moghāsā moghakarmāṇo
moghajñānā vicetasah
rākṣasīmāsurīm cai'va
prakṛtim mohinīm śritāḥ [12]

Translation — Those, with aimless hopes, useless karma and vain knowledge, take refuge in the demonical and evil traits that cause the dispersal of mind and the delusion.

Exposition — The persons, who have no reach beyond the physical limits and who have a preference only for sensuous enjoyments, live with the devilish traits of ignorance. For their failure in awakening their consciousness, they cannot even think of the unmanifest immense presence underlying the manifestation of life.

महात्मानमस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

mahātmānastu mām pārtha
daivīm prakṛtimāśritāḥ
bhajantyanayamanaso
jñātvā bhūtādimavyayam[13]

Translation — Oh Partha! But the great souls, who take refuge in the divine self presence, recognize Me as the Eternal Origin of all spirits, the Imperishable Being, and worship Me with an undivided mind.

Exposition — Those great persons, who are able to understand the divine immensity of the mind that gives strength to the organs, are established in the consciousness of the Time i.e. the unmanifest presence that manifests the immensity of the mind and is replete in the consciousness of the Void. Being Time-Conscious, whatever is done by them, is an indication towards that unmanifest brilliance of all brilliance - the unbearable brilliant Time.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

satatam kīrtayanto mām
yatantaśca drdhavratāḥ
namasyantaśca mām bhaktyā
nityayuktā upāsate [14]

Translation — Set up in unwavering observance and continually unified, they devotedly worship Me by prayers, by bowing down to Me, and by devoted efforts.

Exposition — The great persons, who sit in yonimudra and practice the oblation of the prana into the prana by Omkar kriya, come to know the brilliance of all brilliance that is bright like the sun, the unbearable brilliant Time, and they become Its devotees. They remain surrendered to It. They recite the glory of the brilliance of immense Time while experiencing Anahada Nada that emanates from that brilliance Itself. They bow down only to the Time and worship only the Time by becoming Time-Conscious.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ।।१५।।

jñānayajñēna cāpyanye
yajanto māmupāsate
ekatvena pṛthaktvena
bahudhā viśvatomukham [15]

Translation — Some worship Me with a feeling of oneness by means of Jñāna-yajña. Others worship Me, the face of the world, in various ways with a feeling of otherness.

Exposition — The yogis, who attain wisdom by knowing the unmanifest immensely brilliant Time, behold the Time alone to be sporting in this world, by virtue of their consciousness that is in union with the consciousness of the Time.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ।।१६।।

aham kraturaham yajñāḥ
svadhā`hamahamaṡsadhām
mantra`hamahamevā`jyam
ahamagniraham hutam [16]

Translation — I am the sacrifice, I am sacrificial worship, I am oblation, I am medicament, I am incantation, I am purified butter, and I am the fire and the act of oblation.

Exposition — Those who have achieved Time realization are called as Time-Conscious great souls. Such great persons behold, in all karma in this visible world as well as in the unmanifest Conscious Void that lies beyond this world, the consciousness of the Time alone. They are able to perceive the Time as the doer, as all that is being done as well as its consequence. The body, the medicaments that nourish the body, the practice of mantra that liberates from ignorance, the fire, the purified butter, the oblation, the killed, the killer, all is Time.

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ।।१७।।

pita`hamasya jagato
mātā dhātā pitāmahāḥ
vedyam pavitram aumkāra
ṛksāma yajureva ca [17]

Translation — I am myself the father and the mother, the fosterer and the grand father of this world; the sacred Omkar that ought to be known is Me. I Myself am Ṛigveda, Sāmveda and Yajurveda.

Exposition — The brilliant Time Itself is the father, the mother, the fosterer, the grandfather of this world. The entire memorabilia, called as vedas, which was preserved by the ancient sages through the medium of words for their future progeny and the Omkar that is the support of words, everything is the Time Itself.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयं स्थानं निधानं बीजमव्ययम् ॥१८॥

gatir bhartā prabhuh sāksī
nivāsaḥ śaraṇam suhṛt
prabhavaḥ pralayaḥ sthānam
nidhānam bījam avyayam [18]

Translation — I am myself the destination, the overseeing Lord who fosters, and everybody's abode, a friend worthy to submit to, the creation, the support and the universal destruction. I am the imperishable seed.

Exposition — The Time is moving; the Time is standstill, despite being stand still it appears to be moving. It is the Master to whom everybody is surrendered; It is all creatures, their friends and enemies. The Time Itself is everybody's support and also the lack of it.

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

tapāmy aham aham varṣam
nigrhṇāmy utsrjāmi ca
amṛtam cai `va mṛtyuś ca
sad asac cā `ham arjuna [19]

Translation — I heat up, I procure the rains and then pour the rains, and, oh Arjuna! I am the death, the reality and the illusion.

Exposition — Time Itself, in the form of a woman, attracts the Time in the form of a man, and burning Itself in the fires of passion, drops Itself in the form of semen and menses, and is Itself born in the form of a progeny. It dies Itself when death comes. Beyond death, everything that is called as immortal, real, unreal and whatever else that exists, it is the Time Itself.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वास्वगतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥२०॥
ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥२१॥

traividyaṁ mām somapāḥ pūtapāpā
yajñair iṣṭvā svargatim prārthayante
te puṇyam āsādyā surendralokam
aśnanti dibyān divi devabhogān [20]

te tam bhuktvā svargalokam viśālam
kṣīṇe puṇye martyalokam viśanti
evam trayīdharmam anuprapannā

gatāgatam kāmakāmā labhante [21]

Translation — Those who drink the juice of soma are purified of sins and worship Me in three ways through yajna and pray for the heaven. They access the world of Indra and enjoy the divine pleasures of gods.

After enjoying the vast heaven, they return to the mortal world when their fortune is exhausted. Thus resorting to the three laws and full of the desires of joy, they only repeat the to and fro journey.

Exposition — Those who could not avail of this knowledge, exert themselves to the practice of yoga by knowing about the three stages of this ancient discipline. Sanctified in the fires of yoga, they begin to procure bit by bit knowledge of the Unmanifest that manifests life by surpassing the first stage of yoga. If yogis pass away at this stage, they are reborn after death on this earth after living for a long time in the subtle worlds of gods, so that they may fulfill their remaining stages of development. Such yogis have to take several births to know the consciousness of the Time that is imbued in the Conscious Void by awakening their entire immense consciousness by a valorous practice of yoga.

Those who have gone beyond the physical limitations by practicing yoga, can see the subtle world that is beyond this mortal world. Several such great persons have personally observed several subtle worlds like the heavens and the hells, and have described them at length. Such great souls are already aware that this gross mortal world, and beyond that all the subtle worlds, are the manifestations of the ultimate brilliance of the Time.

Those, who have an undying desire for joy during and after their life, take support of the rituals prescribed in scriptures and of so called holy acts like yajna, charity, etc. that give limited fruits. As a result, they dwell in the pleasure-oriented subtle worlds like heaven, after their death and are reborn again on the earth.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

ananyās cintayanto mām
ye janāḥ paryupāsate
jṣām nityābhiyuktānām
yogakṣemam vahāmy aham [22]

Translation — United with Me, the people worship Me by recalling Me. I ensure the well being of those who are forever tuned to yoga.

Exposition — The yogis, who have achieved desirelessness, behold everywhere the play of the Time. The Time, the Paramatma, Itself bestows the results of the practice performed by such yogis for knowing the Time.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

ye `py anyadevātābhaktā
yajante śraddhayā `nvitāḥ
te `pi mām eva kaunteya
yajanty avidhipūrvakam [23]

Translation — Oh Kounteya! Even those devotees who worship other gods with devotion, worship only Me, albeit indirectly.

Exposition — People limited in physical limitations, who have a fixation for pleasures, come across the knowledge of deities of the subtle world and begin to worship them. Little do they know that by worshiping a deity that is a manifestation of the Time itself, they are indirectly worshiping the Time. Unaware of this, that endeavor of theirs can not fetch them even a gleam of that brilliance of all brilliance, the unbearable brilliant Time.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

aham hi sarvayajñānā
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenā 'taś cyavanti te [24]

Translation — I am Myself the recipient of all the yajnas and also the Supreme Deity. But, unaware of My true nature, they inevitably fall.

Exposition — All the yajnas, the reward of the yajnas, the intended cause of the yajna, everything is the Unmanifest Itself. The ordinary people who are unaware of this reality have no reach beyond their physical limitations or at most up to some subtle worlds beyond their physical limits; which is why they die again and again and are born again and again.

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥२५॥

yānti devavratā devān
pitṛn yānti pitṛvratāḥ
bhūtāni yānti bhūtejyā
yānti madyājino 'pi mā [25]

Translation — Worshipers of deities reach the deities, worshipers of manes reach the manes, and worshipers of spirits reach the spirits. All those who worship Me, reach Me.

Exposition — Those, who worship the deities either by self-acquired reflection of subtle worlds or by way of knowing through others, and those, who worship their ancestors in the form of manes, and also those, with tamasik tendencies who worship ghosts and spirits; all of them, owing to their respective mental fixation, remain confined within the limitations of the subtle worlds. After their death they reach the worlds of their lifelong worship, and are born again and again.

Yogis who directly perceive the unbearable brilliance of the Time are devoted to the Time Itself and get merged in that same brilliance after their death. They are not born again.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥

pattaram puṣpam phalam toyam

yo me bhaktyā prayacchati
tad aham bhaktyupahrtam
aśnāmi prayatātmanah [26]

Translation — Whoever places leaves, flowers, fruits, water with devotion upon Me; I eat whatever is earnestly gifted by such self-controlled souls.

Exposition — A devotee of the Time, by knowing the truth of the Time, comprehends himself as the manifestation of the Time, and worships himself through himself. Fruits, flowers, whatever he offers to others or receives himself, all that is ultimately availed of by the brilliance of all brilliance, the Time.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।।२७।।

yat karṣi yad aśnāsi
yaj juhṣi dadāsi yat
yat tapasyasi kaunteya
tat kurṣva madarpaṇam [27]

Translation — Oh Kounteya! Whatever you do, whatever you eat, whatever you pour in the fires, whatever you give away in charity and do in penance, place all that upon Me.

Exposition — Whatever is done by the great souls who proceed to know the true character of the Time, whether they are burning in the fires of yoga or are bestowing the knowledge of yoga to a seeker, all that is just as if it is being placed upon the Time by the Time Itself.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ।।२८।।

śubhāśubhaphalair evam
mokṣyase karmabandharaiḥ
samnyāsayogayuktātma
vimukto mām upaiṣyasi [28]

Translation — In this manner you will become free from the bondage of karma that bears auspicious and inauspicious fruits, and will attain Sanyas Yoga (i.e. the knowledge of death); duly accomplished you will reach Me.

Exposition — The great persons established in Samadhi - a result of yoga, come to know death, and thinking only about the immensely brilliant Time all the time, they get merged into It.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ।।२९।।

samo 'ham sarvabhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cā 'py aham [29]

Translation — I am uniform in all the spirits (viz. earth, water, fire, air and sky). I have no likes or dislikes; but those who worship Me with affection, they are within Me and I am within them.

Exposition — In its brilliant form, the Time Itself is stationed in all the creatures. No one is Its favored, nor anybody is Its disfavored. And yet, those yogis who ignite the fires of yoga and offer their body in those fires, take a direct darshan of this brilliant form of the Time. Such yogis are always faced with the brilliant form of the Time and having Its direct darshan all the time become Its unique devotees and remain placed in It.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मनतव्यः सम्यग्व्यवसितो हि सः ॥३०॥

api cet sudurācāro
bhajate mām ananyabhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ [30]

Translation — Even if a very wicked person worships Me with inimitable devotion, he deserves to be considered as a righteous person because he has acquired a proper focus.

Exposition — Just satiating his sense organs, if a common person who has been living in physical limitations, begins to practice yoga by getting a reflection of the immensity of the mind that enjoys all the pleasures through the medium of the senses; then such a person should be properly accredited for his firm determination of getting established in Samadhi. Especially, since he has already embarked on his journey to the Infinity by overcoming his physical limitations.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रति जानीहि न मे भक्तः प्रणश्यति ॥३१॥

kṣipram bhavati dharmātmā
śāśvacchāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati [31]

Translation — Soon he becomes a pious soul and attains eternal peace. Oh Kounteya! Take it from Me, My devotee never perishes.

Exposition — Such a great man knows death and by knowing the Time that fosters the entire world by manifesting it, he becomes a Time-Conscious righteous soul. He is absorbed in the brilliance of the Time, and thereby avails of eternal peace. Such a great soul is not obligated to become limited in physical limitations.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥३२॥

mām hi pārtha vyapāśritya
ye `pi syuḥ pāpayonayaḥ
striyo vaiśyās tathā śūdrās
te `pi yānti parām gatim [32]

Translation — Oh Partha! The sinful creatures, women, Vaisyas², Sudras³, even they reach the ultimate destination by taking refuge in Me.

Exposition — Women, who manifest an unmanifest consciousness through the medium of their body by sheltering it in a human body; the Sudras who have no reach beyond the physical boundaries; the Vaiśyas who are the specialists of nourishing the body; and all those who are born to sinful intermarriages; if they practice yoga for their upliftment from the physical limits, they all can take a direct experience of that ultimately brilliant form of the Time, and surrendered to the Time, they also can attain the Ultimate Destiny.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ।।३३।।

kim punar brāhmaṇāḥ puṇyā
bhaktā rājarṣayas tathā
anityam asukham lokam
imam prāpya bhajasva mām [33]

Exposition — The Ksatriyas who tend to rise above the physical limits by giving up their body, and the Brahmins who naturally tend to ponder upon the unmanifest trans-physical presence beyond physical limits, take support of this ancient discipline of yoga, and by knowing the brilliance of the great brilliant Time personally, they become one with It. One must practice this yoga for his establishment in the consciousness of the Time that imbues the Conscious Void by completely awakening his mind and by knowing the limitations of this human body.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ।।३४।।

manmanā bhava madbhakto
madyājī mām namaskuru
mā evai 'syasi yuktvai 'vam
ātmānam matparāyaṇa [34]

Translation — Keep your mind in Me, be devoted to Me, worship Me, bow to Me. In this manner amalgamate yourself with Me, thus tending to Me, you will attain Me.

Exposition — The yogis, who have overstepped physical limitations for knowing the Time and are established in the consciousness of the Time that is imbued in the Conscious Void, focus their mind into It by completing their practice of hridaya-grān̄thi-bheda.

They become the devotees of the Time, and by doing Omkar kriya in yonimudra, take Its direct darshan. They bow only to It and by concentrating the entire immense consciousness of their mind into the shining ultimate brilliance of the Time, they get an ingression into the Time.

² Vaisya - Trader class

³ Sudra – The fourth class

Thus ends the ninth chapter named Raj-Vidhya Raj-Guhya Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.