



The Bhagavad-Gita in Sanskrit and English
Word for Word Translation

Veeraswamy Krishnaraj

About the author:

Veeraswamy Krishnaraj, M.D; F.R.C.P (Canada) is a board certified pediatrician in active practice until the end of 1998. He immersed himself in study of Hinduism in depth. He has sufficient knowledge and understanding of Hindu religion that he is confident to publish this book. He kept the words simple, supple, illuminating and to the point, while retaining the original flavor, beauty and grace. Compound words in Sanskrit are a nightmare for the beginner, as they are spliced together compactly in one continuous stretch of characters. He parsed the compound words into digestible syllables or words with superscripts and sequential numbers and rearranged the words in the verse in a readable form in English. In this book, he claims ownership of shortcomings and cedes the rest to Bhagavan.

This book is good for students, and devotees reading the Bhagavad-Gita in Satsang (true company). Two verses nestle in two boxes in one page with no break or carry-over to the next page. Diacritics help the reader enunciate the words like a Sanskritist. The English words are reader-friendly. Wherever there is a need for elaboration, an addendum supports it.

Simplicity, authority, universality, and profundity are the hallmark of the Bhagavadgita, the Bible of the Hindus. The Bhagavadgita is the Song of the Lord. It provides guidelines for daily living with no dogmas and ritual overtones. It encourages and supports your individuality. It also explains the consequence of errant ways. Total surrender to Bhagavan releases the devotee from the ills of life on earth. Hinduism as a term is an external appellation from non-Hindus. Its true name is Sanatana Dharma (Eternal Law or Eternal Order) commensurate with Rta (Cosmic Order). The beauty about the Bhagavadgita is its appeal is universal.

Preface

This work consists of the original Sanskrit verses, transliteration, superscription of words, word for word translation, rearrangement of Sanskrit words in a readable format and translation of the verses. Bhagavadgita is a two-way conversation between man and God, by which Bhagavan Krishna teaches Arjuna to pursue His path and attain liberation.

Bhagavadgita (The Song of the Lord) forms the nucleus of the Hindu Sacred Texts. It consists of 18 chapters and 700 verses.

Bhagavad-Gita is inspired wisdom found in the *Upanishads*. *Upa* = near, *ni* = down, *sad* = sit. The teacher taught Upanishads to the pupils sitting down near him. Another explanation: *Upa* + *ni* + *shadah*. *Shadah* (= the Jnanam or knowledge) renders the doubts, miseries, and karmic merits and demerits into dust. The Bhagavadgita is Gitopanishad written in Sanskrit.

Swami Vivekananda: The origin of ancient Sanskrit is 5000 B.C.; the Upanishads [are at least] two thousand years before that. Nobody knows [exactly] how old they are. The Gita takes the ideas of the Upanishads and in [some] cases the very words. They are strung together with the idea of bringing out, in a compact, condensed, and systematic form, the whole subject the Upanishads deal with. – The Complete Works of Swami Vivekananda Volume 1 Page 446.

The Hebrew word *Yeshiva* also means sitting (*Sad* in Sanskrit). *Yeshiva* is a Jewish school of religious learning.

BG is part of Mahabharata, and Vyasa was its author as told by Krishna Bhagavan to Arjuna. The West claims that Vyasa was a generic name for an author, compiler, (editor) and or “oral-aural-memory-scribe / writer / publisher.” The West surmises there were many Vyasas.... Biardeau has remarked, “Even the most staunch supporters of Western textual criticism in India would never dream of ‘critically editing the Vedas... since they are absolutely authoritative as they are.’”

The Bhagavadgita consists of three sections: Karma Kanda, Bhakti Kanda, and Jnana Kanda (Deeds, Devotion, and Knowledge).

This work is a product of about ten years of reading and researching many Hindu sacred texts. I have read many translations of Bhagavadgita by both Indian and western authors. I have tried to leave my own distinct imprint in this book.

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Karma Yoga: Doctrine of communion of individual consciousness with Universal Consciousness through deeds.	Bhakti Yoga: Doctrine of Devotion in communion of individual soul with the Universal Soul.	Jnana Yoga: Doctrine of Knowledge in communion of Jivatma with Paramatma.
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Veeraswamy Krishnaraj

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References:

S = Sankara; R = Ramanuja; RN = Radhakrishnan.

Monier-Williams, 'Sanskrit-English Dictionary

www.bhagavadgitausa.com

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Web site of the author:

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Monier-Williams, 'Sanskrit-English Dictionary'

1 Om namo Nārāyanāya

2 Srīman Nārāyaṇa charāṇau śaranam prapadye

Srīmathē Nārāyaṇāya nama:

3 Sarva-dharmān parityajya mām ekam śaranam vraja

Aham tvā sarva-pāpēbhyo mokṣayiṣyāmi mā śucah

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<http://www.bhagavadgitausa.com>

Bhagavadgita Pages, Chapters 1 to 18

Bhagavad-Gita: Chapters

Please click the link to go to the respective chapter.

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BG10	BG11	BG12	BG13	BG14	BG15	BG16	BG17	BG18

BG Chapter 1: Aruja's distress
BG Chapter 2: Samkhya Yoga - The yoga of Knowledge
BG Chapter 3: Karma Yoga
BG Chapter 4: The Yoga of Knowledge
BG Chapter 5: Yoga of Renunciation of Action
BG Chapter 6: The Yoga of self-control
BG Chapter 7: Knowledge and Realization
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BG Chapter 14: The Three-Guna Psychology
BG Chapter 15: The Supreme Person
BG Chapter 16: The Divine and the Demon
BG Chapter 17: Gunas and Faith
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Chapter 01: Arjuna's distress

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१-१॥

dhṛtarāṣṭra uvāca: dharmakṣetre kurukṣetre samaveta yuyutsavaḥ

māmakāḥ pāṇḍavāś cai 'va kim akurvata sañjaya 1.1

dhṛtarāṣṭra uvāca: dharmakṣetraḥ¹ kuru-kṣetre² samavetaḥ³ yuyutsavaḥ⁴

māmakāḥ⁵ pāṇḍavāḥ⁶ ca⁷ eva⁸ kim⁹ akurvata¹⁰ sañjaya¹¹ 1.1

dhṛtarāṣṭra uvāca = Dhrtarastra said: sañjaya¹¹ = O Sanjaya [a charioteer, a friend and secretary was acting as a reporter to the blind king Dhrtarastra, the father of Kauravas]; samavetaḥ³ = assembled in; dharmakṣetraḥ¹ = Dharmaksetra [the Field of Dharma or righteousness]; kuru-kṣetre² = Kuruksetra [the Field of the Kurus]; yuyutsavaḥ⁴ = desiring battle; eva⁸ & kim⁹ = exactly what; māmakāḥ⁵ = my people [Kauravas]; ca⁷ = and; pāṇḍavāḥ⁶ = Pandavas; akurvata¹⁰ = did do? 1.1

1.1: Dhrtarāstra said: Assembled in Dharmaksetra and Kuruksetra eager for battle, what did my people and the sons of Pandu do, O Sanjaya?

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥१-२॥

sañjaya uvāca: dṛṣṭvā tu pāṇḍavānīkaṁ vyūḍhaṁ duryodhanas tadā

ācāryam upasaṅgmya rājā vacanam abravīt 1.2

Sañjaya uvāca: dṛṣṭvā¹ tu² pāṇḍav-ānīkaṁ³ vyūḍham⁴ duryodhanaḥ⁵ tadā⁶

ācāryam⁷ upasaṅgmya⁸ rājā⁹ vacanam¹⁰ abravīt¹¹ 1.2

Sañjaya uvāca = Sanjaya said: tadā⁶ = When, at that time; rājā⁹ duryodhanaḥ⁵ = King Duryodhana; dṛṣṭvā¹ tu² = upon seeing; pāṇḍav-ānīkaṁ³ = the soldiers of the Pandavas; vyūḍham⁴ = in battle formation; upasaṅgmya⁸ = approached; ācāryam⁷ = Acharya Drona; [and] abravīt¹¹ = uttered;

vacanam¹⁰ = [these] words. 1.2

1.2: Sanjaya said:

Seeing the Pandava army in battle formation, Duryodhana approached his teacher and spoke these words. Drona was his Guru.

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ १-३ ॥
paśyaitāṃ pāṇḍuputrāṅām ācārya mahatīm camūm
vyūḍhām drupadaputreṅa tava śiṣyeṅa dhimatā 1.3
paśya¹ etām² pāṇḍu-putrāṅām³ ācārya⁴ mahatīm⁵ camūm⁶
vyūḍhām⁷ drupada-putreṅa⁸ tava⁹ śiṣyeṅa¹⁰ dhimatā¹¹

ācārya⁴ = O Acharya Drona; paśya¹ = behold; etām² = this; mahatīm⁵ = very great; camūm⁶ = army;
pāṇḍu-putrāṅām³ = of the sons of Pandu; vyūḍhām⁷ = in battle formation; [deployed] drupada-putreṅa⁸ =
by the son of Drupada; tava⁹ = your; dhimatā¹¹ = intelligent; śiṣyeṅa¹⁰ = disciple. 1.3

1.3: Behold this great army of the sons of Pandu deployed in battle formation by the son of Drupada,
your intelligent disciple, O teacher.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १-४ ॥
atra śūrā maheṣvāsā bhīmārjunasamā yudhi
yuyudhāno virāṭaś ca drupadaś ca mahārathaḥ 1.4
atra¹ śūrāḥ² maheṣvāsāḥ³ bhīmārjuna⁴ samāḥ⁵ yudhi⁶
yuyudhānaḥ⁷ virāṭaḥ⁸ ca⁹ drupadaḥ¹⁰ ca¹¹ mahārathaḥ¹² 1.4

atra¹ = Here; [are] śūrāḥ² = the heroes; ca⁹ = and; maheṣvāsāḥ³ = the Great archers; samāḥ⁵ = equal;
[to] bhīmārjuna⁴ = Bhima and Arjuna; yudhi⁶ = in battle: yuyudhānaḥ⁷ = Yuyudhana; virāṭaḥ⁸ = Virata;
drupadaḥ¹⁰ = Drupada; ca¹¹ = and; mahārathaḥ¹² = Great Charioteer. 1.4

1.4: Here are the heroes and the great archers equal to Bhima and Arjuna in battle: Yuyudhana, Virata,
and Drupada, the great charioteer.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ १-५ ॥

dhṛṣṭaketuś cekitānaḥ kāśirājaś ca vīryavān
purujit kuntibhojaś ca śaibyaś ca narapungavaḥ 1.5
dhṛṣṭaketuḥ¹ cekitānaḥ² kāśirājaḥ³ ca⁴ vīryavān⁵
purujiṭ⁶ kuntibhojaḥ⁷ ca⁸ śaibyaḥ⁹ ca¹⁰ narapungavaḥ¹¹

dhṛṣṭaketuḥ¹ = Dhristaketu; cekitānaḥ² = Cekitana; vīryavān⁵ = valiant; kāśirājaḥ³ = Kasiraja' ca⁴ = and;
purujiṭ⁶ = Purujit; kuntibhojaḥ⁷ = Kuntibhoja; ca⁸ = and; śaibyaḥ⁹ = Saibya ca¹⁰ = and; narapungavaḥ¹¹ =
foremost among men. 1.5

1.5: Dhristaketu, Cekitana, valiant Kasiraja, Purujit, Kuntibhoja, and Saibya, the foremost among men.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ १-६ ॥

yudhāmanyuś ca vikrānta uttamaujāś ca vīryavān
saubhadro draupadeyāś ca sarva eva mahārathāḥ 1.6
yudhāmanyuḥ¹ ca² vikrāntaḥ³ uttamaujāḥ⁴ ca⁵ vīryavān⁶
saubhadraḥ⁷ draupadeyāḥ⁸ ca⁹ sarva¹⁰ eva¹¹ mahārathāḥ¹² 1.6

yudhāmanyuḥ¹ = Yudhamanyu; vikrāntaḥ³ = the valiant; ca² = and; uttamaujāḥ⁴ = Uttamauja; vīryavān⁶
= the powerful; ca⁵ = and; saubhadraḥ⁷ = son of Sabhadra; ca⁹ = and; draupadeyāḥ⁸ = sons of Draupadi
[are]; sarva¹⁰ = all; eva¹¹ = indeed; mahārathāḥ¹² = the Great Charioteers (fighters). 1.6

1.6: Yudhamanyu the valiant, Uttamauja the powerful, the son of Subhadra, and the sons of Draupadi
are great chariot fighters.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥१-७॥

asmākaṁ tu viśiṣṭā ye tān nibodha dvijottama
nāyakā mama sainyasya sañjā-rtham tān bravīmi te 1.7

asmākam¹ tu² viśiṣṭā³ ye⁴ tān⁵ nibodha⁶ dvijottama⁷

nāyakāḥ⁸ mama⁹ sainyasya¹⁰ sañjā-rtham¹¹ tān¹² bravīmi¹³ te¹⁴ 1.7

tu² = But; dvijottama⁷ = O the Best among Brahmanas; nibodha⁶ = know; tān⁵ = them; [as] viśiṣṭā³ = the most distinguished; [on] asmākam¹ = our [side] ; sañjā-rtham¹¹ te¹⁴ = for your information; [I] bravīmi¹³ = will name; tān¹² = them; nāyakāḥ⁸ = the leaders; [of] mama⁹ = my; sainyasya¹⁰ = soldiers. 1.7

1.7: Know also, O Dvija Uttama, the distinguished leaders of the army. I will name them for your information. Dvija-Uttama: The “twice-born supreme,” the best of the twice-born Brahmanas.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥१-८॥

bhavān bhīṣmaś ca karṇaś ca kṛpaś ca samitimjayaḥ
aśvatthāmā vikarṇaś ca saumadattis tathai 'va ca 1.8

bhavān¹ bhīṣmaḥ² ca³ karṇaḥ⁴ ca⁵ kṛpaḥ⁶ ca⁷ samitimjayaḥ⁸

aśvatthāmā⁹ vikarṇaḥ¹⁰ ca¹¹ saumadattiḥ¹² tathā¹³ eva¹⁴ ca¹⁵ 1.8

bhavān¹ = [Like] Yourself; ca³ = and; bhīṣmaḥ² = Bhishma; ca⁵ = and; karṇaḥ⁴ = Karna; kṛpaḥ⁶ = Kripa; ca⁷ = and; aśvatthāmā⁹ = Asvatthama; ca¹¹ = and; vikarṇaḥ¹⁰ = Vikarna; ca¹⁵ = and; saumadattiḥ¹² = the son of Somadatta; tathā¹³ & eva¹⁴ = likewise; samitimjayaḥ⁸ = ever victorious in battle. 1.8

1.8: (Like) yourself, Bhishma, Karna, Kripa, Asvatthama. Vikarna, and the sons of Somadatta as well, ever victorious in battle.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥१-९॥

anye ca bahavaḥ śūrā madarthe tyakta-jīvitāḥ
nānāśastrapraharaṇāḥ sarve yuddhaviśāradāḥ 1.9
anye¹ ca² bahavaḥ³ śūrāḥ⁴ mad-arthe⁵ tyakta-jīvitāḥ⁶
nānā⁷ śastra⁸ praharaṇāḥ⁹ sarve¹⁰ yuddha¹¹ viśāradāḥ¹² 1.9

anye¹ = Many others; ca² = and; bahavaḥ³ = many; śūrāḥ⁴ = heroes; tyakta-jīvitāḥ⁶ = those willing to sacrifice their lives; mad-arthe⁵ = for me; nānā⁷ śastra⁸ praharaṇāḥ⁹ = ready and equipped with many weapons [many-weapons-ready and equipped with]; sarve¹⁰ = all of them; yuddha¹¹ viśāradāḥ¹² = skilled in¹² war¹¹. 1.9

1.9: Many other heroes have risked their lives for my sake. They are equipped with many weapons, and all of them are skilled in war.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१-१०॥

aparyāptam tad asmākaṁ balaṁ bhīṣmābhirakṣitam
paryāptam tv idam eteṣāṁ balaṁ bhīma¹² abhirakṣitam 1.10
aparyāptam¹ tat² asmākam³ balam⁴ bhīṣma⁵ abhirakṣitam⁶
paryāptam⁷ tu⁸ idam⁹ eteṣām¹⁰ balam¹¹ bhīma¹² abhirakṣitam¹³ 1.10

tat² = That; balam⁴ = strength; asmākam³ = of ours; aparyāptam¹ = is unlimited; abhirakṣitam⁶ = protected by; bhīṣma⁵ = Bhisma; tu⁸ = but; idam⁹ = this; balam¹¹ = strength; eteṣām¹⁰ = of theirs [Pandavas]; abhirakṣitam¹³ = protected by; bhīma¹² = Bhima; paryāptam⁷ = is limited. 1.10

1.10: Our strength is unlimited, protected by Bhisma. Protected by Bhima, the strength of Pandavas is limited.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥१-११॥

ayaneṣu ca sarveṣu yathābhāgam avasthitāḥ
bhīṣmam evā 'bhirakṣantu bhavantaḥ sarva eva hi 1.11

ayaneṣu¹ ca² sarveṣu³ yathā-bhāgam⁴ avasthitāḥ⁵
bhīṣmam⁶ evā⁷ abhirakṣantu⁸ bhavantaḥ⁹ sarva¹⁰ eva¹¹ hi¹² 1.11

sarveṣu³ = All; ayaneṣu¹ ca² = On all fronts, yathā-bhāgam⁴ = whatever (allotment) rank and file;
bhavantaḥ⁹ = you are; avasthitāḥ⁵ = staying fixed; [offer] abhirakṣantu⁸ = support; [to] bhīṣmam⁶ =
Bhishma; evā⁷ = certainly; sarva¹⁰ eva¹¹ hi¹² = all without remiss. 1.11

1.11: All of you, stationed everywhere on all fronts in your respective positions, protect Bhishma without remiss.

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१-१२॥

tasya sañjanayan harṣam kuruvṛddhaḥ pitāmahaḥ
siṃhanādaṃ vinadyocchaiḥ śaṅkhaṃ dadhmau pratāpavān 1.12

tasya¹ sañjanayan² harṣam³ kuru-vṛddhaḥ⁴ pitāmahaḥ⁵
siṃha-nādam⁶ vinadya⁷ ucchaiḥ⁸ śaṅkhaṃ⁹ dadhmau¹⁰ pratāpavān¹¹ 1.12

pratāpavān¹¹ = Valiant; pitāmahaḥ⁵ = Grandfather Bhishma; kuru-vṛddhaḥ⁴ = the eldest of the Kurus;
sañjanayan² = to raise; tasya¹ = his (Duryodhana); harṣam³ = cheer; [roared making]; vinadya⁷ =
reverberating; siṃha-nādam⁶ = lion's sound [and] dadhmau¹⁰ = blew; śaṅkhaṃ⁹ = the conch; ucchaiḥ⁸ =
loudly. 1.12

1.12: The valiant Bhishma, the elder of the Kurus and the grandfather, roared like a lion and blew his conch loudly to cheer up Duryodhana.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १-१३ ॥

tataḥ śaṅkhāś ca bheryāś ca paṇavānakagomukhāḥ
sahasai 'vā 'bhyahanyanta sa śabdastumulo 'bhavat 1.13

tataḥ śaṅkhāḥ ca bheryaḥ ca paṇava-anaka go-mukhāḥ
sahasā evā abhyahanyanta saḥ śabdaḥ tumulaḥ abhavat 1.13

tataḥ = Thereafter; śaṅkhāḥ = conch; ca = and bheryaḥ = bugles; ca = and; paṇava-anaka = trumpets and drums; go-mukhāḥ = cow-horns; sahasā evā = all at once; abhyahanyanta = sounded. saḥ = That; śabdaḥ = sound; abhavat = became; tumulaḥ = tumultuous. 1.13

1.13: Thereafter, conches, kettledrums, trumpets, tabors, and horns were sounded all together. It was a tumultuous riot.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४ ॥

tataḥ śvetair hayair yukte mahati syandane sthitau
mādhavaḥ pāṇḍavaś cai 'va divyau śaṅkhau pradaghamtuḥ 1.14

tataḥ¹ śvetaiḥ² hayaiḥ³ yukte⁴ mahati⁵ syandane⁶ sthitau⁷
mādhavaḥ⁸ pāṇḍavaḥ ca eva⁹ divyau¹⁰ śaṅkhau¹¹ pradaghamtuḥ¹²

tataḥ¹ = Thereafter; mādhavaḥ⁸ = Madhava [Krishna]; pāṇḍavaḥ ca eva⁹ = and Pandava [Arjuna]; sthitau⁷ = seated; mahati⁵ = on the great; syandane⁶ = chariot; yukte⁴ = yoked; śvetaiḥ² = to the white; hayaiḥ³ = horses; pradaghamtuḥ¹² = sounded; divyau¹⁰ = the divine; śaṅkhau¹¹ = conches. 1.14

1.14: Thereafter, Madhava and Pandava (Lord Krishna and Arjuna) sitting on the great chariot yoked with white horses sounded the divine conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १-१५ ॥

pāñcājanyam hr̥ṣīkeśo devadattam dhanañjayaḥ
pauṇḍram dadhmau mahāśaṅkham bhīmakarmā vṛkodaraḥ 1.15

pāñcājanyam¹ hr̥ṣīkeśaḥ² devadattam³ dhanañjayaḥ⁴
pauṇḍram⁵ dadhmau⁶ mahā-śaṅkham⁷ bhīma-karmā⁸ vṛkodaraḥ⁹ 1.15

hr̥ṣīkeśaḥ² = Hrisikesa [krishna]; dadhmau⁶ = blew; [His] pāñcājanyam¹ = Panchajanya; dhanañjayaḥ⁴ = Arjuna; [blew] devadattam³ = Devadatta; vṛkodaraḥ⁹ = Vrkodara; bhīma-karmā⁸ = of terrible deeds; [blew] mahā-śaṅkham⁷ = the Great Conch; pauṇḍram⁵ = Paundram. 1.15

1.15: Hrisikesa blew His conch, Pāchajanya; Dhanajaya blew his conch, Devadatta; and Bhima the big eater and formidable doer of deeds blew his big conch, Paundra.

Hrisikesa is Lord Krishna, Dhananjaya is Arjuna and Virokdara [Bhima] is Arjuna's sibling. Panchajanya, Devadatta and Paundram are the names of conches of the respective personas.

Bhima means 'The Terrible', and thus are the epithet Bhima and eponymous acts, Bhima Karma (= terrible deeds).

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १-१६ ॥

anantavijayam rājā kuntīputro yudhiṣṭhiraḥ
nakulaḥ sahadevaś ca sughoṣamaṇipuṣpakau 1.16

anantavijayam¹ rājā² kuntī-putraḥ³ yudhiṣṭhiraḥ⁴
nakulaḥ⁵ sahadevaḥ⁶ ca⁷ sughoṣa-maṇipuṣpakau⁸ 1.16

kuntī-putraḥ³ = Son of Kuntī; rājā² = king; yudhiṣṭhiraḥ⁴ = Yudhithira; [blew]; anantavijayam¹ = the Conch by name Anantavijayam. nakulaḥ⁵ = Nakula; ca⁷ = and; sahadevaḥ⁶ = Shadeva; [blew]; sughoṣa-maṇipuṣpakau⁸ = the Conches Sughosa and Manipuspaka. 1.16

1.16: Son of Kuntī, king Yudhithira blew the Conch by name Anantavijayam; Nakula and Shadeva blew the Conches Sughosa and Manipuspaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१-१७॥

kāśyaś ca parameṣvāsaḥ śikhāṇḍī ca mahārathaḥ
dhṛṣṭadyumno virāṭaś ca sātyakiś cā 'parājitaḥ 1.17
kāśyaḥ¹ ca² parameṣvāsaḥ³ śikhāṇḍī⁴ ca⁵ mahārathaḥ⁶
dhṛṣṭadyumnaḥ⁷ virāṭaḥ⁸ ca⁹ sātyakiḥ¹⁰ ca¹¹ aparājitaḥ¹² 1.17

kāśyaḥ¹ = Kasi Raja; parameṣvāsaḥ³ = the wielder of the great bow; ca² = and; śikhāṇḍī⁴ = Sikhandi;
mahārathaḥ⁶ = the great charioteer; ca⁵ = and; dhṛṣṭadyumnaḥ⁷ = Dhṛṣṭadyumna; ca⁹ = and; virāṭaḥ⁸ =
Virata; ca¹¹ = and; sātyakiḥ¹⁰ = Satyaki; aparājitaḥ¹² = who has never known defeat. 1.17

1.17: Kasi Raja, the wielder of the great bow, Sikhandi, the great Charioteer, Dhṛṣṭadyumna, Virata,
and Satyaki, who has never known defeat...

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥१-१८॥

drupado draupadeyāś ca sarvaśaḥ pṛthivīpate
saubhadraś ca mahābāhuḥ śaṅkhān dadhmuḥ pṛthak-pṛthak 1.18
drupadaḥ¹ draupadeyāḥ² ca³ sarvaśaḥ⁴ pṛthivī-pate⁵
saubhadraḥ⁶ ca⁷ mahā-bāhuḥ⁸ śaṅkhān⁹ dadhmuḥ¹⁰ pṛthak-pṛthak¹¹ 1.18

drupadaḥ¹ = King Drupada; ca³ = and; draupadeyāḥ² = the sons of Draupadi; ca⁷ = and; mahā-bāhuḥ⁸ =
mighty-armed; saubhadraḥ⁶ = son of Subhadra; sarvaśaḥ⁴ = all; dadhmuḥ¹⁰ = blew; śaṅkhān⁹ = [their
respective] conches; pṛthak-pṛthak¹¹ = separately-separately [one by one]; pṛthivīpate⁵ = O King of
Earth. 1.18

1.18: O King, king Drupada, the sons of Draupadi and the mighty-armed son of Subhadra blew the
conches one by one, separately.

Yuddhisthira, Arjuna, Bhima, Nakula and Sahadeva are the five brothers collectively known as the
Pandavas [the five-some or the pentad]. Yudhisthira, Bhima and Arjuna are the sons of King Pandu and
Kunti; Nakula and Sahadeva are twins born of King Pandu and Madri. Draupadi is married to the
Pandavas, the five siblings.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१-१९॥

sa ghoṣo dhārtarāṣṭrāṇāṃ hṛdayāni vyadārayat
nabhaś ca pṛthivīm cai 'va tumulo vyanunādayan 1.19
sah¹ ghoṣaḥ² dhārtarāṣṭrāṇām³ hṛdayāni⁴ vyadārayat⁵
nabhaḥ⁶ ca⁷ pṛthivīm⁸ ca⁹ eva¹⁰ tumulaḥ¹¹ vyanunādayan¹² 1.19

sah¹ = That; ghoṣaḥ² = sound; tumulaḥ¹¹ = tumult [tumultuous roar of the conches]; vyanunādayan¹² = reverberating through; nabhaḥ⁶ = the sky; ca⁷ = and; pṛthivīm⁸ = the earth; vyadārayat⁵ = split; hṛdayāni⁴ = the hearts; ca⁹ eva¹⁰ = indeed of; dhārtarāṣṭrāṇām³ = the sons of Dhritarastra. 1.19

1.19: The tumultuous roar (of the conches), reverberating through the sky and the earth, tore the hearts of the sons of Dhritarastra (the Kauravas).

The Pandavas are the righteous kings and the Kauravas are the usurpers of the kingdom of Pandavas. The roar of the conches of the Pandavas shattered the hearts of the unrighteous, a clue to the outcome.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥१-२०॥
atha vyavasthitān dr̥ṣṭvā dhārtarāṣṭrān kapidhvajaḥ
pravṛtte śastrasampāte dhanur udyamya pāṇḍavaḥ 1.20
atha¹ vyavasthitān² dr̥ṣṭvā³ dhārtarāṣṭrān⁴ kapidhvajaḥ⁵
pravṛtte⁶ śastrasampāte⁷ dhanuḥ⁸ udyamya⁹ pāṇḍavaḥ¹⁰ 1.20

pāṇḍavaḥ¹⁰ = The Pandava [Arjuna], the son of Pandu; kapidhvajaḥ⁵ = one with Hanuman's flag; atha¹ = thereupon; dr̥ṣṭvā³ = seeing; dhārtarāṣṭrān⁴ = the sons of Dhritarastra; vyavasthitān² = standing in position; pravṛtte⁶ = getting ready to engage; udyamya⁹ = [Arjuna] hoisted up; dhanuḥ⁸ = the bow; [for] śastrasampāte⁷ = the launching of the arrows... 1.20

Arjuna takes a bird's eye view of the two armies.

1.20: O King, thereupon Arjuna, whose flag bore the crest of Hanuman, seeing the sons of Dhritarastra ready for battle, took up his bow.

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
अर्जुन उवाच सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥१-२१॥

hr̥ṣīkeśaṁ tadā vākyam idam āha mahīpate
senayor ubhayor madhye ratham sthāpaya me 'cyuta 1.21
hr̥ṣīkeśam¹ tadā² vākyam³ idam⁴ āha⁵ mahī-pate⁶
senayoh̥⁷ ubhayoh̥⁸ madhye⁹ ratham¹⁰ sthāpaya¹¹ me¹² acyuta¹³ 1.21

tadā² = At that time; Arjuna; āha⁵ = said; idam⁴ = these; vākyam³ = words; hr̥ṣīkeśam¹ = To Lord Hrsikesa (Krishna); acyuta¹³ = O Acyuta (Krishna, the Infallible); mahī-pate⁶ = O Great King; sthāpaya¹¹ = stand; me¹² = my; ratham¹⁰ = chariot; madhye⁹ = between; ubhayoh̥⁸ = the two; senayoh̥⁷ = armies.

1.21

1.21: At that time Arjuna said these words to Lord Krishna: O Acyuta, O Great King, stand my chariot between the two armies.

यावदेतान्निरिक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥१-२२॥

yāvad etān nirikṣeḥaṁ yoddhukāmān avasthitān
kair mayā saha yoddhavyam asmin raṇasamudyame 1.22
yāvat¹ etān² nirikṣe³ aham⁴ yoddhu-kāmān⁵ avasthitān⁶
kaiḥ⁷ mayā⁸ saha⁹ yoddhavyam¹⁰ asmin¹¹ raṇa¹² samudyame¹³ 1.22

yāvat¹ = Until; aham⁴ = I; nirikṣe³ = see; etān² = all these [warriors]; kaiḥ⁷ & saha⁹ = with whom; yoddhavyam¹⁰ = [I have] to fight with; [who are] avasthitān⁶ = in battle formation; yoddhu-kāmān⁵ = lusting for a fight; mayā⁸ = with me; asmin¹¹ = in this; raṇa¹² & samudyame¹³ = war effort. 1.22

I see these warriors with whom I have to fight and who are in battle formation lusting for a fight with me in this war effort.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥१-२३॥

yotsyamānān avekṣe 'haṁ ya ete 'tra samāgatāḥ
dhārtarāṣṭrasya durbuddher yuddhe priyacikīrṣavaḥ 1.23
yotsyamānān¹ avekṣe² aham³ ye⁴ ete⁵ atra⁶ samāgatāḥ⁷
dhārtarāṣṭrasya⁸ durbuddheḥ⁹ yuddhe¹⁰ priyacikīrṣavaḥ¹¹ 1.23

aham³ = I; avekṣe² = wish to see; yotsyamānān¹ = the prospective fighters; ye⁴ = whoever; ete⁵ = they; [are] samāgatāḥ⁷ = assembled; atra⁶ = here; priyacikīrṣavaḥ¹¹ = wishing to do good; [to] durbuddheḥ⁹ = the evil-minded; dhārtarāṣṭrasya⁸ = son of Dhrtarastra; yuddhe¹⁰ = in the fight. 1.23

1.23: I wish to see those assembled here willing to fight and serve the evil-minded son of Dhrtarastra.

सञ्जय उवाच
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥१-२४॥

Sañjaya Uvāca:
evam ukto hr̥ṣīkeśo guḍākeśena bhārata
senayor ubhayor madhye sthāpayitvā rathottamam 1.24

Sañjaya Uvāca:
evam¹ uktaḥ² hr̥ṣīkeśaḥ³ guḍākeśena⁴ bhārata⁵
senayoḥ⁷ ubhayoḥ⁸ madhye⁹ sthāpayitvā¹⁰ rathottamam¹¹

Sañjaya Uvāca:= Sanjaya said:

evam¹ = Thus; uktaḥ² = spoken to; guḍākeśena⁴ = by arjuna; hr̥ṣīkeśaḥ³ = Hrsikesa [Krishna]; sthāpayitvā¹⁰ = placed; rathottamam¹¹ = the Highest Chariot. madhye⁹ = between; ubhayoḥ⁸ = of both; senayoḥ⁷ = of armies; bhārata⁵ = O scion of Bharata Clan. 1.24

1.24: Sanjaya said:

O Bharata (Dhrtarastra), having been addressed by Gudakesana (Arjuna), Hrsikesa (Lord Krishna) placed the best of chariots in the midst of both armies.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ १-२५ ॥

bhīṣmadroṇapramukhataḥ sarveṣāṁ ca mahīkṣitām
uvāca pārtha paśyai 'tān samavetān kurūn iti 1.25
bhīṣma¹ droṇa² pramukhataḥ³ sarveṣāṁ⁴ ca⁵ mahīkṣitām⁶
uvāca⁷ pārtha⁸ paśyai⁹ etān¹⁰ samavetān¹¹ kurūn¹² iti¹³ 1.25

pramukhataḥ³ = Facing; bhīṣma¹ = Bhishma; droṇa² = Drona; ca⁵ = and; sarveṣāṁ⁴ = all; mahīkṣitām⁶ = Great Chiefs; [Lord Krishna]; uvāca⁷ = said; iti¹³ = thus; pārtha⁸ = O Partha (Arjuna); paśya⁹ = behold; etān¹⁰ = these; kurūn¹² = Kauravas; samavetān¹¹ = congregated here. 1.25

1.25: Facing Bhishma, Drona, and all great chiefs (the Lord) said to Partha thus: Behold (all of) the Kurus gathered .

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ १-२६ ॥

tatrā 'paśyat sthitān pārthaḥ pitṛn atha pitāmahān
ācāryān mātulān bhrāṭṛn putrān pautrān sakhīṁs tathā 1.26
tatrā¹ apaśyat² sthitān³ pārthaḥ⁴ pitṛn⁵ atha⁶ pitāmahān⁷
ācāryān⁸ mātulān⁹ bhrāṭṛn¹⁰ putrān¹¹ pautrān¹² sakhīn¹³ tathā¹⁴

pārthaḥ⁴ = Arjuna; apaśyat² = saw; sthitān³ = standing; tatrā¹ = there; pitṛn⁵ = fathers; atha⁶ = also; pitāmahān⁷ = grandfathers; ācāryān⁸ = Gurus; mātulān⁹ = maternal uncles; bhrāṭṛn¹⁰ = brothers; tathā¹⁴ = besides; putrān¹¹ = sons; pautrān¹² = grandsons; sakhīn¹³ = friends... 1.26

1.26: Partha could see standing there (on the battlefield) fathers, also grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends too, fathers-in-law, well-wishers and the armies of both sides...

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥१-२७॥

śvaśurān suhṛdaś cai 'va senayor ubhayor api
tān samīkṣya sa kaunteyaḥ sarvān bandhūn avasthitān 1.27
śvaśurān¹ suhṛdaḥ² ca³ eva⁴ senayoḥ⁵ ubhayoḥ⁶ api⁷
tān⁸ samīkṣya⁹ saḥ¹⁰ kaunteyaḥ¹¹ sarvān¹² bandhūn¹³ avasthitān¹⁴

sah¹⁰ = He; kaunteyaḥ¹¹ = Arjuna; samīkṣya⁹ = seeing; sarvān¹² = all; śvaśurān¹ = fathers-in-law; suhṛdaḥ² = well-wishers; ca³ = and; eva⁴ = certainly; tān⁸ = those; bandhūn¹³ = relatives; avasthitān¹⁴ = assembled; api⁷ = besides; senayoḥ⁵ = [of] the armies; ubhayoḥ⁶ = of both sides. 1.27 continued

1.27 Arjuna seeing fathers-in-law, well-wishers and relatives assembled besides the armies of both sides...

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।
अर्जुन उवाच दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥१-२८॥

kṛpayā parayā 'viṣṭo viṣīdann idamabravīt
dṛṣṭve 'maṁ svajanam kṛṣṇa yuyutsum samupasthitam 1.28
kṛpayā¹ parayā² āviṣṭaḥ³ viṣīdan⁴ idam⁵ abravīt⁶
dṛṣṭve⁷ imam⁸ svajanam⁹ kṛṣṇa¹⁰ yuyutsum¹¹ samupasthitam¹² 1.28

āviṣṭaḥ³ = Overcome with; parayā² = supreme; kṛpayā¹ = compassion; viṣīdan⁴ = bemoaning; idam⁵ = this; [Arjuna] abravīt⁶ = spoke; kṛṣṇa¹⁰ = O Krishna; dṛṣṭvā⁷ = having seen; imam⁸ = these; svajanam⁹ = relatives; yuyutsum¹¹ = intending to fight; samupasthitam¹² = readying for [battle]... 1.28

1.28: Overcome by supreme compassion and bemoaning, Arjuna spoke, O Krishna, seeing these relatives with intention to fight and readying for battle...

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥१-२९॥

sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati
vepathuś ca śarīre me romaharṣaś ca jāyate 1.29
sīdanti¹ mama² gātrāṇi³ mukham⁴ ca⁵ pariśuṣyati⁶
vepathuḥ⁷ ca⁸ śarīre⁹ me¹⁰ roma-harṣaḥ¹¹ ca¹² jāyate¹³ 1.29

Arjuna continues to speak: **mama²** = My; **gātrāṇi³** = limbs; **sīdanti¹** = are afflicted with fatigue; **ca⁵** = and; **mukham⁴** = mouth; **pariśuṣyati⁶** = is parched; **ca⁸** = and; [I feel] **vepathuḥ⁷** = tremulousness; **śarīre⁹** = of the body; **ca¹²** = and; **me¹⁰** = my; **roma-harṣaḥ¹¹** = horripilation; **jāyate¹³** = is happening. 1.29

1.29: My limbs are afflicted with fatigue; my mouth is parched; my body is trembling; my hair stands on end.

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥१-३०॥

gāṇḍīvaṁ sraṁsate hastāt tvak cai 'va paridahyate
na ca śaknomy avasthātuṁ bhramatī 'va ca me manaḥ 1.30
gāṇḍīvam¹ sraṁsate² hastāt³ tvak⁴ ca⁵ eva⁶ paridahyate⁷
na⁸ ca⁹ śaknomy¹⁰ avasthātuṁ¹¹ bhramati¹² iva¹³ ca¹⁴ me¹⁵ manaḥ¹⁶ 1.30

Arjuna spoke: **gāṇḍīvam¹** = [My] bow; **sraṁsate²** = is slipping and sliding; **hastāt³** = from my hands; **ca⁵** = and; **eva⁶** = certainly; **tvak⁴** = [my] skin; **paridahyate⁷** = is burning; **ca⁹** = and; [I] **na⁸** = [am] not; **śaknomy¹⁰** = able to; **avasthātuṁ¹¹** = stand; **ca¹⁴** = and; **iva¹³** = as if; **me¹⁵** = my **manaḥ¹⁶** = mind; [is] **bhramati¹²** = roving, reeling. 1.30

1.30: My bow is slipping from my hand; my skin is burning; I am unable to stand; my mind is reeling.

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥१-३१॥

nimittāni ca paśyāmi viparītāni keśava
na ca śreya 'nupaśyāmi hatvā svajanam āhave 1.31

nimittāni¹ ca² paśyāmi³ viparītāni⁴ keśava⁵

na⁶ ca⁷ śreyaḥ⁸ anupaśyāmi⁹ hatvā¹⁰ svajanam¹¹ āhave¹² 1.31

Arjuna said, keśava⁵ = O Kesava; [I] paśyāmi³ = see; viparītāni⁴ = adverse; nimittāni¹ = omens; ca² = and; na⁶ & anupaśyāmi⁹ = I am not⁶ prescient⁹; ca⁷ = also; [I see nothing] śreyaḥ⁸ = good; hatvā¹⁰ = by killing; svajanam¹¹ = my own people; āhave¹² = in battle. 1.31

1.31: Arjuna said: O Kesava, I see adverse omens; I foresee no good by killing my own people in battle.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥१-३२॥

na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca
kiṁ no rājyena govinda kiṁ bhogair jīvitena vā 1.32

na¹ kāṅkṣe² vijayaṁ³ kṛṣṇa⁴ na⁵ ca⁶ rājyaṁ⁷ sukhāni⁸ ca⁹

kiṁ¹⁰ naḥ¹¹ rājyena¹² govinda¹³ kiṁ¹⁴ bhogaiḥ¹⁵ jīvitena¹⁶ vā¹⁷ 1.32

kṛṣṇa⁴ = O Krishna; [I have] na¹ = no; kāṅkṣe² = desire; vijayaṁ³ = [for] victory; ca⁶ = and; na⁵ = no [desire for]; rājyaṁ⁷ = kingdom; ca⁹ = and; sukhāni⁸ = happiness. govinda¹³ = O Govinda; kiṁ¹⁰ = of what use; naḥ¹¹ = to us; rājyena¹² = is the kingdom. kiṁ¹⁴ = What; bhogaiḥ¹⁵ = pleasure; [is there] jīvitena¹⁶ = by living; vā¹⁷ = either. 1.32

1.32: O Krishna, I long neither for victory, nor for kingdom and nor for happiness. O Govinda, of what use is the kingdom, enjoyment, or living?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥१-३३॥

yeṣām arthe kāṅkṣitam no rājyaṁ bhogaḥ sukhāni ca
ta ime 'vasthitā yuddhe prāṇāns tyaktvā dhanāni ca 1.33
yeṣām¹ arthe² kāṅkṣitam³ naḥ⁴ rājyam⁵ bhogaḥ⁶ sukhāni⁷ ca⁸
te⁹ ime¹⁰ avasthitāḥ¹¹ yuddhe¹² prāṇān¹³ tyaktvā¹⁴ dhanāni¹⁵ ca¹⁶ 1.33

yeṣām¹ = For whose; arthe² = cause; naḥ⁴ = our; rājyam⁵ = kingdom; bhogaḥ⁶ = enjoyment; ca⁸ = and; sukhāni⁷ = all pleasures; kāṅkṣitam³ = [are] desired. te⁹ & ime¹⁰ = These [people]; avasthitāḥ¹¹ = stand; yuddhe¹² = in this battlefield; [ready to] tyaktvā¹⁴ = relinquish; prāṇān¹³ = lives; ca¹⁶ = and; dhanāni¹⁵ = riches. 1.33

1.33: They, for whose sake kingdom, enjoyment, and happiness are desired, are standing here in the battlefield ready to give up their lives and riches.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥१-३४॥

ācāryāḥ pitarāḥ putrās tathai 'va ca pitāmahāḥ
mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinas tathā 1.34
ācāryāḥ¹ pitarāḥ² putrāḥ³ tatha⁴ eva⁵ ca⁶ pitāmahāḥ⁷
mātulāḥ⁸ śvaśurāḥ⁹ pautrāḥ¹⁰ śyālāḥ¹¹ sambandhinaḥ¹² tathā¹³

ācāryāḥ¹ = Gurus; pitarāḥ² = fathers; putrāḥ³ = sons; tatha⁴ eva⁵ ca⁶ = in like manner; pitāmahāḥ⁷ = grandfathers; mātulāḥ⁸ = maternal uncles; śvaśurāḥ⁹ = fathers-in-law; pautrāḥ¹⁰ = grandsons; śyālāḥ¹¹ = brothers-in-law; tathā¹³ = so also so; sambandhinaḥ¹² = relatives. 1.34

1.34: Teachers, fathers, sons, as well as grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives.

एतान्न हन्तुमिच्छामि ब्रतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १-३५ ॥

etān na hantum icchāmi ghnato 'pi madhusūdana
api trailokyarājyasya hetoḥ kiṁ nu mahīkṛte 1.35
etān¹ na² hantum³ icchāmi⁴ ghnataḥ⁵ api⁶ madhusūdana⁷
api⁸ trailokyarājyasya⁹ hetoḥ¹⁰ kim¹¹ nu¹² mahī-kṛte¹³ 1.35

madhusūdana⁷ = O Madhusudhana, ghnataḥ⁵ & api⁶ = though there is a prospect of being killed; na² & icchāmi⁴ = I do not² want; hantum³ = to kill; etān¹ = all these [people]; api⁸ = even; hetoḥ¹⁰ = for the reason, for the sake of; [gaining] trailokyarājyasya⁹ = of the three worlds kingdom. [Is there] kim¹¹ & nu¹² = any need to elaborate [that I do not wish to kill] mahī-kṛte¹³ = for the sake of earth. 1.35

1.35: I do not want to kill them, though they (want to) kill me, O Madhusudhana, even for the three worlds, not to speak of an earthly kingdom.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ १-३६ ॥

nihatya dhārtarāṣṭrān naḥ kā prītiḥ syāj janārdana
pāpam evā 'śrayed asmān hatvai 'tān ātatāyinaḥ 1.36
nihatya¹ dhārtarāṣṭrān² naḥ³ kā¹ prītiḥ⁴ syāt⁵ janārdana⁶
pāpam evā⁷ aśrayet⁸ asmān⁹ hatva¹⁰ etān¹¹ ātatāyinaḥ¹² 1.36

janārdana⁶ = O Janardhana; nihatya¹ = by killing; dhārtarāṣṭrān² = the sons of Dhristarastra; kā¹ = what; naḥ³ = our; prītiḥ⁴ = happiness; syāt⁵ = can there be. pāpam = Sin; evā⁷ = certainly; aśrayet⁸ = comes upon; asmān⁹ = us; hatva¹⁰ = by killing; etān¹¹ = all these; ātatāyinaḥ¹² = heinous sinners. 1.36

1.36: By killing the sons of Dhrtarastra, what pleasure can there be? O Janardhana, upon killing these heinous sinners, sin will descend on us.

तस्मान्नाह्नी वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
 स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥१-३७॥
 tasmān nā 'rhā vyaṃ hantum dhārtarāṣṭrān svabāndhavān
 svajanam hi katham hatvā sukhinaḥ syāma mādava 1.37
 tasmāt¹ na¹ arhāḥ² vyaṃ³ hantum⁴ dhārtarāṣṭrān⁵ svabāndhavān⁶
 svajanam⁷ hi⁸ katham⁹ hatvā¹⁰ sukhinaḥ¹¹ syāma¹² mādava¹³ 1.37

mādava¹³ = O Mahdava, tasmāt¹ = therefore; [it is]; na arhāḥ² = not deserving of; vyaṃ³ = us; hantum⁴ = to kill; dhārtarāṣṭrān⁵ = the sons of Dhrtarastra; svabāndhavān⁶ = our relatives; svajanam⁷ = our own people. hi⁸ = Certainly; katham⁹ = how; hatvā¹⁰ = by slaying; [can we] syāma¹² = become; hsukhinaḥ¹¹ = happy. 1.37

1.37: Therefore, it is not becoming of us that we kill the sons of Dhritrastra. How, by killing kinsmen, can we become happy O Madhava?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
 कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥१-३८॥
 yady apy ete na paśyanti lobhopahatacetasah
 kulakṣayakṛtam doṣam mitradrohe ca pātakam 1.38
 yadi¹api² ete³ na⁴ paśyanti⁵ lobha⁶ upahata⁷ cetasaḥ⁸
 kula-kṣaya⁹ kṛtam¹⁰ doṣam¹¹ mitra-drohe¹² ca¹³ pātakam¹⁴ 1.38

adi¹= If; api² = certainly; ete³ = they [whose] cetasaḥ⁸ = minds; upahata⁷ = are afflicted by; lobha⁶ = greed; na⁴ = do not; paśyanti⁵ =see; pātakam¹⁴ = sins; [in the]; kula-kṣaya⁹ = annihilation of the family; ca¹³ = and kṛtam¹⁰ = performance of; doṣam¹¹ = vice; [and] mitra-drohe¹² = treachery to friends. 1.38

1.38: Even if they, whose minds are overwhelmed by greed, do not see sin in the ruin of the family, or crime in treachery to friends...

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन ॥ १-३९ ॥

katham na jñeyam asmābhiḥ pāpād asmān nivartitum

kulakṣayakṛtam doṣam prapaśyadbhir janārdana 1.39

katham¹ na² jñeyam³ asmābhiḥ⁴ pāpāt⁵ asmāt⁶ nivartitum⁷

kula-kṣaya⁸ kṛtam⁹ doṣam¹⁰ prapaśyadbhiḥ¹¹ janārdana¹² 1.39

katham¹ na² jñeyam³ asmābhiḥ⁴ = Why is that we do not have the wisdom; nivartitum⁷ = to turn away; asmāt⁶ pāpāt⁵ = from these sins; janārdana¹² = O Janardhana? prapaśyadbhiḥ¹¹ = We see; doṣam¹⁰ = the vice; [of] kula-kṣaya⁸ = the ruin of family; kṛtam⁹ = happening. 1.39

1.39: Why should not we have the wisdom to see the crime in the ruin of the family O Janardhana, and turn away from the sins?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४० ॥

kulakṣaye praṇaśyanti kuladharmāḥ sanātanaḥ

dharमे naṣṭe kulaṃ kṛtsnam adharmo 'bhibhavaty uta 1.40

kula-kṣaye¹ praṇaśyanti² kula-dharmāḥ³ sanātanaḥ⁴

dharमे⁵ naṣṭe⁶ kulaṃ⁷ kṛtsnam⁸ adharmāḥ⁹ abhibhavati¹⁰ uta¹¹ 1.40

kula-kṣaye¹ = With the ruin of the family; sanātanaḥ⁴ = the eternal; Kula-dharmāḥ³ = family values; praṇaśyanti² = come to destruction. naṣṭe⁶ = After ruin; dharमे⁵ = of righteousness; adharmāḥ⁹ = unrighteousness; abhibhavati¹⁰ uta¹¹ = overtakes; kṛtsnam⁸ = the entire; kulaṃ⁷ = family. 1.40

1.40: With the ruin of the family, the eternal kula dharma is destroyed. When dharma is destroyed, the whole family turns to adharma.

Kula-dharmāḥ³ : Established order of the family, family institution. **dharma⁵** : Established order.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वाष्ण्ये जायते वर्णसंकरः ॥१-४१॥

adharmābhibhavāt kṛṣṇa praduṣyanti kulastriyaḥ
strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṁkaraḥ 1.41
adharma¹ abhibhavāt² kṛṣṇa³ praduṣyant⁴ kula-striyaḥ⁵
strīṣu⁶ duṣṭāsu⁷ vārṣṇeya⁸ jāyate⁹ varṇa-saṁkaraḥ¹⁰ 1.41

Kṛṣṇa³ = O Krishna; [with the] abhibhavāt² = ascendance of; adharmā¹ = Unrighteousness; kula-striyaḥ⁵ = family-women; praduṣyant⁴ = undergo corruption; vārṣṇeya⁸ = O scion of Vrsni. duṣṭāsu⁷ = Corruption of; strīṣu⁶ = women; jāyate⁹ = results in; varṇa-saṁkaraḥ¹⁰ = intermingling of castes. 1.41

1.41: When Adharma prevails, O Krishna, the women of the family become morally corrupt, and when women are tainted, O Varsneya (Krishna), Varna Samkara comes into existence.

To this day in India, women bear the heavier burden than men in guarding morality and any scrofulness on their part brings disproportionably erosive shame to the family.

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥१-४२॥

saṅkaro narakāyai 'va kulaghnānāṁ kulasya ca
patanti pitaro hy eṣāṁ luptapiṇḍodakakriyāḥ 1.42
saṅkaraḥ¹ narakāya² kula-ghnānāṁ⁴ kulasya⁵ ca⁶
patanti⁷ pitarāḥ⁸ hi⁹ eṣāṁ¹⁰ lupta¹¹ piṇḍa¹² udaka¹³ kriyāḥ¹⁴ 1.42

saṅkaraḥ¹ = Commingling of castes; narakāya² = drives to hell; kula-ghnānāṁ⁴ = the destroyers of the family; ca⁶ = and; kulasya⁵ = the family; eṣā³ = for sure. pitarāḥ⁸ = Forefathers; hi⁹ = surely; patanti⁷ = fall down; lupta¹¹ = deprived of; kriyāḥ¹⁴ = performance of; eṣāṁ¹⁰ = their; piṇḍa¹² = offering of rice; [and] udaka¹³ = water. 1.42

1.42: Commingling (of castes) brings hell to the family and those who destroyed the race. The spirits of the ancestors fall, deprived of their offerings of food and water.

Purport:

Because of commingling of castes, the family and the destroyers of the race go to hell. The spirit of the ancestor falls, deprived of the offerings of food and water.

दोषैरेतैः कुलग्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ १-४३ ॥

doṣair etaiḥ kulaghnānām varṇasaṅkarakārikaiḥ
utsādyante jātidharmāḥ kuladharmās ca śāśvatāḥ 1.43
doṣaiḥ¹ etaiḥ² kula-ghnānām³ varṇa-saṅkara⁴ kārikaiḥ⁵
utsādyante⁶ jāti-dharmāḥ⁷ kuladharmāḥ⁸ ca⁹ śāśvatāḥ¹⁰

doṣaiḥ¹ = By such vices; etaiḥ² = all these; varṇa-saṅkara⁴ = miscegenation of races; kula-ghnānām³ = by the perpetrators of destruction of family; [and] kārikaiḥ⁵ = by the causers; śāśvatāḥ¹⁰ = eternal and traditional; jāti-dharmāḥ⁷ = Jati Dharma or Caste duties; ca⁹ = and; kuladharmāḥ⁸ = Family duties; utsādyante⁶ = come to destruction. 1.43

1.43: By such evil deeds such as kula ghānām and Varna Sankara, eternal Jāti dharmā and kula dharmā are destroyed.

Ramanuja: By the sins of the clan-destroyers who bring about inter-mixture of classes, the ancient tradition of the clan and class are destroyed. --Translation from Sanskrit to English by Svami Adidevananda.

Sankara: Due to these misdeeds of the ruiners of the family, which cause intermingling of castes, the traditional rites and duties of the castes and families become destroyed. --Translation from Sanskrit to English by Swami Gambhirananda.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥ १-४४ ॥

utsannakuladharmāṅām manuṣyāṅām janārdana
narake niyataṁ vāso bhavatī 'ty anuśūruma 1.44
utsanna¹ kula-dharmāṅām² manuṣyāṅām³ janārdana⁴
narake⁵ niyatam⁶ vāsaḥ⁷ bhavatī⁸ iti⁹ anuśūruma¹⁰ 1.44

anuśūruma¹⁰ = we have heard it said; manuṣyāṅām³ = those men whose; kula-dharmāṅām² = family duties; utsanna¹ = having been abolished; janārdana⁴ = O Janardana; iti⁹ = thus; niyatam⁶ = eternally; bhavatī⁸ = happen; vāsaḥ⁷ = to dwell; narake⁵ = in hell. 1.44

1.44: We have heard it said (by the learned) that those men, whose kula dharma is destroyed, O Janardana, would always dwell in hell.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १-४५ ॥
aho bata mahat pāpaṁ kartuṁ vyavasitā vayam
yad rājyasukhalobhena hantuṁ svajanam udyatāḥ 1.45
ahaḥ¹ bata² mahat³ pāpam⁴ kartum⁵ vyavasitā⁶ vayam⁷
yat⁸ rājya⁹ sukha-lobhena¹⁰ hantum¹¹ svajanam¹² udyatāḥ¹³ 1.45

ahaḥ¹ = Alas; bata² = oh; vayam⁷ = we; vyavasitā⁶ = resolved; kartum⁵ = to do; mahat³ = great; pāpam⁴ = sin; udyatāḥ¹³ = ready and eager; hantum¹¹ = to kill; svajanam¹² = our people; [for] yat⁸ = that; rājya⁹ sukha-lobhena¹⁰ = longing for kingdom and happiness [kingdom-happiness-longing for]. 1.45

1.45: Alas! We have decided to commit great sins, by getting ready to kill our kinsmen because of greed for the pleasures of kingdom. Rājya-sukha-lobha: kingdom-pleasure-greed: greed for the pleasures of kingdom.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६ ॥
yadi mām apratikāram aśastram śastrapāṇayaḥ
dhārtarāṣṭrā raṇe hanyus tan me kṣemataram bhavet 1.46
yadi¹ mām² apratikāram³ aśastram⁴ śastrapāṇayaḥ⁵
dhārtarāṣṭrā⁶ raṇe⁷ hanyuḥ⁸ tat⁹ me¹⁰ kṣemataram¹¹ bhavet¹² 1.46

tat⁹ bhavet¹² kṣemataram¹¹ me¹⁰ = It⁹ would be¹² better¹¹ for me¹⁰; yadi¹ dhārtarāṣṭrā⁶ śastrapāṇayaḥ⁵ hanyuḥ⁸ raṇe⁷ = if¹ the sons of Dhritrastra⁶ with weapons on hand⁵ were to kill me⁸ on the battlefield⁷; mām² aśastram⁴ apratikāram³ = while I remain² without weapons⁴ and without retaliation³. 1.46

1.46: Better would it be for me, if the sons of Dhritrastra with weapons on hand were to kill me on the battlefield, while I, unarmed, offer no resistance.

सञ्जय उवाच
एवमुक्त्वार्जुनः सख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्रमानसः ॥१-४७॥

Sanjaya uvāca

evam uktvā 'rjunaḥ saṅkhye rathopastha upāviśat
visrjya saśaram cāpaṁ śokasamvignamānasaḥ 1.47

Sanjaya uvāca

evam¹ uktvā² arjunaḥ³ saṅkhye⁴ rathopastha⁵ upāviśat⁶
visrjya⁷ sa-śaram⁸ cāpaṁ⁹ śoka¹⁰ samvigna¹¹ mānasaḥ¹²

Sanjaya uvāca: = Sanjaya said: **evam¹** = thus; **uktvā²** = saying; **arjunaḥ³** = Arjuna; **saṅkhye⁴** = in the battlefield; **upāviśat⁶** = sat down; **rathopastha⁵** = on the seat of the chariot; **visrjya⁷** = laying aside; **cāpaṁ⁹** = the bow; **sa-śaram⁸** = alongside the arrows; [with] **śoka¹⁰** = sorrow; **samvigna¹¹** = agitating **mānasaḥ¹²** = in his mind. 1.47

1.47: Sanjaya said:

Thus saying in the battlefield, Arjuna sat down on the seat of the chariot, laying aside his bow and arrow with his mind taken over by sorrow.

End Chapter 01 Arjuna's Distress

Chapter 02: The Battlefield of Kurusetra

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २- १ ॥

sañjaya uvāca: taṁ tathā kṛpayā 'viṣṭam aśrupūrṇākulekṣaṇam
viṣīdantam idaṁ vākyaṁ uvāca madhusūdanaḥ 2.1

sañjaya uvāca: tam¹ tathā² kṛpayā³ āviṣṭam⁴ aśrupūrṇa⁵ ākula⁶ ikṣaṇam⁷
viṣīdantam⁸ idam⁹ vākyaṁ¹⁰ uvāca¹¹ madhusūdanaḥ¹²

sañjaya uvāca = Sanjaya said; madhusūdanaḥ¹² = O Madhusudana or the slayer of demon Madhu.
uvāca¹¹ = said; idam⁹ = these; vākyaṁ¹⁰ = words; tam¹ = to Arjuna [seeing]; tathā² = thus; kṛpayā³
āviṣṭam⁴ = overcome by pity or compassion; ākula⁶ = confused; viṣīdantam⁸ = with grief or distress;
[and] aśrupūrṇa⁵ = tearful; ikṣaṇam⁷ = eyes. 2.1

2.1: Madhusudhana (Killer of demon Madhu), Lord Krishna, having seen Arjuna overwhelmed by
compassion, looking confused, eyes brimming with tears, depressed and lamenting,
Indo-Aryan culture insists on nobility, courage, and straight dealing--Dr. Radhakrishnan.

श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २- २ ॥

śrībhagavān uvāca: kutaḥ tvā kaśmalam idaṁ viṣame samupasthitam
anāryajuṣṭam asvargyam akīrtikaram arjuna 2.2

śrībhagavān uvāca: kutaḥ¹ tvā² kaśmalam³ idam⁴ viṣame⁵ samupasthitam⁶
anāryajuṣṭam⁷ asvargyam⁸ akīrti⁹ karam¹⁰ arjuna¹¹

śrībhagavān uvāca = Sri Bhagavan said; arjuna¹¹ = O Arjuna; kutaḥ¹ = Wherefrom; idam⁴ = this;
kaśmalam³ = Impurity; samupasthitam⁶ = came; tvā² = to you; viṣame⁵ = at this hour of crisis; [which is]
anārya-juṣṭam⁷ = UnAryan practice; [which] asvargyam⁸ = does not yield heaven; [which] akīrti⁹
karam¹⁰ = confers infamy.

2.2: Sri Bhagavan said to Arjuna where this filth (kasmalam) came from at this hour of crisis which is
Unaryan practice and which would not lead him to heaven but to infamy. 2.2
akīrti⁹ karam¹⁰ = That which does not confer fame; Disgrace (Radhakrishnan).

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥२- ३॥

klaibyaṁ mā sma gamaḥ pārtha nai 'tat tvayi upapadyate
kṣudraṁ hṛdayadaurbalyaṁ tyaktvo 'ttiṣṭha parantapa 2.3
klaibyam¹ mā² sma³ gamaḥ⁴ pārtha⁵ na⁶ etat⁷ tvayi⁸ upapadyate⁹
kṣudram¹⁰ hṛdayadaurbalyam¹¹ tyaktvā¹² uttiṣṭha¹³ parantapa¹⁴

pārtha⁵ = O Partha (Arjuna); mā² sma³ gamaḥ⁴ = do not yield to; klaibyam¹ = unmaniliness; etat⁷ = this is; na⁶ = not; upapadyate⁹ = becoming; tvayi⁸ = of you; [It is] kṣudram¹⁰ = base; [and] hṛdayadaurbalyam¹¹ = weakness of the heart; parantapa¹⁴ = O Scorcher of foes; tyaktvā¹² = give up; uttiṣṭha¹³ = rise.

2.3: O son of Partha (Arjuna), this smacks of impotence and weakness of the heart, which are unbecoming of you, the conqueror of enemies. Give up and rise up to the occasion.

अर्जुन उवाच
कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रति योत्स्यामि पूजार्हावरिसूदन ॥२- ४॥

arjuna uvāca: kathaṁ bhīṣmam ahaṁ sāṁkhye droṇaṁ ca madhusūdana
iṣubhiḥ pratiyotsyāmi pūjārhāv arisūdana 2.4
arjunaḥ uvāca: katham¹ bhīṣmam² aham³ sāṁkhye⁴ droṇam⁵ ca⁶ madhusūdana⁷
iṣubhiḥ⁸ pratiyotsyāmi⁹ pūjā-arhāu¹⁰ arisūdana¹¹

arjunaḥ uvāca = Arjuna said; madhusūdana⁷ = O Slayer of demon Madhu; katham¹ = how [could]; aham³ = I; [fight] bhīṣmam² = with Bhisma; ca⁶ = and; droṇam⁵ = with Drona; sāṁkhye⁴ = in combat; iṣubhiḥ⁸ = with arrows; [who are] pūjā-arhāu¹⁰ = worthy of worship; [and] pratiyotsyāmi⁹ = deliver counterattack; arisūdana¹¹ = O destroyer of enemies (Krishna). 2.4

2.4: Arjuna said: O Madhusūdana, how could I ever fight with arrows on the battlefield Bhisma and Drona, who are worthy of my worship, O Arisūdana?

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥२- ५॥

gurūn ahatvā hi mahānubhāvān śreyo bhoktum̐ bhaikṣyam apī 'ha loke
hatvā 'rthakāmaṁs tu gurun ihai 'va bhuñjīya bhogān rudhirapradigdhān 2.5

gurūn¹ ahatvā² hi³ mahā-anubhāvān⁴ śreyaḥ⁵ bhoktum⁶ bhaikṣyam⁷ api⁸ iha⁹ loke¹⁰
hatvā¹¹ artha-kāmaṁs¹² tu¹ gurun¹³ iha¹⁴ eva¹⁵ bhuñjīya¹⁶ bhogān¹⁷ rudhira¹⁸ pradigdhān¹⁹

śreyaḥ⁵ = it is better; bhoktum⁶ = to live; [by] bhaikṣyam⁷ = begging; api⁸ = even now; iha⁹ & loke¹⁰ = in this world. [rather than] ahatvā² = slaying. hi³ = certainly; gurūn¹ = the Gurus; [and] mahā-anubhāvān⁴ = Great Souls; tu¹ = but; [by] hatvā¹¹ = slaying; gurun¹³ = gurus; [I] bhuñjīya¹⁶ = have to enjoy; artha-kāmaṁs¹² = wealth and desires; [in the form of] bhogān¹⁷ = enjoyable things; iha¹⁴ = in this world; eva¹⁵ = indeed; pradigdhān¹⁹ = tainted with; rudhira¹⁸ = blood. 2.5

2.5: Begging would give me more joy than killing my gurus and the great souls; By killing the Gurus and great Souls, I will be enjoying wealth and desires tainted with blood.

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम- स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥२- ६॥

na cai 'tad vidmaḥ kataran no garīyo yad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jijīviṣāmas te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ 2.6

na¹ ca² eta³ vidmaḥ⁴ katarat⁵ naḥ⁶ garīyaḥ⁷ yat⁸ vā⁹ jayema¹⁰ yadi¹² vā¹³ naḥ¹⁴ jayeyuḥ¹⁵
yān¹⁶ eva¹⁷ hatvā¹⁸ na¹⁹ jijīviṣāmaḥ²⁰ te²¹ avasthitāḥ²² pramukhe²³ dhārtarāṣṭrāḥ²⁴

naḥ⁶ = We; na¹ = do not; ca² = as well; vidmaḥ⁴ = know; eta³ = this katarat⁵ = which of the two; garīyaḥ⁷ = is better; yat⁸ vā⁹ jayema¹⁰ = whether either conquer them; vā¹³ yadi¹² = or if; naḥ¹⁴ = we; jayeyuḥ¹⁵ = be vanquished; te²¹ = those; dhārtarāṣṭrāḥ²⁴ = sons of Dhrtarastra; eva¹⁷ = assuredly; avasthitāḥ²² = are arrayed; pramukhe²³ = before us; yān¹⁶ = whom; hatvā¹⁸ = by slaying; [we] na¹⁹ = never; jijīviṣāmaḥ²⁰ = want to live. 2.6

2.6: We do not know what is better for us between the two: vanquish them or be vanquished by them. If we killed the sons of Dhrtarastra arrayed before us in the battlefield, we do not have a penchant for living.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥२- ७॥

kārpaṇyadoṣopahatasvabhāvaḥ ṛcchāmi tvāṁ dharmasarmūḍhacetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me śiṣyaste 'haṁ śādhi māṁ tvāṁ prapannam 2.7
kārpaṇya¹ doṣa² upahata³ svabhāvaḥ⁴ ṛcchāmi⁵ tvām⁶ dharma⁷ sarīmūḍha⁸ cetāḥ⁹
yat¹⁰ śreyaḥ¹¹ syāt¹² niścitam¹³ brūhi¹⁴ tat¹⁵ me¹⁶ śiṣyaḥ¹⁷ te¹⁸ aham¹⁹ śādhi²⁰ mām²¹ tvām²²
prapannam²³

svabhāvaḥ⁴ = My own state of being; upahata³ = is afflicted; [by] doṣa² = faulty; [misplaced] kārpaṇya¹ = compassion. [I have a] sarīmūḍha⁸ = completely stupefied cetāḥ⁹ = mind; [about] dharma⁷ = duty. ṛcchāmi⁵ = I beseech; tvām⁶ = You; brūhi¹⁴ = to say; tat¹⁵ = that; yat¹⁰ = what; syāt¹² = perhaps; śreyaḥ¹¹ = is assuredly good; niścitam¹³ = for certain; me¹⁶ = to me. aham¹⁹ = I am; te¹⁸ = Your; śiṣyaḥ¹⁷ = disciple. śādhi²⁰ = give instructions; mām²¹ = to me; [I] prapannam²³ = surrender; tvām²² = to You.

2.7: A taint of misplaced compassion afflicts my nature; I am addled about my sense of duty; what I ask of You is that You tell me in no uncertain terms what is honorable for me. I am Your disciple and seek advice and refuge in You.

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छ्रोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥२- ८॥

na hi prapaśyāmi mamā 'panudyād yac chokam ucchoṣaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddhaṁ rājyaṁ surāṇām api cā 'dhipatyam 2.8
na¹ hi² prapaśyāmi³ mama⁴ apanudyāt⁵ yat⁶ śokam⁷ ucchoṣaṇam⁸ indriyāṇām⁹
avāpya¹⁰ bhūmāv¹¹ asapatnam¹² ṛddham¹³ rājyam¹⁴ surāṇām¹⁵ api¹⁶ cā¹⁷ adhipatyam¹⁸

hi² = indeed; na¹ & prapaśyāmi³ = I do not see; [how I could] apanudyāt⁵ = expel; yat⁶ = that; śokam⁷ = sorrow; [which] ucchoṣaṇam⁸ = desiccates; mama⁴ = my; indriyāṇām⁹ = senses [though] avāpya¹⁰ = having obtained; bhūmāv¹¹ = on the earth; asapatnam¹² = unrivalled [by foes]; ṛddham¹³ = richness; api¹⁶ = even; cā¹⁷ = also; adhipatyam¹⁸ = sovereignty [over]; rājyam¹⁴ = kingdom; surāṇām¹⁵ = of the gods. 2.8

2.8: I do not see how I could get rid of my sorrow that has wilted my senses, even if I achieve unrivalled prosperity and kingdom on the earth and the supremacy over gods in heaven.

सञ्जय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥२- ९॥
sañjaya uvāca: evam uktvā hṛṣīkeśam guḍākeśaḥ param̐tapaḥ
na yotsya iti govindam uktvā tūṣṇīm babhūva ha 2.9

sañjaya uvāca: evam¹ uktvā² hṛṣīkeśam³ guḍākeśaḥ⁴ param̐tapaḥ⁵
na⁶ yotsya⁷ iti⁸ govindam⁹ uktvā¹⁰ tūṣṇīm¹¹ babhūva¹² ha¹³

sañjaya uvāca = Sañjaya said [to] param̐tapaḥ⁵= Chastener of foes (The blind king, Dhrtarastra):
uktvā² = having spoken; evam¹= in such manner; hṛṣīkeśam³ = to the Lord of the senses, Krishna;
guḍākeśaḥ⁴ = the vanquisher of sleep [= nescience, ignorance], Arjuna; uktvā¹⁰ = so saying to;
govindam⁹ = Govinda; na⁶ yotsya⁷ = I will not fight; iti⁸ = thus; ha¹³ = indeed, babhūva¹² = became;
tūṣṇīm¹¹ = silent. 2.9

Dr. Radhakrishnan: Govinda. The word indicates omniscience of the teacher, Krishna. tūṣṇīm babhūva =
Became silent. The voice of the truth can be heard only in silence.

2.9: Sanjaya said (to Dhrtarastra): Having spoken thus to Hrisikesam (Krishna), Gudakesa (Arjuna) the
conqueror of sleep said to Govinda (Krishna) "I will not fight" and became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥२- १०॥

tam uvāca hṛṣīkeśaḥ prahasann iva bhārata
senayor ubhayor madhye viṣīdantam idam̐ vacaḥ 2.10

tam¹ uvāca² hṛṣīkeśaḥ³ prahasann⁴ iva⁵ bhārata⁶
senayoḥ⁷ ubhayoḥ⁸ madhye⁹ viṣīdantam¹⁰ idam̐¹¹ vacaḥ¹²

bhārata⁶ = O Scion of Bharata clan [Dhritarastra]; hṛṣīkeśaḥ³ = Hrisikesa; [stationing Himself] madhye⁹ =
in the middle of; ubhayoḥ⁸ = both; senayoḥ⁷ = armies; iva⁵ = as it were; prahasann⁴ = evincing a slight
smile; tam¹ = to him (Arjuna) [who is afflicted with] viṣīdantam¹⁰ = depression; uvāca² = uttered;
idam̐¹¹ = these vacaḥ¹² = words. 2.10

2.10: O Bharata (Dhritarastra), Hrisikesa smiling with a hint of ridicule, standing between the two armies,
spoke the following words to Arjuna who was in acute sorrow.

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥२- ११॥

śrībhagavān uvāca: aśocyān anvaśocaḥ² tvam³ prajñāvādān⁴ ca bhāṣase

gatāsūn agatāsūn⁸ ca nā 'nuśocanti paṇḍitāḥ 2.11

śrībhagavān uvāca: aśocyān¹ anvaśocaḥ² tvam³ prajñāvādān⁴ ca⁵ bhāṣase⁶

gata⁷ asūn⁸ agata⁹ asūn¹⁰ ca¹¹ na¹² anuśocanti¹³ paṇḍitāḥ¹⁴

śrībhagavān uvāca = Sri Bhagavan said; tvam³ = you; anvaśocaḥ² = grieve; [for] aśocyān¹ = him, not worthy of grievance; ca⁵ = and; bhāṣase⁶ = you speak; prajñāvādān⁴ = words of wisdom. paṇḍitāḥ¹⁴ = men of wisdom; na¹² anuśocanti¹³ = do not grieve for; gata⁷ asūn⁸ = the dead (= gone life, the [dear] departed; the ones in whom life departed); ca¹¹ = and; agata⁹ asūn¹⁰ = agata asūn = the living (= not gone life, the ones not yet dead, the living).

2.11: Sri Bhagavan (Krishna) said: You grieve for those worth not grieving for, yet you speak words of wisdom. The panditah (learned men) grieve neither for the dead nor for the living.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥२- १२॥

na tv evā 'haṁ jātu nā 'saṁ na tvam neme janādhipāḥ

na cai 'va na bhaviṣyāmaḥ sarve vayam ataḥ param 2.12

na¹ tu² eva³ aham⁴ jātu⁵ na⁶ āsam⁷ na⁸ tvam⁹ na¹⁰ ime¹¹ janādhipāḥ¹²

na¹³ ca¹⁴ eva¹⁵ na¹⁶ bhaviṣyāmaḥ¹⁷ sarve¹⁸ vayam¹⁹ ataḥ²⁰ param²¹

na¹ tu² eva³ = never was there; jātu⁵ = at any time; aham⁴ = I; na⁶ āsam⁷ = did not exist, did not live (in actuality, I did exist); na⁸ tvam⁹ = neither did you (assuredly you existed in the past); na¹⁰ ime¹¹ = nor these; jana-adhipāḥ¹² = rulers of people (they did exist before); na¹³ ca¹⁴ eva¹⁵ = never also assuredly; vayam¹⁹ sarve¹⁸ = all of us; na¹⁶ bhaviṣyāmaḥ¹⁷ = shall cease to exist; ataḥ²⁰ param²¹ = after this, after the death of the physical body. 2.12

2.12: Never was there a time that neither I, nor you, nor those kings did not exist and nor will all of us stop to exist from now on.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धिरस्तत्र न मुह्यति ॥२- १३॥

dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā
tathā dehāntaraprāptir dhīras tatra na muhyati 2.13
dehinaḥ¹ asmin² yathā³ dehe⁴ kaumāram⁵ yauvanam⁶ jarā⁷
tathā⁸ dehāntara⁹ prāptiḥ¹⁰ dhīraḥ¹¹ tatra¹² na¹³ muhyati¹⁴

yathā³ = As; kaumāram⁵ = (Kumara) = boyhood; yauvanam⁶ = youth; [and] jarā⁷ = old age; [are related]
dehinaḥ¹ = to the corporeal soul , to one with physical body; asmin² = herein; dehe⁴ = in the body; tathā⁸
= in like manner, likewise; dehāntara⁹ prāptiḥ¹⁰ = Deha + Antara + prāptiḥ = body + inner + acquisition =
Entry into another body = acquisition of a body different from the present one; tatra¹² = in that case;
dhīraḥ¹¹ = one with intelligence; the intellectual; na¹³ = does not; muhyati¹⁴ = become perplexed,
stupefied, bewildered, deluded. 2.13

2.13: As the soul passes from childhood to youth to old age in a body, so also the soul takes another
body. This does not confuse a sage (brave, composed and intelligent person).

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥२- १४॥

mātrāsparśās tu kaunteya śītoṣṇasukhaduḥkhadāḥ
āgamāpāyino 'nityās tāṁs titikṣasva bhārata 2.14
mātrā-sparśāḥ¹ tu² kaunteya³ śīta-usṇa-sukha-duḥkha-dāḥ⁴
āgama⁵ apāyinaḥ⁶ anityāḥ⁷ tān⁸ titikṣasva⁹ bhārata¹⁰

kaunteya³ = O son of Kunti; mātrā-sparśāḥ¹ = mātrā + sparśāḥ = organs and their target objects,
congress or contact of sense organs with their specific objects, tu² = now then; [are] Śīta-usṇa-sukha-
duḥkha-dāḥ⁴ = Inducers of cold, heat, happiness, and sorrow; [and are subject to] āgama⁵ apāyinaḥ⁶ =
appearance and disappearance, having a beginning and an end; [and are] anityāḥ⁷ = transient, opposite
of Nitya, not eternal; bhārata¹⁰ = O Bharata , Arjuna; titikṣasva⁹ = put up with (= bear, tolerate; endure);
tān⁸ = them (= cold, heat, happiness, and sorrow). 2.14

2.14: O son of Kunti (Arjuna), as organs and objects induce cold and heat, happiness and sorrow which
are sensory perceptions, appearing, disappearing and impermanent. Learn to endure them, O Bharata
(Arjuna).

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २- १५ ॥

yam hi na vyathayanty ete puruṣam puruṣarṣabha
samaduḥkhasukham dhīraṁ so 'mṛtatvāya kalpate 2.15
yam¹ hi² na³ vyathayanti⁴ ete⁵ puruṣam⁶ puruṣarṣabha⁷
sama⁸ duḥkha⁹ sukham¹⁰ dhīram¹¹ sah¹² amṛtatvāya¹³ kalpate¹⁴

hi² = in truth; puruṣam⁶ = the Purusa or person; yam¹ = in whom; ete⁵ = these (= Śīta-usṇa-sukha-duḥkha- = cold, heat, happiness, and sorrow); na³ = do not; vyathayanti⁴ = cause anguish, perturb, agitate; dhīram¹¹ the Intelligent. [with] sama⁸ duḥkha⁹ sukham¹⁰ = equipoise⁸ in sorrow⁹ and happiness¹⁰; sah¹² kalpate¹⁴ amṛtatvāya¹³ = he¹² is fit¹⁴ for immortality¹³; puruṣarṣabha⁷ = O the best among men.

2.15: He, who suffers no distress from these, O the best of men, and stays even in sorrow and happiness, is a sage and fit for nectar of eternity or liberation.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २- १६ ॥

nā 'sato vidyate bhāvo nābhāvo vidyate sataḥ
ubhayor api dr̥ṣṭo 'ntas tv anayos tattvadarśibhiḥ 2.16
na¹ asataḥ² vidyate³ bhāvaḥ⁴ na⁵ abhāvaḥ⁶ vidyate⁷ sataḥ⁸
ubhayoḥ¹⁰ api¹² dr̥ṣṭaḥ¹³ antaḥ¹⁴ tu¹⁵ anayoḥ¹⁶ tattva¹⁷ darśibhiḥ¹⁸

asataḥ² = Of the Asat, unreal or nonexistence; na¹ vidyate³ = there is no; bhāvaḥ⁴ = existence or being (because they [cold, heat...] are subject to change); sataḥ⁸ = of the Sat or Real (= existence, being, real); na⁵ vidyate⁷ = there is no; abhāvaḥ⁶ = non-existence, cessation, nullity, absence, non-entity; tu¹⁵ = but; antaḥ¹⁴ = inner truth, Tattva, conclusion; ubhayoḥ¹⁰ = of the two (the Real and the unreal); api¹² = in truth; anayoḥ¹⁶ = this; dr̥ṣṭaḥ¹³ = has been seen, observed, realized; tattva¹⁷ darśibhiḥ¹⁸ = by the Tattva-Jnanis or the Seers of Tattvas. 2.16

2.16: In the nonexistent (Asataḥ), there is no continuance (Bhāva), and in the existent (Sataḥ), there is no cessation (Abhāva). In the two, the seers saw the truth and came to that conclusion.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥२- १७॥

avināśi tu tad viddhi yena sarvam idam tatam
vināśam avyayasyā 'sya na kaścit kartum arhati 2.17
avināśi¹ tu² tat³ viddhi⁴ yena⁵ sarvam⁶ idam⁷ tatam⁸
vināśam⁹ avyayasya¹⁰ asya¹¹ na¹² kaścit¹³ kartum¹⁴ arhati¹⁵

tu² = but; viddhi⁴ = know; tat³ = that; avināśi¹ = indestructible; yena⁵ = by which, by whom (Brahman); sarvam⁶ idam⁷ = all⁶ this⁷ (universe); [is] tatam⁸ = pervaded; na¹² kaścit¹³ = no¹² one¹³; arhati¹⁵ kartum¹⁴ = can¹⁵ bring about¹⁴; vināśam⁹ = destruction; asya¹¹ = of this; avyayasya¹⁰ = [of] the immutable, the imperishable. 2.17

2.17: Know that which pervades all, is indestructible and immutable by anyone.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥२- १८॥

antavanta ime dehā nityasyo 'ktāḥ śarīriṇaḥ
anāśino 'prameyasya tasmād yudhyasva bhārata 2.18
antavantah¹ ime² dehah³ nityasya⁴ uktah⁵ sarīriṇah⁶
anāśinah⁷ aprameyasya⁸ tasmāt⁹ yudhyasva¹⁰ bhārata¹¹

ime² = these [bodies]; [are] antavantah¹ = liable to destruction; dehah³ = all bodies; uktah⁵ = it is said; [belong to] nityasya⁴ = eternal; anāśinah⁷ = indestructible; aprameyasya⁸ = unexplainable, indeterminate; śarīriṇah⁶ = of the embodied Soul; tasmāt⁹ = therefore; bhārata¹¹ = O Bharata or Arjuna; yudhyasva¹⁰ = engage in battle. 2.18

2.18: The material bodies are perishable, but the (embodied) souls being eternal, indestructible, and unexplainable are never destroyed and beyond comprehension. Therefore, fight O Bharata (Arjuna).

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥२- १९॥

ya enam veti hantāraṁ yaś cai 'naṁ manyate hatam

ubhau tau na vijānīto nā 'yaṁ hanti na hanyate 2.19

yaḥ¹ enam² veti³ hantāram⁴ yaḥ⁵ ca⁶ enam⁷ manyate⁸ hatam⁹
ubhau¹⁰ tau¹¹ na¹² vijānītaḥ¹³ na¹⁴ ayam¹⁵ hanti¹⁶ na¹⁷ hanyate¹⁸

yaḥ¹ veti³ enam² = he who¹ thinks³ this one²; [as] hantāram⁴ = the slayer; ca⁶ yaḥ⁵ manyate⁸ enam⁷ = and⁶ he who⁵ thinks⁸ this one⁷ (the victim⁷); hatam⁹ = the killed; ubhau¹⁰ tau¹¹ = both¹⁰ of them¹¹; na¹² = do not have; vijānītaḥ¹³ = knowledge [of the Self]; ayam¹⁵ = this one, this self; na¹⁴ hanti¹⁶ = does not¹⁴ slay¹⁶; na¹⁷ = nor; hanyate¹⁸ = is it slain. 2.19

2.19: Anyone who knows this (atman or soul) as the killer, and thinks that this is killed, knows not in his knowledge that this soul neither kills nor is killed.

न जायते म्रियते वा कदाचि- न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२- २०॥

na jāyate mriyate vā kadācin nā 'yaṁ bhūtvā bhavitā vā na bhūyaḥ

ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre 2.20

na¹ jāyate² mriyate³ vā⁴ kadācit⁵ na⁶ ayam⁷ bhūtvā⁸ bhavitā⁹ vā¹⁰ na¹¹ bhūyaḥ¹²
ajaḥ¹³ nityaḥ¹⁴ śāśvataḥ¹⁵ ayam¹⁶ purāṇaḥ¹⁷ na¹⁸ hanyate¹⁹ hanyamāne²⁰ śarīre²¹

na¹ = never; kadācit⁵ = at any time; ayam⁷ = this Self, Atma, Soul; jāyate² = was born; vā⁴ = or; na⁶ = never; mriyate³ = does it die; vā¹⁰ = and; bhūtvā⁸ = having existed previously; na¹¹ bhavitā⁹ = does not come into existence; bhūyaḥ¹² = again; ayam¹⁶ = this (Atma or soul); partless, whole; ajaḥ¹³ = is unborn; nityaḥ¹⁴ = eternal; śāśvataḥ¹⁵ = eternally existent; purāṇaḥ¹⁷ = ancient, na¹⁸ hanyate¹⁹ = is never killed; [when] śarīre²¹ = the body; hanyamāne²⁰ = is killed. 2.20

2.20: This (atman or soul) is neither born, nor dead, nor coming to be, nor will it cease to be at any time. This atman is unborn, eternal, timeless, everlasting, and primeval; it is not killed when the body is slain.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२- २१॥

vedā 'vināśinam nityam ya enam ajam avyayam

katham sa puruṣaḥ pārtha kaṁ ghātayati hanti kam 2.21

vedā¹ avināśinam² nityam³ yaḥ⁴ enam⁵ ajam⁶ avyayam⁷

katham⁸ saḥ⁹ puruṣaḥ¹⁰ pārtha¹¹ kam¹² ghātayati¹³ hanti¹⁴ kam¹⁵

yaḥ⁴ = He who; vedā¹ = knows; enam⁵ = this [the soul]; [as] avināśinam² = indestructible; nityam³ = eternal; ajam⁶ = devoid of birth, birthless, unborn; avyayam⁷ = decayless. katham⁸ = how, in what manner, whence; [and] kam¹² = whom; saḥ⁹ = he, that man; puruṣaḥ¹⁰ = man, person [that highest spiritual person]; hanti¹⁴ = kills; [or] ghātayati¹³ = instigates others to kill; kam¹⁵ = whom; pārtha¹¹ = O

Arjuna. 2.21

2.21: How can a human being, who knows that this Soul is indestructible, eternal, immutable, and unborn, O Partha (Arjuna), think that he could kill or cause anyone to kill?

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा न्यन्यानि संयाति नवानि देही ॥२- २२॥

vāsāṁsi jīrṇāni yathā vihāya navāni gr̥hṇāti naro 'parāṇi

tathā śarīrāṇi vihāya jīrṇāni anyāni saṁyāti navāni dehī 2.22

vāsāṁsi¹ jīrṇāni² yathā³ vihāya⁴ navāni⁵ gr̥hṇāti⁶ naraḥ⁷ aparāṇi⁸

tathā⁹ śarīrāṇi¹⁰ vihāya¹¹ jīrṇāni¹² anyāni¹³ saṁyāti¹⁴ navāni¹⁵ dehī¹⁶

yathā³ = as such; naraḥ⁷ = man; vihāya⁴ = discarding, setting aside; jīrṇāni² = tattered, worn out; vāsāṁsi¹ = clothes; gr̥hṇāti⁶ = puts on; aparāṇi⁸ = other; navāni⁵ = new ones [clothes]; tathā⁹ = in that manner; vihāya¹¹ = leaving behind, discarding; jīrṇāni¹² = tattered, worn out; śarīrāṇi¹⁰ = physical bodies; dehī¹⁶ = the corporeal one, embodied one; saṁyāti¹⁴ = takes on; anyāni¹³ = other, different, dissimilar;

navāni¹⁵ = new ones. 2.22

2.22: As a person (naraḥ) sheds the old and worn-out garment and wears a new garment, the embodied atman (soul), in the same manner, gives up the old and worthless **body** and takes on a new and different body.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २- २३ ॥

nai 'nam chindanti śastrāṇi nai 'nam dahati pāvakaḥ
na cai 'nam kledayanty āpo na śoṣayati mārutaḥ 2.23
na¹ enam² chindanti³ śastrāṇi⁴ na⁵ enam⁶ dahati⁷ pāvakaḥ⁸
na⁹ ca¹⁰ enam¹¹ kledayanti¹² āpaḥ¹³ na¹⁴ śoṣayati¹⁵ mārutaḥ¹⁶

śastrāṇi⁴ = weapons; na⁵ = do not; chindanti³ = cleave, cut, sever; enam² = it, that [embodied soul].
pāvakaḥ⁸ = Fire; na⁹ = does not; dahati⁷ = burn; enam⁶ = that [the soul]; ca¹⁰ = and; āpaḥ¹³ = water; na¹⁴
= does not; kledayanti¹² = wet, moisten; enam¹¹ = it (the soul); mārutaḥ¹⁶ = wind. na¹ = does not;
śoṣayati¹⁵ = dry, desiccate. 2.23

2.23: The weapons cannot cut the self, the fire cannot burn it, the water cannot wet it, and the wind cannot dry it.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २- २४ ॥

acchedyo 'yam adāhyo 'yam akledyo 'śoṣya eva ca
nityaḥ sarvagataḥ sthāṇur acalo 'yam sanātanaḥ 2.24
acchedyaḥ¹ ayam² adāhyaḥ³ ayam⁴ akledyaḥ⁵ aśoṣyaḥ⁶ eva⁷ ca⁸
nityaḥ⁹ sarva-gataḥ¹⁰ sthāṇuḥ¹¹ acalaḥ¹² ayam¹³ sanātanaḥ¹⁴ 2.24

ayam² = this one [the soul]; acchedyaḥ¹ = is uncuttable, cannot be cut; adāhyaḥ³ = cannot be burnt;
ayam⁴ = this one [the soul]; akledyaḥ⁵ = cannot be wetted, moistened; aśoṣyaḥ⁶ = cannot be dried; eva⁷
= truly; ca⁸ nityaḥ⁹ = and⁸ [is] eternal⁹; sarva-gataḥ¹⁰ = all-pervasive, omnipresent; sthāṇuḥ¹¹ = standing
firm and fixed; acalaḥ¹² = not moving, immovable; ayam¹³ = this one [the soul]; [is] sanātanaḥ¹⁴ =
eternal, perpetual, permanent, everlasting, primeval. 2.24

2.24: This (atman) is uncuttable, fireproof, waterproof, besides without doubt drought-proof, eternal, all-pervading, stable and immovable; it is everlasting (sanātanaḥ).

Sankara: sanātanaḥ = Changeless; It is not produced from any cause, as a new thing.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २- २५ ॥

avyakto 'yam acintyo 'yam avikaryo 'yam ucyate
tasmād evaṁ viditvai 'naṁ nā 'nuśocitum arhasi 2.25
avyaktaḥ¹ ayam² acintyaḥ³ ayam⁴ avikaryaḥ⁵ ayam⁶ ucyate⁷
tasmāt⁸ evam⁹ viditva¹⁰ enaṁ¹¹ na¹² anuśocitum¹³ arhasi¹⁴

ucyate⁷ = it is said; ayam² = this (this soul); [is] avyaktaḥ¹ = unmanifest; ayam⁴ = this (this soul); [is] acintyaḥ³ = inconceivable; [and] avikaryaḥ⁵ = unchanging; tasmāt⁸ = on that account, therefore; viditva¹⁰ = having known; ayam⁶ = this Self; evam⁹ = in such manner, as such; [you] na¹² arhasi¹⁴ = do not¹² deserve¹⁴; anuśocitum¹³ = to grieve [for] enaṁ¹¹ = this one [this soul]. 2.25

2.25: This (atman) is unmanifest (avyaktaḥ), inconceivable (acintyaḥ), and unchanging (avikāryaḥ).
Knowing this, you don't deserve to grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २- २६ ॥

atha cai 'naṁ nityajātaṁ nityaṁ vā manyase mṛtam
tathā 'pi tvaṁ mahābāho nai 'vaṁ śocitum arhasi 2.26
atha¹ ca² enam³ nitya-jātam⁴ nityam⁵ vā⁶ manyase⁷ mṛtam⁸
tathāpi⁹ tvam¹⁰ mahābāho¹¹ na¹² evam¹³ śocitum¹⁴ arhasi¹⁵

atha¹ ca² = moreover; that being so; manyase⁷ = thinking; enam³ = this one [this soul]; [is] nitya-jātam⁴ = continually born; vā⁶ = or; nityam⁵ = constantly; mṛtam⁸ = dying; tathāpi⁹ = yet; tvam¹⁰ = you; mahābāho¹¹ = mighty-armed one [Arjuna]; na¹² arhasi¹⁵ = do not¹² deserve¹⁵; śocitum¹⁴ = to grieve; evam¹³ = in this way. 2.26

2.26: Even if you think that this atman is continuously born, and continuously dies, O mighty-armed (Mahābhāho), you should not grieve.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२- २७॥

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe na tvam śocitum arhasi 2.27
jātasya¹ hi² dhruvaḥ³ mṛtyuḥ⁴ dhruvam⁵ janma⁶ mṛtasya⁷ ca⁸
tasmāt⁹ aparihārye¹⁰ arthe¹¹ na¹² tvam¹³ śocitum¹⁴ arhasi¹⁵

mṛtyuḥ⁴ = death; hi² = for; jātasya¹ = one who is born; dhruvaḥ³ = is certain; ca⁸ = and; janma⁶ = birth;
mṛtasya⁷ = of the dead; [is] dhruvam⁵ = certainty; tasmāt⁹ = therefore; tvam¹³ = you; na¹² = do not;
arhasi¹⁵ = deserve; śocitum¹⁴ = to grieve; aparihārye¹⁰ = what is inevitable or unavoidable; arthe¹¹ =
relating to this matter. 2.27

2.27: For one who is born, death is a certainty. For one who dies, birth is a certainty. It is not proper that
you grieve over something that is not an avoidable matter.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२- २८॥

avyaktādīni bhūtāni vyaktamadhyāni bhārata
avyktanidhanāny eva tatra kā paridevanā 2.28
avyaktādīni¹ bhūtāni² vyakta³ madhyāni⁴ bhārata⁵
avyakta⁶ nidhanāni⁶ eva⁷ tatra⁸ kā⁹ paridevanā¹⁰

bhārata⁵ = O Scion of Bharata clan; bhūtāni² = all living things; avyaktādīni¹ = unmanifest before birth;
[and] vyakta³ madhyāni⁴ = manifest in the middle; avyakta⁶ nidhanāni⁶ = unmanifest after death; eva⁷ =
indeed; tatra⁸ = in that case, therefore; kā⁹ = what; [is the need for] paridevanā¹⁰ = lamentation,
bewailing, complaint. 2.28

2.28: All living beings are unmanifest before birth, manifest in the middle, and unmanifest again after
death. Therefore, O Bharata, where is the need for lamentation?

आश्चर्यवत्पश्यति कश्चिदेन- माश्चर्यवद्भवति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २- २९ ॥

āścaryavat paśyati kaścīd enam āścaryavad vadati tathai 'va cā 'nyaḥ
āścaryavac cai 'nam anyaḥ śṛṇoti śrutvā 'py enaṁ veda na cai 'va kaścit 2.29
āścaryavat¹ paśyati² kaścī³ enam⁴ āścaryavat⁵ vadati⁶ tatha⁷ eva⁸ ca⁹ anyaḥ¹⁰
āścaryavat¹¹ ca¹² enam¹³ anyaḥ¹⁴ śṛṇoti¹⁵ śrutvā¹⁶ api¹⁷ enam¹⁸ veda¹⁹ na²⁰ ca²¹ eva²² kaścī²³

kaścī³ = some person; paśyati² = sees, perceives; enam⁴ = this one [this soul]; āścaryavat¹ = as a wonder; tatha⁷ eva⁸ = likewise indeed; ca⁹ = and; anyaḥ¹⁰ = others [different Mahapurusas]; vadati⁶ = speak, talk, elaborate in words; = āścaryavat¹¹ = as if it is wondrous; anyaḥ¹⁴ = others; śṛṇoti¹⁵ = hear; enam¹³ = this one [the soul]; [as if it is a wonder]; ca¹² = and; śrutvā¹⁶ + api¹⁷ = having heard of; enam¹⁸ = this one [the soul]; kaścī²³ = some person; veda¹⁹ na²⁰ ca²¹ = na+eva+veda = would never ever know.

2.29

2.29: Some see IT (Atman) as astonishing, moreover some speak of IT as marvelous, and another hears of IT as wonderful. Having heard of IT, no one yet knows what IT is.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २- ३० ॥

dehī nityam avadhyo 'yaṁ dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni na tvam śocitum arhasi 2.30
dehī¹ nityam² avadhyāḥ³ ayam⁴ dehe⁵ sarvasya⁶ bhārata⁷
tasmāt⁸ sarvāṇi⁹ bhūtāni¹⁰ na¹¹ tvam¹² śocitum¹³ arhasi¹⁴

ayam⁴ = this; nityam² = eternal; dehī¹ = embodied soul; [exists] sarvasya⁶ dehe⁵ = in all bodies; [and] avadhyāḥ³ = cannot be slain; tasmāt⁸ = on that account, therefore; bhārata⁷ = O Scion of Bharata clan; tvam¹² = you; na¹¹ = do not ; arhasi¹⁴ = deserve. śocitum¹³ = to grieve; [for] sarvāṇi⁹ + bhūtāni¹⁰ = all beings. 2.30

2.30: This atman, residing in the bodies of all living beings, is eternal and cannot be slain. Therefore, O Bharata, it is not proper that you grieve for all living beings.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥२- ३१॥

svadharmam api cā 'vekṣya na vikampitum arhasi
dharmyād dhi yuddhāc chreyo 'nyat kṣatriyasya na vidyate 2.31
svadharmam¹ api² ca³ avekṣya⁴ na⁵ vikampitum⁶ arhasi⁷
dharmyāt⁸ hi⁹ yuddhāt¹⁰ śreyah¹¹ anyat¹² kṣatriyasya¹³ na¹⁴ vidyate¹⁵

api² = even; avekṣya⁴ = considering; svadharmam¹ = your own duty; ca³ = indeed [you] na⁵ arhasi⁷ = ought not vikampitum⁶ = falter; hi⁹ = indeed; na¹⁴ + vidyate¹⁵ = there is nothing; anyat¹² = else; śreyah¹¹ = better; kṣatriyasya¹³ = for a Ksatriya; yuddhāt¹⁰ = a battle; dharmyāt⁸ = according to Dharma. 2.31

2.31: When you view the duty inherent to a Ksatriya from the perspective of your inherent dharma, you should not falter. There is no greater duty for a Ksatriya than a fight in battle.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥२- ३२॥

yadṛcchayā co 'papannam svargadvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam 2.32
yadṛcchayā¹ ca² upapannam³ svarga-dvāram⁴ apāvṛtam⁵
sukhinaḥ⁶ kṣatriyāḥ⁷ pārtha⁸ labhante⁹ yuddham¹⁰ īdṛśam¹¹

pārtha⁸ = Son of Pritha; sukhinaḥ⁶ = joyous; [are] kṣatriyāḥ⁷ = Ksatriyas; [who] labhante⁹ = are facing; yuddham¹⁰ = battle; īdṛśam¹¹ = of this sort [which]; ca² = also; upapannam³ = offers itself; yadṛcchayā¹ = on its own accord unsought for; [which is] apāvṛtam⁵ = open; svarga^{4A}-dvāram^{4B} = gateway^{4B} to Heaven^{4A}. 2.32

2.32: It happens on its own accord; the battle comes unsolicited to a happy Ksatriya in the form of gateway to heaven, O Partha.

अथ चेत्त्वमिमं धर्म्य संग्रामं न करिष्यसि ।
ततः स्वधर्म कीर्तिं च हित्वा पापमवाप्स्यसि ॥२- ३३॥

atha cet tvam imam dharmyam saṅgrāmaṁ na kariṣyasi
tataḥ svadharmam kīrtim ca hitvā pāpam avāpsyasi 2.33
atha¹ cet² tvam³ imam⁴ dharmyam⁵ saṅgrāmam⁶ na⁷ kariṣyasi⁸
tataḥ⁹ svadharmam¹⁰ kīrtim¹² ca¹³ hitvā¹⁴ pāpam¹⁵ avāpsyasi¹⁶

atha¹ = moreover; cet² = if; tvam³ = you; na⁷ = do not; kariṣyasi⁸ = engage in; imam⁴ = this; dharmyam⁵ = righteous; saṅgrāmam⁶ = fight, battle; tataḥ⁹ = then; hitvā¹⁴ = having abandoned; svadharmam¹⁰ = your own duty; ca¹³ = and; kīrtim¹² = renown, fame; avāpsyasi¹⁶ = you will be subject to, you will incur; pāpam¹⁵ = sin. 2.33

2.33: If you do not prosecute this war according to your dharma, you will lose your inherent dharma and fame, and incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥२- ३४॥

akīrtim cāpi bhūtāni kathayiṣyanti te 'vyayām
saṁbhāvitasya cākīrtir maraṇāt atiricyate 2.34
akīrtim¹ ca² api³ bhūtāni⁴ kathayiṣyanti⁵ te⁶ avyayām⁷
saṁbhāvitasya⁸ ca⁹ akīrtiḥ¹⁰ maraṇāt¹¹ atiricyate¹²

bhūtāni⁴ = people; ca² + api³ = also; kathayiṣyanti⁵ = narrate, will talk, recount; te⁶ = your; avyayām⁷ = everlasting; akīrtim¹ = infamy; ca⁹ = and; saṁbhāvitasya⁸ = to a respected man (man enjoying tributes); akīrtiḥ¹⁰ = infamy, dishonor; atiricyate¹² = is worse than; maraṇāt¹¹ = death. 2.34

2.34: Besides, people will forever talk of your infamy. For a man enjoying tributes, infamy is worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥२- ३५॥

bhayād raṇād uparatam maṁsyante tvām mahārathāḥ
yeṣāṁ ca tvam bahumato bhūtvā yāsyasi lāghavam 2.35
bhayāt¹ raṇāt² uparatam³ maṁsyante⁴ tvām⁵ mahārathāḥ⁶
yeṣām⁷ ca⁸ tvam⁹ bahu-mataḥ¹⁰ bhūtvā¹¹ yāsyasi¹² lāghavam¹³

mahārathāḥ⁶ = the great chariot riders--warriors; **maṁsyante⁴** = will regard, think; **tvām⁵** = of you; **uparatam³** = as having withdrawn, having stopped, desisted; **raṇāt²** = from battle; **bhayāt¹** = out of trepidation or fear; **ca⁸** = and; [you] **yāsyasi¹²** = will attain; **lāghavam¹³** = low esteem; [in the eyes of Duryodhana and other warriors] **yeṣām⁷** = to whom; **tvam⁹** = you; **bhūtvā¹¹** = have remained; **bahu-mataḥ¹⁰** = in high regard. 2.35

2.35: The great Chariot-warriors, who held you in high esteem so far, would think low of you and say that you backtracked from the battlefield out of fear.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥२- ३६॥

avācyavādāṁś ca bahūn vadiṣyanti tavā 'hitāḥ
nindantas tava sāmartyaṁ tato duḥkhataram nu kim 2.36
avācyā¹ vādān² ca³ bahūn⁴ vadiṣyanti⁵ tava⁶ ahitāḥ⁷
nindantaḥ⁸ tava⁹ sāmartyam¹⁰ tataḥ¹¹ duḥkhataram¹² nu¹³ kim¹⁴

ca³ = and; **tava⁶** = Your; **ahitāḥ⁷** = foes; **vadiṣyanti⁵** = will utter; **bahūn⁴** = many; **avācyā¹** = improper; **vādān²** = words [prevarication]; **nindantaḥ⁸** = while reviling; **tava⁹** = your; **sāmartyam¹⁰** = Skill, ability; **kim¹⁴** = what; **nu¹³** = then; [brings] **duḥkhataram¹²** = more sorrow, grief, pain; **tataḥ¹¹** = besides that. 2.36

2.36: Your enemies will utter many unspeakable words and prevarication, while disparaging your ability (Sāmartyam). Is there any sorrow worse than that?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥२- ३७॥

hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm

tasmād uttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ 2.37

hataḥ¹ vā² prāpsyasi³ svargam⁴ jitvā⁵ vā⁶ bhokṣyase⁷ mahīm⁸

tasmāt⁹ uttiṣṭha¹⁰ kaunteya¹¹ yuddhāya¹² kṛta¹³ niścayaḥ¹⁴

vā² = either; prāpsyasi³ = you will achieve; svargam⁴ = heaven; hataḥ¹ = if killed; vā⁶ = or; bhokṣyase⁷ = you experience joy; mahīm⁸ = on the earth, place; jitvā⁵ = by attaining victory; kaunteya¹¹ = O Son of Kunti; tasmāt⁹ = therefore; uttiṣṭha¹⁰ = rise up; yuddhāya¹² = for fighting; kṛta¹³ niścayaḥ¹⁴ = with certainty or firm resolution. 2.37

2.37: If you die you will go to heaven. If you conquer, you will enjoy this world. Therefore, O Kaunteya, firmly resolved on war (yuddhāya kṛta-niścayaḥ), get up.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥२- ३८॥

sukhaduḥkhe same kṛtvā lābhālābhau jayājayau

tato yuddhāya yujyasva nai 'vaṁ pāpam avāpsyasi 2.38

sukha¹ duḥkhe² same³ kṛtvā⁴ lābhālābhau⁵ jayājayau⁶

tataḥ⁷ yuddhāya⁸ yujyasva⁹ na¹⁰ evam¹¹ pāpam¹² avāpsyasi¹³

kṛtvā⁴ = by acting; same³ = with aplomb, with poise; sukha¹ duḥkhe² = in happiness¹ and sorrow²; lābhālābhau⁵ = in gain and loss; jayājayau⁶ = in victory and defeat; tataḥ⁷ = then, thereafter; yujyasva⁹ = get ready; yuddhāya⁸ = for the battle; evam¹¹ = in such manner; na¹⁰ avāpsyasi¹³ = you will not¹⁰ be subject to; pāpam¹² = sin. 2.38

2.38: Holding happiness and sorrow, profit and loss, victory and defeat alike, you will prepare to fight for the sake of fighting. By doing this, you will incur no sin.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥२- ३९॥

eṣā te 'bhihitā sāṅkhye buddhir yogē tv imāṁ śṛṇu
buddhyā yukto yayā pārtha karmabandhaṁ prahāsyasi 2.39

eṣā¹ te² abhihitā³ sāṅkhye⁴ buddhiḥ⁵ yogē⁶ tu⁷ imām⁸ śṛṇu⁹

buddhyā¹⁰ yuktaḥ¹¹ yayā¹² pārtha¹³ karma-bandham¹⁴ prahāsyasi¹⁵

pārtha¹³ = O Partha (Arjuna); eṣā¹ = this; buddhiḥ⁵ = Knowledge, wisdom; abhihitā³ = has been revealed; te² = to you; sāṅkhye⁴ = by Jnana-Yoga; tu⁷ = but; śṛṇu⁹ = hear, lend your ears to; imām⁸ = this; yogē⁶ = in connection with Karma Yoga; yuktaḥ¹¹ = furnished, endowed; yayā¹² = with which; prahāsyasi¹⁵ = you will free yourself from, completely remove, get rid of; karma-bandham¹⁴ = bondage of action; buddhyā¹⁰ = by wisdom. 2.39

2.39: I revealed to you this enlightened wisdom of Samkhya. Now hear thou the wisdom of yoga. With your intuitive intelligence (buddhya), O Partha, you will be able free yourself from the bondage of action (Karma).

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥२- ४०॥

ne 'hā 'bhikramaṅśo 'sti pratyavāyo na vidyate
svalpam apy asya dharmasya trāyate mahato bhayāt 2.40

na¹ ihā² abhikrama³ nāśaḥ⁴ asti⁵ pratyavāyaḥ⁶ na⁷ vidyate⁸

svalpam⁹ api¹⁰ asya¹¹ dharmasya¹² trāyate¹³ mahataḥ¹⁴ bhayāt¹⁵

ihā² = here (in the path to emancipation); asti⁵ = there is; na¹ = neither; abhikrama³ + nāśaḥ⁴ = ruined⁴ undertaking³ or attempt; na⁷ + vidyate⁸ = nor⁷ there is⁸; pratyavāyaḥ⁶ = adverse effect, unintended consequence; svalpam⁹ + api¹⁰ = meager, even¹⁰ a little⁹; asya¹¹ = of this; dharmasya¹² = Dharma (known as Karma Yoga); trāyate¹³ = saves; [aspirant] mahataḥ¹⁴ + bhayāt¹⁵ = from great fear. 2.40

2.40: In this path (karma yoga path), loss and adverse effects are unknown. Even a meager pursuit of this dharma saves (the practitioner) from the great fear (of birth and death).

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २- ४१ ॥

vyavasāyātmikā buddhir eke 'ha kuruṇandana
bahuśākhā hy anantāś ca buddhayo 'vyavasāyinām 2.41

vyavasāyātmikā¹ buddhiḥ² ekā³ iha⁴ kuruṇandana⁵
bahu-śākhā⁶ hi⁷ anantāḥ⁸ ca⁹ buddhayaḥ¹⁰ avyavasāyinām¹¹

kuruṇandana⁵ = O Beloved Joy of the Kurus; [there is] ekā³ = only one; vyavasāyātmikā¹ = firm, resolute, focused; buddhiḥ² = intellect; iha⁴ = in this [Karma Yoga]; [but] buddhayaḥ¹⁰ = thoughts; avyavasāyinām¹¹ = of the unfocused or irresolute men; [are] hi⁷ = indeed; bahu-śākhā⁶ = many-branched, [have many perspectives]; ca⁹ = and; anantāḥ⁸ = endless. 2.41

2.41: (In this world), O beloved joy of Kurus – Arjuna, the intelligence is focused only in the resolute, while in the irresolute, the intelligence is many-branched, unfocused and endless.

No Wisdom for the Worldly-Minded (RKN)

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २- ४२ ॥

yām imām puṣpitām vācam pravadanty avipaścitaḥ
vedavādaratāḥ pārtha nā 'nyad astī 'ti vādinaḥ 2.42

yām¹ imām² puṣpitām³ vācam⁴ pravadanti⁵ avipaścitaḥ⁶
veda-vāda-ratāḥ⁷ pārtha⁸ na⁹ anyat¹⁰ astī¹¹ iti¹² vādinaḥ¹³

pārtha⁸ = O Arjuna; avipaścitaḥ⁶ = ignoramuses; pravadanti⁵ = utter, speak; yām¹ imām² puṣpitām³ vācam⁴ = all¹ these² flowery³ words⁴; veda-vāda-ratāḥ⁷ = enamored with discussion of Vedas; vādinaḥ¹³ = hold discussion, declare; astī¹¹ = there is; na⁹ + anyat¹⁰ = nothing else; [other than] iti¹² = this, that.

2.42

2.42: O Arjuna, ignoramuses utter all these flowery words enamored with the discussion of Vedas, declare there is nothing other than (2.43:) heaven as the goal, mind full of desires, recommend various special Vedic rites towards attainment of enjoyments and affluence which bestows birth as a result of karma.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥२- ४३॥
kāmātmānaḥ svargaparā janmakarmaphalapradām
kriyāviśeṣabahulāṁ bhogaiśvaryaḡatiṁ prati 2.43
kāmātmānaḥ¹ svargaparāḥ² janma-karma-phala-pradām³
kriyā-viśeṣa⁴ bahulām⁵ bhoga⁶ aiśvarya⁷ gatim⁸ prati⁹

svargaparāḥ² = heaven as the goal or destination; kāmātmānaḥ¹ = mind full of desires, mind immersed in desires; [recommend] kriyā-viśeṣa⁴ bahulām⁵ = various special Vedic rites, [rites-special⁴ various⁵]; bhoga⁶ aiśvarya⁷ gatim⁸ prati⁹ = towards attainment of enjoyments and affluence; (enjoyments⁶-affluence⁷-obtainment⁸-towards⁹); [which] janma-karma-phala-pradām³ = bestow birth as a result of karma (birth-rites-fruit or result-bestow). 2.43

2.42: O Arjuna, ignoramuses utter all these flowery words enamored with the discussion of Vedas, declare there is nothing other than (...2.43:) heaven as the goal, mind full of desires, recommend various special Vedic rites towards attainment of enjoyments and affluence which bestows birth as a result of karma.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥२- ४४॥
bhogaiśvaryaḡprasaktānāṁ tayā 'pahṛtacetasām
vyavasāyātmikā buddhiḥ samādhau na vidhīyate 2.44
bhoga¹ aiśvarya² prasaktānām³ tayā⁴ apahṛta⁵ cetasām⁶
vyavasāyātmikā⁷ buddhiḥ⁸ samādhau⁹ na¹⁰ vidhīyate¹¹

prasaktānām³ = they who cling to; bhoga¹ = enjoyment; [and] aiśvarya² = sovereignty; [and they whose] cetasām⁶ = mind; apahṛta⁵ = is taken away; tayā⁴ = by that [speech]; [for them] vyavasāyātmikā⁷ = focused; buddhiḥ⁸ = Buddhi; na¹⁰ vidhīyate¹¹ = is not¹⁰ well established¹¹; samādhau⁹ = in the Self. 2.44

2.44: For them who cling to enjoyment and sovereignty and whose mind is taken away by that [speech], focused Buddhi is not well established in the Self.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥२- ४५॥

traiguṇyaviṣayā vedā nistraiguṇyo bhavā 'rjuna
nirdvandvo nityasatvastho niryogaḥśema ātmavān 2.45
traiguṇya¹ viṣayāḥ² vedāḥ³ nistraiguṇyaḥ⁴ bhavā⁵ arjuna⁶
nirdvandvaḥ⁷ nitya-satva-sthaḥ⁸ niryoga-ḥśemaḥ⁹ ātmavān⁹

arjuna⁶ = O Arjuna; vedāḥ³ = Vedas; [expound] traiguṇya¹ viṣayāḥ² = enjoyments² proceeding from three qualities¹, experiencing this world; [you] bhavā⁵ = become; nistraiguṇyaḥ⁴ = free of three qualities, free from desires, detached from enjoyments of the sense objects; nirdvandvaḥ⁷ = free from dualities (like and dislike etc); nitya-satva-sthaḥ⁸ = eternally established in Sattva (Goodness, Purity, Paramatma); niryoga-ḥśemaḥ⁹ = without regard for acquisition and safe-keeping; [be] ātmavān⁹ = One of pure Self. 2.45

2.45: The three modes of material nature (**Prakṛti**) are the subject matter of the Veda. Do not attach yourself to these three gunas. O Arjuna, be free from dualities such as pain and pleasure, steady in goodness (Sattva), free from thoughts of acquisition and preservation, and fixed in atman (self).

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥२- ४६॥

yāvān artha udapāne sarvataḥ samplutodake
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ 2.46
yāvān¹ arthaḥ² udapāne³ sarvataḥ⁴ sampluta-udake⁵
tāvān⁶ sarveṣu⁷ vedeṣu⁸ brāhmaṇasya⁹ vijānataḥ¹⁰

yāvān¹ = whatever; arthaḥ² = usefulness [for drinking, bathing]; [there is] udapāne³ = for water in a well or pond; [is no match to a vast lake] sampluta-udake⁵ = brimming with water sarvataḥ⁴ = in all directions; [Likewise] brāhmaṇasya⁹ = for one brimming with Brahman knowledge; vijānataḥ¹⁰ = One who is clever, shrewd or knowledgeable (of Brahmanjana); sarveṣu⁷ = all; vedeṣu⁸ = Vedas; [are useful or limited] tāvān⁶ = to that degree, extent, measure. 2.46

2.46: A Brahmana brimming with **Brahman knowledge** has as much use for knowledge from all Vedas, as he who has a large body of water all around has use for a pond [or a puddle].

Work without Concern for the Results (RKN)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥२- ४७॥

karmaṇy evā 'dhikāras te mā phaleṣu kadācana
mā karmaphalahetur bhūr mā te saṅgo 'stv akarmani 2.47

karmani¹ eva² adhikāraḥ³ te⁴ mā⁵ phaleṣu⁶ kadācana⁷

mā⁸ karma⁹ phala¹⁰ hetuḥ¹¹ bhūḥ¹² mā¹³ te¹⁴ saṅgaḥ¹⁵ astu¹⁶ akarmani¹⁷

te⁴ = your; adhikāraḥ³ = right, obligation; karmani¹ eva² = is for action; mā⁵ = never; kadācana⁷ = under any circumstances; phaleṣu⁶ = for the results, in the fruits; mā⁸ = never; bhūḥ¹² = become; karma⁹ phala¹⁰ hetuḥ¹¹ = the reason or agent for claiming the fruit of action [action⁹-fruit¹⁰-cause or agent¹¹]; mā¹³ te¹⁴ astu¹⁶ = (you) may not have; saṅgaḥ¹⁵ = attachment, inclination; [to] akarmani¹⁷ = inaction.

2.47

2.47: You have a right to action and never to its fruits. At no time should your motive be the fruit of your actions. Never should there be any attachment to inaction either.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥२- ४८॥

yogasthaḥ kuru karmāṇi saṅgam tyaktvā dhanañjaya
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate 2.48

yogasthaḥ¹ kuru² karmāṇi³ saṅgam⁴ tyaktvā⁵ dhanañjaya⁶

siddhi-asiddhyoḥ⁷ samaḥ⁸ bhūtvā⁹ samatvam¹⁰ yogaḥ¹¹ ucyate¹²

yogasthaḥ¹ = firmly established in Yoga; dhanañjaya⁶ = O victor over wealth, O Arjuna; kuru² = do; karmāṇi³ = actions; tyaktvā⁵ = relinquishing; saṅgam⁴ = attachment; bhūtvā⁹ = remaining or becoming; samaḥ⁸ = equable, same; siddhi-asiddhyoḥ⁷ = in success and failure; [and possessing] samatvam¹⁰ = equanimity of mind; [This] ucyate¹² = is called; yogaḥ¹¹ = Yoga. 2.48

2.48: O Dhananjaya (Arjuna), give up attachment, and remain the same in success and failure. Be steadfast in yoga and do your work. Equanimity (Samatvam) is yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
 बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥२- ४९॥
 dūreṇa hy avaram̐ karma buddhiyogād dhanañjaya
 buddhau śaraṇam anviccha kṛpaṇāḥ phalahetavaḥ 2.49
 dūreṇa¹ hi² avaram³ karma⁴ buddhi-yogāt⁵ dhanañjaya⁶
 buddhau⁷ śaraṇam⁸ anviccha⁹ kṛpaṇāḥ¹⁰ phala-hetavaḥ¹¹

dūreṇa¹ = by a long shot; karma⁴ = action; hi² = indeed; [is] avaram³ = inferior to; buddhi-yogāt⁵ =
 Buddhi Yoga [Yoga of wisdom]. dhanañjaya⁶= O Arjuna; anviccha⁹ = take; śaraṇam⁸ = refuge; buddhau⁷
 = in wisdom. kṛpaṇāḥ¹⁰ = the pitiable ones; phala-hetavaḥ¹¹ = hanker after fruits. 2.49

2.49: Action is inferior to Buddhi yoga by a long shot; therefore, O Dhananjaya, take refuge in Buddhi.
 The pitiable ones hanker after fruits.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
 तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥२- ५०॥
 buddhiyukto jahātī 'ha ubhe sukr̥taduṣkr̥te
 tasmād yogāya yujyasva yogaḥ karmasu kauśalam 2.50
 buddhi-yuktaḥ¹ jahāti² iha³ ubhe⁴ sukr̥ta-duṣkr̥te⁵
 tasmāt⁶ yogāya⁷ yujyasva⁸ yogaḥ⁹ karmasu¹⁰ kauśalam¹¹

buddhi-yuktaḥ¹ = The one of equable wisdom; jahāti² = gives up; iha³ = here, in this world; ubhe⁴ =
 both; sukr̥ta-duṣkr̥te⁵ = merits and demerits, virtue and vice; tasmāt⁶ = therefore; yujyasva⁸ = remain
 engaged; yogāya⁷ = in Yoga of [equable wisdom]; [for] yogaḥ⁹ = Yoga; [is] kauśalam¹¹ = skill [in
 relinquishing oneself from bonds of Karma]; karmasu¹⁰ = in the performance of action. 2.50

2.50: He whose buddhi is equable gives up both virtue and vice in this world. Therefore, remain
 committed to yoga, for yoga is skill in action.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥२- ५१॥
karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ
janmabandhavinirmuktāḥ padaṁ gacchhanti anāmayam 2.51
karma-jam¹ buddhi-yuktāḥ² hi³ phalam⁴ tyaktvā⁵ manīṣiṇaḥ⁶
janma-bandha⁷ vinirmuktāḥ⁸ gacchhanti¹⁰ anāmayam¹¹

buddhi-yuktāḥ² = they who have equable wisdom; [and] manīṣiṇaḥ⁶ = who are enlightened men; tyaktvā⁵ = by doing Tyagam [= relinquishment], give up; phalam⁴ = fruit, benefit; karma-jam¹ = caused or generated by actions; hi³ = indeed; gacchhanti¹⁰ = reach; padam⁹ = state, Parama Padam, Supreme State or Abode, Vaikuntam [abode of Vishnu]; anāmayam¹¹ = free from disease or evil, [not pernicious, healthy, salubrious]; [which is] janma-bandha⁷ vinirmuktāḥ⁸ = Jivanmukti, soul liberated from the bondage of birth [birth-bondage⁷-liberation of soul⁸] . 2.51

2.51: The wise ones with equable intuitive intelligence, give up fruits of their actions, gain liberation from bondage of birth and death [Jivanmukti], and reach salutary (Anāmayam) supreme bliss.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥२- ५२॥
yadā te mohakalilam buddhir vyatitariṣyati
tadā gantāsi nirvedam śrotavyasya śrutasya ca 2.52
yadā¹ te² moha-kalilam³ buddhiḥ⁴ vyatitariṣyati⁵
tadā⁶ gantāsi⁷ nirvedam⁸ śrotavyasya⁹ śrutasya¹⁰ ca¹¹

yadā¹ = whenever; te² = your; buddhiḥ⁴ = Buddhi, mind; vyatitariṣyati⁵ = goes beyond [passes the Rubicon of]; moha-kalilam³ = delusion-turbidity; tadā⁶ = at that moment; gantāsi⁷ = you will obtain; nirvedam⁸ = Vairagyam, dispassion, detachment; śrotavyasya⁹ = to what has to be heard, to scriptures; ca¹¹ = and; śrutasya¹⁰ = to what has already been heard [other than Brahman Knowledge]. 2.52

2.52: When your intuitive intelligence goes beyond the turbidity of delusion, then, you become dispassionate, and indifferent to all that is heard and all that is yet to be heard.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥२- ५३॥

śruti-vipratipannā te yadā sthāsyati niścalā
samādhāv acalā buddhis tadā yogam avāpsyasi 2.53

śruti-vipratipannā¹ yadā³ sthāsyati⁴ niścalā⁵
samādhāu⁶ acalā⁷ buddhiḥ⁸ tadā⁹ yogam¹⁰ avāpsyasi¹¹

yadā³ = when; te² = your; buddhiḥ⁸ = mind; śruti^{1A}-vipratipannā^{1B} = is perplexed^{1B} by Vedas^{1A} [=Vedas-state of perplexity from diverse statements]; [the mind] sthāsyati⁴ = becomes steady; niścalā⁵ = unshakable [= firm, immobile]; [and] acalā⁷ = steady [= immovable]; samādhāu⁶ = in Samadhi [mind steadfast in the Self]; [and] tadā⁹ = at that moment; avāpsyasi¹¹ = you will reach; yogam¹⁰ = Yoga of enlightenment. 2.53

2.53: When your Buddhi, perplexed by the Vedas, remains unmoved and steadfast in contemplation on God (Samādhi), then you will achieve self-realization (yoga).

The Characteristics of the Perfect Sage (RKN)

अर्जुन उवाच
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥२- ५४॥
arjuna uvāca: sthita-prajñasya kā bhāṣā samādhisthasya keśava

sthitadhīḥ kiṁ prabhāṣeta kim āsīt vrajeta kim 2.54
arjuna uvāca: sthita-prajñasya¹ kā² bhāṣā³ samādhi-sthasya⁴ keśava⁵
sthita-dhīḥ⁶ kim⁷ prabhāṣeta⁸ kim⁹ āsīt¹⁰ vrajeta¹¹ kim¹²

arjuna uvāca = Arjuna said: keśava⁵ = O Kesava, Krishna; kā² + bhāṣā³ = what² language³ [how do you characterize a man]; samādhi-sthasya⁴ = of one immersed and absorbed in the Self; kim⁷ = how does; sthita-prajñasya¹ = one who is steady in prajna or wisdom; sthita-dhīḥ⁶ = man with steady wisdom; prabhāṣeta⁸ = speak; kim⁹ = how; āsīt¹⁰ = sit [does he sit]; kim¹² = how; vrajeta¹¹ = [does he] move.

2.54

2.54: Arjuna said, O Kesava (Krishna, destroyer of Kesin), what is the distinctive mark of a man who stands firm in wisdom and steadfast in Samādhi? How does he speak, how does he sit and how does he walk?

श्रीभगवानुवाच
प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २- ५५ ॥
śrībhagavān uvāca: prajahāti yadā kāmān sarvān pārtha manogatān
ātmany evā 'tmanā tuṣṭaḥ sthitaprajñas tadocyate 2.55

śrībhagavān uvāca: prajahāti¹ yadā² kāmān³ sarvān⁴ pārtha⁵ manaḥ-gatān⁶
ātmani⁷ eva⁸ ātmanā⁹ tuṣṭaḥ¹⁰ sthita-prajñāḥ¹¹ tadā¹² ucyate¹³

śrībhagavān uvāca = Sri Bhagavan said: pārtha⁵ = O Partha, Arjuna: yadā² = when; prajahāti¹ = [one] relinquishes in full; kāmān³ sarvān⁴ = a whole slew⁴ of desires³; [that] manaḥ-gatān⁶ = have gone into the mind; tuṣṭaḥ¹⁰ = remains pleased; ātmani⁷ = in his self; eva⁸ = alone; ātmanā⁹ = by his self; tadā¹² = at that time; [he] ucyate¹³ = is identified as; sthita-prajñāḥ¹¹ = one with steady wisdom. 2.55

2.55: Sri Bhagavan said:

O son of Partha, When a man completely sheds the desires of his mind, and finds satisfaction in the self by the self, he is steady in wisdom.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २- ५६ ॥
duḥkheṣv anudvignamanāḥ sukheṣu vigataspr̥haḥ
vītarāgabhayakrodhaḥ sthitadhīr munir ucyate 2.56
duḥkheṣu¹ anudvigna-manāḥ² sukheṣu³ vigata-spr̥haḥ⁴
vīta⁵ rāga⁶ bhaya⁷ krodhaḥ⁸ sthita-dhīḥ⁹ muniḥ¹⁰ ucyate¹¹

duḥkheṣu¹ = free of sorrow; anudvigna-manāḥ² = unagitated in mind; sukheṣu³ = in happiness; [and] vigata-spr̥haḥ⁴ = free from covetousness; vīta⁵ rāga⁶ bhaya⁷ krodhaḥ⁸ = free from⁵ desire⁶, fear⁷, anger⁸; muniḥ¹⁰ = [that] sage [one who observes Maunam or silence]; ucyate¹¹ = is called; sthita-dhīḥ⁹ = one of steady mind. 2.56

2.56: He, in whose mind sorrow does not cause perturbation, and who is not ardent in happiness and who is free from passion, fear, and anger, is (called) a sage (muni = the silent one) of steadfast wisdom.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २- ५७॥

yaḥ sarvatrā 'nabhisnehas tattatprāpya śubhāśubham

nā 'bhinandati na dveṣṭi tasya prajñā pratiṣṭhitā 2.57

yaḥ¹ sarvatra² anabhi-snehaḥ³ tat⁴ tat⁵ prāpya⁶ śubha-aśubham⁷

na⁸ abhinandati⁹ na¹⁰ dveṣṭi¹¹ tasya¹² prajñā¹³ pratiṣṭhitā¹⁴ 2.57

yaḥ¹ = He who; [is] anabhi-snehaḥ³ = without attachment [fondness, affection, friendship]; [for] sarvatra² = anything and everything; na⁸ + abhinandati⁹ = neither delights; na¹⁰ + dveṣṭi¹¹ = nor detests; tat⁴ tat⁵ = that and that [= each, separately and severally]; subha-aśubham⁷ = good or bad [evil] things; prāpya⁶ = upon attaining them; tasya¹² = his; prajñā¹³ = wisdom; pratiṣṭhitā¹⁴ = remains steady. 2.57

2.57: He, who shows detachment from all desires, and who neither rejoices good nor detests evil, has a steadfast wisdom.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २- ५८॥

yadā saṁharate cā 'yaṁ kūrmo 'ṅgānī 'va sarvaśaḥ

indriyāṇī 'ndriyārthebhyas tasya prajñā pratiṣṭhitā 2.58

yadā¹ saṁharate² ca³ ayam⁴ kūrmaḥ⁵ aṅgānī⁶ iva⁷ sarvaśaḥ⁸

indriyāṇī⁹ indriya-arthebhyaḥ¹⁰ tasya¹¹ prajñā¹² pratiṣṭhitā¹³

yadā¹ = When; ayam⁴ = this [one = Sannyasin]; ca³ = also; saṁharate² = retracts inside; indriyāṇī⁹ = sense organs; indriya-arthebhyaḥ¹⁰ = from contact with sense objects; iva⁷ = as; kūrmaḥ⁵ = a tortoise; [withdraws] aṅgānī⁶ = its limbs; sarvaśaḥ⁸ = completely [from all around]; tasya¹¹ = his; prajñā¹² = wisdom; pratiṣṭhitā¹³ = remains steady. 2.58

2.58: He, who retracts his senses from sense objects as a tortoise, which withdraws all its limbs from all directions, is steadfast in wisdom.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥२- ५९॥

viṣayā vinivartante nirāhārasya dehinaḥ
rasavarjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate 2.59

viṣayāḥ¹ vinivartante² nirāhārasya³ dehinaḥ⁴
rasa-varjam⁵ rasah⁶ api⁷ asya⁸ param⁹ dṛṣṭvā¹⁰ nivartate¹¹

viṣayāḥ¹ = objects of sense organs; vinivartante² = retreat; nirāhārasya³ + dehinaḥ⁴ = from the abstaining³ man's body⁴; rasa^{5A}-varjam^{5B} = except^{5B} the taste^{5A}; rasah⁶ + api⁷ that enjoyment⁶; asya⁸ = of this person; nivartate¹¹ = leaves, ceases to exist; dṛṣṭvā¹⁰ = after obtaining vision of, realization [of the Supreme]; param⁹ = Brahman. 2.59

2.59: Once the objects of senses of man turn away from (any contact with) the sense organs, the taste (rasah) remains, but it leaves once the Supreme (Param) is in sight.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥२- ६०॥

yatato hy api kaunteya puruṣasya vipaścitaḥ
indriyāṇi pramāthīni haranti prasabhaṁ manaḥ 2.60

yatataḥ¹ hi² api³ kaunteya⁴ puruṣasya⁵ vipaścitaḥ⁶
indriyāṇi⁷ pramāthīni⁸ haranti⁹ prasabham¹⁰ manaḥ¹¹

kaunteya⁴ = O son of Kunti, Arjuna; pramāthīni⁸ = agitated; indriyāṇi⁷ = senses; haranti⁹ = carry away; manaḥ¹¹ = the mind; vipaścitaḥ⁶ = of an intelligent; puruṣasya⁵ = person; prasabham¹⁰ = by force; api³ = even; yatataḥ¹ = as he strives; hi² = truly. 2.60

2.60: O sun of Kunti, agitated senses carry away the mind of an intelligent person by force, even as strives sincerely.

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥२- ६१॥

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ
vaśe hi yasye indriyāṇi tasya prajñā pratiṣṭhitā 2.61
tāni¹ sarvāṇi² saṁyamya³ yuktaḥ⁴ āsīta⁵ mat-paraḥ⁶
vaśe⁷ hi⁸ yasya⁹ indriyāṇi¹⁰ tasya¹¹ prajñā¹² pratiṣṭhitā¹³

yuktaḥ⁴ = one with focused mind; mat-paraḥ⁶ = holding Me as the Supreme Refuge; saṁyamya³ = having subjugated or curbed; sarvāṇi² = all; tāni¹ = that [the senses]; [and] āsīta⁵ = sitting down; yasya⁹ = whose; indriyāṇi¹⁰ = sense organs; vaśe⁷ = under his own control or restraint; tasya¹¹ = his; prajñā¹² = wisdom; hi⁸ = indeed; pratiṣṭhitā¹³ = becomes steady. 2.61

Having curbed all his senses, he should meditate on (Supreme) Me; when his senses are under restraint, his wisdom is steadfast.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥२- ६२॥

dhyāyato viṣayān puṁsaḥ saṅgas teṣū 'pajāyate
saṅgāt saṁjāyate kāmaḥ kāmāt krodho 'bhijāyate 2.62
dhyāyataḥ¹ viṣayān² puṁsaḥ³ saṅgaḥ⁴ teṣu⁵ upajāyate⁶
saṅgāt⁷ saṁjāyate⁸ kāmaḥ⁹ kāmāt¹⁰ krodhaḥ¹¹ abhijāyate¹²

puṁsaḥ³ = the man; dhyāyataḥ¹ = while thinking of; viṣayān² = objects of senses; upajāyate⁶ = there comes up; saṅgaḥ⁴ = attachment; teṣu⁵ = for those objects of senses; saṅgāt⁷ = from attachment; saṁjāyate⁸ = comes; kāmaḥ⁹ = desire; kāmāt¹⁰ = from desire; abhijāyate¹² = comes, springs; krodhaḥ¹¹ = anger. 2.62

2.62: A person while thinking about the sense objects develops attachment to them. From attachment develops desire (Kāmah). From desire develops anger...

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २- ६३ ॥

krodhād bhavati saṁmohaḥ saṁmohāt smṛtīvibhramaḥ
smṛtibhramśād buddhināśo buddhināśāt praṇasyati 2.63

krodhāt¹ bhavati² saṁmohaḥ³ saṁmohāt⁴ smṛti-vibhramaḥ⁵
smṛti-bhramśāt⁶ buddhināśaḥ⁷ buddhi-nāśāt⁸ praṇasyati⁹

krodhāt¹ = from anger; bhavati² = comes; saṁmohaḥ³ = delusion; saṁmohāt⁴ = from delusion; smṛti-vibhramaḥ⁵ = loss of memory; smṛti-bhramśāt⁶ = from loss of memory; buddhināśaḥ⁷ = destruction of Buddhi; buddhi-nāśāt⁸ = from loss of Buddhi; [he] praṇasyati⁹ = perishes. 2.63

2.63: From anger comes forth delusion (Sammohah); from delusion comes loss of memory; from loss of memory comes loss of intuitive (discriminative) intelligence; and from loss of intuitive intelligence, he falls.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २- ६४ ॥

rāgadveṣaviyuktais tu viṣayān indriyaiś caran
ātmavaśyair vidheyātmā prasādam adhigacchati 2.64

rāga-dveṣa-vimuktaiḥ¹ tu² viṣayān⁴ indriyaiḥ⁵ caran⁶
ātma-vaśyaiḥ⁷ vidheyātmā⁸ prasādam⁹ adhigacchati¹⁰

tu² = but; rāga^{1A}-dveṣa^{1B}-viiyuktaiḥ^{1C} = he who is free from^{1C} likes^{1A} and dislikes^{1B}; caran⁶ = moving among; viṣayān⁴ = objects of sense; indriyaiḥ⁵ = with [the help of] organs such as eyes etc; ātma-vaśyaiḥ⁷ = under his control, under control of the mind; vidheyātmā⁸ = one who has self-control; adhigacchati¹⁰ = gains, attains; prasādam⁹ = calmness, grace of God. 2.64

2.64: He, who is free from likes and dislikes, attachment or aversion, while keeping the senses and sense objects under control of, and regulated by atman, gains calmness of mind (prasādam).

vidheya-ātmā = whose mind can be subdued at will (Sankara). ātma = mind (Sankara).

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥२- ६५॥

prasāde sarvaduḥkhānāṁ hānir asyo 'pajāyate
prasannacetaso hy āśu buddhiḥ paryavatiṣṭhate 2.65
prasāde¹ sarva² duḥkhānām³ hāniḥ⁴ asya⁵ upajāyate⁶
prasanna-cetasah⁷ hi⁸ āśu⁹ buddhiḥ¹⁰ pari¹¹ avatiṣṭhate¹²

prasāde¹ = When there is a placid state of mind; hāniḥ⁴ = eradication, destruction, removal; asya⁵
sarva² duḥkhānām³ = of all² his⁵ sorrows³; upajāyate⁶= occurs, takes place; hi⁸ = Indeed; prasanna-
cetasah⁷ = of one whose mind is placid; buddhiḥ¹⁰ = intuitive intelligence, wisdom; āśu⁹ = soon; pari¹¹
avatiṣṭhate¹² = becomes established. 2.65

2.65: In that placid state of mind, the destruction of all sorrows takes place. In that placid mind, certainly,
soon the wisdom (buddhi) becomes steady.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥२- ६६॥

nā 'sti buddhir ayuktasya na cā 'yuktasya bhāvanā
na cā 'bhāvayataḥ śāntir aśāntasya kutaḥ sukham 2.66.
na asti¹ buddhiḥ² ayuktasya³ na⁴ ca⁵ ayuktasya⁶ bhāvanā⁷
na⁸ ca⁹ abhāvayataḥ¹⁰ śāntiḥ¹¹ aśāntasya¹² kutaḥ¹³ sukham¹⁴

ayuktasya³ = for one who is unsteady; na asti¹ = there is neither; buddhiḥ² = intelligence, wisdom; ca⁵ =
and; na⁴ = nor; bhāvanā⁷= meditation; ayuktasya⁶ = for the unsteady person; ca⁹= and abhāvayataḥ¹⁰
= for one who is not meditative; na⁸ = there is no; śāntiḥ¹¹ = peace; kutaḥ¹³ = Where is; sukham¹⁴ =
happiness; aśāntasya¹² = for one without peace?

2.66: There is neither wisdom nor meditation for the unsteady; for the unmeditative person there is no
peace; for the one without peace, where is happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।
तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥ २- ६७॥

indriyāṇāṃ hi caratām yan mano 'nuvidhīyate
tad asya harati prajñām vāyur nāvam ivā 'mbhasi 2.67

indriyāṇām¹ hi² caratām³ yat⁴ manah⁵ anuvidhīyate⁶
tat⁷ asya⁸ harati⁹ prajñām¹⁰ vāyuh¹¹ nāvam¹² iva¹³ ambhasi¹⁴

hi² = for; yat⁴ manah⁵ = the mind⁵ which⁴; anuvidhīyate⁶ = becomes involved in; caratām³ indriyāṇām¹ = wandering³ senses seeking their objects¹; tat⁷ = that [mind]; harati⁹ = carries away; prajñām¹⁰ = discriminative wisdom; iva¹³ = like; vāyuh¹¹ = the wind; [carries away] asya⁸ = his; nāvam¹² = boat; ambhasi¹⁴ = on the waters. 2.67

2.67: As the wind sweeps away the boat in the water, the mind wandering among the senses succumbs to the senses, which sweep away the wisdom.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २- ६८॥

tasmād yasya mahābāho nigrhītāni sarvaśaḥ
indriyāṇī 'ndriyārthebhyas tasya prajñā pratiṣṭhitā 2.68

tasmāt¹ yasya² mahābāho³ nigrhītāni⁴ sarvaśaḥ⁵
indriyāṇī⁶ indriya-arthebhyaḥ⁷ tasya⁸ prajñā⁹ pratiṣṭhitā¹⁰

yasya² = his; indriyāṇī⁶ = senses; nigrhītāni⁴ = are withdrawn, drawn back or retracted; indriya-arthebhyaḥ⁷ = from the respective sense objects; sarvaśaḥ⁵ = in all their constituents like mind; tasmāt¹ = therefore; mahābāho³ = O mighty-armed one; tasya⁸ prajñā⁹ pratiṣṭhitā¹⁰ = his⁸-wisdom⁹-becomes established¹⁰. 2.68

2.68: Therefore, O mighty-armed (Arjuna), when his senses withdraw from the sense objects in all ways, his wisdom is steadfast.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥२- ६९॥

yā niśā sarvabhūtānām tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni sā niśā paśyato muneḥ 2.69
yā¹ niśā² sarva³ bhūtānām⁴ tasyām⁵ jāgarti⁶ saṁyamī⁷
yasyām⁸ jāgrati⁹ bhūtāni¹⁰ sā¹¹ niśā¹² paśyataḥ¹³ muneḥ¹⁴

saṁyamī⁷ = the man with control of his sense organs; jāgarti⁶ = is awake; yā¹ niśā² = what is night; sarva³ bhūtānām⁴ = for all³ living beings⁴. tasyām⁵ = in that [night]; yasyām⁸ = in which; bhūtāni¹⁰ = the beings, creatures; jāgrati⁹ = keep awake; sā¹¹ niśā¹² paśyataḥ¹³ muneḥ¹⁴ = that is¹¹ night¹² for the seeing¹³ (Seer) Muni¹⁴ (the silent one or Sage).--2.69

2.69: What is night for all beings is awakening for the disciplined soul and what is awakening for all beings, is night for the seeing muni– the sage or seer.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥२- ७०॥

āpūryamāṇam acalapratiṣṭham samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāmakāmī 2.70
āpūryamāṇam¹ acala-pratiṣṭham² samudram³ āpaḥ⁴ praviśanti⁵ yadvat⁶
tadvat⁷ kāmāḥ⁸ yaṁ⁹ praviśanti¹⁰ sarve¹¹ saḥ¹² śāntim¹³ āpnoti¹⁴ na¹⁵ kāmakāmī¹⁶

yadvat⁶ = as; āpaḥ⁴ = water; praviśanti⁵ = flowing into; samudram³ = the ocean; āpūryamāṇam¹ = brimming with water from all sides; acala-pratiṣṭham² = remains steady without change; tadvat⁷ = likewise; saḥ¹² = that man; yaṁ⁹ = into whom; sarve¹¹ = all; kāmāḥ⁸ = desires; praviśanti¹⁰ = flow into; āpnoti¹⁴ = attains; śāntim¹³ = peace; [it is] na¹⁵ + kāmakāmī¹⁶ = not so for the epicure (= kāma-kāmī, the person who seeks desires).-- 2.70

2.70: As the waters enter the ocean from all sides, it remains steady and unperturbed. So also, the desires enter a person of steadiness, tranquility, and peace (without causing any perturbation). It is not so in (an epicure) a person who seeks desires.

विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ २- ७१ ॥

vihāya kāmān yaḥ sarvān pumānś carati niḥsṛhaḥ
nirmamo nirahañkāraḥ sa śāntim adhigacchati 2.71
vihāya¹ kāmān² yaḥ³ sarvān⁴ pumān⁵ carati⁶ niḥsṛhaḥ⁷
nirmamaḥ⁸ nirahañkāraḥ⁹ saḥ¹⁰ śāntim¹¹ adhigacchati¹²

yaḥ³ pumān⁵ = whoever person; adhigacchati¹² śāntim¹¹ = ¹⁰ attains¹² peace¹¹; vihāya¹ = after relinquishing, abandoning; sarvān⁴ = all; kāmān² = desires; [and] carati⁶ = wanders; niḥsṛhaḥ⁷ = free from desires, wants; nirmamaḥ⁸ = without a sense of Mine; saḥ¹⁰ = he; [is] nirahañkāraḥ⁹ = without ahamkara (ego). 2.71

2.71: He, who has abandoned his desires and who wanders free from desires and a sense of ego and mineness attains peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २- ७२ ॥

eṣā brāhmī sthitiḥ pārtha nai 'nān prāpya vimuhyati
sthitvā 'syām antakāle 'pi brahmanirvāṇam ṛcchati 2.72
eṣā¹ brāhmī² sthitiḥ³ pārtha⁴ na⁵ enām⁶ prāpya⁷ vimuhyati⁸
sthitvā⁹ asyām¹⁰ anta-kāle¹¹ api¹² brahma-nirvāṇam¹³ ṛcchati¹⁴

pārtha⁴ = O Partha (Arjuna); eṣā¹ = this; [is] brāhmī² sthitiḥ³ = the State of Brahman; prāpya⁷ = attaining; enām⁶ = this; na⁵ vimuhyati⁸ = he does not⁵ become bewildered or deluded⁸. sthitvā⁹ = established asyām¹⁰ = in this state; [he] ṛcchati¹⁴ = attains, achieves; brahma-nirvāṇam¹³ = Absorption in Brahman, Brahman-hood, Brahman Bliss, Liberation of soul; api¹² = even; anta-kāle¹¹ = at the end of time (in the autumn period of his life).

2.72: This is the state of God-realization for him, O Partha, and having achieved it, he does not suffer from delusion. Steadying himself in the state of God-realization at (the hour of) death, he gains Brahma-Nirvana (Absorption into Brahman, assimilation, union, Bliss).

End Chapter 02: The Battlefield of Kurusetra

BG Chapter 03: Karma Yoga

अर्जुन उवाचः ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥३- १॥

arjuna uvāca: jyāyasī cet karmaṇas te matā buddhir janārdana

tat kiṁ karmaṇi ghore māṁ niyojayasi keśava 3.1

arjuna uvāca: jyāyasī¹ cet² karmaṇaḥ³ te⁴ matā⁵ buddhiḥ⁶ janārdana⁷

tat⁸ kim⁹ karmaṇi¹⁰ ghore¹¹ mām¹² niyojayasi¹³ keśava¹⁴ 3.1

arjuna = Arjuna; uvāca = said; janārdana⁷ = O Janardana; cet² = if it is; te⁴ = your; matā⁵ = sentiment, opinion, view; [that] buddhiḥ⁶ = Wisdom; jyāyasī¹ = is excellent, is superior; karmaṇaḥ³ = to action; tat⁸ = therefore; kim⁹ = why; [are You] niyojayasi¹³ mām¹² = getting me involved; ghore¹¹ = in terrible, horrible; karmaṇi¹⁰ = action; keśava¹⁴ = O Kesava (Krishna)? 3.1

3.1: Arjuna said, O Janardana, You said that knowledge (Buddhi) is superior to action (Karma). O Kesava, therefore, why do you get me involved in this horrible act?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥३- २॥

vyāmiśreṇeva vākyaena buddhiṁ mohayasīva me

tad ekaṁ vada niścitya yena śreyoḥam āpnuyām 3.2

vyāmiśreṇa^{1A} iva^{1B} vākyaena² buddhim³ mohyasi⁴ iva⁵ me⁶

tat⁷ ekam⁸ vada⁹ niścitya¹⁰ yena¹¹ śreyaḥ¹² aham¹³ āpnuyām¹⁴ 3.2

mohyasi⁴ = You are perplexing; me⁶ = my; buddhim³ = understanding, perception; iva⁵ = as such; vyāmiśreṇa^{1A} iva^{1B} = by confusing; vākyaena² = words. vada⁹ = Tell, say; niścitya¹⁰ = with certainty; tat⁷ = that; ekam⁸ = one; yena¹¹ = by which [by one of which--knowledge or action]; śreyaḥ¹² + aham¹³ + āpnuyām¹⁴ = I¹³ may gain¹⁴ eminence¹². 3.2

3.2: By using confusing words, you perplex my mind. Therefore tell me with certainty that one thing by which I may obtain bliss (Śrēyah = Bliss, eminence, greatness).

श्रीभगवानुवाच
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३- ३ ॥

śrībhagavān uvāca

lokesmin dvidhā niṣṭhā purā proktā mayānagha
jñānayogena sāṅkhyānām karmayogena yoginām 3.3

śrībhagavān uvāca

loke¹ asmin² dvi-vidhā³ niṣṭhā⁴ purā⁵ proktā⁶ mayā⁷ anagha⁸
jñāna-yogena⁹ sāṅkhyānām¹⁰ karma-yogena¹¹ yoginām¹²

śrībhagavān = Sri Bhagavan (Krishna); uvāca = said: anagha⁸= O Stainless one, O faultless one; dvi-vidhā³ = two kinds of ; niṣṭhā⁴ = Nishtai, steadfast application; loke¹ asmin² = in this world; proktā⁶ = was said; purā⁵ = in the past; mayā⁷ = by Me: jñāna-yogena⁹ = by Jnana Yoga, Yoga of Knowledge; sāṅkhyānām¹⁰ = for Sankhya Yogi; karma-yogena¹¹ = Karma Yoga; yoginām¹² = for the Karma Yogi. 3.3

3.3: Sri Bhagavan said: In this world, as said before by me, O sinless One, there are two-fold (two) paths, Jnāna yoga (Yoga of knowledge) for men of contemplation (Sankhya Yogi) and Karma yoga (Yoga of action) for men of action (Karma Yogi).

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३- ४ ॥

na karmaṇām anārambhān naiṣkarmyam puruṣośnute
na ca saṅnyasanād eva siddhiṁ samadhigacchati 3.4

na¹ karmaṇām² anārambhāt³ naiṣkarmyam⁴ puruṣaḥ⁵ aśnute⁶
na⁷ ca⁸ saṅnyasanāt⁹ eva¹⁰ siddhim¹¹ samadhigacchati¹² 3.4

na¹ = Neither; [because] puruṣaḥ⁵ = man; anārambhāt³ karmaṇām² = does not initiate³ action²; [he] aśnute⁶ = attains; naiṣkarmyam⁴ = abandonment of action; na⁷ ca⁸ eva¹⁰ = nor because; saṅnyasanāt⁹ = of renunciation [of action]; [he] samadhi-gacchati¹² = attains; siddhim¹¹ = Siddhi, accomplishment, performance, fulfillment, complete attainment (of any object), success. 3.4

3.4: Neither because man does not initiate an action, he attains (Niskarmyam) abandonment of action, nor because of renunciation of action, he attains (siddhim) perfection.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३- ५ ॥
na hi kaścīt kṣaṇam api jātu tiṣṭhaty akarmakṛt
kāryate hy avaśaḥ karma sarvaḥ prakṛtijair guṇaiḥ 3.5
na¹ hi² kaścīt³ kṣaṇam⁴ api⁵ jātu⁶ tiṣṭhati⁷ akarma-kṛt⁸
kāryate⁹ hi¹⁰ avaśaḥ¹¹ karma¹² sarvaḥ¹³ prakṛti-jaiḥ¹⁴ guṇaiḥ¹⁵ 3.5

hi² = Certainly; na¹ =no; kaścīt³ = one; jātu⁶ = any time; tiṣṭhati⁷ = remains; api⁵ = even; [for] kṣaṇam⁴ = a moment; akarma-kṛt⁸ = without performing action. hi¹⁰ = Assuredly; sarvaḥ¹³ = all (of humanity or creatures); kāryate⁹ = are made to do; karma¹² = action; [due to] avaśaḥ¹¹ = loss of vasam or control, against their free will; guṇaiḥ¹⁵ = by the Gunas prakṛtijair¹⁴ = prakṛti + jaiḥ = born of Prakṛti or Nature.

3.5

3.5: No one, (for sure) even for a moment, remains without doing some action. All people surrender against their free will (avasah = loosing control) to the gunas of nature, which induce them to action.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३- ६ ॥
karmendriyāṇi saṁyamya ya āste manasā smaran
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate 3.6
karma-indriyāṇi¹ saṁyamya² yaḥ³ āste⁴ manasā⁵ smaran⁶
indriya-arthān⁷ vimūḍha⁸ ātmā⁹ mithyā-ācāraḥ¹⁰ saḥ¹¹ ucyate¹² 3.6

vimūḍha⁸ + ātmā⁹ = Foolish soul, ignoramus; yaḥ³ = who; saṁyamya² - bringing under control; karma-indriyāṇi¹ = Sense organs (hands, feet, eyes, nose, ears); āste⁴ = sits; manasā⁵ + smaran⁶ = brooding⁶ in the mind⁵; indriya-arthān⁷ = sense objects: saḥ¹¹ ucyate¹² = he¹¹ is called¹²; mithyā-ācāraḥ¹⁰ = deceitful teacher. 3.6

3.6: The foolish man (vi-mūḍha-atma), who curbs his sense organs for outward show, but thinks about the sense objects in his mind, is a (mithya-acāra) deceitful teacher.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ३- ७॥

yas tv indriyāṇi manasā niyamyārabhaterjuna
karmaindriyaiḥ karmayogam asaktaḥ sa viśiṣyate 3.7
yaḥ¹ tu² indriyāṇi³ manasā⁴ niyamyā⁵ ārabhate⁶ arjuna⁷
karma-indriyaiḥ⁸ karma-yogam⁹ asaktaḥ¹⁰ saḥ¹¹ viśiṣyate¹² 3.7

arjuna⁷ = O Arjuna; tu² = but; yaḥ¹ = one who (the enlightened one); niyamyā⁵ = having restrained;
indriyāṇi³ = senses; manasā⁴ = by the mind; ārabhate⁶ = observes⁶ karma-yogam⁹ = Karma Yoga;
asaktaḥ¹⁰ = (without adherence), unattached; karma-indriyaiḥ⁸ = to the organs of action (Speech--
Larynx, grasp--Hands, ambulation--Feet, evacuation--Anus, procreation-Genitals) ; saḥ¹¹ viśiṣyate¹² = he
is superior (to the deceitful teacher). 3.7

3.7: The one, who restrains his senses by his mind, and begins, O Arjuna, his karma yogam -Yoga of
action - without attachment to sense organs, is superior (and unsurpassed).

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्धेदकर्मणः ॥ ३- ८॥

niyataṁ kuru karma tvaṁ karma jyāyo hy akarmanāḥ
śarīrayātrāpi ca te na prasiddhyed akarmanāḥ 3.8
niyatam¹ kuru² karma³ tvam⁴ karma⁵ jyāyaḥ⁶ hi⁷ akarmanāḥ⁸
śarīra⁹ yātrā¹⁰ api¹¹ ca¹² te¹³ na¹⁴ prasiddhyet¹⁵ akarmanāḥ¹⁶ 3.8

tvam⁴ = You; kuru² = do, perform; niyatam¹ = the obligatory; karma³ = actions, as enjoined by religion;
hi⁷ = for; karma⁵ = action; [is] jyāyaḥ⁶ = better, superior; [than/to] akarmanāḥ⁸ = inaction; ca¹² = and;
api¹¹ = even; te¹³ = your; śarīra⁹ = bodily; yātrā¹⁰ = upkeep; na¹⁴ prasiddhyet¹⁵ = is not possible;
akarmanāḥ¹⁶ = through inaction. 3.8

3.8: You should do your work as prescribed to you (by the sacred texts), for action is better than inaction.
By inaction, even upkeep of the body is not possible.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥३- ९॥
yajñārthāt karmaṇonyatra lokoyaṁ karmabandhanaḥ
tadarthaṁ karma kaunteya muktasaṅgaḥ samācara 3.9
yajñāarthāt¹ karmaṇaḥ² anyatra³ lokaḥ⁴ ayam⁵ karma-bandhanaḥ⁶
tat⁷ artham⁸ karma⁹ kaunteya¹⁰ mukta-saṅgaḥ¹¹ samācara¹²

anyatra³ = Other than, except for; karmaṇaḥ² = the work; yajñāarthāt¹ = performed for God; [in] ayam⁵ = this; lokaḥ⁴ = world; [is] karma-bandhanaḥ⁶ = bound by action; kaunteya¹⁰ = O Kaunteya, son of Kunti, Arjuna; samācara¹² = you observe; karma⁹ = actions; tat⁷ + artham⁸ = for sake of God, for the sake of Yajna Purusa; mukta-saṅgaḥ¹¹ = devoid of attachment, freed from connection with actions and Karma.

3.9: Except for the work done in the spirit (for the sake) of sacrifice (Yajna, or God), karma binds all other work done in this world. O Kaunteya (Arjuna, the son of Kunti), you perform your actions without attachment for the sake of sacrifice or God.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक ॥३- १०॥
sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ
anena prasaviṣyadhvam eṣa vostv iṣṭakāmadhuk 3.10
saha¹ yajñāḥ² prajāḥ³ sṛṣṭvā⁴ purā⁵ uvāca⁶ prajāpatiḥ⁷
anena⁸ prasaviṣyadhvam⁹ eṣaḥ¹⁰ vaḥ¹¹ astu¹² iṣṭa-kāma-dhuk¹³ 3.10

purā⁵ = Long time ago; prajāpatiḥ⁷ = the sovereign of beings; sṛṣṭvā⁴ = having done the creation; [of] prajāḥ³ = people; saha¹ = along with; yajñāḥ² = sacrifices; uvāca⁶ = said; anena⁸ = by this [sacrifice]; prasaviṣyadhvam⁹ = carry on procreation. eṣaḥ¹⁰ astu¹² = Let¹² this¹⁰ [sacrifice] be; vaḥ¹¹ = your; iṣṭa-kāma-dhuk¹³ = Giver of desired objects [desired-objects of desire-yielder] kāma-dhuk is a cow of plenty.

3.10: Once upon a time (Time of creation) the lord of creatures, created men along with sacrifices and said, by this you bring forth more and more and let it be the giver of your desires.

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥३- ११॥
devān bhāvayatānena te devā bhāvayantu vaḥ
parasparam bhāvayantaḥ śreyaḥ param avāpsyatha 3.11
devān¹ bhāvayata² anena³ te⁴ devāḥ⁵ bhāvayantu⁶ vaḥ⁷
parasparam⁸ bhāvayantaḥ⁹ śreyaḥ¹⁰ param¹¹ avāpsyatha¹² 3.11

bhāvayata² = You nourish; devān¹ = the gods; anena³ = with this sacrifice. te⁴ devāḥ⁵ = these gods;
bhāvayantu⁶ = nourish; vaḥ⁷ = you. bhāvayantaḥ⁹ = nourishing; [is] parasparam⁸ = reciprocal. [By this]
avāpsyatha¹² = you will attain; param¹¹ = supreme; śreyaḥ¹⁰ = Good, emancipation. 3.11

3.11: The gods, having been cherished by these sacrifices, will cherish you and by mutually cherishing
each other, you will attain the supreme good.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥३- १२॥
iṣṭān bhogān hi vo devā dāsyante yajñabhāvitāḥ
tair dattān apradāyaibhyo yo bhuṅkte stena eva saḥ 3.12
iṣṭān¹ bhogān² hi³ vaḥ⁴ devāḥ⁵ dāsyante⁶ yajña-bhāvitāḥ⁷
taiḥ⁸ dattān⁹ apradāya¹⁰ ebhyaḥ¹¹ yaḥ¹² bhuṅkte¹³ stenaḥ¹⁴ eva¹⁵ saḥ¹⁶ 3.12

yajña-bhāvitāḥ⁷ = Having been nourished by sacrifices; devāḥ⁵ = the gods; hi³ = indeed; dāsyante⁶ =
bestow; vaḥ⁴ = upon you; iṣṭān¹ = yearned, desired; bhogān² = enjoyments [wife, children cattle...--
Sankara]. saḥ¹⁶ = He is; eva¹⁵ = indeed; stenaḥ¹⁴ = a thief, robber; yaḥ¹² = who; bhūṅkte¹³ = enjoys for
himself; dattān⁹ = things offered; taiḥ⁸ = by them [by gods]; apradāya¹⁰ + ebhyaḥ¹¹ = without giving + to
them [without paying back these debts to the gods, Rishis and Manes--Sankara]. 3.12

3.12: Having been pleased by sacrifices, the gods will bestow upon you the desired enjoyments. He,
who enjoys these gifts without giving them (reciprocation) to the gods in return, is certainly a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥३- १३॥

yajñāśiṣṭāśinaḥ santo mucyante sarvakilbiṣaiḥ
bhuñjate te tv agham̐ pāpā ye pacanty ātmakāraṇāt 3.13
yajña-śiṣṭa-aśinaḥ¹ santaḥ² mucyante³ sarva-kilbiṣaiḥ⁴
bhuñjate⁵ te⁶ tu⁷ agham̐⁸ pāpāḥ⁹ ye¹⁰ pacanti¹¹ ātma-kāraṇāt¹² 3.13

santaḥ² = The good people; yajña-śiṣṭa-aśinaḥ¹ = who eat the remnants of sacrifices [sacrifice-remnants-eaters]; mucyante³ = get liberated; sarva-kilbiṣaiḥ⁴ = from all sins. tu⁷ = But; pāpāḥ⁹ = sinners; ye¹⁰ = who; pacanti¹¹ = cook food; ātma-kāraṇāt¹² = for themselves [to nourish their own bodies]-- te⁶ + they; bhuñjate⁵ = eat; agham̐⁸ = sin. 3.13

3.13: The virtuous, who eat what is left after the food was offered in sacrifice, will be released from all sins, but the sinners who prepare food to sustain their own bodies, eat sin.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥३- १४॥

annād bhavanti bhūtāni parjanyaḥ annasambhavaḥ
yajñād bhavati parjanyo yajñaḥ karmasamudbhavaḥ 3.14
annāt¹ bhavanti² bhūtāni³ parjanyaḥ⁴ anna-sambhavaḥ⁵
yajñāt⁶ bhavati⁷ parjanyaḥ⁸ yajñaḥ⁹ karma-samudbhavaḥ¹⁰ 3.14

annāt¹ = From food; bhavanti² = are born; bhūtāni³ = life-forms.; parjanyaḥ⁴ = from rain; anna^{5A}-sambhavaḥ^{5B} = the production^{5B} of food^{5A}; yajñāt⁶ = from Yajna or sacrifice; bhavati⁷ = takes origin; parjanyaḥ⁸ = rain. yajñaḥ⁹ = Sacrifice; karma^{10A}-samudbhavaḥ¹⁰ = arises from^{10B} actions^{10A}. 3.14

3.14: From food come the living creatures. From the rains comes the food. From sacrifice come the rains. From work comes sacrifice.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३- १५ ॥
karma brahmodbhavaṁ viddhi brahmākṣarasamudbhavam
tasmāt sarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam 3.15

karma¹ brahmaḥ² udbhavam³ viddhi⁴ brahma⁵ akṣara⁶ samudbhavam⁷
tasmāt⁸ sarva-gataṁ⁹ brahma¹⁰ nityam¹¹ yajñe¹² pratiṣṭhitam¹³ 3.15

viddhi⁴ = Know; karma¹ = action; udbhavam³ = originates from; brahmaḥ² = Veda or Brahma. brahma⁵ = Brahma also known as Vedas; [has] akṣara⁶ = the imperishable [Brahman]; samudbhavam⁷ = as their origin. tasmāt⁸ = Therefore; sarva-gataṁ⁹ = all-pervasive; nityam¹¹ = eternal; brahma¹⁰ = imperishable Parabrahman; pratiṣṭhitam¹³ = abides steadfastly; yajñe¹² = in sacrifice. 3.15

3.15: Know thou that karma originates from Brahma. Brahma originates from the imperishable.
Therefore all-pervading Brahma is eternally situated in sacrifice.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३- १६ ॥
evaṁ pravartitaṁ cakraṁ nānuvartayaṭīha yaḥ
aghāyur indriyārāmo moghaṁ pārtha sa jīvati 3.16

evam¹ pravartitam² cakram³ na⁴ anuvartayati⁵ iha⁶ yaḥ⁷
aghāyuh⁸ indriya-ārāmaḥ⁹ mogham¹⁰ pārtha¹¹ saḥ¹² jīvati¹³ 3.16

yaḥ⁷ = He whosoever; na⁴ + anuvartayati⁵ + iha⁶ = does not follow in this world [does not⁴ pursue or follow⁵ in this place⁶]; cakram³ = the wheel; pravartitam² = put in motion, allowed to pursue its course; evam¹ = thus; aghāyuh⁸ = agham^{8A} + āyuh^{8B} = whose life is full of sin [sin^{8A} + whose life^{8B}]; indriya-ārāmaḥ⁹ = who indulges in sense-pleasure [Epicure]; saḥ¹² jīvati¹³ = he¹² lives¹³; mogham¹⁰ = devoid of purpose, in vain; pārtha¹¹ = O Arjuna. 3.16

3.16: He, who, in this world, does not follow the wheel (of sacrifice) set in motion thus, enjoys the sense objects and lives a life of sin, lives in vain, O Partha (Arjuna).

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥३- १७॥

yas tv ātmaratir eva syād ātmatṛptaś ca mānavaḥ
ātmany eva ca santuṣṭas tasya kāryam na vidyate 3.17

yaḥ¹ tu² ātma^{3A}-ratiḥ^{3B} eva⁴ syāt⁵ ātma^{6A}-ṛptaḥ^{6B} ca⁷ mānavaḥ⁸
ātmani⁹ eva¹⁰ ca¹¹ santuṣṭaḥ¹² tasya¹³ kāryam¹⁴ na¹⁵ vidyate¹⁶ 3.17

tu² = But; mānavaḥ⁸ = [that] man; yaḥ¹ = who; syāt⁵ = remains [experiences]; ātma^{3A}-ratiḥ^{3B} = pleasure^{3B} in Self^{3A} [not an epicure]; eva⁴ = certainly; ātma^{6A}-ṛptaḥ^{6B} = one contented^{6B} in the Self^{6A} (and not in epicurean pleasures); ca⁷ = and; santuṣṭaḥ¹² = contented; eva¹⁰ = only; ātmani⁹ = in the Self; ca¹¹ = and; tasya¹³ = for him; kāryam¹⁴ = obligate duty; na¹⁵ vidyate¹⁶ = does not¹⁵ exist¹⁶. 3.17

3.17: He, who finds pleasure, satisfaction and contentment in the Self, does not have any work that needs to be done. [He, who finds pleasure, satisfaction and contentment in the self, does not have any obligate work.]

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥३- १८॥

naiva tasya kṛtenārtho nākṛteneha kaścana
na cāsyā sarvabhūteṣu kaścid arthavyapāśrayaḥ 3.18

na¹ eva² tasya³ kṛtena⁴ arthaḥ⁵ na⁶ akṛtena⁷ iha⁸ kaścana⁹
na¹⁰ ca¹¹ asya¹² sarva^{13A}-bhūteṣu^{13B} kaścit¹⁴ artha¹⁵ vyapāśrayaḥ¹⁶ 3.18

tasya³ = For that man; na¹ arthaḥ⁵ eva² = there is no¹ purpose⁵ ever²; kṛtena⁴ = for performance of action; na⁶ kaścana⁹ akṛtena⁷ iha⁸ = nor is there⁶ + any (concern)⁹ for inaction⁷ + here, in this world⁸; ca¹¹ + asya¹² = moreover¹¹ for him¹²; na¹⁰ = nor is there; kaścit¹⁴ = any; artha¹⁵ = purpose; vyapāśrayaḥ¹⁶ = for taking shelter; sarva^{13A}-bhūteṣu^{13B} = in all^{13A} life-forms^{13B}. 3.18

3.18: For him, there is no advantage in action. And there is no advantage in inaction. He does not need any being (in the whole universe) for his shelter or purpose.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥३- १९॥

tasmād asaktaḥ satataṁ kāryaṁ karma samācara
asakto hy ācāraṁ karma param āpnoti pūruṣaḥ 3.19
tasmāt¹ asaktaḥ² satatam³ kāryam⁴ karma⁵ samācara⁶
asaktaḥ⁷ hi⁸ ācāraṁ⁹ karma¹⁰ param¹¹ āpnoti¹² pūruṣaḥ¹³ 3.19

tasmāt¹ = Therefore; samācara⁶ = do properly; satatam³ = constantly, always, ever; kāryam⁴ karma⁵ = obligatory work, duty; asaktaḥ² = unattached; hi⁸ = indeed. ācāraṁ⁹ = By performing; karma¹⁰ = duty; asaktaḥ⁷ = unattached [deed as dedication to God]; pūruṣaḥ¹³ = man; āpnoti¹² = attains; param¹¹ = the Supreme, Paramatman, emancipation. 3.19

3.19: Therefore, do your work that has to be done with proficiency, always without attachment; man who performs action without attachment to fruit attains the Supreme (Param).

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥३- २०॥

karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ
lokasaṅgrahaṁ evāpi saṁpaśyaṁ kartum arhasi 3.20
karmaṇā¹ eva² hi³ saṁsiddhim⁴ āsthitāḥ⁵ janakādayaḥ⁶
lokasaṅgrahaṁ⁷ eva⁸ api⁹ saṁpaśyaṁ¹⁰ kartum¹¹ arhasi¹² 3.20

janakādayaḥ⁶ = Janaka and the like; karmaṇā¹ eva² = through [detached] actions; hi³ = certainly; āsthitāḥ⁵ = attained [by striving]; saṁsiddhim⁴ = complete accomplishment or fulfillment, perfection, success; perfect state, beatitude, final emancipation. [You] arhasi¹² = ought; kartum¹¹ = to perform [duties]; saṁpaśyaṁ¹⁰ eva⁸ api⁹ = holding in view; lokasaṅgrahaṁ⁷ = the welfare of the world [holding the world together]. 3.20

3.20: Certainly by work done without attachment, Janaka and others attained perfection. You should also do work, for the welfare or maintenance (Lokasamgraha) of the world. Saṅgrahaṁ = holding together.

Ramanuja: 3.20. Indeed by Karma Yoga alone did Janaka and others reach perfection. Even recognizing its necessity for the guidance of the world, you must perform action.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३- २१ ॥

yadyad ācarati śreṣṭhas tattad evetaro janaḥ
sa yat pramāṇam kurute lokas tad anuvartate 3.21

yat^{1A} yat^{1B} ācarati² śreṣṭhaḥ³ tat⁴ tat⁵ eva⁷ itaraḥ⁸ janaḥ⁹
saḥ¹⁰ yat¹¹ pramāṇam¹² kurute¹³ lokah¹⁴ tat¹⁵ anuvartate¹⁶ 3.21

yat^{1A} yat^{1B} = Whatever and whichever; śreṣṭhaḥ³ = great man, superior person; ācarati² = does, performs; itaraḥ⁸ = another; janaḥ⁹ = person; [imitates]; tat⁴ tat⁵ eva⁷ = that and that [action] alone. yat¹¹ = Whatever; saḥ¹⁰ = he [the superior person]; kurute¹³ = upholds; [as] pramāṇam¹² = testimony, [Vedic or secular authority--Sankara]; lokah¹⁴ = humanity; anuvartate¹⁶ = follows tat¹⁵ = that. 3.21

3.21: Whatever a great man does, the other people do. Whatever paradigm he sets, humankind follows.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३- २२ ॥

na me pārthāsti kartavyam triṣu lokeṣu kiñcana
nānavāptam avāptavyam varta eva ca karmaṇi 3.22

na¹ me² pārtha³ asti⁴ kartavyam⁵ triṣu⁶ lokeṣu⁷ kiñcana⁸
na⁹ anavāptam¹⁰ avāptavyam¹¹ varte¹² eva¹³ ca¹⁴ karmaṇi¹⁵

pārtha³ = Arjuna; asti⁴ = there is; na¹ = no; kartavyam⁵ = duty; [Partha, there is no duty for me.]; me² = for me; kiñcana⁸ = whatsoever; triṣu⁶ lokeṣu⁷ = in the three worlds: na⁹ anavāptam¹⁰ = nothing unobtained; avāptavyam¹¹ = to be obtained. [Yet I] varte¹² eva¹³ = am involved; ca¹⁴ = also; karmaṇi¹⁵ = in action. 3.22

3.22: O Partha, in all three worlds, I have no assigned duty to perform. There is nothing I need to gain that has not been gained. Yet, I am engaged in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३- २३ ॥
yadi hy ahaṁ na varṭeyam jātu karmaṇy atandritaḥ
mama varṭmānuvartante manuṣyāḥ pārtha sarvaśaḥ 3.23

yadi¹ hi² aham³ na⁴ varṭeyam⁵ jātu⁶ karmaṇi⁷ atandritaḥ⁸
mama⁹ varṭma¹⁰ anuvartante¹¹ manuṣyāḥ¹² pārtha¹³ sarvaśaḥ¹⁴ 3.23

hi² = For example; yadi¹ = if; aham³ = I; na⁴ = do not; varṭeyam⁵ = engage myself; jātu⁶ = at any time, perhaps, possibly; karmaṇi⁷ = in action; atandritaḥ⁸ = attentively; pārtha¹³ = O Partha (Arjuna); manuṣyāḥ¹² = men; anuvartante¹¹ = follow; mama⁹ = my; varṭma¹⁰ = path; sarvaśaḥ¹⁴ = in all ways.

3.23

3.23: If I ever do not perform my duties with great care and attention, O, Partha all men would follow my path in all respects.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३- २४ ॥
utsīdeyur ime lokā na kuryāṁ karma ced aham
saṁkarasya ca kartā syām upahanyām imāḥ prajāḥ 3.24

utsīdeyuh¹ ime² lokāḥ³ na⁴ kuryām⁵ karma⁶ cet⁷ aham⁸
saṁkarasya⁹ ca¹⁰ kartā¹¹ syām¹² upahanyām¹³ imāḥ¹⁴ prajāḥ¹⁵ 3.24

ime² = These; lokāḥ³ = worlds; utsīdeyuh¹ = will come to ruin; cet⁷ = if; aham⁸ = I; na⁴ = do not; kuryām⁵ = do, perform; karma⁶ = action; ca¹⁰ = and; syām¹² = I shall become; kartā¹¹ = the agent; saṁkarasya⁹ = of miscegenation of castes. upahanyām¹³ = I will be destroying; imāḥ¹⁴ = these; prajāḥ¹⁵ = people. 3.24

3.24. These worlds will be ruined if I do not perform action. And I shall become the agent of intermingling (of castes), and shall be destroying these beings.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ ३- २५ ॥

saktāḥ karmaṇy avidvāṁso yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktaś cikīrṣur lokasaṁgraham 3.25

saktāḥ¹ karmaṇi² avidvāṁsaḥ³ yathā⁴ kurvanti⁵ bhārata⁶

kuryāt⁷ vidvān⁸ tatha⁹ asaktaḥ¹⁰ cikīrṣuḥ¹¹ loka-saṁgraham¹² 3.25

bhārata⁶ = O Bharata (Arjuna); **yathā⁴** = as; **avidvāṁsaḥ³** = the ignoramuses, the unenlightened; **kurvanti⁵** = act; **saktāḥ¹** = with attachment; **karmaṇi²** = to [their] work; **vidvān⁸** = the enlightened, the learned; **kuryāt⁷** = act; **tatha⁹** = thus; **asaktaḥ¹⁰** = without adhering or attachment [to fruits of actions]; **cikīrṣuḥ¹¹** = wishing to; **loka-saṁgraham¹²** = hold the world together (maintain world-order -- Radhakrishnan). 3.25

3.25: As the ignorant act with attachment to their work, O Bharata, the learned should do their work without attachment, but with a desire to hold the world together (lead the people in the right path).

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३- २६ ॥

na buddhibhedam janayed ajñānāṁ karmasaṁginām
joṣayet sarvakarmāṇi vidvān yuktaḥ samācaran 3.26

na¹ buddhi-bhedam² janayet³ ajñānām⁴ karma-saṁginām⁵

joṣayet⁶ sarva⁷ karmāṇi⁸ vidvān⁹ yuktaḥ¹⁰ samācaran¹¹ 3.26

vidvān⁹ = The learned and the enlightened; **na¹+ janayet³** = should not cause; **buddhi-bhedam²** = confusion in perception or belief; **ajñānām⁴** = of the ignoramus; [who] **karma-saṁginām⁵** = performing actions according to Vedic injunctions; [the Vidvan] **joṣayet⁶** = should induce [the ignorant] to perform; **sarva⁷ karmāṇi⁸** = all actions [as prescribed in Sastras]; [himself] **yuktaḥ¹⁰** = attached to; **samācaran¹¹** = virtuous conduct.

3.26: A Vidvan (the learned and the enlightened man) should not cause any mental confusion in the ignoramus who performs action with attachment. He should perform his actions according to propriety and induce them to act in similar manner.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ ३- २७॥

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṁkāravimūḍhātmā kartāham iti manyate 3.27
prakṛteḥ¹ kriyamāṇāni² guṇaiḥ³ karmāṇi⁴ sarvaśaḥ⁵
ahaṁkāra-vimūḍha-ātmā⁶ kartā⁷ aham⁸ iti⁹ manyate¹⁰

karmāṇi⁴ = All activities; kriyamāṇāni² = are performed; sarvaśaḥ⁵ = in all ways; guṇaiḥ³ = by gunas;
prakṛteḥ¹ = of the Nature. ahaṁkāra^{6A}-vimūḍha^{6B}-ātmā^{6C} = The soul^{6C} deluded^{6B} by Ahamkara^{6A}
[egoism]; manyate¹⁰ = thinks; iti⁹ = thus; kartā⁷ aham⁸ = 'I am⁸ the doer⁷'. 3.27

3.27: All actions are conditioned by gunas (Sattva, Rajas and Tamas) of material nature. He whose mind
is perplexed by ahamkāra thinks, "I am the doer." [see addenda.](#)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३- २८॥

tattvavit tu mahābāho guṇakarmavibhāgayoḥ
guṇā guṇeṣu vartanta iti matvā na sajjate 3.28
tattva-vit¹ tu² mahābāho³ guṇa-karma-vibhāgayoḥ⁴
guṇāḥ⁵ guṇeṣu⁶ vartante⁷ iti⁸ matvā⁹ na¹⁰ sajjate¹¹ 3.28

mahābāho³ = O mighty-armed one; tu² = but; tattva-vit¹ = the knower of Tattvas or Truth; [knows]
guṇa^{4A} -karma^{4B} -vibhāgayoḥ^{4C} = about diversity^{4C} in Gunas^{4A} and actions^{4B}; na¹⁰ sajjate¹¹ = does not
become attached; iti⁸ + matvā⁹ = thus thinking; guṇāḥ⁵ = the Gunas depicted by sense organs [and not
by the self]; vartante⁷ = act; guṇeṣu⁶ = on the Gunas depicted by objects of the sense organs. 3.28

3.28: The knower of the reality, O mighty-armed one (mahā-bhāho), knows the difference between the
gunas and their actions. He, knowing that the gunas act on (objects of) gunas, is not attached to them.

[see addenda.](#)

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ ३- २९ ॥

prakṛter guṇasaṁmūḍhāḥ sajjante guṇakarmasu
tān akṛtsnavido mandān kṛtsnavin na vicālayet 3.29
prakṛteḥ¹ guṇa-saṁmūḍhāḥ² sajjante³ guṇa-karmasu⁴
tān⁵ akṛtsna-vidaḥ⁶ mandān⁷ kṛtsna-vit⁸ na⁹ vicālayet¹⁰ 3.29

guṇa-saṁmūḍhāḥ² = The ones who are deluded or fooled by Gunas; prakṛteḥ¹ = of Nature; sajjante³ = become attached; guṇa-karmasu⁴ = to the actions of Gunas. kṛtsna-vit⁸ = Complete knower; na⁹ vicālayet¹⁰ = should not disturb; akṛtsna-vidaḥ⁶ = incomplete knower; [and] tān⁵ = those (attached to actions); [who are] mandān⁷ = the slow-witted. 3.29

3.29: Those who are deluded or fooled by the gunas or modes of nature become entangled in or attached to those gunas and actions. Those who are endowed with perfect knowledge, should not rattle (disturb, agitate) the sluggish ones. manda = the slow-witted, one with insufficient knowledge.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३- ३० ॥

mayi sarvāṇi karmāṇi saṁnyasyādhyātmacetasā
nirāśīr nirmamo bhūtvā yudhyasva vigatajvaraḥ 3.30
mayi¹ sarvāṇi² karmāṇi³ saṁnyasya⁴ ādhyātma-cetasā⁵
nirāśīḥ⁶ nirmamaḥ⁷ bhūtvā⁸ yudhyasva⁹ vigata-jvaraḥ¹⁰ 3.30

saṁnyasya⁴ = Dedicating, surrendering; sarvāṇi² = all; karmāṇi³ = actions; mayi¹ = to Me; ādhyātma-cetasā⁵ = with mind or consciousness centered on the Self; bhūtvā⁸ = becoming; nirāśīḥ⁶ = free from desires; nirmamaḥ⁷ = without mamakara, free from ego, not self-centered; vigata-jvaraḥ¹⁰ = without the fever [of the soul]. yudhyasva⁹ = plunge into battle. 3.30

3.30: Dedicating or surrendering all your activities unto me, with your consciousness fixed to or anchored in the Self, without desire, free from conceit (ego) and sorrow (fever), fight.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३- ३१ ॥

ye me matam idam nityam anutiṣṭhanti mānavāḥ
śraddhāvantonasūyanto mucyante tepi karmabhiḥ 3.31
ye¹ me² matam³ idam⁴ nityam⁵ anutiṣṭhanti⁶ mānavāḥ⁷
śraddhāvantaḥ⁸ anasūyantaḥ⁹ mucyante¹⁰ te¹¹ api¹² karmabhiḥ¹³

ye¹ = These; [are] me² = My; nityam⁵ = eternal; matam³ = sentiments, opinions, teachings. mānavāḥ⁷ = men; anutiṣṭhanti⁶ = follow; idam⁴ = this; śraddhāvantaḥ⁸ = with faith; anasūyantaḥ⁹ = without finding faults with Me. te¹¹ + api¹² = they also; mucyante¹⁰ = become liberated; karmabhiḥ¹³ = from all Karmas.

3.31

3.31: The men who follow the doctrine or teachings of Mine with sraddha (faith) and uncomplaining (anasūya), will become free from the bondage of work - karma.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३- ३२ ॥

ye tv etad abhyasūyanto nānutiṣṭhanti me matam
sarvajñānavimūḍhāns tān viddhi naṣṭān acetasaḥ 3.32
ye¹ tu² etat³ abhyasūyantaḥ⁴ na⁵ anutiṣṭhanti⁶ me⁷ matam⁸
sarva⁹ jñāna¹⁰ vimūḍhān¹¹ tān¹² viddhi¹³ naṣṭān¹⁴ acetasaḥ¹⁵ 3.32

tu² = But; ye¹ = they who [are opposed to My teachings]; abhyasūyantaḥ⁴ = are indignant, angry, jealous; na⁵ anutiṣṭhanti⁶ = do not follow; etat³ = this; [and] me⁷ matam⁸ = My thought [My teaching]. sarva⁹ jñāna¹⁰ vimūḍhān¹¹ = They entertain delusions about all knowledge [all⁹-knowledge¹⁰-the deluded¹¹]. [You should] viddhi¹³ = know; tān¹² = these; acetasaḥ¹⁵ = ignoramuses; naṣṭān¹⁴ = come to ruin. 3.32

3.32: The ignoramus, who is indignant and jealous and does not follow my teachings, is deluded and ignorant of all knowledge of the Self and will come to ruin. Abhyasūyā; Indignation, anger, jealousy

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३- ३३ ॥

sadr̥śam ceṣṭate svasyāḥ prakṛter jñānavān api

prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati 3.33

sadr̥śam¹ ceṣṭate² svasyāḥ³ prakṛteḥ⁴ jñānavān⁵ api⁶

prakṛtim⁷ yānti⁸ bhūtāni⁹ nigrahaḥ¹⁰ kim¹¹ kariṣyati¹²

api⁶ = Even; jñānavān⁵ = a man of wisdom; ceṣṭate² = performs actions; sadr̥śam¹ = according to;
svasyāḥ³ = his own; prakṛteḥ⁴ = nature. bhūtāni⁹ = Living beings; yānti⁸ = follow; prakṛtim⁷ = nature;
kim¹¹ = what; [can] nigrahaḥ¹⁰ = restraint; kariṣyati¹² = do? 3.33

3.33: Even the learned man acts according to his own nature. All beings behave according to their own nature and modes (gunas). What can (Nigrahaḥ) restraint or reprimand do?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३- ३४ ॥

indriyasyendriyasyārthe rāgadveṣau vyavasthitau

tayor na vaśam āgacchet tau hy asya paripanthināu 3.34

indriyasya¹ indriyasya² arthe³ rāga-dveṣau⁴ vyavasthitau⁵

tayoḥ⁶ na⁷ vaśam⁸ āgacchet⁹ tau¹⁰ hi¹¹ asya¹² paripanthināu¹³ 3.34

rāga-dveṣau⁴ = Desire and dislike; vyavasthitau⁵ = abide, remain hidden; indriyasya¹ - indriyasya² - arthe³
= in the sense² objects³ of the senses¹. [he] hi¹¹ = certainly; na⁷ vaśam⁸ āgacchet⁹ = should not⁷ come⁹
under control⁸, [should never get caught up or entangled]; tayoḥ⁶ = of the two. tau¹⁰ = They; [are] asya¹²
= his; paripanthināu¹³ = adversaries causing impediments. 3.34

3.34: Desire and dislike reside in senses and sense objects. Men should not come under their influence for these two are obstructionists (to self-realization).

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३- ३५॥

śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt
svadharme nidhanam śreyaḥ paradharmo bhayāvahaḥ 3.35

śreyān¹ svadharmah² viguṇaḥ³ para-dharmāt⁴ svanuṣṭhitāt⁵
sva-dharme⁶ nidhanam⁷ śreyaḥ⁸ para-dharmah⁹ bhaya-āvahaḥ¹⁰

svadharmah² = One's own duty; viguṇaḥ³ = destitute of merits, deficient, lacking Guna; [is] śreyān¹ = more eminent, superior to; para-dharmāt⁴ = another's Dharma or duties; svanuṣṭhitāt⁵ = well-executed. nidhanam⁷ = Death, destruction; śreyaḥ⁸ = is superior; [while performing] sva-dharme⁶ = one's own duty. para-dharmah⁹ = Another's duty; [is] bhaya-āvahaḥ¹⁰ = full of fear. 3.35

3.35: It is preferable to do one's own duty, however deficient it is, than to do the duty of another, however skillful it is. Better is death in performing one's own duty than to perform the duty of another, for it is inductive of fear.

अर्जुन उवाच
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३- ३६॥

arjuna uvāca
atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ
anicchann api vārṣṇeya balād iva niyojitaḥ 3.36

arjuna uvāca
atha¹ kena² prayuktaḥ³ ayam⁴ pāpam⁵ carati⁶ pūruṣaḥ⁷
anicchann⁸ api⁹ vārṣṇeya¹⁰ balāt¹¹ iva¹² niyojitaḥ¹³ 3.36

arjuna = Arjuna; uvāca = said; vārṣṇeya¹⁰ = O Scion of Vrsni; kena² = by what; atha¹ = then; ayam⁴ this; pūruṣaḥ⁷ = man; prayuktaḥ³ = was urged, propelled, impelled; carati⁶ = to perpetrate, commit; pāpam⁵ = sin; api⁹ = even; anicchann⁸ = against his wish; iva¹² = as if; niyojitaḥ¹³ = impelled, urged; balāt¹¹ = by force? 3.36

3.36: Arjuna said: O Vārṣṇeya, what impels a man to commit a sin against his free will, as if he is forced into it?

श्रीभगवानुवाच
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३- ३७ ॥

śrībhagavān uvāca

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ
mahāśano mahāpāpmā viddhy enam iha vairiṇam 3.37

śrībhagavān uvāca

kāmaḥ¹ eṣaḥ² krodhaḥ³ eṣaḥ⁴ rajoguṇa-samudbhavaḥ⁵
mahā-aśanaḥ⁶ mahāpāpmā⁷ viddhi⁸ enam⁹ iha¹⁰ vairiṇam¹¹ 3.37

śrībhagavān = Sri Bhagavan Krishna; uvāca = said; eṣaḥ² = this; kāmaḥ¹ = desire; eṣaḥ⁴ = this;
krodhaḥ³ = anger; rajoguṇa-samudbhavaḥ⁵ = arising from Rajas Guna; [is] mahā-aśanaḥ⁶ = great
devourer; mahāpāpmā⁷ = great sinner. viddhi⁸ = Know; enam⁹ = this [desire]; [is] vairiṇam¹¹ = the enemy;
iha¹⁰ = here [in this world]. 3.37

3.37: Sri Bhagavan said: This is desire; this is anger born of the mode of Rajas (passion), all devouring
and greatly sinful. Know this as the enemy here (on earth).

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३- ३८ ॥

dhūmenāvriyate vahnir yathādarśo malena ca

yatholbenāvṛto garbhas tathā tenedam āvṛtam 3.38

dhūmena¹ āvriyate² vahnīḥ³ yathā⁴ ādarśaḥ⁵ malena⁶ ca⁷

yathaḥ⁸ ulbena⁹ āvṛtaḥ¹⁰ garbhaḥ¹¹ tathā¹² tena¹³ idam¹⁴ āvṛtam¹⁵ 3.38

[As] dhūmena¹ = smoke; āvriyate² = is enveloped; vahnīḥ³ = by fire; yathā⁴ = as; ādarśaḥ⁵ = mirror;
malena⁶ = by impurity or dust; ca⁷ = and; yathaḥ⁸ = as; garbhaḥ¹¹ = fetus; āvṛtaḥ¹⁰ = is covered; ulbena⁹
= by the womb; tathā¹² = so; idam¹⁴ = this [wisdom]; āvṛtam¹⁵ = is encompassed or covered; tena¹³ = by
that [desire].

3.38: As the smoke envelops the fire, as the dust covers the mirror, as the womb covers the fetus, so
passion obscures the wisdom.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३- ३९॥

āvṛtaṁ jñānam etena jñānino nityavairiṇā

kāmarupeṇa kaunteya duṣpūreṇānalena ca 3.39

āvṛtam¹ jñānam² etena³ jñāninaḥ⁴ nityavairiṇā⁵

kāma-rupeṇa⁶ kaunteya⁷ duṣpūreṇa⁸ analena⁹ ca¹⁰ 3.39

kaunteya⁷ = O son of Kunti; jñānam² = wisdom; āvṛtam¹ = is covered; etena³ = by this; nitya vairiṇā⁵ = eternal foe; jñāninaḥ⁴ = of the wise; kāma^{6A}-rupeṇa^{6B} = in the form of desire [desire^{6A} + in form of^{6B}]; [which is] ca¹⁰ = also; duṣpūreṇa⁸ = unsatiated; analena⁹ = fire = [the all-consuming fire].

3.39: O Kaunteya, this eternal enemy in the form of desire, the all-consuming fire, obscures the wisdom of the knower.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३- ४०॥

indriyāṇi mano buddhir asyādhiṣṭhānam ucyate

etair vimohayaty eṣa jñānam āvṛtya dehinam 3.40

indriyāṇi¹ manah² buddhiḥ³ asya⁴ adhiṣṭhānam⁵ ucyate⁶

etaiḥ⁷ vimohayati⁸ eṣaḥ⁹ jñānam¹⁰ āvṛtya¹¹ dehinam¹² 3.40

indriyāṇi¹ = Senses; manah² = mind; buddhiḥ³ = intellect; ucyate⁶ = are said to be; asya⁴ + adhiṣṭhānam⁵ = seat of desire [desire's⁴ seat⁵]. eṣaḥ⁹ = This one [desire]; vimohayati⁸ = induces delusion; dehinam¹² = in the embodied soul, the jivatma; āvṛtya¹¹ = by covering; jñānam¹⁰ = knowledge; etaiḥ⁷ = by these [senses etc. 3.40

3.40: The senses, the mind and the buddhi (intelligence) are the seat of this desire. This covering of the Jñānam (wisdom) by desire deludes the embodied soul.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३- ४१ ॥

tasmāt tvam indriyāṅy ādau niyamyā bharatarṣabha
pāpmānaṁ prajahi hy enaṁ jñānavijñānanāśanam 3.41

tasmāt¹ tvam² indriyāṅi³ ādau⁴ niyamyā⁵ bharatarṣabha⁶

pāpmānam⁷ prajahi⁸ hi⁹ enam¹⁰ jñāna¹¹-vijñāna¹²-nāśanam¹³ 3.41

tasmāt¹ = Therefore; bharatarṣabha⁶ = O Best of Bharatas; tvam² = you; ādau⁴ = at the outset; niyamyā⁵ = should restrain, control; indriyāṅi³ = the senses, sense organs; [and] hi⁹ = indeed; prajahi⁸ = must abandon; enam¹⁰ = this [desire]; [which is] pāpmānam⁷ = the great sinner; [and] jñāna¹¹ vijñāna¹² nāśanam¹³ = destroyer of knowledge and wisdom [knowledge-wisdom-destroyer]. 3.41

3.41: Therefore O Bharatarsabha (best of Bharatas), you should at the outset subdue the senses and the desire which being the sinner, destroy knowledge (jñāna) and wisdom (vijñāna).

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३- ४२ ॥

indriyāṅi parāṅy āhur indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir yo buddheḥ paratas tu saḥ 3.42

indriyāṅi¹ parāṅi² āhuḥ³ indriyebhyaḥ⁴ param⁵ manaḥ⁶

manasaḥ⁷ tu⁸ parā⁸ buddhiḥ⁹ yaḥ¹⁰ buddheḥ¹¹ parataḥ¹² tu¹³ saḥ¹⁴ 3.42

āhuḥ³ = It is said; indriyāṅi¹ = the sense organs [Ear, Skin, Eyes, Tongue and Nose; Larynx, Hands, Feet, Anus, and Genitals] [are] parāṅi² = superior. param⁵ = Superior, greater than; indriyebhyaḥ⁴ = to the sense organs; [is] manaḥ⁶ = the mind. parā⁸ = Superior, [greater than]; manasaḥ⁷ = to the mind; tu⁸ = moreover. however; [is] buddhiḥ⁹ = intellect; tu¹³ = However; yaḥ¹⁰ = one which; [is]; saḥ¹⁴ = That One (the Supreme Self, Atma); [is] parataḥ¹² = superior; buddheḥ¹¹ = to the intellect. 3.42

3.42: It is said that the senses are great, greater than the senses is the mind, greater than the mind is the buddhi and greater than the Buddhi is THAT.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३- ४३ ॥
evam¹ buddheḥ² param³ buddhvā⁴ saṁstabhya⁵ ātmānam⁶ ātmanā⁷
jahi śatruṁ mahābāho kāmarūpaṁ durāsadam 3.43

evam¹ buddheḥ² param³ buddhvā⁴ saṁstabhya⁵ ātmānam⁶ ātmanā⁷
jahi⁸ śatrum⁹ mahābāho¹⁰ kāma-rūpam¹¹ durāsadam¹² 3.43

mahābāho¹⁰ = O Mighty-armed one; **evam¹** = thus; **buddhvā⁴** = knowing, understanding, comprehending; **ātmānam⁶** = the Self; [is] **param³** = superior; **buddheḥ²** = to the intellect. **saṁstabhya⁵** = Having established control over; **ātmanā⁷** = by the mind; **jahi⁸** = strike, slay; **śatrum⁹** = the foe, enemy; [in] **kāma-rūpam¹¹** = the form of desire; [which is] **durāsadam¹²** = difficult of conquest, formidable. 3.43

3.43: O mighty-armed Arjuna, knowing the Self is superior to Buddhi, having established control over the mind, strike the enemy, who is of the form of desire which is difficult to conquer.

End of chapter 03, Karmayoga

BG Chapter 04: The Yoga of Knowledge

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥४-१॥

śrībhagavān uvāca: imam vivasvate yogam proktavān aham avyayam

vivasvān manave prāha manur ikṣvākavebravīt 4.1

śrībhagavān uvāca: imam¹ vivasvate² yogam³ proktavān⁴ aham⁵ avyayam⁶

vivasvān⁷ manave⁸ prāha⁹ manuḥ¹⁰ ikṣvākave¹¹ abravīt¹² 4.1

śrībhagavān = Sri Bhagavan; **uvāca** = said; **aham⁵** = I; **proktavān⁴** = taught; **imam¹** = this; **avyayam⁶** = Imperishable; **yogam³** = Yoga [as explicated in the 2nd and 3rd chapters]; **vivasvate²** = to Vivasvan, the Sun-God. **vivasvān⁷** = Vivasvan; **prāha⁹** = taught; [this] **manave⁸** = to Manu. **manuḥ¹⁰** = Manu; **abravīt¹²** = communicated [this] **ikṣvākave¹¹** = to Ikṣvaku. **4.1**

4.1: Sri Bhagavan said: I taught this imperishable yoga to Vivasvat; Vivasvat passed this on to Manu; Manu taught Ikṣvaku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥४-२॥

evam paramparāprāptam imam rājarṣayo viduḥ

sa kāleneha mahatā yogo naṣṭaḥ parantapa 4.2

evam¹ paramparā² prāptam³ imam⁴ rājarṣayaḥ⁵ viduḥ⁶

saḥ⁷ kālena⁸ iha⁹ mahatā¹⁰ yogaḥ¹¹ naṣṭaḥ¹² parantapa¹³ 4.2

imam⁴ = This [Yoga]; **evam¹** = thus; [has been] **prāptam³** = acquired, gained; **paramparā²** = through lineage. **rājarṣayaḥ⁵** = Royal Sages [king-sages]; **viduḥ⁶** = knew; **saḥ⁷** = that [knowledge]. [Owing to] **mahatā¹⁰** = great; **kālena⁸** = passage of time; **iha⁹** = in this world; **yogaḥ¹¹** = Yoga; **naṣṭaḥ¹²** = came to a loss; **parantapa¹³** = O oppressor of enemies. **4.2**

4.2: Thus the knowledge, in a succession, came down to the royal sages who knew it and in the great passage of time, this knowledge was lost, O Parantapa (the oppressor of enemies).

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥४-३॥

sa evāyaṁ mayā tēdyā yogaḥ proktaḥ purātaṇaḥ
bhaktosi me sakhā ceti rahasyaṁ hy etad uttamam 4.3

sah¹ eva² ayam³ mayā⁴ te⁵ adya⁶ yogaḥ⁷ proktaḥ⁸ purātaṇaḥ⁹

bhaktaḥ¹⁰ asi¹¹ me¹² sakhā¹³ ca¹⁴ iti¹⁵ rahasyam¹⁶ hi¹⁷ etat¹⁸ uttamam¹⁹ 4.3

sah¹ = That; purātaṇaḥ⁹ = ancient; yogaḥ⁷ = Yoga; [which is] ayam³ = this; proktaḥ⁸ = has been taught;
eva² = certainly; mayā⁴ = by Me; te⁵ adya⁶ = to you⁵ today⁶. asi¹¹ me¹² bhaktaḥ¹⁰ ca¹⁴ sakhā¹³ =
You are¹¹ my¹² devotee¹⁰ and¹⁴ friend¹³; hi¹⁷ = indeed. etat¹⁸ = This [Yoga]; [is] iti¹⁵ = therefore;
uttamam¹⁹

rahasyam¹⁶ = supreme, highest¹⁹ secret¹⁶. 4.3

4.3: That same ancient yoga of knowledge is declared to you, for you are my devotee and friend. This is certainly the supreme secret.

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४-४॥

arjuna uvāca

aparaṁ bhavato janma paraṁ janma vivasvataḥ
katham etad vijānīyāṁ tvam ādau proktavān iti 4.4

arjuna uvāca

aparam¹ bhavataḥ² janma³ param⁴ janma⁵ vivasvataḥ⁶

katham⁷ etat⁸ vijānīyām⁹ tvam¹⁰ ādau¹¹ proktavān¹² iti¹³ 4.4

arjuna = Arjuna; uvāca = said; bhavataḥ² = Your [Krishna's]; janma³ = birth; [was] aparam¹ = later.
janma⁵ = Birth; vivasvataḥ⁶ = of Vivasvan; [was] param⁴ = earlier. katham⁷ = How; vijānīyām⁹ = am I to
believe or understand [what You say is truth]? tvam¹⁰ = You; proktavān¹² = instructed ; etat⁸ = this [this
Yoga to Vivasvan]; iti¹³ = thus, in this manner; ādau¹¹ = in the beginning or outset. 4.4

4.4: Arjuna said: Your birth was later and Vivasvat's birth was earlier. Then how am I to know that you declared this to him in the beginning?

श्रीभगवानुवाच
 बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
 तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥४-५॥
 Śrībhagavānuvāca: bahūni me vyatītāni janmāni tava cārjuna
 tāny ahaṁ veda sarvāṇi na tvam vettha parantapa 4.5

Śrībhagavānuvāca: bahūni¹ me² vyatītāni³ janmāni⁴ tava⁵ ca⁶ arjuna⁷
 tāni⁸ aham⁹ veda¹⁰ sarvāṇi¹¹ na¹² tvam¹³ vettha¹⁴ parantapa¹⁵ 4.5

śrībhagavānuvāca = Sri Bhagavan said; arjuna⁷ = O Arjuna; bahūni¹ = many; janmāni⁴ = births; me² = of Mine; ca⁶ = and; tava⁵ = of yours; vyatītāni³ = have gone by. aham⁹ = I; veda¹⁰ = know; tāni⁸ = them; sarvāṇi¹¹ = all; [but] tvam¹³ = you; na¹² = do not; vettha¹⁴ = know; parantapa¹⁵ = O Scorcher of enemies. 4.5

4.5: Sri Bhagavan said, you and I had many births before this birth, O Parantapa, and you do not remember them, while I do remember all of them.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
 प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥४-६॥
 ajopi sann avyayātmā bhūtānām īśvaropi san
 prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātmamāyayā 4.6

ajah¹ api² san³ avyaya⁴ ātmā⁵ bhūtānām⁶ īśvaraḥ⁷ api⁸ san⁹
 prakṛtim¹⁰ svām¹¹ adhiṣṭhāya¹² sambhavāmi¹³ ātma-māyayā¹⁴ 4.6

api² san³ ajah¹ = Though I am birthless or unborn [though² being³ birthless¹]; avyaya⁴ ātmā⁵ = imperishable⁴ soul⁵; api⁸ san⁹ = though; [and] īśvaraḥ⁷ = the Lord; [of] bhūtānām⁶ = all living beings (from Brahma to a blade of grass); adhiṣṭhāya¹² = by controlling; svām¹¹ = Mine, my own; prakṛtim¹⁰ = Prakriti [Maya of Vishnu: Sattva, Rajas and Tamas--Sankara]; sambhavāmi¹³ = I appear Myself [as an embodied Being] ātma-māyayā¹⁴ = by the faculty of my own Maya. 4.6

4.6: Though I am unborn, imperishable and the Lord of beings -Isvarah, and established in my own nature, I myself come into being by My own māyā power.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४-७॥

yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham 4.7

yadā¹ yadā² hi³ dharmasya⁴ glāniḥ⁵ bhavati⁶ bhārata⁷
abhyutthānam⁸ adharmasya⁹ tadā¹⁰ ātmānam¹¹ sṛjāmi² aham¹³ 4.7

bhārata⁷ = O Scion of Bharata Clan; yadā¹ yadā² hi³ = whenever [at any time]; bhavati⁶ = there is;
glāniḥ⁵ = decrease; dharmasya⁴ = of Dharma [righteousness, virtue or duty]; [and] abhyutthānam⁸ =
ascendancy; adharmasya⁹ = of Adharma, of unrighteousness; tadā¹⁰ = then; aham¹³ = I; sṛjāmi² =
manifest; ātmānam¹¹ = Myself; [with a form before humanity]. 4.7

4.7: O Bharata, Whenever and wherever there is decline of dharma (righteousness) and rise of adharma
(unrighteousness), at that time I send forth myself.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥४-८॥

paritrāṇāya sādḥūnāṁ vināśāya ca duṣkṛtām
dharmaśamsthāpanārthāya sambhavāmi yuge yuge 4.8

paritrāṇāya¹ sādḥūnām² vināśāya³ ca⁴ duṣkṛtām⁵
dharma⁶ śamsthāpana⁷ ārthāya⁸ sambhavāmi⁹ yuge¹⁰ yuge¹¹ 4.8

paritrāṇāya¹ = For rescue and protection; sādḥūnām² = of the righteous; vināśāya³ = for destruction;
duṣkṛtām⁵ = of the evil, the corrupt, the sinning; ca⁴ = and; dharma⁶ śamsthāpana⁷ ārthāya⁸ = for the
purpose of establishing righteousness [Righteousness⁶ establishing⁷ for the purpose of⁸]; sambhavāmi⁹
= I appear Myself; yuge¹⁰ yuge¹¹ = from age to age. 4.8

4.8: For the protection of the good and the virtuous, for the destruction of the evildoers or the wicked and
for the establishment of righteousness (dharma), I am born from age to age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥४-९॥

janma karma ca me divyam evaṁ yo veti tattvataḥ
tyaktvā dehaṁ punarjanma naiti mām eti sorjuna 4.9

janma¹ karma² ca³ me⁴ divyam⁵ evam⁶ yaḥ⁷ veti⁸ tattvataḥ⁹

tyaktvā¹⁰ deham¹¹ punaḥ¹² janma¹³ na¹⁴ eti¹⁵ mām¹⁶ eti¹⁷ saḥ¹⁸ arjuna¹⁹ 4.9

yaḥ⁷ = He who; veti⁸ = knows; tattvataḥ⁹ = in truth, in reality; janma¹ = birth; ca³ karma² = and actions; me⁴ = of Mine; [are] divyam⁵ = divine; evam⁶ = thus; tyaktvā¹⁰ = abandons, shuffles off; deham¹¹ = the body [the mortal coil]; [and] na¹⁴ eti¹⁵ = does not obtain; punaḥ¹² janma¹³ = rebirth [again birth]. saḥ¹⁸ = He; eti¹⁷ = attains; mām¹⁶ = Me; arjuna¹⁹ = O Arjuna. 4.9

4.9: He, who knows my birth and work as divine in their true nature and accepts them as the Truth, will not be born again upon leaving his body and comes to me O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥४-१०॥

vītarāgabhayakrodhā manmayā mām upāśritāḥ
bahavo jñānatapasā pūtā madbhāvam āgatāḥ 4.10

vīta-rāga-bhaya-krodhāḥ¹ manmayāḥ² mām³ upāśritāḥ⁴

bahavaḥ⁵ jñāna-tapasā⁶ pūtāḥ⁷ madbhāvam⁸ āgatāḥ⁹ 4.10

bahavaḥ⁵ = Many; vīta-rāga-bhaya-krodhāḥ¹ = who renounced desire, fear, and anger; manmayāḥ² = who were immersed in Me; mām³ upāśritāḥ⁴ = who took refuge in Me only [in Me³ refuge⁴]; pūtāḥ⁷ = becoming purified; jñāna-tapasā⁶ = by tapas of knowledge; āgatāḥ⁹ = have attained; madbhāvam⁸ = my svarupa, my Form, my Being. 4.10

4.10: Freed from desire, fear, and anger, absorbed in, and regarding Me as their sole refuge, and purified by jñāna (wisdom) and meditation, many people attained to My nature.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥४-११॥
ye yathā mām prapadyante tāms tathaiva bhajāmy aham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ 4.11
ye¹ yathā² mām³ prapadyante⁴ tān⁵ tathā⁶ eva⁷ bhajāmi⁸ aham⁹
mama¹⁰ vartma¹¹ anuvartante¹² manuṣyāḥ¹³ pārtha¹⁴ sarvaśaḥ¹⁵ 4.11

ye¹ = Which [of the devotees]; yathā² = in such manner; prapadyante⁴ = take refuge in; mām³ = Me; aham⁹ = I; bhajāmi⁸ = apportion, confer benefits; [to] tān⁵ = them; tathā⁶ eva⁷ = accordingly. manuṣyāḥ¹³ = All men; anuvartante¹² = follow, pursue; mama¹⁰ = My; vartma¹¹ = path; sarvaśaḥ¹⁵ = in all ways, manners. pārtha¹⁴ = O Arjuna. 4.11

4.11: O Partha, I approach in like manner all men who want to attain my feet, and follow my path in all aspects.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥४-१२॥
kāṅkṣantaḥ karmaṇām siddhiṁ yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke siddhir bhavati karmajā 4.12
kāṅkṣantaḥ¹ karmaṇām² siddhim³ yajante⁴ iha⁵ devatāḥ⁶
kṣipram⁷ hi⁸ mānuṣe-loke⁹ siddhiḥ¹⁰ bhavati¹¹ karmajā¹² 4.12

yajante⁴ = They worship; iha⁵ = here [in this world]; devatāḥ⁶ = the gods; kāṅkṣantaḥ¹ = longing for; siddhim³ = complete attainment, fruitive results; karmaṇām² = of actions; hi⁸ = for; siddhiḥ¹⁰ = success; karmajā¹² = from actions; bhavati¹¹ = comes; kṣipram⁷ = quickly; mānuṣe-loke⁹ = in the world of humanity. 4.12

4.12: In this world of men, they who desire the fruits of their work worship many gods, because the benefits from fruitive work are obtained very quickly.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥४-१३॥

cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśaḥ
tasya kartāram api mām viddhy akartāram avyayam 4.13

cātur-varṇyam¹ mayā² sṛṣṭam³ guṇa-karma-vibhāgaśaḥ⁴
tasya⁵ kartāram⁶ api⁷ mām⁸ viddhi⁹ akartāram¹⁰ avyayam¹¹ 4.13

cātur-varṇyam¹ = Four varnas or castes; sṛṣṭam³ = are created; mayā² = by Me; guṇa-karma-vibhāgaśaḥ⁴ = divisions according to Gunas and work [gunas-work-divisions]; api⁷ = though; [I am] kartāram⁶ = the agent, founder; tasya⁵ = of that; viddhi⁹ = know; mām⁸ = Me; [as] akartāram¹⁰ = non-agent; [and] avyayam¹¹ = unchangeable. 4.13

4.13: I founded (created) the four-fold order of Varna according to guna and karma - fundamental quality and work. Though I am the founder, know me thou as unable to act or change. (Brahmin, Ksatriya, Vaisya and Sudra are the priest, the king, the trader, and the worker.)

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥४-१४॥

na mām karmāṇi limpanti na me karmaphale sprhā
iti mām yobhijānāti karmabhir na sa badhyate 4.14

na¹ mām² karmāṇi³ limpanti⁴ na⁵ me⁶ karma-phale⁷ sprhā⁸
iti⁹ mām¹⁰ yaḥ¹¹ abhijānāti¹² karmabhiḥ¹³ na¹⁴ saḥ¹⁵ badhyate¹⁶ 4.14

karmāṇi³ = Actions; na¹ = do not; limpanti⁴ = taint, stain; mām² = Me; na⁵ = nor; me⁶ = for Me; [there is] sprhā⁸ = any desire; karma-phale⁷ = for actions that bear fruits. saḥ¹⁵ = He; yaḥ¹¹ = who; abhijānāti¹² = knows; mām¹⁰ = Me; iti⁹ = thus; na¹⁴ = does not; badhyate¹⁶ = become bound; karmabhiḥ¹³ = by actions. 4.14

4.14: These works never bind me, for I have no desire for their fruits. He, who knows me as Truth, is never bound by actions.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम् ॥४-१५॥

evam jñātvā kṛtam karma pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvaṁ pūrvaiḥ pūrvataram kṛtam 4.15

evam¹ jñātvā² kṛtam³ karma⁴ pūrvaiḥ⁵ api⁶ mumukṣubhiḥ⁷

kuru⁸ karma⁹ eva¹⁰ tasmāt¹¹ tvam¹² pūrvaiḥ¹³ pūrvataram¹⁴ kṛtam¹⁵ 4.15

jñātvā² = Knowing; evam¹ = thus; karma⁴ = action, duty, work; kṛtam³ = was carried out, performed; api⁶ = even; pūrvaiḥ⁵ = by the ancient; mumukṣubhiḥ⁷ = aspirants for liberation; tasmāt¹¹ = therefore; tvam¹² = you; kuru⁸ = carry out, perform; karma⁹ = action; eva¹⁰ = exactly; kṛtam¹⁵ = as performed; pūrvataram¹⁴ = earlier; pūrvaiḥ¹³ = by the ancients. 4.15

4.15: Knowing thus, the ancestors or the ancients, seeking liberation performed actions, you also perform the age-old customary work done by the ancients.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥४-१६॥

kiṁ karma kimakarmeti kavayopy atra mohitāḥ
tat te karma pravakṣyāmi yaj jñātvā mokṣyaseśubhāt 4.16

kim¹ karma² kim³ akarma⁴ iti⁵ kavayaḥ⁶ api⁷ atra⁸ mohitāḥ¹⁰

tat¹¹ te¹² karma¹³ pravakṣyāmi¹⁴ yat¹⁵ jñātvā¹⁶ mokṣyase¹⁷ aśubhāt¹⁸ 4.16

kim¹ karma² = What is action? kim³ akarma⁴ = what is inaction? iti⁵ = Thus; kavayaḥ⁶ api⁷ = even the wise; atra⁸ = in this respect; mohitāḥ¹⁰ = are perplexed. pravakṣyāmi¹⁴ = I will explicate; tat¹¹ = that; karma¹³ = action; te¹² = to you; jñātvā¹⁶ = knowing; yat¹⁵ = which; mokṣyase¹⁷ = you will become liberated; aśubhāt¹⁸ = from inauspiciousness, from evil [metempsychosis, transmigration of the soul, bondages of karma]. 4.16

4.16: What is action? What is inaction? Thus even the wise, in this matter, are confused. I will expound to you that action by knowing which, you will be liberated from sin.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥४-१७॥
karmaṇo hy api boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ gahanā karmaṇo gatiḥ 4.17

karmaṇaḥ¹ hi² api³ boddhavyam⁴ boddhavyam⁵ ca⁶ vikarmaṇaḥ⁷
akarmaṇaḥ⁸ ca⁹ boddhavyam¹⁰ gahanā¹¹ karmaṇaḥ¹² gatiḥ¹³ 4.17

karmaṇaḥ¹ = [Proper] Action; hi² = certainly; boddhavyam⁴ = should be known; ca⁶ = and; vikarmaṇaḥ⁷ = wrong action, forbidden action; api³ = also; boddhavyam⁵ = should be known; ca⁹ = and; akarmaṇaḥ⁸ = inaction; boddhavyam¹⁰ = should be known. karmaṇaḥ¹² = Karma's gatiḥ¹³ = course, deportment; gahanā¹¹ = is hard to understand. 4.17

4.17: One has to know or understand what action is, what wrong action is and what inaction is. It is hard to understand karma's course or path.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥४-१८॥
karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt 4.18

karmaṇi¹ akarma² yaḥ³ paśyet⁴ akarmaṇi⁵ ca⁶ karma⁷ yaḥ⁸
sah⁹ buddhimān¹⁰ manuṣyeṣu¹¹ sah¹² yuktaḥ¹³ kṛtsna-karma-kṛt¹⁴

yaḥ³ = He who; paśyet⁴ = sees, observes; akarmaṇi⁵ = inaction; karmaṇi¹ = in action; ca⁶ = and; yaḥ⁸ = who [sees]; karma⁷ = action; akarma² = in inaction; sah⁹ = he; [is] buddhimān¹⁰ = a wise one; manuṣyeṣu¹¹ = among men. sah¹² = that; yuktaḥ¹³ = yogi; [is] kṛtsna-karma-kṛt¹⁴ = accomplisher of all actions, performer of all actions. 4.18

4.18: He, who sees inaction in action, and action in inaction, is wise among men. He is a yogi (wholesome performer), accomplished in all actions.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥४-१९॥

yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ
jñānāgnidagdhakarmāṅgaṁ tam āhuḥ paṇḍitaṁ budhāḥ 4.19

yasya¹ sarve² samārambhāḥ³ kāma⁴ saṅkalpa⁵ varjitāḥ⁶

jñāna⁷ agni⁸ dagdha⁹ karmāṅga¹⁰ tam¹¹ āhuḥ¹² paṇḍitam¹³ budhāḥ¹⁴ 4.19

yasya¹ = He whose; samārambhāḥ³ = undertaken or initiated actions; [are] varjitāḥ⁶ = devoid of; sarve² = all; kāma⁴ = desires; [and] saṅkalpa⁵ = intentions; [and] karmāṅga¹⁰ = whose actions; dagdha⁹ = are burnt, consumed by; agni⁸ = fire; jñāna⁷ = of knowledge; budhāḥ¹⁴ = the Jnanis, the wise; āhuḥ¹² = call; tam¹¹ = him; paṇḍitam¹³ = the learned. 4.19

jñāna⁷ agni⁸ dagdha⁹ karmāṅga¹⁰ = whose actions are burnt by the fire of knowledge [of knowledge-by fire-are burnt-whose actions].

4.19: He, whose task is devoid of any will of desire and whose karma is destroyed by fire of perfect knowledge or wisdom, is called panditah by the wise.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥४-२०॥

tyaktvā karmaphalāsaṅgaṁ nityatṛpto nirāśrayaḥ
karmaṅy abhipravṛttopi naiva kiñcit karoti saḥ 4.20

tyaktvā¹ karma-phala-āsaṅgaṁ² nitya-tṛptaḥ³ nirāśrayaḥ⁴

karmaṅi⁵ abhipravṛttaḥ⁶ api⁷ na⁸ eva⁹ kiñcit¹⁰ karoti¹¹ saḥ¹² 4.20

tyaktvā¹ = Abandoning, relinquishing; karma^{2A}-phala^{2B}-āsaṅgaṁ^{2C} = attachment^{2C} to actions^{2A} and fruits^{2B}; nitya-tṛptaḥ³ = ever contented; nirāśrayaḥ⁴ = not dependent; api⁷ = even though; abhipravṛttaḥ⁶ = engaged as before; karmaṅi⁵ = in actions; saḥ¹² = he; eva⁹ = really; na⁸ = does not; karoti¹¹ = do; kiñcit¹⁰ = anything. 4.20

4.20: Having given up desire and attachment to fruit of action, always contented, and not dependent, and though engaged in action, he does nothing ever at all.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४-२१॥

nirāśīr yatacittātmā tyaktasarvaparigrahaḥ

śārīraṃ kevalaṃ karma kurvan nāpnoti kilbiṣam 4.21

nirāśīḥ¹ yata² citta-ātmā³ tyakta⁴ sarva⁵ parigrahaḥ⁶

śārīraṃ⁷ kevalam⁸ karma⁹ kurvan¹⁰ na¹¹ āpnoti¹² kilbiṣam¹³ 4.21

nirāśīḥ¹ = He who has no desires; yata² citta-ātmā³ = who has control² over mind, body and senses³;
tyakta⁴ -sarva⁵ -parigrahaḥ⁶ = relinquishing⁴ all⁵ possessions⁶; kurvan¹⁰ = doing; karma⁹ = actions;
śārīraṃ⁷ = to maintain the body; kevalam⁸ = only; [he] na¹¹ āpnoti¹² = does not¹¹ incur¹²; kilbiṣam¹³ =
sin. 4.21

4.21: With no desire, and controlled body, mind and senses, giving up sense of ownership and allowing only bodily functions, he doesn't incur any guilt or sin.

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥४-२२॥

yadṛcchālābhasantuṣṭo dvandvātīto vimatsaraḥ

samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate 4.22

yadṛcchā¹ lābha² samtuṣṭaḥ³ dvandva⁴ atītaḥ⁵ vimatsaraḥ⁶

samaḥ⁷ siddhāu⁸ asiddhau⁹ ca¹⁰ kṛtvā¹¹ api¹² na¹³ nibadhyate¹⁴ 4.22

yadṛcchā¹ lābha² samtuṣṭaḥ³ = Satisfied and happy³ with gains² that come on their own accord¹;
dvandva⁴ atītaḥ⁵ = rising above⁵ dualities⁴; vimatsaraḥ⁶ = free from jealousy; samaḥ⁷ = balanced;
siddhāu⁸ = in success; asiddhau⁹ = in unsuccess (failure); ca¹⁰ = also; [he] na¹³ nibadhyate¹⁴ = is not¹³
bound¹³; api¹² kṛtvā¹¹ = even by doing such actions. 4.22

4.22: Satisfied and happy with gains that come on their own accord without any desire for them, transcending - rising above - duality (pleasure and pain), free from envy, and balanced in success and failure, he is not bound even when he acts.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥४-२३॥

gatasaṅgasya muktasya jñānāvasthitacetasaḥ
yajñāyācarataḥ karma samagraṁ pravilīyate 4.23
gata-saṅgasya¹ muktasya² jñāna³ avasthita⁴ cetasaḥ⁵
yajñāya⁶ ācarataḥ⁷ karma⁸ samagram⁹ pravilīyate¹⁰ 4.23

muktasya² = Of the emancipated; gata-saṅgasya¹ = who has removed attachment; jñāna³ avasthita⁴ cetasaḥ⁵ = whose mind⁵ abides in⁴ wisdom³; karma⁸ = actions; ācarataḥ⁷ = so done; yajñāya⁶ = for sacrifice; pravilīyate¹⁰ = undergo dissolution or destruction; samagram⁹ = in totality. 4.23

4.23: For the one whose attachments are torn asunder, who is liberated and whose mind abides in wisdom and whose work is sacrifice, his works or actions are dissolved or destroyed.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥४-२४॥

brahmārpaṇam brahma havir brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyam brahmakarmasamādhinā 4.24
brahma¹ arpaṇam² brahma³ haviḥ⁴ brahma⁵ agnau⁶ brahmaṇā⁷ hutam⁸
brahma⁹ eva¹⁰ tena¹¹ gantavyam¹² brahma¹³ karma¹⁴ samādhinā¹⁵ 4.24

brahma¹ arpaṇam² = Offering is Brahman; brahma³ haviḥ⁴ = butter is Brahman ; brahma⁵ agnau⁶ = in the fire of Brahman; [oblation] hutam⁸ = is offered; brahmaṇā⁷ = by Brahman. gantavyam¹² = [The object] to be attained; tena¹¹ = by him; brahma⁹ eva¹⁰ = is surely Brahman. brahma¹³ karma¹⁴ samādhinā¹⁵ = absorption in Brahman is the objective [Brahma¹³-actions/objective¹⁴-concentration¹⁵].

4.24

4.24: The act of offering is Brahman, the oblation is Brahman, and the fire, in which butter (haviḥ) is poured, is Brahman. He is Brahman himself, for having engaged in sacrifice, and will attain Brahman (or absorption).

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥४-२५॥

daivam evāpare yajñam yoginaḥ paryupāsate
brahmāgnāv apare yajñam yajñenaivopajuhvati 4.25

daivam¹ eva² apare³ yajñam⁴ yoginaḥ⁵ pari-upāsate⁶
brahma-agnāv⁷ apare⁸ yajñam⁹ yajñena¹⁰ eva¹¹ upa-juhvati¹² 4.25

apare³ = Other; yoginaḥ⁵ = Yogis; pari-upāsate⁶ = offer worshipful; yajñam⁴ = sacrifice; daivam¹ = to gods; eva² = indeed; brahma-agnāv⁷ = in the fire of Brahman. apare⁸ = Others; upa-juhvati¹² = worship [Brahman Himself as]; yajñam⁹ = sacrifice; yajñena¹⁰ eva¹¹ by the Self itself. 4.25

4.25: Some yogis offer sacrifices in the form of worship to the demigods, while others offer sacrifice by performing sacrifice in the fire that is Brahman Himself.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥४-२६॥

śrotrādīnīndriyaṅnye anye saṁyamāgniṣu juhvati
śabdādīn viṣayān anya indriyāgniṣu juhvati 4.26

śrotra-ādīni¹ indriyāṇi² anye³ saṁyama⁴ agniṣu⁵ juhvati⁶
śabda⁷ ādīn⁸ viṣayān⁹ anye¹⁰ indriya¹¹ agniṣu¹² juhvati¹³ 4.26

While; anye³ = others; juhvati⁶ = offer; indriyāṇi² = senses; śrotra-ādīni¹ = ears and so on; saṁyama⁴ agniṣu⁵ = in the fires⁵ of restraint⁴; anye¹⁰ = others; juhvati¹³ = offer; viṣayān⁹ = objects of senses organs; śabda⁷ ādīn⁸ = sound and such; indriya¹¹ agniṣu¹² = in the fire¹² of sense organs¹¹. 4.26

4.26: While others offer their hearing and senses to the fires of restraint or self-control, some others offer sound and other objects of senses to the fires of the senses.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥४-२७॥

sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare

ātmasaṁyamayogāgnau juvhati jñānadīpīte 4.27

sarvāṇi¹ indriya^{2A}-karmāṇi^{2B} prāṇa-karmāṇi³ ca⁴ apare⁵

ātma-saṁyama⁶ yoga⁷ agnau⁸ juvhati¹⁰ jñāna-dīpīte¹¹ 4.27

apare⁵ = Others; juvhati¹⁰ = offer; sarvāṇi¹ indriya^{2A}-karmāṇi^{2B} = all functions of the sense organs [all¹-senses^{2A}-functions^{2B}]; ca⁴ = and; prāṇa-karmāṇi³ = activities of breath; ātma-saṁyama⁶ yoga⁷ agnau⁸ = in the fire of⁸ Yoga⁷ of self-restraint⁶; jñāna-dīpīte¹¹ = illuminated by wisdom. 4.27

4.27: Others offer the functions of their senses and the breath (prāna) into the fire of yoga of self-restraint, illuminated by wisdom.

द्रव्यज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥४-२८॥

dravyajñās tapoyajñā yogayajñās tathāpare

svādhyāyajñānayajñās ca yatayaḥ saṁśitavratāḥ 4.28

dravya-yajñāḥ¹ tapo-yajñāḥ² yoga-yajñāḥ³ tathā⁴ apare⁵

svādhyāya⁶ jñāna-yajñāḥ⁷ ca⁸ yatayaḥ⁹ saṁśita¹⁰ vratāḥ¹¹ 4.28

tathā⁴ apare⁵ = Similarly others; [make] dravya^{1A}-yajñāḥ^{1B} = Sacrifice^{1B} of their wealth^{1A}; tapo-yajñāḥ² = sacrifice by austerity; yoga-yajñāḥ³ = sacrifice by Yoga; ca⁸ = and; svādhyāya⁶ jñāna-yajñāḥ⁷ = sacrifice by study and wisdom. yatayaḥ⁹ = ascetics; [are of] saṁśita¹⁰ vratāḥ¹¹ = severe vows.

4.28

4.28: Sacrifices are made in the form of material possessions, austerities, yogic practices, Vedic studies, intuitive wisdom, and severe vows as by ascetics.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥४-२९॥

apāne juvhati prāṇam prāṇepānam tathāpare
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ 4.29
apāne¹ juvhati² prāṇam³ prāṇe⁴ apānam⁵ tathā⁶ apare⁷
prāṇa⁸apāna¹⁰ gatī¹¹ ruddhvā¹² prāṇāyāma¹³ parāyaṇāḥ¹⁴ 4.29

apare⁷ = Others; juvhati² = offer; prāṇam³ = out-breath; [in] apāne¹ in-breath; tathā⁶ = so also; [others offer] apānam⁵ = in-breath; prāṇe⁴ = in out-breath; prāṇāyāma¹³ parāyaṇāḥ¹⁴ = by practicing¹⁴ breath control¹³; [and] prāṇa⁸apāna¹⁰ gatī¹¹ ruddhvā¹² = by stopping¹² out-breath⁸ and in-breath¹⁰ movement¹¹.

4.29

4.29. Others offer out-breath into in-breath and in-breath into out-breath. Still others stop the movements of Out-breath and In-breath and practice breath-control.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥४-३०॥

apare niyatāhārāḥ prāṇān prāṇeṣu juvhati
sarvepy ete yajñavidō yajñakṣapitakalmaṣāḥ 4.30
apare¹ niyata² āhārāḥ³ prāṇān⁴ prāṇeṣu⁵ juvhati⁶
sarve⁷ api⁸ ete⁹ yajña-vidah¹⁰ yajña¹¹ kṣapita¹² kalmaṣāḥ¹³ 4.30

apare¹ = Others; juvhati⁶ = sacrifice by; niyata² āhārāḥ³ = limited food intake; [and] prāṇān⁴ = out-breath; prāṇeṣu⁵ = into out-breath; api⁸ = though; sarve⁷ = all; ete⁹ = these; yajña-vidah¹⁰ = are knowers of sacrifice; [and] yajña¹¹ kṣapita¹² kalmaṣāḥ¹³ = destroyed their sins by sacrifice [sacrifice-destroyed-sins]. 4.30

4.30: Others sacrifice by limiting their food intake and Prana into Prana itself. They, knowing all these, destroy their sins by sacrifices.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥४-३१॥

yajñaśiṣṭāmṛtabhujo yānti brahma sanātanam
nāyaṁ lokosty ayajñasya kutonyaḥ kurusattama 4.31
yajña¹-śiṣṭa²-amṛta³-bhujah⁴ yānti⁵ brahma⁶ sanātanam⁷
na⁸ ayam⁹ lokaḥ¹⁰ asti¹¹ ayajñasya¹² kutaḥ¹³ anyah¹⁴ kuru-sattama¹⁵ 4.31

yajña¹-śiṣṭa²-amṛta³-bhujah⁴ = They who eat⁴ the remains³ [amṛta = nectar³ = prasada] of the sacrifice¹;
yānti⁵ = reach; brahma⁶ sanātanam⁷ = Brahman Eternal. na⁸ ayam⁹ lokaḥ¹⁰ asti¹¹ ayajñasya¹² = This
world ceases to exist for the non-sacrificer [does not⁸ + this⁹ + world¹⁰+ exist¹¹ for the non-sacrificer¹²].
kutaḥ¹³ anyah¹⁴ = What of the other world for him? [where is¹³ + the other¹⁴ [world]?] kuru-sattama¹⁵ =
O the best among the Kurus. 4.31

4.31: As a benefit of such sacrifice, they enjoy the remnants of the nectar of the sacrifice and attain the Supreme Brahman. This world is not for the one, who does not perform any sacrifice. How is it possible that he could even think of the other world (heaven), O Kuru-sattama, the best of the Kurus.?

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥४-३२॥

evam̐ bahuvidhā yajñā vitatā brahmaṇo mukhe
karmajān viddhi tān sarvān evam̐ jñātvā vimokṣyase 4.32
evam¹ bahu-vidhāḥ² yajñāḥ³ vitatāḥ⁴ brahmaṇaḥ⁵ mukhe⁶
karma-jān⁷ viddhi⁸ tān⁹ sarvān¹⁰ evam¹¹ jñātvā¹² vimokṣyase¹³ 4.32

evam¹ = Thus; bahu-vidhāḥ² yajñāḥ³ = many kinds² of sacrifices³; vitatāḥ⁴ = are spread out; brahmaṇaḥ⁵
mukhe⁶ = on the face⁶ of Brahman⁵. [You] viddhi⁸ = should know; sarvān¹⁰ = all; [of] tān⁹ = them; [are]
karma-jān⁷ = born of action. evam¹¹ = Thus; jñātvā¹² = knowing; vimokṣyase¹³ = you will be liberated.

4.32

4.32: Thus, many forms of sacrifices are spread out on the face of Brahman (Brahmanah mukhe). You should know that all these are born of work and knowing thus, you will be liberated or attain moksa.

श्रेयान्द्रव्यमयाद्यज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥४-३३॥
śreyān dravyamayād yajñāḥ jñānayajñāḥ paramtapa
sarvaṁ karmākhilam pārtha jñāne parisamāpyate 4.33
śreyān¹ dravyamayāt² yajñāt³ jñāna-yajñāḥ⁴ parantapa⁵
sarvam⁶ karma⁷ akhilam⁸ pārtha⁹ jñāne¹⁰ parisamāpyate¹¹ 4.33

śreyān¹ = Better, greater; [than] dravyamayāt² yajñāt³ = material sacrifice [material² sacrifice³]; [is] jñāna-yajñāḥ⁴ = knowledge sacrifice; parantapa⁵ = O Arjuna. sarvam⁶ = All; karma⁷ akhilam⁸ = activities⁷ in toto⁸; pārtha⁹ = O son of Prtha; parisamāpyate¹¹ = attains fulfillment; jñāne¹⁰ = in knowledge. 4.33

4.33: Greater than the material sacrifice is the sacrifice in knowledge, O Parantapa. All works without exception - karmakhilam - O Partha, attain fulfillment or completion in knowledge or wisdom.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४-३४॥
tad viddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānam jñāninas tattvadarśinaḥ 4.34
tat¹ viddhi² praṇipātena³ paripraśnena⁴ sevayā⁵
upadekṣyanti⁶ te⁷ jñānam⁸ jñāninaḥ⁹ tattva-darśinaḥ¹⁰ 4.34

tat¹ viddhi² = Know² that¹; praṇipātena³ = by prostration; paripraśnena⁴ = by enquiry; [and] sevayā⁵ = by seva or service of the Guru. jñāninaḥ⁹ = the learned; [and] tattva-darśinaḥ¹⁰ = the seers of Truth; upadekṣyanti⁶ = impart; jñānam⁸ = knowledge; te⁷ = to you. 4.34

4.34: Learn this knowledge by prostrating at the feet of the men of wisdom, by inquiring, and by performing service unto them. The self-realized seers of Truth or revealed knowledge will impart that knowledge to you.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥४-३५॥

yaj jñātvā na punar moham evaṁ yāsyasi pāṇḍava
yena bhūtāny aśeṣeṇa drakṣyasi ātmany atho mayi 4.35
yat¹ jñātvā² na³ punaḥ⁴ moham⁵ evam⁶ yāsyasi⁷ pāṇḍava⁸
yena⁹ bhūtāni¹⁰ aśeṣeṇi¹¹ drakṣyasi¹² ātmani¹³ atha¹⁴ mayi¹⁵ 4.35

jñātvā² = Knowing; yat¹ = that [Knowledge]; [you will] na³ = never; punaḥ⁴ = again; yāsyasi⁷ = be subjected to; moham⁵ = confusion, delusion; evam⁶ = in this way; pāṇḍava⁸ = O son of Pandu; yena⁹ = by which; drakṣyasi¹² = you will see; bhūtāni¹⁰ = living beings; aśeṣeṇi¹¹ = without exception; ātmani¹³ = in your self; [and] atha¹⁴ = then; mayi¹⁵ = in Me. 4.35

4.35: Knowing this, you will never again be subjected to delusion like this, O Pandava. By this, you will see all living beings in the self and then in Me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥४-३६॥

api ced asi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ
sarvaṁ jñānaplavenaiva vṛjinam santariṣyasi 4.36
api¹ cet² asi³ pāpebhyaḥ⁴ sarvebhyaḥ⁵ pāpa-kṛt-tamaḥ⁶
sarvam⁷ jñāna-plavena⁸ eva⁹ vṛjinam¹⁰ santariṣyasi¹¹ 4.36

api¹ cet² asi³ = Even¹ if² you are³; pāpa-kṛt-tamaḥ⁶ = the greatest sinner; sarvebhyaḥ⁵ = among all; pāpebhyaḥ⁴ = the sinners; santariṣyasi¹¹ = you will cross over; sarvam⁷ = all; vṛjinam¹⁰ = vice, sin, wickedness [crooked, bent]; jñāna^{8A}-plavena^{8B} eva⁹ = with⁹ the boat^{8B} of knowledge^{8A}. 4.36

4.36: Even if you are the greatest or the worst sinner of all sinners, you will certainly cross over sins or wickedness by the boat of knowledge or wisdom.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥४-३७॥

yathaidhānsi samiddhognir bhasmasāt kuruterjuna

jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā 4.37

yatha¹ edhānsi² samiddhaḥ³ agniḥ⁴ bhasmasāt⁵ kurute⁶ arjuna⁷

jñāna⁸ agniḥ⁹ sarva¹⁰ karmāṇi¹¹ bhasmasāt¹² kurute¹³ tathā¹⁴ 4.37

yatha¹ = As; samiddhaḥ³ + agniḥ⁴ = blazing fire; kurute⁶ = does, reduces, renders; edhānsi² = wood; bhasmasāt⁵ = into ashes; arjuna⁷ = O Arjuna; jñāna⁸ agniḥ⁹ = the fire⁹ of knowledge⁸; tathā¹⁴ = similarly; kurute¹³ = does, reduces; sarva¹⁰ karmāṇi¹¹ = all actions; bhasmasāt¹² = into ashes. 4.37

4.37: As the blazing fire renders the wood into ashes, O Arjuna, even so the fire of knowledge turns all actions to ashes.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥४-३८॥

na hi jñānena sadṛśam pavitram iha vidyate

tat svayaṁ yogasamsiddhaḥ kālenātmani vindati 4.38

na¹ hi² jñānena³ sadṛśam⁴ pavitram⁵ iha⁶ vidyate⁷

tat⁸ svayaṁ⁹ yoga¹⁰ samsiddhaḥ¹¹ kālena¹² ātmani¹³ vindati¹⁴ 4.38

na¹ = Nothing; hi² = indeed; vidyate⁷ = exists; iha⁶ = in this world; [as] sadṛśam⁴ = comparison; jñānena³ = to knowledge; pavitram⁵ = the purifying [agent]. yoga¹⁰ samsiddhaḥ¹¹ = One who has become perfect in yoga; kālena¹² = in passage of time; vindati¹⁴ = attains; tat⁸ = that [knowledge]; svayaṁ⁹ = by himself; ātmani¹³ = in his own self. 4.38

4.38: Nothing exists in this world for comparison, when it comes to knowledge as the purifier. He, who has been perfect in yoga of knowledge for a long time, finds it in his own self in due course of time.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥४-३९॥

śraddhāvāṅl labhate jñānaṁ tatparaḥ saṁyatendriyaḥ

jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati 4.39

śraddhāvān¹ labhate² jñānam³ tatparaḥ⁴ saṁyata⁵ indriyaḥ⁶

jñānam⁷ labdhvā⁸ parām⁹ śāntim¹⁰ acireṇa¹¹ adhigacchati¹² 4.39

śraddhāvān¹ = A man of faith; labhate² = attains; jñānam³ = Knowledge; tatparaḥ⁴ = devoted to; saṁyata⁵ -indriyaḥ⁶ = control over the sense organs. labdhvā⁸ = Having achieved; jñānam⁷ = Knowledge; adhigacchati¹² = one attains; parām⁹ = supreme; śāntim¹⁰ = peace; acireṇa¹¹ = without delay. 4.39

4.39: With control of the senses and single-minded devotion, a man of faith gains wisdom. Having achieved that, he gains supreme peace soon.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४-४०॥

ajñāś caśraddadhānaś ca saṁśayaātmā vinaśyati

nāyaṁ lokostī na paro na sukhaṁ saṁśayaātmanaḥ 4.40

ajñāḥ¹ ca² aśraddadhānaḥ³ ca⁴ saṁśaya⁵ ātmā⁶ vinaśyati⁷

na⁸ ayam⁹ lokaḥ¹⁰ astī¹¹ na¹² paraḥ¹³ na¹⁴ sukham¹⁵ saṁśaya¹⁶ ātmanaḥ¹⁷ 4.40

ajñāḥ¹ = Know-nothing fool; ca² aśraddadhānaḥ³ = lacking faith; [who is] ca⁴= also; saṁśaya⁵ ātmā⁶ = a doubting⁵ person⁶; vinaśyati⁷ = perishes; [because] saṁśaya¹⁶ ātmanaḥ¹⁷ = the one with doubts; na⁸ ayam⁹ lokaḥ¹⁰ astī¹¹ = neither⁸ this⁹ world¹⁰ exists¹¹; na¹² paraḥ¹³ = nor¹² the next world¹³; na¹⁴ sukham¹⁵ = nor happiness. 4.40

4.40: A know-nothing fool with no faith and many doubts perishes. For such a doubting soul, neither in this world nor in the next world is there happiness.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४-४१॥
yogasannyastakarmāṇaṁ jñānasacchinnaśayaṁ
ātmavantam na karmāṇi nibadhnanti dhananjaya 4.41
yoga¹ sannyasta² karmāṇam³ jñāna⁴ sañchinnā⁵ sañśayam⁶
ātmavantam⁷ na⁸ karmāṇi⁹ nibadhnanti¹⁰ dhanañjaya¹¹ 4.41

[For] **yoga¹ sannyasta² karmāṇam³** = One who relinquished² actions³ through Yoga¹; **jñāna⁴ sañchinnā⁵ sañśayam⁶** = one whose doubts⁶ are removed⁵ by wisdom⁴; **ātmavantam⁷** = one who has his mind under his control, [one who owns his soul]; **na⁸ karmāṇi⁹ nibadhnanti¹⁰** = actions⁹ do not⁸ bind him¹⁰;
dhanañjaya¹¹ = O Dhanañjaya, winner of wealth. 4.41

4.41: Actions do not bind him, who has renounced his work by yoga, removed his doubts by wisdom and owns his soul, O Dhanañjaya.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्तवैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४-४२॥
tasmād ajñānasañbhūtaṁ hṛtsthaṁ jñānāsinātmanaḥ
chittvainam sañśayam yogam ātiṣṭhottiṣṭha bhārata 4.42
tasmāt¹ ajñāna² sañbhūtam³ hṛt-stham⁴ jñāna⁵ asina⁶ ātmanaḥ⁷
chittvā⁸ enam⁹ sañśayam¹⁰ yogam¹¹ ātiṣṭha¹² uttiṣṭha¹³ bhārata¹⁴ 4.42

tasmāt¹ = Therefore; **chittvā⁸ enam⁹** = cutting asunder⁸ this⁹; **sañśayam¹⁰** = doubt; **hṛt^{4A}-stham^{4B}** = abiding^{4B} in the heart^{4A}; **ajñāna² sañbhūtam³** = born of³ ignorance²; [with] **jñāna⁵ asina⁶ ātmanaḥ⁷** = your⁷ sword⁶ of Knowledge⁵; **ātiṣṭha¹²** = establish yourself; **yogam¹¹** = in Yoga; [and] **uttiṣṭha¹³** = stand up; **bhārata¹⁴** = O Bharata, the Scion of Bharata clan. 4.42

4.42: Therefore, cutting asunder this doubt in your heart born of ignorance with the sword of wisdom, establish yourself in yoga and stand up, O Bharata.

End BG Chapter 04: The Yoga of Knowledge

Chapter 05: Yoga of Renunciation of Action

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥५- १॥

arjuna uvāca: saṁnyāsam karmaṇām kṛṣṇa punar yogam ca śaṁsasi

yac chreya etayor ekaṁ tan me brūhi suniścitam 5.1

arjuna uvāca: sannyāsam¹ karmaṇām² kṛṣṇa³ punaḥ⁴ yogam⁵ ca⁶ śaṁsasi⁷

yat⁸ sreyaḥ⁹ etayoḥ¹⁰ ekam¹¹ tat¹² me¹³ brūhi¹⁴ suniścitam¹⁵ 5.1

arjuna uvāca = Arjuna said; kṛṣṇa³ = O Krishna; śaṁsasi⁷ = You praise; yogam⁵ = Yoga; [of] sannyāsam¹ = renunciation; ca⁶ = and; punaḥ⁴ = again; karmaṇām² = of actions. etayoḥ¹⁰ = Of the two; brūhi¹⁴ = tell; me¹³ = me; suniścitam¹⁵ = for sure; tat¹² = that; ekam¹¹ = one; yat⁸ sreyaḥ⁹ = which is better. 5.1

5.1: Arjuna said: O Krishna, You praised or extolled the yoga of renunciation of action and then again the yoga of action. Of these two, tell me for sure which is better.

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥५- २॥

śrībhagavān uvāca: saṁnyāsaḥ karmayogas ca niḥśreyasakarāv ubhau

tayos tu karmasaṁnyāsāt karmayogo viśiṣyate 5.2

śrībhagavān uvāca: sannyāsaḥ¹ karmayogaḥ² ca³ niḥśreyasa-karāv⁴ ubhau⁵

tayoḥ⁶ tu⁷ karma-sannyāsāt⁸ karmayogaḥ⁹ viśiṣyate¹⁰ 5.2

śrībhagavān uvāca = Sri Bhagavan said; ubhau⁵ = both; sannyāsaḥ¹ = renunciation; ca³ = and; karmayogaḥ² = Karma Yoga; niḥśreyasa-karāv⁴ = lead to salvation; tu⁷ = but; tayoḥ⁶ = of the two; karma-sannyāsāt⁸ = (as compared to) renunciation of action; karmayogaḥ⁹ = Karma yoga; viśiṣyate¹⁰ = is better. 5.2

5.2: Sri Bhagavan said: Both renunciation of action and performance of action lead to salvation. Of the two, karma yoga (yoga of action) is better than renunciation of action.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥५- ३॥

jñeyah sa nityasannyāsī yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahābāho sukhaṁ bandhāt pramucyate 5.3

jñeyah¹ saḥ² nitya-sannyāsī³ yah⁴ na⁵ dveṣṭi⁶ na⁷ kāṅkṣati⁸

nirdvandvaḥ⁹ hi¹⁰ mahābāho¹¹ sukham¹² bandhāt¹³ pramucyate¹⁴ 5.3

jñeyah¹ = [It] should be known; saḥ² = he; yah⁴ na⁵ dveṣṭi⁶ = who neither hates; na⁷ kāṅkṣati⁸ = nor desires; [is] nitya-sannyāsī³ = an abiding (perpetual) relinquisher; nirdvandvaḥ⁹ = one free from dualities; [and] hi¹⁰ = for sure; pramucyate¹⁴ = attains liberation; sukham¹² = easily; bandhāt¹³ = from bondage; mahābāho¹¹ = O mighty-armed one. 5.3

5.3: It should be known that the enduring renouncer - nityasannyāsī - neither detests nor desires, and free from dualities, O Mighty-armed one, is easily released from bondage.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥५- ४॥

sāṅkhyayogau pṛthag bālāḥ pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag ubhayor vindate phalam 5.4

sāṅkhya yogau¹ pṛthak² bālāḥ³ pravadanti⁴ na⁵ paṇḍitāḥ⁶

ekam⁷ api⁸ āsthitaḥ⁹ samyak¹⁰ ubhayaḥ¹¹ vindate¹² phalam¹³ 5.4

bālāḥ³ = The ignorant; na⁵ paṇḍitāḥ⁶ = [but] not the learned ones; pravadanti⁴ = say; sāṅkhya yogau¹ = Sankhya Yoga [path of knowledge and karma yoga]; pṛthak² = are different. [One who is] samyak¹⁰ = accomplished; [and] āsthitaḥ⁹ = abiding in; api⁸ ekam⁷ = even one ; vindate¹² phalam¹³ = enjoys the fruits; ubhayaḥ¹¹ = of both. 5.4

5.4: The ignorant, but not the learned (Panditah) say that Sankhya (yoga) and (karma) yoga are different. He who is firmly established in one gets the benefit of fruits of both.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५- ५॥

yat sārṅkhyaiḥ prāpyate sthānam tad yogair api gamyate

ekaṁ sārṅkhyam ca yogam ca yaḥ paśyati sa paśyati 5.5

yat¹ sārṅkhyaiḥ² prāpyate³ sthānam⁴ tat⁵ yogaiḥ⁶ api⁷ gamyate⁸

ekam⁹ sārṅkhyam¹⁰ ca¹¹ yogam¹² ca¹³ yaḥ¹⁴ paśyati¹⁵ saḥ¹⁶ paśyati¹⁷ 5.5

tat⁵ = That; sthānam⁴ = place [state of Liberation, Paramapadam]; yat¹ prāpyate³ = that is reached;
sārṅkhyaiḥ² = by the Sankhyas; gamyate⁸ = is attained; yogaiḥ⁶ = by the Yogis; api⁷ = also. saḥ¹⁶ = He;
yaḥ¹⁴ = who; paśyati¹⁷ = sees; sārṅkhyam¹⁰ = Sārṅkhyā; ca¹¹ = and; yogam¹² = Yoga; ca¹³ = as; ekam⁹ =
one; paśyati¹⁵ = sees. 5.5

5.5: The place which is achieved by Sankhya Yogi is attained by karma Yogi also. He, who sees
Sankhya yoga and karma yoga as one, sees (the truth).

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥५- ६॥

sannyāsas tu mahābāho duḥkham āptum ayogataḥ

yogayukto munir brahma nacireṇādhigacchati 5.6

sannyāsaḥ¹ tu² mahābāho³ duḥkham⁴ āptum⁵ ayogataḥ⁶

yoga-yuktaḥ⁷ muniḥ⁸ brahma⁹ na¹⁰ cireṇa¹¹ adhigacchati¹² 5.6

tu² = But; sannyāsaḥ¹ = renunciation; ayogataḥ⁶ = without yoga; mahābāho³ = O Mighty-armed one; [is]
duḥkham⁴ = difficult; āptum⁵ = to attain. yoga-yuktaḥ⁷ = He who practices Karma-Yoga; [being] muniḥ⁸
= the Muni [the silent one, the meditative sage]; adhigacchati¹² = attains¹² brahma⁹ = Brahman; na¹⁰
cireṇa¹¹ = without¹⁰ delay¹¹. 5.6

5.6: But renunciation without karma yoga, O Mighty armed one, causes is difficult to attain. One engaged
in karma yoga is a muni or sage and attains Brahman without any delay.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥५- ७॥

yogayukto viśuddhātmā vijitātmā jitendriyaḥ
sarvabhūtātmabhūtātmā kurvann api na lipyate 5.7
yoga-yuktaḥ¹ viśuddha-ātmā² vijita-ātmā³ jita-indriyaḥ⁴
sarva-bhūtātma-bhūtātmā⁵ kurvan⁶ api⁷ na⁸ lipyate⁹ 5.7

yoga-yuktaḥ¹ = Karma Yogi; viśuddha-ātmā² = pure in mind; vijita-ātmā³ = controlled in body; jita-indriyaḥ⁴ = conqueror of the sense organs; [identifies] sarva-bhūta^{5A} ātma^{5B}-bhūtātmā^{5C} = his Self^{5B} with the selves of^{5C} all beings^{5A}; kurvan⁶ api⁷ = while⁷ performing actions⁶. [He] na⁸ lipyate⁹ = is not⁸ tainted⁹. 5.7

5.7: A karma yogi, who is a pure soul, a conqueror of his self and his senses, identifies his self with the selves of all beings, although engaged in work, is never affected or tainted.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशन्निघ्नन्गच्छन्स्वपञ्चसन् ॥५- ८॥

naiva kiñcit karomīti yukto manyeta tattvavit
paśyañ śṛṇvan sprśañ jighran aśnan gacchan svapañ śvasan 5.8
na¹ eva² kiñcit³ karomī⁴ iti⁵ yuktaḥ⁶ manyeta⁷ tattva-vit⁸
paśyañ⁹ śṛṇvan¹⁰ sprśañ¹¹ jighran¹² aśnan¹³ gacchan¹⁴ svapañ¹⁵ śvasan¹⁶ 5.8

tattva-vit⁸ = Knower of Reality; yuktaḥ⁶ = having been engaged in Yoga; manyeta⁷ = should think; [that he] na¹ = never; eva² = really; karomī⁴ = does; kiñcit³ = anything; [while] iti⁵ = thus ; paśyañ⁹ = seeing; śṛṇvan¹⁰ = hearing; sprśañ¹¹ = touching; jighran¹² = smelling; aśnan¹³ = eating; gacchan¹⁴ = moving; svapañ¹⁵ = sleeping; śvasan¹⁶ = breathing... 5.8

5.8: He is engaged in yoga, knows the truth, and thinks without doubt that he does not do anything, while seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, (Continued in next verse)

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥५- ९॥

pralapan visrjan grhṇann unmiṣan nimiṣann api

indriyāṇīndriyārtheṣu vartanta iti dhārayan 5.9

pralapan¹ visrjan² grhṇan³ unmiṣan⁴ nimiṣan⁵ api⁶

indriyāṇi⁷ indriya-atheṣu⁸ vartanta⁹ iti¹⁰ dhārayan¹¹ 5.9

pralapan¹ = speaking; visrjan² = excreting [discharging]; grhṇan³ = grasping; unmiṣan⁴ = opening;
nimiṣan⁵ = closing; api⁶ = though; dhārayan¹¹ = realizing; iti¹⁰ = thus; indriyāṇi⁷ = all sense organs;
vartanta⁹ = operate; indriya-atheṣu⁸ = in the respective sense objects . 5.9

5.9: Speaking, discharging (evacuation), grasping, opening, or closing his eyes. He realizes that the
senses operate in the realm of sense objects.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥५- १०॥

brahmaṇya ādhāya karmāṇi saṅgam tyaktvā karoti yaḥ

lipyate na sa pāpena padmapatram ivāmbhasā 5.10

brahmaṇi¹ ādhāya² karmāṇi³ saṅgam⁴ tyaktvā⁵ karoti⁶ yaḥ⁷

lipyate⁸ na⁹ saḥ¹⁰ pāpena¹¹ padma-patram¹² iva¹³ ambhasā¹⁴ 5.10

saḥ¹⁰ = He; yaḥ⁷ = who; ādhāya² = dedicates; [his] karmāṇi³ = actions; brahmaṇi¹ = to Brahman; tyaktvā⁵
= by relinquishing; saṅgam⁴ = [worldly] attachment; [to] karoti⁶ = acts; na⁹ lipyate⁸ = is not⁹ tainted⁸;
pāpena¹¹ = by sin; iva¹³ padma-patram¹² = like¹³ lotus leaf¹²; ambhasā¹⁴ = in the water. 5.10

5.10: He, who dedicates his works to Brahman without attachment to work, is never subject to sin as a
lotus leaf (does not get wet) by water.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥५- ११॥

kāyena manasā buddhyā kevalair indriyair api
yoginaḥ karma kurvanti saṅgaṁ tyaktvātmaśuddhaye 5.11

kāyena¹ manasā² buddhyā³ kevalaiḥ⁴ indriyaiḥ⁵ api⁶
yoginaḥ⁷ karma⁸ kurvanti⁹ saṅgam¹⁰ tyaktvā¹¹ ātma¹² śuddhaye¹³ 5.11

yoginaḥ⁷ = The Yogis; tyaktvā¹¹ = give up; saṅgam¹⁰ = attachment [to fruits of actions]; [and] kurvanti⁹ = perform; karma⁸ = work, actions; kevalaiḥ⁴ = merely; kāyena¹ = with the body; manasā² = with the mind; buddhyā³ = with the intellect; [and] api⁶ = even; indriyaiḥ⁵ = with the senses; ātma¹² śuddhaye¹³ = for the purification¹³ of the self¹² or themselves. 5.11

5.11: The yogis perform actions with the body, mind, intelligence, and the senses, giving up attachment for the purification of the self.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥५- १२॥

yuktaḥ karmaphalaṁ tyaktvā śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāmakāreṇa phale sakto nibadhyate 5.12

yuktaḥ¹ karma-phalam² tyaktvā³ śāntim⁴ āpnoti⁵ naiṣṭhikīm⁶
ayuktaḥ⁷ kāma-kāreṇa⁸ phale⁹ saktaḥ¹⁰ nibadhyate¹¹ 5.12

yuktaḥ¹ = Karma yogi; tyaktvā³ = giving up; karma-phalam² = the fruits of actions; āpnoti⁵ = attains; śāntim⁴ = peace; naiṣṭhikīm⁶ = coming from steadfastness. ayuktaḥ⁷ = Man not pursuing Yoga; kāma-kāreṇa⁸ = by induction of desires; saktaḥ¹⁰ = attached; phale⁹ = to the fruit; nibadhyate¹¹ = is bound.

5.12

5.12: A yogin, giving up the fruits of his actions, attains everlasting peace arising from steadfastness. The man ignorant of yoga, wanting in faith, by induction of desires, and attached to fruits of actions is ever bound.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥५- १३॥
sarvakarmāṇi manasā saṁnyasyāste sukhaṁ vaśī
navadvāre pure dehī naiva kurvan na kārayan 5.13

sarva¹ karmāṇi² manasā³ sannyasya⁴ āste⁵ sukham⁶ vaśī⁷
nava-dvāre⁸ pure⁹ dehī¹⁰ na¹¹ eva¹² kurvan¹³ na¹⁴ kārayan¹⁵ 5.13

dehī¹⁰ = The embodied soul; [and] vaśī⁷ = self-controlled man; sannyasya⁴ = renouncing; sarva¹
karmāṇi² = all activities; manasā³ = mentally; āste⁵ = remains; sukham⁶ = in happiness; [in] nava-dvāre⁸
pure⁹ = the nine gates⁸ city⁹ [body has nine openings]; na¹¹ eva¹² kurvan¹³ = neither¹¹ really¹² doing any
work¹³; na¹⁴ kārayan¹⁵ = nor¹⁴ causing any work¹⁵. 5.13

5.13: The embodied soul, while controlling all his activities, renouncing them in his mind, and remaining
in happiness in the city of nine gates, neither works nor causes any work.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥५- १४॥
na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ
na karmaphalasaṁyogaṁ svabhāvas tu pravartate 5.14

na¹ kartṛtvaṁ² na³ karmāṇi⁴ lokasya⁵ sṛjati⁶ prabhuḥ⁷
na⁸ karma-phala⁹ saṁyogaṁ¹⁰ svabhāvaḥ¹¹ tu¹² pravartate¹³ 5.14

prabhuḥ⁷ = Bhagavan, the Self; sṛjati⁶ = creates; lokasya⁵ = for people; na¹ kartṛtvaṁ² = no agency or
doership; na³ karmāṇi⁴ = no activities; [and] na⁸ karma-phala⁹ saṁyogaṁ¹⁰ = no connection between
work and fruits [no⁸ work-fruits⁹-union¹⁰]; tu¹² = but; svabhāvaḥ¹¹ = one's own nature; pravartate¹³ =
acts, prevails. 5.14

5.14: The Lord (the Self) does neither create the doership, nor the activities of people, nor the
connection between the activities and their fruits. But one's own Nature prevails.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥५- १५॥

nādatte kasyacit pāpaṁ na caiva sukṛtaṁ vibhuḥ

ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ 5.15

na¹ ādatte² kasyacit³ pāpam⁴ na⁵ ca⁶ eva⁷ sukṛtam⁸ vibhuḥ⁹

ajñānena¹⁰ āvṛtam¹¹ jñānam¹² tena¹³ muhyanti¹⁴ jantavaḥ¹⁵ 5.15

vibhuḥ⁹ = The all-pervading Brahman; na¹ ādatte² = neither accepts; kasyacit³ = anyone's; pāpam⁴ = sin; na⁵ ca⁶ eva⁷ sukṛtam⁸ = nor⁵ also⁶ surely⁷ virtuous acts⁸ [merits]. jñānam¹² = knowledge; āvṛtam¹¹ = is enveloped; ajñānena¹⁰ = by ignorance; tena¹³ = thereby ; jantavaḥ¹⁵ = living beings; muhyanti¹⁴ = are deluded . 5.15

5.15: The all-pervading Brahman or Supreme accepts neither the sin nor the merit of anyone. Ignorance envelops wisdom, deluding the living creatures.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥५- १६॥

jñānena tu tad ajñānaṁ yeṣāṁ nāśitam ātmanaḥ

teṣām ādityavaj jñānaṁ prakāśayati tat param 5.16

jñānena¹ tu² tat³ ajñānam⁴ yeṣām⁵ nāśitam⁶ ātmanaḥ⁷

teṣām⁸ ādityavat⁹ jñānam¹⁰ prakāśayati¹¹ tat¹² param¹³ 5.16

tu² = But; ātmanaḥ⁷ = of the living beings; yeṣām⁵ = in whom; tat³ ajñānam⁴ = that ignorance; nāśitam⁶ = is destroyed; jñānena¹ = by knowledge; teṣām⁸ = their; jñānam¹⁰ = knowledge; ādityavat⁹ = like the sun; prakāśayati¹¹ = illumines; tat¹² param¹³ = that¹² Supreme¹³. 5.16

5.16: For those, in whom ignorance is destroyed by knowledge of the Self, that knowledge lights up or illumines the Supreme like the sun.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥५- १७॥
tadbuddhayas tadātmānas tanniṣṭhās tatparāyaṇāḥ
gacchanty apunarāvṛttiṁ jñānanirdhūtakalmaṣāḥ 5.17
tat-buddhayaḥ¹ tat-ātmānaḥ² tat-niṣṭhāḥ³ tat-parāyaṇā⁴
gacchanti⁵ apunaḥ-āvṛttiṁ⁶ jñāna⁷ nirdhūta⁸ kalmaṣāḥ⁹ 5.17

tat-buddhayaḥ¹ = The one whose Buddhi abides in That [the Supreme]; tat-ātmānaḥ² = whose mind abides in That; tat-niṣṭhāḥ³ = who is steadfast in That; [and] tat-parāyaṇā⁴ = who has That as the Supreme Goal; gacchanti⁵ = attains; apunaḥ-āvṛttiṁ⁶ = that from which there is no return [liberation]; [having] jñāna⁷ nirdhūta⁸ kalmaṣāḥ⁹ = sin cleansed by knowledge [knowledge⁷-cleansed⁸-dirt⁹]. 5.17

5.17: They, whose intelligence, mind, and faith are fixed on Him and who have taken refuge in the supreme, attain That from which there is no return, having cleansed their sin by knowledge.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥५- १८॥
vidyāvinayasampanne brāhmaṇe gavi hastini
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ 5.18
vidya¹ vinaya² sampanne³ brāhmaṇe⁴ gavi⁵ hastini⁶
śuni⁷ ca⁸ eva⁹ śvapāke¹⁰ ca¹¹ paṇḍitāḥ¹² sama-darśina¹³ 5.18

paṇḍitāḥ¹² = The learned ones; sama-darśina¹³ = see with equal view [eye]; brāhmaṇe⁴ = on a Brahmana; vidya¹ vinaya² sampanne³ = endowed with knowledge and humility = [learning¹-humility²-endowed³]; gavi⁵ = on a cow; hastini⁶ = on the elephant; ca⁸ = and; śuni⁷ = on the dog; ca¹¹ eva⁹ = and surely; śvapāke¹⁰ = on the dog-eater. 5.18

5.18: A punditah (sage) regards (sees) with an equal eye a learned humble Brahmin, a cow, an elephant, a dog, and even a dog-eater.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥५- १९॥

ihaiva tair jitaḥ sargo yeṣāṁ sām्ये sthitaṁ manaḥ
nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te sthitāḥ 5.19
iha¹ eva² taiḥ³ jitaḥ⁴ sargaḥ⁵ yeṣāṁ⁶ sām्ये⁷ sthitam⁸ manaḥ⁹
nirdoṣam¹⁰ hi¹¹ samam¹² brahma¹³ tasmāt¹⁴ brahmaṇi¹⁵ te¹⁶ sthitāḥ¹⁷ 5.19

iha¹ = Here; eva² = surely; sargaḥ⁵ = the created world [Samsara]; jitaḥ⁴ = is conquered; taiḥ³ = by them; yeṣāṁ⁶ = whose; manaḥ⁹ = mind; sthitam⁸ = is established; sām्ये⁷ = on equality, equilibrium. brahma¹³ = Brahman; hi¹¹ = certainly; [is] nirdoṣam¹⁰ = flawless; [and] samam¹² = the same. tasmāt¹⁴ = Therefore; te¹⁶ = they; sthitāḥ¹⁷ = are established; brahmaṇi¹⁵ = in Brahman . 5.19

5.19. Here they whose mind is in equilibrium conquer Samsara and are established [abide] in Brahman, who is flawless and the same.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥५- २०॥

na prahr̥ṣyet priyaṁ prāpya nodvijet prāpya cāpriyam
sthirabuddhir asaṁmūḍho brahmavid brahmaṇi sthitaḥ 5.20
na¹ prahr̥ṣyet² priyam³ prāpya⁴ na⁵ udvijet⁶ prāpya⁷ ca⁸ apriyam⁹
sthira-buddhiḥ¹⁰ asaṁmūḍhaḥ¹¹ brahmavit¹² brahmaṇi¹³ sthitaḥ¹⁴ 5.20

[He] na¹ = neither; prahr̥ṣyet² = rejoices; prāpya⁴ = on attaining; priyam³ = the pleasant, the desirable; na⁵ = nor; udvijet⁶ = trembles, grieves; prāpya⁷ = by getting; ca⁸ = also; apriyam⁹ = the unpleasant. [He is] sthira-buddhiḥ¹⁰ = the steady intelligent one; brahmavit¹² = the knower of Brahman; asaṁmūḍhaḥ¹¹ = the unbewildered; [and] sthitaḥ¹⁴ = remains established; brahmaṇi¹³ = in Brahman. 5.20

5.20: He neither rejoices for getting that which is pleasant nor laments at getting that which is unpleasant. Since he is steady in his intelligence without bewilderment, the knower of Brahman or God is established in God.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥५- २१॥

bāhyasparśeṣv asaktātmā vindaty ātmani yat sukham

sa brahmayogayuktātmā sukham akṣayam aśnute 5.21

bāhya-sparśeṣu¹ asakta-ātmā² vindati³ ātmani⁴ yat⁵ sukham⁶

saḥ⁷ brahma-yoga⁸ yukta-ātmā⁹ sukham¹⁰ akṣayam¹¹ aśnute¹² 5.21

asakta^{2A}-ātmā^{2B} = One^{2B} with no attachment^{2A}; bāhya^{1A}-sparśeṣu^{1B} = to external^{1A} sense objects^{1B};
vindati³ = obtains; sukham⁶ = happiness; yat⁵ = which is; ātmani⁴ = in the Self. saḥ⁷ = he; [is] brahma-
yoga⁸ yukta-ātmā⁹ = one absorbed⁹ in Brahma yoga⁸; [and] aśnute¹² = experiences; akṣayam¹¹ =
undecaying; sukham¹⁰ = happiness. 5.21

5.21: He, whose soul (mind) is unattached to external sense objects, enjoys happiness in the self. He, with his self absorbed in Brahma yoga, enjoys undecaying (imperishable) happiness or bliss.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥५- २२॥

ye hi saṁsparśajā bhogā duḥkhaḥyonaya eva te

ādyantavantaḥ kaunteya na teṣu ramate budhaḥ 5.22

ye¹ hi² saṁsparśajāḥ³ bhogaḥ⁴ duḥkha⁵ yonayaḥ⁶ eva⁷ te⁸

ādi⁹ anta¹⁰ vantaḥ¹¹ kaunteya¹² na¹³ teṣu¹⁴ ramate¹⁵ budhaḥ¹⁶ 5.22

ye¹ = Certainly; bhogaḥ⁴ = enjoyments; saṁsparśajāḥ³ = result from contact between senses and their
objects; hi² = which; [are] eva⁷ = indeed; duḥkha⁵ yonayaḥ⁶ = sources⁶ of sorrow⁵. te⁸ = They; ādi⁹ anta¹⁰
vantaḥ¹¹ = have¹¹ a beginning⁹ and an end¹⁰; kaunteya¹² = O son of Kunti. budhaḥ¹⁶ = The wise; na¹³
teṣu¹⁴ ramate¹⁵ = never delight in them [never¹³ in them¹⁴ delight¹⁵]. 5.22

5.22: Certainly, the pleasures derived from contact between senses and sense objects are source (seats) of sorrow. They have a beginning and an end, O Kaunteya, and the wise do not take any pleasure in them.

शक्रोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्धवं वेगं स युक्तः स सुखी नरः ॥५- २३॥
śaknotīhaiva yaḥ soḍhumḥ prāk śarīravimokṣaṇāt
kāmakrodhodbhavaṁ vegam sa yuktaḥ sa sukhī naraḥ 5.23
śaknoti¹ iha² eva³ yaḥ⁴ soḍhum⁵ prāk⁶ śarīra⁷ vimokṣaṇāt⁸
kāma⁹ krodha¹⁰ udbhavam¹¹ vegam¹² saḥ¹³ yuktaḥ¹⁴ saḥ¹⁵ sukhī¹⁶ naraḥ¹⁷ 5.23

śaknoti¹ iha² eva³ yaḥ⁴ soḍhum⁵ = One who is able to endure in this birth [one who⁴ is able to¹ endure⁵ in this birth²⁻³; udbhavam¹¹ = the origin of ; vegam¹² = the flood of; kāma⁹ krodha¹⁰ = desire and anger; prāk⁶ = before; śarīra⁷ vimokṣaṇāt⁸ = giving up⁸ the body⁷; saḥ¹³ yuktaḥ¹⁴ = he [is]Yogi. saḥ¹⁵ naraḥ¹⁷ = That man; sukhī = [is] a happy one. 5.23

5.23: He, who can endure the flood of desire and anger, before he gives up his body, is a yogin and a happy man.

योऽन्तःसुखोऽन्तरारामस्तथान्तज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥५- २४॥
yontaḥsukhontarārāmas tathāntarjyotir eva yaḥ
sa yogī brahmanirvāṇam brahmabhūtodhigacchati 5.24
yaḥ¹ antaḥ-sukhaḥ² antar-ārāmaḥ³ tathā⁴ antaḥ-jyotiḥ⁵ eva⁶ yaḥ⁷
saḥ⁸ yogī⁹ brahma-nirvāṇam¹⁰ brahma-bhūtaḥ¹¹ adhigacchati¹² 5.24

yaḥ¹ = One who; [is] antaḥ-sukhaḥ² = happy inside; [and] antar-ārāmaḥ³ = happy within; tathā⁴ antaḥ-jyotiḥ⁵ = in like manner⁴ has inner light⁵. eva⁶ yaḥ⁷ = Surely anyone; [like] saḥ⁸ yogī⁹ = that Yogi; Brahma-bhūtaḥ¹¹ = having become Brahman; adhigacchati¹² = attains; brahma-nirvāṇam¹⁰ = absorption in Brahman --liberation. 5.24

5.24: He, who finds happiness, pleasure, and the inner light within his self, is a yogin and having become Brahman, attains Brahman (and the bliss of Brahman or beatitude of Brahman).

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥५- २५॥

labhante brahmanirvāṇam ṛṣayaḥ kṣīṇakalmaṣāḥ
chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ 5.25

labhante¹ brahma-nirvāṇam² ṛṣayaḥ³ kṣīṇa-kalmaṣāḥ⁴
chinna⁵ dvaidhā⁶ yata-ātmānaḥ⁷ sarva-bhūta⁸ hite⁹ ratāḥ¹⁰ 5.25

ṛṣayaḥ³ = Rishis [sages]; kṣīṇa^{4A}-kalmaṣāḥ^{4B} = whose sins^{4B} are destroyed^{4A}; chinna⁵ dvaidhā⁶ = [who] cut off⁵ dualities⁶; yata^{7A}-ātmānaḥ^{7B} = [who have] subdued^{7A} their mind^{7B}; ratāḥ¹⁰ = [who are] engaged in; hite⁹ = weal and welfare; sarva^{8A}-bhūta^{8B} = of all^{8A} beings^{8B}; labhante¹ = attain; brahma-nirvāṇam² = Brahma-nirvanam--absorption in Brahman. 5.25

5.25: The sages, who restrain the mind, whose sins are destroyed, whose doubts and dualities are dissolved, and who are devoted to the welfare of all beings, attain Bliss of Brahman.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥५- २६॥

kāmakrodhaviyuktānāṃ yatīnāṃ yatacetasām
abhito brahmanirvāṇaṃ vartate viditātmanām 5.26

kāma¹ krodha² viyuktānām³ yatīnām⁴ yata-cetasām⁵
abhitaḥ⁶ brahma-nirvāṇam⁷ vartate⁸ vidita-ātmanām⁹ 5.26

kāma¹ krodha² viyuktānām³ = Free from³ desire¹ and anger²; yatīnām⁴ yata-cetasām⁵ = the ascetic⁴ who has restrained his mind⁵; vidita-ātmanām⁹ = who has known the Self; vartate⁸ = there is; abhitaḥ⁶ = in every way or on all sides; brahma-nirvāṇam⁷ = absorption in Brahman or liberation. 5.26

5.26: The beatitude of Brahman is imminent in the ascetic, whose desire and anger are removed, whose mind is restrained, and who has knowledge of the Self.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥५- २७॥

sparsān kṛtvā bahir bāhyāms cakṣuś caivāntare bhruvoḥ
prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau 5.27

sparsān¹ kṛtvā² bahiḥ³ bāhyān⁴ cakṣuḥ⁵ ca⁶ eva⁷ antare⁸ bhruvoḥ⁹
prāṇa¹⁰ apānau¹¹ samau¹² kṛtvā¹³ nāsa-abhyantara¹⁴ cāriṇau¹⁵ 5.27

kṛtvā² = Keeping; bāhyān⁴ = the external; sparsān¹ = objects; bahiḥ³ = outside; ca⁶ = and; cakṣuḥ⁵ = the eyes; eva⁷ = certainly; antare⁸ = keeping inside; bhruvoḥ⁹ = between the eyebrows; samau¹² kṛtvā¹³ = making¹³ equal¹²; prāṇa¹⁰ = out-breath; [and] apānau¹¹ = in-breath; cāriṇau¹⁵ = moving; nāsa^{14A}abhyantara^{14B} = within^{14B} nostrils^{14A} (Pranayama = breath control) 5.27

5.27: Abandoning all sense objects, fixing the gaze between the eye brows, and keeping the movement of air up and down (Prāna, Apāna) the nostrils in equilibrium within the nostrils, (continued)

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥५- २८॥

yatendriyamanobuddhirmunir mokṣaparāyaṇaḥ
vigatecchābhayakrodho yaḥ sadā mukta eva saḥ 5.28

yata¹ indriya² manaḥ³ buddhiḥ⁴ muniḥ⁵ mokṣa⁶ parāyaṇaḥ⁷
vigata⁸ icchā⁹ bhaya¹⁰ krodhaḥ¹¹ yaḥ¹² sadā¹³ muktaḥ¹⁴ eva¹⁵ saḥ¹⁶ 5.28

muniḥ⁵ = Ascetic; [who] yata¹ = has control over; indriya² = his sense organs manaḥ³ = mind; [and] buddhiḥ⁴ = intellect; [has] mokṣa⁶ = liberation; [as] parāyaṇaḥ⁷ = aim [goal]; vigata⁸ = free from [gone away]; icchā⁹ = desire; bhaya¹⁰ = fear; [and] krodhaḥ¹¹ = anger; yaḥ¹² = who; sadā¹³ = always; muktaḥ¹⁴ = is liberated. eva¹⁵ = Verily; saḥ¹⁶ = he is. 5.28

5.28: The sage, who has controlled his senses, his mind, and his intellect, has his highest aim as moksa or liberation, having freed himself from desire, fear, and anger, and is forever liberated.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥५- २९॥

bhoktāraṁ yajñatapasāṁ sarvalokamaheśvaram

suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntim ṛcchati 5.29

bhoktāram¹ yajña² tapasām³ sarva-loka⁴ maheśvaram⁵

suhṛdam⁶ sarva-bhūtānām⁷ jñātvā⁸ mām⁹ śāntim¹⁰ ṛcchati¹¹ 5.29

bhoktāram¹ yajña² tapasām³ = Knowing Me as enjoyer of the fruits of sacrifices and austerities [enjoyer¹-sacrifices²-austerities³] ; [and] sarva-loka⁴ maheśvaram⁵ = the Great Lord of all the worlds [all-worlds⁴-the great Lord⁵]; suhṛdam⁶ sarva-bhūtānām⁷ jñātvā⁸ mām⁹ śāntim¹⁰ ṛcchati¹¹ = one attains peace knowing Me as the friend of all beings [friend⁶-all beings⁷-knowing⁸-Me⁹-peace¹⁰-one attains¹¹]. 5.29

5.29: Knowing me thus as the enjoyer or experiencer of all sacrifices and austerities (Yajana-tapasam) and the supreme Lord of this whole world or universe, the Friend of all living beings, one attains peace.

End of BG Chapter 05: Yoga of Renunciation of Action

Chapter 06: The Yoga of Self Control

श्रीभगवानुवाचः अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६- १ ॥

śrībhagavān uvāca: anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ

sa saṁnyāsī ca yogī ca na niragnir na cākriyaḥ 6.1

śrībhagavān uvāca: anāśritaḥ¹ karma-phalam² kāryam³ karma⁴ karoti⁵ yaḥ⁶

saḥ⁷ saṁnyāsi⁸ ca⁹ yogī¹⁰ ca¹¹ na¹² niḥ¹³ agniḥ¹⁴ na¹⁵ ca¹⁶ akriyaḥ¹⁷ 6.1

śrībhagavān uvāca = Sri Bhagavan said; anāśritaḥ¹ karma-phalam² = without dependence¹ on fruits of actions²; yaḥ⁶ karoti⁵ karma⁴ kāryam³ = he who performs his action as his duty [he who⁶ performs⁵ action⁴ as duty³]; saḥ⁷ saṁnyāsi⁸ ca⁹ yogī¹⁰ ca¹¹ = he is a Sannyasi also, [and] Yogi also [he is⁷ a Sannyasi⁸ also⁹, [and] Yogi¹⁰ also¹¹]; na¹² niḥ¹³ agniḥ¹⁴ = neither¹² without¹³ fire¹⁴; na¹⁵ ca¹⁶ akriyaḥ¹⁷ = nor¹⁵ also¹⁶ without action¹⁷. 6.1

6.1: The Lord said: He, who does his obligatory work without claiming the fruit of action, is a saṁnyāsi and a yogi. He does not become a yogin simply because he renounces the sacred fire and performs no action.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ ६- २ ॥

yam saṁnyāsam iti prāhuḥ yogam tam viddhi pāṇḍava

na hi asannyasta saṁkalpaḥ yogī bhavati kaścana 6.2

yam¹ saṁnyāsam² iti³ prāhuḥ⁴ yogam⁵ tam⁶ viddhi⁷ pāṇḍava⁸

na⁹ hi¹⁰ asannyasta¹¹ saṁkalpaḥ¹² yogī¹³ bhavati¹⁴ kaścana¹⁵ 6.2

yam¹ saṁnyāsam² iti³ prāhuḥ⁴ yogam⁵ tam⁶ viddhi⁷ pāṇḍava⁸ = What they call as Monasticism you know as Yoga [what¹ monasticism² thus³ call⁴ Yoga⁵ that⁶ you know⁷], pāṇḍava⁸ = , O Pandava; kaścana¹⁵ bhavati¹⁴ yogī¹³ na⁹ hi¹⁰ asannyasta¹¹ saṁkalpaḥ¹² = No one becomes a Yogi without renouncing desire [no one¹⁵ becomes¹⁴ Yogi¹³ never⁹ certainly¹⁰ without renouncing¹¹ expectation¹²]. 6.2

6.2: What they call as saṁnyāsa, you know that as yoga, O Pandava. No one becomes a yogin without renouncing (selfish) desire.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६- ३ ॥

āruruṣṣor muner yogam karma kāraṇam ucyate
yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate 6.3
āruruṣṣoḥ¹ muneḥ² yogam³ karma⁴ kāraṇam⁵ ucyate⁶
yoga⁷ ārūḍhasya⁸ tasya⁹ eva¹⁰ śamaḥ¹¹ kāraṇam¹² ucyate¹³ 6.3

āruruṣṣoḥ¹ yogam³ karma⁴ ucyate⁶ kāraṇam⁵ muneḥ² = Desirous of advancing in karma yoga, action is the means for a sage. [; eva¹⁰ tasya⁹ śamaḥ¹¹ ucyate¹³ kāraṇam¹² ārūḍhasya⁸ yoga⁷ = Indeed tranquility is the means, when he attains to such yoga.

[for one desirous of ascending¹ Yoga³ action⁴ is said to be⁶ the means⁵ for the Muni² (sage)] [indeed¹⁰ for him⁹ tranquility, [serenity, inaction]¹¹ is said to be¹³ the means¹² when he has ascended to⁸ Yoga⁷]

6.3

6.3: Desirous of advancing in karma yoga, action is the means for a sage. When he attains to such yoga, tranquility is the means.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६- ४ ॥

yadā hi nendriyārtheṣu na karmasv anuṣajjate
sarvasaṅkalpasamnyāsī yogārūḍhas tadocyate 6.4
yadā¹ hi² na³ indriya-artheṣu⁴ na⁵ karmasu⁶ anuṣajjate⁷
sarva⁸ saṅkalpa⁹ sannyāsī¹⁰ yoga¹¹ ārūḍhaḥ¹² tadā¹³ ucyate¹⁴ 6.4

yadā¹ hi² na³ indriya-artheṣu⁴ na⁵ anuṣajjate⁷ karmasu⁶ = When one does not have any attachment to sense objects and actions [When¹ surely² [he] has neither³ attachments to sense objects⁴ nor⁵ attachment⁷ to actions⁶]; sarva⁸ saṅkalpa⁹ sannyāsī¹⁰ = he is the relinquisher of desires. [all⁸-desires⁹ relinquisher¹⁰]; ucyate¹⁴ yoga¹¹ārūḍhaḥ¹² tadā¹³ = He is said to be at that time the ascender in Yoga [he is said to be³ ascender in¹² Yoga¹¹ at that time¹³] . 6.4

6.4: When one does not have any attachment to sense objects and actions and has renounced all purposes and desires (sarva sankalpa sannyasi), he is called Yogarudha (योगारूढः)

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६- ५ ॥

uddhared ātmanātmānaṁ nātmānam avasādayet
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ 6.5
uddharet¹ ātmanā² ātmānam³ na⁴ ātmānam⁵ avasādayet⁶

ātma⁷ eva hi⁸ ātmanaḥ⁹ bandhuḥ¹⁰ ātma¹¹ eva¹² ripuḥ¹³ ātmanaḥ¹⁴ 6.5

[One should] uddharet¹ = raise; ātmānam³ = his soul; [from the ocean of Samsara] ātmanā² = by his self; [and] na⁴ = never; [let] ātmānam⁵ = the embodied soul; avasādayet⁶ = sink. ātma⁷ = One's own self; [is] eva hi⁸ = verily indeed; ātmanaḥ⁹ = one's own; bandhuḥ¹⁰ = friend. ātma¹¹ = One's own self; [is] eva¹² = indeed; ātmanaḥ¹⁴ = one's own; ripuḥ¹³ = enemy. 6.5

6.5: He should pull (lift) himself up by his own self and not let himself sink, for the Self is the friend of the self and the Self can be the enemy of the self.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६- ६ ॥

bandhur ātmātmanas tasya yenātmavātmanā jitaḥ
anātmānas tu śatrutve vartetātmaiva śatruvat 6.6
bandhuḥ¹ ātmā² ātmanaḥ³ tasya⁴ yena⁵ ātmā⁶ eva⁷ ātmanā⁸ jitaḥ⁹
anātmānaḥ¹⁰ tu¹¹ śatrutve¹² varteta¹³ ātma¹⁴ eva¹⁵ śatruvat¹⁶ 6.6

ātmā² = Self; [is] bandhuḥ¹ = the friend; ātmanaḥ³ = of self; tasya⁴ = of him; yena⁵ = by whom; ātmā⁶ = the self; jitaḥ⁹ = has been subdued; eva⁷ = verily; ātmanā⁸ = by the self; tu¹¹ = but; anātmānaḥ¹⁰ = for one who has not conquered his self; ātma¹⁴ = his self; eva¹⁵ = itself; varteta¹³ = acts; śatrutve¹² = in a hostile manner; śatruvat¹⁶ = like an enemy. 6.6

6.6 For one who has conquered his very self by the self, his self is the friend of the self. For one who has not conquered his self, his very self exhibits hostility like an enemy.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६- ७ ॥

jītātmanah praśāntasya paramātmā samāhitah
śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ 6.7
jīta-ātmanah¹ praśāntasya² parama-ātmā³ samāhitah⁴
śīta⁵ uṣṇa⁶ sukha⁷ duḥkheṣu⁸ tathā⁹ māna¹⁰ apamānayoḥ¹¹ 6.7

[For] **jīta-ātmanah¹** = one who has conquered his body, mind and senses; **praśāntasya²** = one who maintains tranquility; **parama-ātmā³** = [in him] the Supreme Soul; **samāhitah⁴** = becomes manifest. **śīta⁵ uṣṇa⁶ sukha⁷ duḥkheṣu⁸** = [He should remain balanced in] cold, heat, happiness and sorrow; **tathā⁹** = also; **māna¹⁰ apamānayoḥ¹¹** = in honor and dishonor. **6.7**

6.7: He, who maintains tranquility, who conquered his lower self, and who is serene in heat and cold, pleasure and pain, honor and dishonor, unites with (communes) the **Supreme Atman**.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ६- ८ ॥

jñānavijñānatṛptātmā kūṭastho vijitendriyah
yukta ity ucyate yogī sama loṣṭrāśmakāñcanaḥ 6.8
jñāna¹ vijñāna² tṛptā³ ātmā⁴ kūṭasthaḥ⁵ vijita⁶ indriyah⁷
yuktaḥ⁸ iti⁹ ucyate¹⁰ yogī¹¹ sama¹² loṣṭra¹³ āśma¹⁴ kāñcanaḥ¹⁵ 6.8

jñāna¹ = [With] knowledge; **vijñāna²** = [and] Realized Experiential Knowledge; **tṛptā³** = [he remains] a satisfied; **ātmā⁴** = self, soul. **kūṭasthaḥ⁵** = He who is unmoved [like an anvil]; **vijita⁶ indriyah⁷** = whose sense organs⁷ are under control⁶; **yuktaḥ⁸** = who is absorbed in the Self; **iti⁹** = thus; **ucyate¹⁰** = is called; **yogī¹¹** = Yogi; [to whom] **loṣṭra¹³** = clod; **āśma¹⁴** = stone; [and] **kāñcanaḥ¹⁵** = gold **sama¹²** = are the same [equal]. **6.8**

6.8: The yogi, whose soul is changeless and satisfied with knowledge and wisdom (**Jnāna** and **Vijnāna**), who has controlled his sense organs, and to whom lump of earth, stone and gold are the same, is well integrated.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥६- ९॥

suhṛṇmitrāryudāsīnamadhyasthadveṣyabandhuṣu
sādhuṣv api ca pāpeṣu samabuddhir viśiṣyate 6.9

suhṛt¹ mitra² ari³ udāsīna⁴ madhyastha⁵ dveṣya⁶ bandhuṣu⁷
sādhuṣu⁸ api⁹ ca¹⁰ pāpeṣu¹¹ sama-buddhiḥ¹² viśiṣyate¹³ 6.9

suhṛt¹ = [He who regards] a selfless friend; mitra² = a cognate a friend; ari³ = an enemy; udāsīna⁴ = a neutral person; madhyastha⁵ = an arbiter; dveṣya⁶ = the detested; bandhuṣu⁷ = the relatives; sādhuṣu⁸ = the saints; api⁹ = even; ca¹⁰ = and; pāpeṣu¹¹ = the sinners; sama-buddhiḥ¹² = with equal mind; viśiṣyate¹³ = excels. 6.9

6.9: He, who regards the well-wishers, the friends, the enemies, the indifferent, the neutral and the impartial, the envious and the detestable, the relatives, the saints (pious), as well as the sinners, with equal mind (terms), excels.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥६- १०॥

yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ
ekākī yatacittātmā nirāśīr aparigrahaḥ 6.10

yogī¹ yuñjīta² satatam³ ātmānam⁴ rahasi⁵ sthitaḥ⁶
ekākī⁷ yata-citta-ātmā⁸ nirāśīḥ⁹ aparigrahaḥ¹⁰ 6.10

yogī¹ = Yogi, [a connected and centered person]; yuñjīta² = concentrates; satatam³ = constantly, uninterruptedly; ātmānam⁴ = by the mind; rahasi⁵ = in a secluded or solitary place; sthitaḥ⁶ = by staying; ekākī⁷ = alone by himself; yata-citta-ātmā⁸ = restraining mind and body; nirāśīḥ⁹ = without desire; [and] aparigrahaḥ¹⁰ = not accumulating possessions. 6.10

6.10: A yogi, by controlling his mind, senses and desires; by desisting from accumulating earthly possessions; and by remaining alone by himself, should constantly concentrate his mind [on Atman = Supreme Self].

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६- ११ ॥

śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ

nātyucchritaṁ nātinīcaṁ cailājinaḥ kuśottaram 6.11

śucau¹ deśe² pratiṣṭhāpya³ sthiram⁴ āsanam⁵ ātmanaḥ⁶

na⁷ ati⁸ ucchritam⁹ na¹⁰ ati¹¹ nīcam¹² caila¹³ ajina¹⁴ kuśa¹⁵ uttaram¹⁶ 6.11

śucau¹ = In a clean deśe² = place; pratiṣṭhāpya³ = having abided, having established, having seated;
sthiram⁴ = firmly; ātmanaḥ⁶ = on his own; āsanam⁵ = seat; na⁷ ati⁸ ucchritam⁹ = neither too elevated;
na¹⁰ ati¹¹ nīcam¹² = nor too low; caila¹³ ajina¹⁴ kuśa¹⁵ uttaram¹⁶ = [made of] cloth¹³, animal skin¹⁴, Kusa
grass¹⁵ successively higher [= one on top of another from grass bottom to cloth]¹⁶. 6.11

6.11: In a clean place, with a firm seat neither too high nor too low covered with Kusa grass, deerskin
and a soft cloth layer upon layer (one on top of another in that order, cloth on the top, deerskin in the
middle, Kusa grass in the bottom) (continued)

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६- १२ ॥

tatraikāgraṁ manaḥ kṛtvā yatacittendriyakriyaḥ

upaviśyāsane yuñjyād yogam ātmaviśuddhaye 6.12

tatra¹ ekāgram² manaḥ³ kṛtvā⁴ yata⁵ citta⁶ indriya⁷ kriyaḥ⁸

upaviśya⁹ āsane¹⁰ yuñjyāt¹¹ yogam¹² ātma¹³-viśuddhaye¹⁴ 6.12

[By] kṛtvā⁴ = making; manaḥ³ = the mind; ekāgram² = one-pointed; [and by] kriyaḥ⁸ = keeping; citta⁶-
indriya⁷ = the mind and the sense organs; yata⁵ = under control; upaviśya⁹ = sitting; tatra¹ āsane¹⁰ = on
that¹ seat¹⁰; yuñjyāt¹¹ Yogam¹² = practices¹¹ Yoga¹²; ātma¹³ viśuddhaye¹⁴ = for the purification¹⁴ of the
inner organs¹³. 6.12

6.12: with the mind one-pointed, controlling the mind, the senses, and the activities, sitting on the seat,
he should practice yoga for self-purification.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६- १३ ॥

samaṁ kāyaśirogrīvaṁ dhārayann acalaṁ sthiraḥ
saṁprekṣya nāsikāgraṁ svaṁ diśaś cānavalokayan 6.13
samam¹ kāya² śiraḥ³ grīvam⁴ dhārayan⁵ acalam⁶ sthiraḥ⁷

saṁprekṣya⁸ nāsikā⁹ agram¹⁰ svam¹¹ diśaḥ¹² ca¹³ anavalokayan¹⁴ 6.13

dhārayan⁵ = Holding; kāya² = body; śiraḥ³ = head; [and] grīvam⁴ = neck; samam¹ = straight; acalam⁶ = still; (and) sthiraḥ⁷ = steady; anavalokayan¹⁴ = not looking; diśaḥ¹² = in all directions; ca¹³ = and saṁprekṣya⁸ = looking at; agram¹⁰ = the tip ; svam¹¹ = of his own; nāsikā⁹ = nose. 6.13

6.13: Holding the body, the neck and the head straight, still, and steady and not looking in all directions and looking at the tip of his own nose (continued)

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ ६- १४ ॥

praśāntātmā vigatabhīr brahmacārivrate sthitaḥ
manaḥ saṁyamya maccitto yukta āsīt matparaḥ 6.14

praśānta ātmā¹ vigata-bhīḥ² brahmacāri^{3a}-vrate^{3b} sthitaḥ⁴
manaḥ⁵ saṁyamya⁶ mat-cittaḥ⁷ yuktaḥ⁸ āsīta⁹ mat-paraḥ¹⁰ 6.14

vigata-bhīḥ² = devoid of fear; sthitaḥ⁴ = remaining firm; brahmacāri^{3a}-vrate^{3b} = in the vow^{3b} of a celibate^{3a}; praśānta ātmā¹ = with the tranquil mind; saṁyamya⁶ = subduing; manaḥ⁵ = his mind; mat^{7a}-cittaḥ^{7b} = abiding Me^{7a} in his mind^{7b} ; mat^{10a}-paraḥ^{10b} = holding Me^{10a} as the Supreme Goal^{10b}. yuktaḥ⁸ = the Yogi; āsīta⁹ = should remain seated. 6.14

6.14: With serene mind, fearless, firmly resolved in vow of celibacy, and with subdued mind, the yogi should sit concentrating his mind upon Me and holding only Me as the Supreme goal.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६- १५ ॥

yuñjann evaṁ sadātmānaṁ yogī niyatamānasaḥ
śāntim nirvāṇaparamāṁ matsaṁsthām adhigacchati 6.15

yuñjan¹ sadā³ ātmānam⁴ yogī⁵ niyata-mānasaḥ⁶
śāntim⁷ nirvāṇa-paramām⁸ mat-saṁsthām⁹ adhigacchati¹⁰ 6.15

niyata-mānasaḥ⁶ = having controlled his mind; yogī⁵ = the Yogi; evam² = thus [as said above]; yuñjan¹ = concentrating; ātmānam⁴ = the mind; sadā³ = uninterruptedly, constantly; adhigacchati¹⁰ = attains; śāntim⁷ = peace; mat-saṁsthām⁹ = which abides in Me; nirvāṇa-paramām⁸ = which ends in Nirvana, Liberation or Supreme Bliss. 6.15

6.15: Having controlled his mind, and concentrating his mind constantly, the Yogi attains peace, which abides in Me and which ends in Supreme Bliss.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६- १६ ॥

nātyaśnatas tu yogosti na caikāntam aśnataḥ
na cātisvapnaśīlasya jāgrato naiva cārjuna 6.16

na¹ ati² aśnataḥ³ tu⁴ yogaḥ⁵ asti⁶ na⁷ ca⁸ ekāntam⁹ aśnataḥ¹⁰
na¹¹ ca¹² ati¹³ svapna-śīlasya¹⁴ jāgrataḥ¹⁵ na¹⁶ eva¹⁷ ca¹⁸ arjuna¹⁹ 6.16

tu⁴ = but; arjuna¹⁹ = O Arjuna; yogaḥ⁵ = Yoga; na¹ asti⁶ = is not for; ati² aśnataḥ³ = one who eats in excess; na⁷ ca⁸ = nor is [Yoga]; aśnataḥ¹⁰ ca¹² = for him who does not eat; ekāntam⁹ = at all; na¹¹ = not (attainable); ati¹³ svapna-śīlasya¹⁴ ca¹⁸ = for the one who sleeps too long; jāgrataḥ¹⁵ eva¹⁷ na¹⁶ = not ever attainable for the one [who] stays awake too long. 6.16

6.16: Yoga is not for him, who either eats too much, or eats too little. It is not for him, who either sleeps too much or stays awake too long, O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥६- १७॥

yuktāhāravihārasya yuktaceṣṭasya karmasu
yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ 6.17

yukta¹ āhāra² vihārasya³ yukta⁴ ceṣṭasya⁵ karmasu⁶
yukta⁷ svapna⁸ avabodhasya⁹ yogaḥ¹⁰ bhavati¹¹ duḥkha-hā¹² 6.17

yogaḥ¹⁰ = Yoga; duḥkha-hā¹² = the remover of sorrow; bhavati¹¹ = is attainable; yukta¹ āhāra² vihārasya³ = for the one who has regulated¹ food intake² and recreation³; yukta⁴ ceṣṭasya⁵ = one whose efforts⁵ are moderate⁴; karmasu⁶ = in works; yukta⁷ svapna⁸ avabodhasya⁹ = for one who is moderate⁷ in sleep⁸ and wakefulness⁹. 6.17

vihārasya³ = walking for pleasure or amusement , wandering , roaming ; sport , play , pastime , diversion , enjoyment , pleasure, recreation, place of recreation.

6.17: Yoga the destroyer of sorrows is attainable to a man who is moderate in eating, recreation, sleep, and wakefulness, and restrained in action.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥६- १८॥

yadā viniyatam cittaṁ ātmany evāviṣṭhate
niḥspr̥haḥ sarvakāmebhyo yukta ity ucyate tadā 6.18

yadā¹ viniyatam² cittaṁ³ ātmani⁴ eva⁵ avatiṣṭhate⁶
niḥspr̥haḥ⁷ sarva⁸ kāmebhyaḥ⁹ yuktaḥ¹⁰ iti¹¹ ucyate¹² tadā¹³ 6.18

yadā¹ = When; viniyatam² cittaṁ³ = controlled mind; avatiṣṭhate⁶ = abides; ātmani⁴ eva⁵ = in the Self indeed; tadā¹³ = at that time; niḥspr̥haḥ⁷ = the Yogi who is free from all desires, [the abstainer]; sarva⁸ kāmebhyaḥ⁹ = [and] all⁸ desirable objects⁹; iti¹¹ = thus; ucyate¹² = is said to be; yuktaḥ¹⁰ = perfect in yoga. 6.18

6.18: When the controlled mind abides in the Self alone, the Yogi free from desires and all objects is called perfect in Yoga at that time.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥६- १९॥

yathā dīpo nivāstho neṅgate sopamā smṛtā

yogino yatacittasya yuñjato yogam ātmanah 6.19

yathā¹ dīpaḥ² nivāta-sthaḥ³ na iṅgate⁴ sa upamā⁵ smṛtā⁶

yoginaḥ⁷ yata-cittasya⁸ yuñjataḥ⁹ yogam¹⁰ ātmanah¹¹ 6.19

yathā¹ = As; dīpaḥ² = lamp; nivāta-sthaḥ³ = remaining in a windless place; na iṅgate⁴ = does not shimmer; sa upamā⁵ = (so goes) that simile; smṛtā⁶ = so it is said ; yoginaḥ⁷ = of the Yogi; yogam¹⁰ = [in] meditation; yata-cittasya⁸ = whose mind is restrained; yuñjataḥ⁹ = who is immersed; ātmanah¹¹ = on the Self. 6.19

6.19: As a lamp's flame does not flicker in a windless place, so goes the simile that a yogi of subdued mind practices steadfast yogam (meditation) on the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥६- २०॥

yatroparamate cittam niruddham yogasevayā

yatra caivātmānātmānam paśyann ātmani tuṣyati 6.20

yatra¹ uparamate² cittam³ niruddham⁴ yoga-sevayā⁵

yatra⁶ ca⁷ eva⁸ ātmanā⁹ ātmānam¹⁰ paśyan¹¹ ātmani¹² tuṣyati¹³

yatra¹ = When; cittam⁵ = the mind; niruddham⁴ = is restrained, suppressed; [and] uparamate² = ceases [desists from desires and actions], yoga-sevayā⁵ = because of the practice of Yoga; ; ca⁷ = and; yatra⁶ eva⁸ = at the time when; paśyan¹¹ = seeing; ātmānam¹⁰ = the Self; tuṣyati¹³ = [one] is delighted; ātmanā⁹ = by the self; ātmani¹² = in one's own Self. 6.20

6.20: When the mind is at rest and under restraint from the practice of yoga, he enjoys the Self by seeing the Self through the self.

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥६- २१॥

sukham ātyantikam yat tad buddhi grāhyam atīndriyam

vetti yatra na caivāyam sthitaś calati tattvataḥ 6.21

sukham¹ ātyantikam² yat³ tat⁴ buddhi-grāhyam⁵ atīndriyam⁶

vetti⁷ yatra⁸ na⁹ ca¹⁰ eva¹¹ ayam¹² sthitaḥ¹³ calati¹⁴ tattvataḥ¹⁵ 6.21

yatra⁸ = When; [the Yogi] vetti⁷ = knows; tat⁴ = that; ātyantikam² = uninterrupted or infinite; sukham¹ = Supreme Happiness or Bliss; yat³ = which; buddhi-grāhyam⁵ = is experienced by the intelligence; [and which is] atīndriyam⁶ = beyond the grasp of the senses; ca¹⁰ = and; sthitaḥ¹³ = standing firm; ayam¹² = this one [Yogi]; eva¹¹ = certainly; na⁹ calati¹⁴ = never swerves; tattvataḥ¹⁵ = from the Truth. 6.21

6.21: When he knows that the Supreme happiness, experienced by the intelligence, is beyond the grasp of the senses, the yogi, standing firm, never swerves from the Truth.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥६- २२॥

yam labdhvā cāparam lābham manyate nādhikam tataḥ

yasmin sthito na duḥkhena guruṇāpi vicālyate 6.22

yam¹ labdhvā² ca³ aparam⁴ lābham⁵ manyate⁶ na⁷ adhikam⁸ tataḥ⁹

yasmin¹⁰ sthitaḥ¹¹ na¹² duḥkhena¹³ guruṇāpi¹⁴ vicālyate¹⁵ 6.22

yam¹ labdhvā² = By gaining which [that Truth]; na⁷ manyate⁶ = [one] does not think; aparam⁴ = any other; lābham⁵ = gain. adhikam⁸ tataḥ⁹ = Surpassing that; ca³ = and; sthitaḥ¹¹ = standing firm; yasmin¹⁰ = in which [that Truth]; [one is] na¹² vicālyate¹⁵ = not moved [afflicted]; guruṇāpi¹⁴ = by very great; duḥkhena¹³ = sorrow. 6.22

6.22: By gaining that [truth], he considers there is no more to gain; thus standing firm, even a great sorrow does not move him (he is never moved by any great sorrow).

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६- २३ ॥

tam vidyād.h duḥkhasaṁyogaviyogaṁ yogasaṁjñitam

sa niścayena yuktavyo yogonirviṅṇacetasā 6.23

tam¹ vidyāt² duḥkha³ saṁyoga⁴ viyogam⁵ yogasanjñitam⁶

sa⁷ niścayena⁸ yuktavyaḥ⁹ yogaḥ¹⁰ anirviṅṇa¹¹ cetasā¹² 6.23

vidyāt² = You must know; tam¹ = that; duḥkha³ saṁyoga⁴ viyogam⁵ = disjunction from union with sorrow [sorrow-union-disjunction]; [goes] yogasanjñitam⁶ = by the name of Yoga; saḥ⁷ = that; yogaḥ¹⁰ = Yoga; yuktavyaḥ⁹ = should be practiced; niścayena⁸ = with determination; [and] anirviṅṇa¹¹ = unwearied; cetasā¹² = mind. 6.23

6.23: You must know, in perspective of yoga, this disjunction (viyoga) of union with pain. This yoga should be practiced with determination and unwearied mind. (Determination and unwearied mind must underlie practice of this yoga.)

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६- २४ ॥

saṅkalpaprabhavān kāmāṁs tyaktvā sarvān aśeṣataḥ

manasaivendriyagrāmaṁ viniyamya samantataḥ 6.24

saṅkalpa¹ prabhavān² kāmān³ tyaktvā⁴ sarvān⁵ aśeṣataḥ⁶

manasa⁷ eva⁸ indriya-grāmam⁹ viniyamya¹⁰ samantataḥ¹¹ 6.24

tyaktvā⁴ = Abandoning; aśeṣataḥ⁶ = wholeheartedly; sarvān⁵ = all; kāmān³ = desires; saṅkalpa¹prabhavān² = prabhavān² = born of; saṅkalpa¹ = mental will; viniyamya¹⁰ = limiting; samantataḥ¹¹ = from all sides; indriya-grāmam⁹ = all sense organs; manasa⁷ eva⁸ = by the mind.. . 6.24
continued

6.24 - 25: Giving up all desires born of mental will and limiting by the mind all senses from all sides, [6.25] one should withdraw slowly (little by little) by intelligence and firm conviction (from objects). With his mind steady on atman, one should not think of anything else.

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥६- २५॥

śanaiḥ śanair upamed buddhyā dhṛtigrhīṭayā
ātmasaṁsthaṁ manaḥ kṛtvā na kiñcid api cintayet 6.25
śanaiḥ¹ śanaiḥ² upamet³ buddhyā⁴ dhṛtigrhīṭayā⁵
ātma-saṁstham⁶ manaḥ⁷ kṛtvā⁸ na⁹ kiñcit¹⁰ api¹¹ cintayet¹² 6.25

upamet³ = One should withdraw [from the world of happenings; śanaiḥ¹ & śanaiḥ² = step by step, gradually; buddhyā⁴ = by intelligence; [and] dhṛtigrhīṭayā⁵ = firm conviction; kṛtvā⁸ = making; manaḥ⁷ = the mind; ātma-saṁstham⁶ = steady in the Self. na⁹ & cintayet¹² = He should not think of; kiñcit¹⁰ & api¹¹ = anything else [except Paramatman or Self]. 6.25

6.24 - 25: Giving up all desires born of mental will and limiting by the mind all senses from all sides,[6.25] one should withdraw slowly (little by little) by intelligence and firm conviction (from objects).
With his mind steady on atman, one should not think of anything else.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥६- २६॥

yato yato niścarati manaś cañcalam asthiram
tatas tato niyamyaitad ātmany eva vaśam nayet 6.26
yataḥ yataḥ niścarati manaḥ cañcalam asthiram
tataḥ tataḥ niyamyā etat ātmani eva vaśam nayet 6.26

cañcalam⁵ = Agitated; asthiram⁶ = unsteady; manaḥ⁴ = mind; niścarati³ = wanders away; yataḥ¹ yataḥ² = due to causes [like sound in the world] : [whatever & whichever stimuli]. etat¹⁰ vaśam¹³ nayet¹⁴ = Bring this [mind] under control [this¹⁰-contro¹³-bring¹⁴]; ātmani¹¹ eva¹² = of the Self alone; tataḥ⁷ tataḥ⁸ = from all above causes; niyamyā⁹ = imposing restrictions. 6.26

6.26: In whatever direction the unsteady fickle mind goes, one should hold this mind back and bring it under the control of the Self (Atman).

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥६- २७॥
praśāntamanasaṁ hy enaṁ yoginaṁ sukhamaṁ uttamam
upaiti śāntarajasaṁ brahmabhūtam akalmaṣam 6.27
praśānta¹ manasaṁ² hi³ enam⁴ yoginaṁ⁵ sukhamaṁ⁶ uttamam⁷
upaiti⁸ śānta-rajasaṁ⁹ brahma-bhūtam¹⁰ akalmaṣam¹¹ 6.27

uttamam⁷ = The Highest or Supreme; sukhamaṁ⁶ = happiness (Bliss); upaiti⁸ = comes to; hi³ enam⁴
yoginaṁ⁵ = to this Yogi only; [who is of] praśānta¹ = tranquil; manasaṁ² = mind; śānta-rajasaṁ⁹ = [who
is of] pacific Rajas; brahma-bhūtam¹⁰ = [who is] one with Brahman; [and] akalmaṣam¹¹ = [who is] free
from sin. 6.27

6.27: Supreme happiness comes to yogi, whose mind is tranquil, who is free from sin or stain, whose
passions (Rajas) are pacific, and who is one with Brahman.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥६- २८॥
yuñjann evaṁ sadātmānaṁ yogī vigatakalmaṣaḥ
sukhena brahmasaṁsparśamaṁ atyantam sukham aśnute 6.28
yuñjan¹ evam² sadā³ ātmānam⁴ yogi⁵ vigata⁶ kalmaṣaḥ⁷
sukhena⁸ brahma-saṁsparśam⁹ atyantam¹⁰ sukham¹¹ aśnute¹² 6.28

vigata⁶ kalmaṣaḥ⁷ = [The] stainless [devoid⁶ of Stain⁷]; yogi⁵ = Yogi; evam² = in such manner, verily;
sadā³ = by constantly; yuñjan¹ = engaging or concentrating; ātmānam⁴ = his mind; sukhena⁸ = easily;
aśnute¹² = experiences; atyantam¹⁰ = infinite; sukham¹¹ = bliss, happiness; brahma-saṁsparśam⁹ = of
contact with Brahman. 6.28

6.28: The stainless Yogi by constantly concentrating his mind easily experiences infinite bliss of contact
with Brahman.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥६- २९॥

sarvabhūta-stham ātmānaṁ sarvabhūtāni cātmani

īkṣate yogayuktātmā sarvatra samadarśanaḥ 6.29

sarva-bhūta-stham¹ ātmānam² sarva-bhūtāni³ ca⁴ ātmani⁵

īkṣate⁶ yoga-yukta-ātmā⁷ sarvatra⁸ sama-darśanaḥ⁹ 6.29

yoga-yukta-ātmā⁷ = Yoga-yoked-Self = One whose self is in union with yoga; sarvatra⁸ sama-darśanaḥ⁹ = who has visions of the same divinity, Brahman everywhere [everywhere⁸ (who) has visions of the same divinity (Brahman⁹)]; īkṣate⁶ = sees; ātmānam² = his own Self; sarva-bhūta-stham¹ = exist in all beings [all-beings-exist]. ca⁴ = Moreover; sarva-bhūtāni³ = all beings [from Brahma to a blade of grass]; [exist] ātmani⁵ = in his Self. 6.29

6.29: One whose self is in union with yoga and who has visions of the same divinity everywhere sees his own Self exist in all beings and all beings [from Brahma to a blade of grass] exist in his Self.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥६- ३०॥

yo mā paśyati sarvatra sarvaṁ ca mayi paśyati

tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati 6.30

yaḥ¹ mām² paśyati³ sarvatra⁴ sarvaṁ⁵ ca⁶ mayi⁷ paśyati⁸

tasya⁹ aham¹⁰ na¹¹ praṇaśyāmi¹² saḥ¹³ ca¹⁴ me¹⁵ na¹⁶ praṇaśyati¹⁷ 6.30

yaḥ¹ = He who; paśyati³ = sees; mām² = Me [the Self of all beings]; sarvatra⁴ = in all things ; ca⁶ = and [who] paśyati⁸ = sees; sarvaṁ⁵ = all things [sara-asaram = mobiles and immobiles]; mayi⁷ = in Me; aham¹⁰ = I; na¹¹ & praṇaśyāmi¹² = am not lost; tasya⁹ = from his [vision]. ca¹⁴ saḥ¹³ = And he; na¹⁶ praṇaśyati¹⁷ = is not lost; me¹⁵ = to Me. 6.30

6.30: He who sees Me in all things and who sees all things in Me, I am not lost from his [vision] and he is not lost to Me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥६- ३१॥

sarvabhūta-sthitam yo mām bhajaty ekatvam āsthitaḥ

sarvathā vartamānopi sa yogī mayi vartate 6.31

sarva-bhūta-sthitam¹ yaḥ² mām³ bhajati⁴ ekatvam⁵ āsthitaḥ⁶

sarvathā⁷ vartamānaḥ⁸ api⁹ saḥ¹⁰ yogī¹¹ mayi¹² vartate¹³ 6.31

yaḥ² = He who; āsthitaḥ⁶ = is established; ekatvam⁵ = in oneness [unity]; bhajati⁴ = worships, mām³ = Me; sarva-bhūta-sthitam¹ = abiding in all beings [all-beings-abiding]. saḥ¹⁰ & yogī¹¹ = That Yogi; sarvathā⁷ = in whatever condition [he is]; vartamānaḥ⁸ & api⁹ = however much he is active; vartate¹³ = exists; mayi¹² = in Me. 6.31

6.31: The Yogin, established in unity, worships Me abiding in all beings; that yogi, whatever his condition may be and however much he is active, exists in Me.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥६- ३२॥

ātmaupamyena sarvatra samam paśyati yorjuna

sukham vā yadi vā duḥkham sa yogī paramo mataḥ 6.32

ātma¹ aupamyena² sarvatra³ samam⁴ paśyati⁵ yaḥ⁶ Arjuna⁷

sukham⁸ vā⁹ yadi¹⁰ vā¹¹ duḥkham¹² saḥ¹³ yogī¹⁴ paramaḥ¹⁵ mataḥ¹⁶ 6.32

arjuna⁷ = O Arjuna; yaḥ⁶ = Yogi who; paśyati⁵ = sees; samam⁴ = with equality; sarvatra³ = all beings; ātma¹ & aupamyena² = in the likeness of himself; vā⁹ = and; sukham⁸ = happiness; vā¹¹ & yadi¹⁰ = and whatever; duḥkham¹² = sorrow [as his own]; saḥ¹³ & yogī¹⁴ = that Yogi; mataḥ¹⁶ & paramaḥ¹⁵ = is considered supreme. 6.32

6.32: O Arjuna; the Yogi who sees with equality all beings in the likeness of himself and regards happiness and sorrow as his own [that Yogi] is considered supreme.

अर्जुन उवाच
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६- ३३ ॥

arjuna uvāca

yaḥ ayam yogaḥ tvayā proktaḥ sāmyena madhusūdana
etasya aham na paśyāmi cañcalatvāt sthitim sthirām 6.33

arjuna uvāca

yaḥ¹ ayam² yogaḥ³ tvayā⁴ proktaḥ⁵ sāmyena⁶ madhusūdana⁷
etasya⁸ aham⁹ na¹⁰ paśyāmi¹¹ cañcalatvāt¹² sthitim¹³ sthirām¹⁴ 6.33

arjuna = Arjuna **uvāca** = said: **madhusūdana**⁷ = O Madhusudana (Killer of demon Madhu, Krishna):
ayam² = this; **yogaḥ**³ = Yoga; **yaḥ**¹ & **proktaḥ**⁵ = that was declared; **tvayā**⁴ = by You; **sāmyena**⁶ = as
same [as the doctrine of empathy]; **aham**⁹ = I; **na**¹⁰ & **paśyāmi**¹¹ = do not see; **etasya**⁸ = its [Yoga's];
sthirām¹⁴ = stable; **sthitim**¹³ = condition; **cañcalatvāt**¹² = because of agitation of [my mind]. **6.33**

6.33: O Madhusudana (Killer of demon Madhu, Krishna), In this Yoga that was declared by You as
same [as the Doctrine of equality and empathy or Yoga of Evenness], I do not see its stability because of
agitation of my mind.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६- ३४ ॥

cañcalam hi manaḥ kṛṣṇa pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye vāyor iva suduṣkaram 6.34

cañcalam¹ hi² manaḥ³ kṛṣṇa⁴ pramāthi⁵ balavat⁶ dṛḍham⁷

tasya⁸ aham⁹ nigraham¹⁰ manye¹¹ vāyoḥ¹² iva¹³ suduṣkaram¹⁴ 6.34

kṛṣṇa⁴ = O Krishna; **hi**² = for; **manaḥ**³ = the mind; **cañcalam**¹ = is wavering; **pramāthi**⁵ = agitating [to the
sense organs]; **balavat**⁶ = strong-willed; [and] **dṛḍham**⁷ = obstinate; **aham**⁹ = I; **manye**¹¹ = think; **tasya**⁸ =
its [mind's]; **nigraham**¹⁰ = control, subjugation; **suduṣkaram**¹⁴ = is as difficult as; **vāyoḥ**¹² & **iva**¹³ =
[controlling] of the wind. **6.34**

6.34: Because the mind is fickle, agitated, strong, and obstinate, O Krishna, I think restraint of the mind
is as difficult as controlling the wind.

श्रीभगवानुवाच
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥६- ३५॥

śrībhagavān uvāca

asañśayaṁ mahābāho mano durnigrahaṁ calam
abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate 6.35

śrībhagavān uvāca

asañśayam¹ mahābāho² manaḥ³ durnigraham⁴ calam⁵
abhyāseṇa⁶ tu⁷ kaunteya⁸ vairāgyeṇa⁹ ca¹⁰ gṛhyate¹¹ 6.35

śrībhagavān uvāca = Bhagavan said: mahābāho² = O Mighty-armed one; asañśayam¹ = without doubt; manaḥ³ = mind; durnigraham⁴ = [is] difficult to restrain; [and] calam⁵ = prone to agitation; tu⁷ = but; [it] gṛhyate¹¹ = can be controlled; abhyāseṇa⁶ = by repetitive practice; ca¹⁰ = and; vairāgyeṇa⁹ = by detachment. kaunteya⁸ = O son of Kunti. 6.35

6.35: Sri Bhagavan said:

Without doubt mind is difficult to restrain, prone to agitation; but it can be controlled by repetitive practice and by detachment, O son of Kunti.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवासुमुपायतः ॥६- ३६॥

asaṁyātātmanā yogo duṣprāpa iti me matiḥ

vaśyātmanā tu yatatā śakyovāptum upāyataḥ 6.36

asaṁyata-ātmanā¹ yogaḥ² duṣprāpaḥ³ iti⁴ me⁵ matiḥ⁶

vaśya⁷ ātmanā⁸ tu⁹ yatatā¹⁰ śakyaḥ¹¹ avāptum¹² upāyataḥ¹³ 6.36

iti⁴ = thus; me⁵ = My; matiḥ⁶ = determination, opinion; [is] yogaḥ² = Yoga; [is] duṣprāpaḥ³ = hard to attain; asaṁyata-ātmanā¹ = by one with unbridled mind; tu⁹ = but; śakyaḥ¹¹ = attainable; [by] avāptum¹² = one who has attained; vaśya⁷ = controlled; ātmanā⁸ = mind; [and by] yatatā¹⁰ = the man of endeavor; upāyataḥ¹³ = through the means [as mentioned above]. 6.36

6.36: Thus my opinion is that Yoga is hard to attain by one with unbridled mind but is attainable by one with controlled mind and by the man of endeavor through the means [mentioned above].

अर्जुन उवाच
अयतिः श्रद्धयोपेतो योगाञ्जलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥६- ३७॥

arjuna uvāca

ayatiḥ śraddhayopeto yogāc calitamānasah
aprāpya yogasaṁsiddhiṁ kām gatiṁ kṛṣṇa gacchati 6.37

arjuna uvāca

ayatiḥ¹ śraddhayaḥ² upetaḥ³ yogāt⁴ calita⁵ mānasah⁶
aprāpya⁷ yogasaṁsiddhim⁸ kām⁹ gati¹⁰ kṛṣṇa¹¹ gacchati¹² 6.37

arjunaḥ uvāca = Arjuna said: kṛṣṇa¹¹ = O Krishna; [though] upetaḥ³ = endowed with; śraddhaya² = faith; ayatiḥ¹ = putting no effort [in Yoga]; calita⁵ mānasah⁶ = one whose mind is divergent; yogāt⁴ = from Yoga; aprāpya⁷ = having not obtained; yoga-saṁsiddhim⁸ = perfection in Yoga; kām⁹ = what; gati¹⁰ = progress; gacchati¹² = does he make? 6.37 [calita⁵ = divergent]

6.37: Arjuna said:

The failed ascetic who had faith but was of such mind to deviate from (the path of) yoga, failing to attain yogic perfection, which way does he go, O Krishna?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥६- ३८॥

kacchin nobhayavibhraṣṭaś chinnābhram iva naśyati

apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi 6.38

kacchit¹ na² ubhaya³ vibhraṣṭaḥ⁴ chinna⁵ abhram⁶ iva⁷ naśyati⁸

apraṭiṣṭhaḥ⁹ mahābāho¹⁰ vimūḍhaḥ¹¹ brahmaṇaḥ¹² pathi¹³ 6.38

mahābāho¹⁰ = O Mighty-armed One; ubhaya³ vibhraṣṭaḥ⁴ = having fallen⁴ from both³; apraṭiṣṭhaḥ⁹ = having lost hold on the ground; vimūḍhaḥ¹¹ = the perplexed; brahmaṇaḥ¹² pathi¹³ = on the path of Brahman: kacchit¹ na² naśyati⁸ = does he not perish; iva⁷ = like; chinna⁵ abhram⁶ = a riven cloud. 6.38

6.38: Having lost both (paths of Karma and Yoga), does he not perish like a riven cloud O Krishna, without support, and bewildered on the path to Brahman?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
 त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ६- ३९ ॥
 etan me saṁśayaṁ kṛṣṇa chettum arhasy aśeṣataḥ
 tvadanyaḥ saṁśayasyāśya chettā na hy upapadyate 6.39
 etat¹ me² saṁśayam³ kṛṣṇa⁴ chettum⁵ arhasi⁶ aśeṣataḥ⁷
 tvat⁸ anyaḥ⁹ saṁśayasya¹⁰ asya¹¹ chettā¹² na¹³ hi¹⁴ upapadyate¹⁵ 6.39

kṛṣṇa⁴ = O Krishna; [You are] arhasi⁶ = worthy and obligated; chettum⁵ = to remove; etat¹ = this;
 saṁśayam³ = doubt; me² = of mine; aśeṣataḥ⁷ = completely; hi¹⁴ = because; na¹³ - tvat⁸ - anyaḥ⁹ = no-
 one other than You; upapadyate¹⁵ = is proven; chettā¹² = remover or destroyer; asya¹¹ = of this;
 saṁśayasya¹⁰ = doubt. 6.39

6.39: O Krishna, You are worthy of and obligated to remove this doubt of mine completely because no
 one other than You is proven remover of this doubt.

श्रीभगवानुवाच
 पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
 न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ६- ४० ॥

śrībhagavān uvāca
 pārtha naiveha nāmutra vināśas tasya vidyate
 na hi kalyāṇakṛt kaścīd durgatiṁ tāta gacchati 6.40
 śrī bhagavān uvāca
 pārtha¹ na² eva³ iha⁴ na⁵ amutra⁶ vināśaḥ⁷ tasya⁸ vidyate⁹
 na¹⁰ hi¹¹ kalyāṇa-kṛt¹² kaścīt¹³ durgatim¹⁴ tāta¹⁵ gacchati¹⁶ 6.40

śrī bhagavān uvāca = Sri Bhagavan said: pārtha¹ = O Partha; [neither] iha⁴ = in this world; na² = nor;
 amutra⁶ = in the other world; eva³ vidyate⁹ = there is assuredly; na⁵ vināśaḥ⁷ = no destruction; tasya⁸ =
 for that man; hi¹¹ na¹⁰ kaścīt¹³ = for no one; kalyāṇa-kṛt¹² = performing auspicious deeds; tāta¹⁵ = O dear
 Son (endearing address to Arjuna); gacchati¹⁶ = comes to; durgatim¹⁴ = misfortune. 6.40

6.40: Sri Bhagavan said:
 O Son of Partha, neither here, nor hereafter (the other world), destruction exists for him. Never
 misfortune comes to the one who does good works (kalyāṇakṛt, auspicious activities).

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥६- ४१॥

prāpya puṇyakṛtāṃ lokān uṣitvā śāśvatīḥ samāḥ
śucīnāṃ śrīmatāṃ gehe yogabhraṣṭobhijāyate 6.41
prāpya¹ puṇya-kṛtām² lokān³ uṣitvā⁴ śāśvatīḥ⁵ samāḥ⁶
śucīnām⁷ śrīmatām⁸ gehe⁹ yoga-bhraṣṭaḥ¹⁰ abhijāyate¹¹ 6.41

prāpya¹ = Having attained; lokān³ = to the world; puṇya-kṛtām² = of merit-doers; [and] uṣitvā⁴ = living there; śāśvatīḥ⁵ = for many; samāḥ⁶ = years; yoga-bhraṣṭaḥ¹⁰ = the fallen yogi; abhijāyate¹¹ = takes birth; gehe⁹ = in the house; śucīnām⁷ = of the pious; [and] śrīmatām⁸ = the prosperous. 6.41

6.41: Having attained to the world of those who performed pious activities and living there for many years, the unrealized or fallen yogi takes birth in the house of the ritually pure, the pious, and the prosperous.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥६- ४२॥

athavā yoginām eva kule bhavati dhīmatām
etad dhi durlabhataram loke janma yad īdṛśam 6.42
athavā¹ yoginām² eva³ kule⁴ bhavati⁵ dhīmatām⁶
etat⁷ hi⁸ durlabhataram⁹ loke¹⁰ janma¹¹ yat¹² īdṛśam¹³ 6.42

athavā¹ = Or; [such fallen Yogi] bhavati⁵ = takes birth; kule⁴ = in the family; dhīmatām⁶ = of the wise; yoginām² = Yogis. eva³ = Only; etat⁷ janma¹¹ = such birth; yat¹² īdṛśam¹³ = like this; [is] durlabhataram⁹ = very rare; hi⁸ = indeed; loke¹⁰ = in this world. 6.42

6.42: Or such a yogi takes his birth in the family of yogins endowed with great wisdom; a birth like this is very rare indeed in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६- ४३ ॥
tatra taṁ buddhisamyogaṁ labhate paurvadehikam
yatate ca tato bhūyaḥ saṁsiddhau kurunandana 6.43
tatra¹ tam² buddhi-samyogaṁ³ labhate⁴ paurva-dehikam⁵
yatate⁶ ca⁷ tataḥ⁸ bhūyaḥ⁹ saṁsiddhau¹⁰ kuru-nandana¹¹ 6.43

tatra¹ = Thereupon; [he] labhate⁴ = gains; tam² = that; buddhi-samyogaṁ³ = union with Yogic Knowledge; paurva-dehikam⁵ = accumulated in the former body. yatate⁶ = He strives; bhūyaḥ⁹ = again; ca⁷ = and; tataḥ⁸ = more than in the previous birth; saṁsiddhau¹⁰ = for perfection; kuru-nandana¹¹ = O the Scion of Kuru Dynasty. 6.43

6.43: Thereupon, he regains the mental, intellectual, and yogic disposition from his previous birth (body), and strives again to gain for perfection, O son of Kuru.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६- ४४ ॥
pūrvābhyāsenā tenaiva hriyate hy avaśopi saḥ
jijñāsur api yogasya śabdabrahmātivartate 6.44
pūrvā¹ abhyāsenā² tena³ eva⁴ hriyate⁵ hi⁶ avaśaḥ⁷ api⁸ saḥ⁹
jijñāsuḥ¹⁰ api¹¹ yogasya¹² śabdabrahma¹³ ativartate¹⁴ 6.44

hi⁶ = Surely; tena³ & eva⁴ = by virtue of; pūrvā¹ abhyāsenā² = previous¹ practice² [in former life]; [he] hriyate⁵ = is taken forward; avaśaḥ⁷ api⁸ = though losing control [of himself] against his will. jijñāsuḥ¹⁰ api¹¹ = Being the seeker of knowledge; yogasya¹² = of Yoga; saḥ⁹ = he; ativartate¹⁴ = transcends; śabdabrahma¹³ = Sound Brahman [Vedic rituals]. 6.44

6.44: By virtue of previous (yogic) practice (in former life), he is carried forward even against his will. Even though he is only an inquisitive seeker of yoga, he transcends Sabda-Brahman or Vedic rituals.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६- ४५ ॥

prayatnād yatamānas tu yogī saṁśuddhakilbiṣaḥ
anekajanmasaṁsiddhas tato yāti parāṁ gatim 6.45

prayatnāt¹ yatamānaḥ² tu³ yogī⁴ saṁśuddha⁵ kilbiṣaḥ⁶
aneka⁷ janma⁸ saṁsiddhaḥ⁹ tataḥ¹⁰ yāti¹ parāṁ¹¹ gatim¹² 6.45

tu³ = But; yogī⁴ yatamānaḥ² = Yogi who puts in; prayatnāt¹ = persevering effort; saṁśuddha⁵ = purifying; kilbiṣaḥ⁶ = all sins; aneka⁷ janma⁸ saṁsiddhaḥ⁹ = attaining perfection or realization after many births [many-births-perfection]; tataḥ¹⁰ = soon thereafter; yāti¹ = attains; parāṁ¹¹ = supreme, highest; gatim¹² = goal. 6.45

6.45: The yogi, striving earnestly, free from all sins, and perfecting himself through many births, attains to the Supreme (Supreme Goal).

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६- ४६ ॥

tapasvibhyodhiko yogī jñānibhyopi matodhikaḥ
karmibhyaś cādhiko yogī tasmād yogī bhavārjuna 6.46

tapasvibhyaḥ¹ adhikaḥ² yogī³ jñānibhyaḥ⁴ api⁵ mataḥ⁶ adhikaḥ⁷
karmibhyaḥ⁸ ca⁹ adhikaḥ¹⁰ yogī¹¹ tasmāt¹² yogī¹³ bhava¹⁴ arjuna¹⁵ 6.46

yogī³ = Yogi; mataḥ⁶ = is thought of; adhikaḥ² = higher; tapasvibhyaḥ¹ = than tapasvins [men of austerity]; adhikaḥ⁷ = higher than; api⁵ = even; jñānibhyaḥ⁴ = Jnanis [men of Knowledge, Vedic scholars]. yogī¹¹ = Yogi; [is] adhikaḥ¹⁰ = higher than; karmibhyaḥ⁸ = men of action [ritualists]; ca⁹ = and; tasmāt¹² = therefore; arjuna¹⁵ = O Arjuna; bhava¹⁴ = become; yogī¹³ = a Yogi. 6.46

6.46: The yogi is superior to the ascetic, greater than the Jnāni, and more sublime than the ritualists. Therefore, O Arjuna, thou become a yogi.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥६- ४७॥

yoginām api sarveṣām madgatenāntarātmanā

śraddhāvān bhajate yo mām sa me yuktatamo mataḥ 6.47

yoginām¹ api² sarveṣām³ madgatena⁴ antarātmanā⁵

śraddhāvān⁶ bhajate⁷ yaḥ⁸ mām⁹ saḥ¹⁰ me¹¹ yuktatamaḥ¹² mataḥ¹³ 6.47

api² = Even; sarveṣām³ = among all; yoginām¹ = Yogis; yaḥ⁸ = he who; bhajate⁷ = worships; mām⁹ = Me; antarātmanā⁵ = within his mind; madgatena⁴ = abiding in Me; śraddhāvān⁶ = with faith; saḥ¹⁰ = he; mataḥ¹³ = is considered; me¹¹ = by Me; yuktatamaḥ¹² = the most accomplished of all yogis. 6.47

6.47: Of all yogis, he, who worships Me within his mind, abiding in me with full faith, is considered by me the most accomplished of all yogis.

End of Chapter 06: The Yoga of Self Control

Chapter 07: Knowledge and Realization

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥७- १॥

śrībhagavān uvāca: mayy āsaktamanāḥ pārtha yogam yuñjan madāśrayaḥ

asaṁśayaṁ samagraṁ mām yathā jñāsyasi tac chṛṇu 7.1

śrībhagavān uvāca: mayi¹ āsaktamanāḥ² pārtha³ yogam⁴ yuñjan⁵ madāśrayaḥ⁶

asaṁśayam⁷ samagram⁸ mām⁹ yathā¹⁰ jñāsyasi¹¹tat¹² śṛṇu¹³ 7.1

śrībhagavān uvāca = Sri Bhagavan said: pārtha³ = O Partha; [your] āsakta^{2A}amanāḥ^{2B} = mind^{2B}attached^{2A}; mayi¹ = to Me; yuñjan⁵ = practicing; yogam⁴ = Yoga; [and] madāśrayaḥ⁶ = taking refuge in Me; śṛṇu¹³ = hear; tat¹² = that; [as to] yathā¹⁰ = how; [you] jñāsyasi¹¹ = will come to know; mām⁹ = Me; asaṁśayam⁷ = without doubt; [and] samagram⁸ = completely. 7.1

7.1: Sri Bhagavan said: Listen thou now, O Partha, your mind is attached to me. Practicing yoga and taking shelter in me, you shall have no doubt in knowing me completely.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥७- २॥

jñānam tehaṁ savijñānam idam vakṣyāmy aśeṣataḥ

yaj jñātvā neha bhūyo.anyaj jñātavyam avaśiṣyate 7.2

jñānam¹ te² aham³ sa⁴ vijñānam⁵ idam⁶ vakṣyāmi⁷ aśeṣataḥ⁸

yat⁹ jñātvā¹⁰ na¹¹ iha¹² bhūyaḥ¹³ anyat¹⁴ jñātavyam¹⁵ avaśiṣyate¹⁶ 7.2

aham³ = I; vakṣyāmi⁷ = will explain; te² = to you; aśeṣataḥ⁸ = in full; idam⁶ = this; jñānam¹ = Knowledge; [which is] sa⁴vijñānam⁵ = Realized experiential Knowledge; [after knowing] yat⁹ = which; jñātvā¹⁰ = knowledge; avaśiṣyate¹⁶ = there remains; na¹¹ = nothing; iha¹² = here [in this world]; bhūyaḥ¹³ = again; jñātavyam¹⁵ = knowable; anyat¹⁴ = besides [this]. 7.2

7.2: I will explain to you fully Jnāna which is Vijnāna, by knowing which, there is nothing further that remains to be known in this world.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥७- ३॥

manuṣyāṅām sahasreṣu kaścid yatati siddhaye
yatatām api siddhānām kaścin mām veti tattvataḥ 7.3

manuṣyāṅām¹ sahasreṣu² kaścit³ yatati⁴ siddhaye⁵
yatatām⁶ api⁷ siddhānām⁸ kaścit⁹ mām¹⁰ veti¹¹ tattvataḥ¹² 7.3

sahasreṣu² = among thousands; manuṣyāṅām¹ = of people; kaścit³ = some one; yatati⁴ = strives; siddhaye⁵ = for excellence or perfection. [Among] siddhānām⁸ = the perfected ones; api⁷ = in fact; yatatām⁶ = who are striving; kaścit⁹ = one by chance; veti¹¹ = knows; mām¹⁰ = Me; tattvataḥ¹² = in truth. 7.3

7.3: Out of thousands of men, someone strives for perfection. Of those striving for and attaining to perfection, hardly one knows Me in truth.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥७- ४॥

bhūmir āponalo vāyuḥ kham̐ mano buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā 7.4

bhūmiḥ¹ āpaḥ² analaḥ³ vāyu⁴ kham⁵ manaḥ⁶ buddhiḥ⁷ eva⁸ ca⁹
ahaṅkāraḥ¹⁰ iti¹¹ iyam¹² me¹³ bhinnā¹⁴ prakṛtiḥ¹⁵ aṣṭadhā¹⁶ 7.4

bhūmiḥ¹ = Earth; āpaḥ² = water; analaḥ³ = fire; vāyu⁴ = air; kham⁵ = ether; manaḥ⁶ = mind'; buddhiḥ⁷ = Buddhi; eva⁸ = in truth; ca⁹ = and; ahaṅkāraḥ¹⁰ = ego; me¹³ = of Mine; iti¹¹ = thus; [are] aṣṭadhā¹⁶ = eightfold; bhinnā¹⁴ = divisions; [of] iyam¹² = this; prakṛtiḥ¹⁵ = Prakṛiti, (MAyA power of the Lord). 7.4

7.4: Earth, water, fire, air, ether, mind, intelligence, certainly ego, all together are the eightfold division of my nature (Prakṛiti).

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥७- ५॥

apareyam itas tvanyāṁ prakṛtiṁ viddhi me parām
jīvabhūtāṁ mahābāho yayedaṁ dhāryate jagat 7.5

aparā¹ iyam² itaḥ³ tu⁴ anyām⁵ prakṛtim⁶ viddhi⁷ me⁸ parām⁹
jīva-bhūtām¹⁰ mahābāho¹¹ yayā¹² idam¹³ dhāryate¹⁴ jagat¹⁵ 7.5

tu⁴ = However; itaḥ³ = besides; iyam² = this; aparā¹ = lower; prakṛtim⁶ = Prakṛti [Material Nature];
viddhi⁷ = know; me⁸ = My; anyām⁵ = other; parām⁹ = Superior [Nature]; mahābāho¹¹ = O Mighty-armed
One; jīva-bhūtām¹⁰ = the Life-Being [the Universal soul]; yayā¹² = by which; idam¹³ = this; jagat¹⁵ =
world; dhāryate¹⁴ = is maintained. 7.5

7.5: Besides this lower prakṛiti, understand My other higher nature, O Mighty-armed one, the Life-Being
(Jīva-Bhūta or Purusa) which sustains this universe (jagat).

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥७- ६॥

etadyonīni bhūtāni sarvāṇīty upadhāraya
ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā 7.6

etat¹ yonīni² bhūtāni³ sarvāṇi⁴ itī⁵ upadhāraya⁶
aham⁷ kṛtsnasya⁸ jagataḥ⁹ prabhavaḥ¹⁰ pralayaḥ¹¹ tathā¹² 7.6

upadhāraya⁶ = Understand; itī⁵ = thus; sarvāṇi⁴ = all; bhūtāni³ = entities [sentient and insentient]; [have]
etat¹ = these [two Natures of Mine]; [as] yonīni² = the source. aham⁷ = I; [am] tathā¹² = also;
prabhavaḥ¹⁰ = the origin; [and] pralayaḥ¹¹ = the dissolution; kṛtsnasya⁸ = of the whole; jagataḥ⁹ =
world. 7.6

7.6: All entities have their source (Yoni or womb) in these two natures. Know it that I am the source of
the universe and its dissolution.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७- ७॥

mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ sūtre maṇigaṇā iva 7.7

mattaḥ¹ parataram² na³ anyat^{4A} kiñcit^{4B} asti⁵ dhanañjaya⁶
mayi⁸ sarvam⁹ idam¹⁰ protam¹¹ sūtre¹² maṇigaṇāḥ¹³ iva¹⁴ 7.7

asti⁵ = There is; na³ = no; anyat^{4A} = other; kiñcit^{4B} = thing ; parataram² = higher; mattaḥ¹ = than Me; dhanañjaya⁶ = O Dhannjaya. sarvam⁹ = All; idam¹⁰ = this [universe] protam¹¹ = is strung mayi⁸ = on Me; iva¹⁴ = like; maṇigaṇāḥ¹³ = pearls; sūtre¹² = on a thread. 7.7

7.7: There is nothing higher than Me, O Arjuna. All that is here (universe) is strung on Me, as a row of gems on a thread.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥७- ८॥

raso.aham apsu kaunteya prabhāsmi śaśisūryayoḥ
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṁ nṛṣu 7.8

rasaḥ¹ aham² apsu³ kaunteya⁴ prabhā⁵ asmi⁶ śaśi-sūryayoḥ⁷
praṇavaḥ⁸ sarva⁹ vedeṣu¹⁰ śabdaḥ¹¹ khe¹² pauruṣam¹³ nṛṣu¹⁴ 7.8

aham² = I [am]; rasaḥ¹ = the taste; apsu³ = in water; kaunteya⁴ = O Kaunteya. asmi⁶ = I am; prabhā⁵ = the light; śaśi-sūryayoḥ⁷ = of the moon and the sun. [I am] praṇavaḥ⁸ = Om [AUM]; sarva⁹ = in all. [I am] vedeṣu¹⁰ = the Vedas; śabdaḥ¹¹ khe¹² = the sound¹¹ in the Ether¹²; [and] pauruṣam¹³ nṛṣu¹⁴ = virility¹³ in men¹⁴. 7.8

7.8: I am the taste in the water, O Son of Kunti; I am the light in the moon and the sun; the prānava (AUM) in the Vedas; sound in the ether; and the virility (manhood) in men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥७- ९॥

puṇyo gandhaḥ pṛthivyām ca tejaś cāsmi vibhāvasau

jīvanam sarvabhūteṣu tapa cāsmi tapasviṣu 7.9

puṇyaḥ¹ gandhaḥ² pṛthivyām³ ca⁴ tejaḥ⁵ ca⁶ asmi⁷ vibhāvasau⁸

jīvanam⁹ sarva¹⁰ bhūteṣu¹¹ tapaḥ¹² ca¹³ asmi¹⁴ tapasviṣu¹⁵ 7.9

asmi⁷ = I am; puṇyaḥ¹ = pleasant; gandhaḥ² = fragrance; pṛthivyām³ = in the earth; ca⁴ = and; tejaḥ⁵ = brightness; vibhāvasau⁸ = in the fire; ca⁶ = and; jīvanam⁹ = life; [in] sarva¹⁰ = all; bhūteṣu¹¹ = beings; ca¹³ = and; asmi¹⁴ = I am; tapaḥ¹² = the austerity; tapasviṣu¹⁵ = of Tapasvis or ascetics. 7.9

7.9: I am the pure fragrance of the earth; I am the brightness in the fire; I am the life in all the living entities; I am austerity in ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥७- १०॥

bījam māṁ sarvabhūtānām viddhi pārtha sanātanam

buddhir buddhimatām asmi tejas tejasvinām aham 7.10

bījam¹ mām² sarva-bhūtānām³ viddhi⁴ pārtha⁵ sanātanam⁶

buddhiḥ⁷ buddhimatām⁸ asmi⁹ tejas¹⁰ tejasvinām¹¹ aham¹² 7.10

pārtha⁵ = O Partha; viddhi⁴ = know; mām² = Me; sanātanam⁶ = the eternal; bījam¹ = seed; sarva-bhūtānām³ = of all living beings; asmi⁹ = I am; buddhiḥ⁷ = the intellect; buddhimatām⁸ = of the intelligent; aham¹² = I am; tejas¹⁰ = the brilliance; tejasvinām¹¹ = of the brilliant. 7.10

7.10: O son of Partha, know Me to be the eternal seed of all living beings; I am the intelligence of the intelligent; I am the brilliance of the brilliant.

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥७- ११॥

balam balavatām cāham kāmāragavivarjitam
dharmāviruddho bhūteṣu kāmo.asmi bharatarṣabha 7.11.

balam¹ balavatām² ca³ aham⁴ kāmā⁵ rāga⁶ vivarjitam⁷
dharma-aviruddhaḥ⁸ bhūteṣu⁹ kāmaḥ¹⁰ asmi¹¹ bharata-rṣabha¹² 7.11.

aham⁴ = I; [am] balam¹ = the strength; balavatām² = of the strong; vivarjitam⁷ = free from; kāmā⁵ = desire; ca³ = and; rāga⁶ = passion. asmi¹¹ = I am; kāmaḥ¹⁰ = desire; dharma-aviruddhaḥ⁸ = not opposed to righteousness; bhūteṣu⁹ = in beings; bharata-rṣabha¹² = O the Best of Bharata clan. 7.11.

7.11: I am strength in the strong without passion and desire. I am desire in beings not opposed to dharma (duty, virtue and righteousness), O Arjuna.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥७- १२॥

ye caiva sātvikā bhāvā rājasās tāmasās ca ye
matta eveti tān viddhi na tv aham teṣu te mayi 7.12

ye¹ ca² eva³ sātvikāḥ⁴ bhāvāḥ⁵ rājasāḥ⁶ tāmasāḥ⁷ ca⁸ ye⁹
mattaḥ¹⁰ eva¹¹ iti¹² tān¹³ viddhi¹⁴ na¹⁵ tu¹⁶ aham¹⁷ teṣu¹⁸ te¹⁹ mayi²⁰ 7.12

ye¹ = Those; bhāvāḥ⁵ = states of being; sātvikāḥ⁴ = of virtue; eva³ = indeed; ye⁹ = those; rājasāḥ⁶ = of passion; ca² = and; tāmasāḥ⁷ = of darkness; viddhi¹⁴ = know; tān¹³ = them; [to spring] mattaḥ¹⁰ = from Me; eva¹¹ = indeed; iti¹² = thus; tu¹⁶ = however; aham¹⁷ = I; [am] na¹⁵ = not; teṣu¹⁸ = in them; ca⁸ = and;

te¹⁹ = they; [are] mayi²⁰ = in Me. 7.12

7.12: Know that all states of being, such as Sattva, Rajas, and Tamas proceed thus from Me. I am not in them, but they are in Me.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥७- १३॥

tribhir guṇamayair bhāvair ebhiḥ sarvam idam jagat
mohitam nābhijānāti mām ebhyaḥ param avyayam 7.13
tribhiḥ¹ guṇamayaiḥ² bhāvaiḥ³ ebhiḥ⁴ sarvam⁵ idam⁶ jagat⁷
mohitam⁸ na⁹ abhijānāti¹⁰ mām¹¹ ebhyaḥ¹² param¹³ avyayam¹⁴ 7.13

idam⁶ = This; sarvam⁵ = whole; jagat⁷ = universe; mohitam⁸ = deluded; ebhiḥ⁴ = by these; tribhiḥ¹ = three; bhāvaiḥ³ = states of being; guṇamayaiḥ² = made of gunas; na⁹ = does not; abhijānāti¹⁰ = know; mām¹¹ = Me; param¹³ = the Supreme; [and] avyayam¹⁴ = the imperishable; [different] ebhyaḥ¹² = from these [gunas]; 7.13

7.13: Deluded by the threefold nature of the Gunas, the whole universe of beings does not know Me because I am above all these, supreme and imperishable (and incomprehensible).

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥७- १४॥

daiṁ hy eṣā guṇamayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te 7.14
daiṁ¹ hi² eṣā³ guṇa-mayī⁴ mama⁵ māyā⁶ duratyayā⁷
mām⁸ eva⁹ ye¹⁰ prapadyante¹¹ māyām¹² etām¹³ taranti¹⁴ te¹⁵ 7.14

eṣā³ = This; daiṁ¹ = divine; māyā⁶ = Maya; mama⁵ = of Mine; guṇa-mayī⁴ = made of three gunas; [is] hi² = indeed; duratyayā⁷ = inscrutable. eva⁹ = Certainly; ye¹⁰ = they who; prapadyante¹¹ = take refuge; mām⁸ = in Me; te¹⁵ = they; taranti¹⁴ = cross across; etām¹³ = this; māyām¹² = Maya. 7.14

7.14: This divine māyā of the three Gunas is an impediment; certainly, those who take refuge in me can cross over this māyā.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥७- १५॥

na mām duṣkṛtinaḥ mūḍhāḥ prapadyante nara-adhamāḥ
māyayāpahṛtajñānā āsuram bhāvam āśritāḥ 7.15
na¹ mām² duṣkṛtinaḥ³ mūḍhāḥ⁴ prapadyante⁵ nara-adhamāḥ⁶
māyayā⁷ apahr̥ta⁸ jñānāḥ⁹ āsuram¹⁰ bhāvam¹¹ āśritāḥ¹² 7.15

duṣkṛtinaḥ³ = The evil doers; mūḍhāḥ⁴ = the ignorant; [and] nara-adhamāḥ⁶ = the lowest among men; [who] [are] apahr̥ta⁸ = robbed of; jñānāḥ⁹ = wisdom; māyayā⁷ = by Maya; [and who] āśritāḥ¹² = resort to; āsuram¹⁰ = demonic; bhāvam¹¹ = nature; na¹ = do not; prapadyante⁵ = seek refuge; mām² = in Me;

7.15

7.15: The evildoers, the ignorant, and the lowest among men, who are robbed of their knowledge by māyā, are of demonic nature and do not seek refuge in me.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥७- १६॥

caturvidhā bhajante mām janāḥ sukṛtinorjuna
ārto jijñāsura arthārthī jñānī ca bharatarṣabha 7.16
caturvidhāḥ¹ bhajante² mām³ janāḥ⁴ sukṛtinaḥ⁵ arjuna⁶
ārtah⁷ jijñāsuh⁸ arthārthī⁹ jñānī¹⁰ ca¹¹ bharatarṣabha¹² 7.16

arjuna⁶ = O Arjuna; bharatarṣabha¹² = the Best of Bharatas; caturvidhāḥ¹ = four kinds; [of] janāḥ⁴ = people ; [of] sukṛtinaḥ⁵ = virtuous acts; bhajante² = worship; mām³ = Me: ārtah⁷ = the afflicted, the fallen [the seeker of relief from affliction]; jijñāsuh⁸ = the seeker of Knowledge; arthārthī⁹ = the seeker of wealth; ca¹¹ = and; jñānī¹⁰ = the seeker of Knowledge. 7.16

7.16: Four kinds of virtuous people worship me, O Arjuna. They are the distressed, the seeker of knowledge, the seeker of wealth, and the Jnāni (the seeker of wisdom), O the best of Bharatas.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥७- १७॥

teṣāṁ jñānī nityayukta ekabhaktir viśiṣyate

priyo hi jñāninotyartham ahaṁ sa ca mama priyaḥ 7.17

teṣām¹ jñānī² nitya-yuktaḥ³ eka-bhaktiḥ⁴ viśiṣyate⁵

priyaḥ⁶ hi⁷ jñāninaḥ⁸ atyartham¹⁰ aham¹¹ saḥ¹² ca¹³ mama¹⁴ priyaḥ¹⁵ 7.17

teṣām¹ = Of them; jñānī² = Jnani, man of Knowledge; nitya-yuktaḥ³ = in constant union with [Me]; eka-bhaktiḥ⁴ = in one-pointed devotion; viśiṣyate⁵ = is superior. hi⁷ = Accordingly; aham¹¹ = I; [am] atyartham¹⁰ = greatly; priyaḥ⁶ = dear; jñāninaḥ⁸ = to the man of Knowledge; ca¹³ = and; saḥ¹² = he; [is] priyaḥ¹⁵ = dear; mama¹⁴ = to me. 7.17

7.17: Of these, the Jnāni (the wise one), who is always in union with Me and whose devotion is single-minded is the best. I am very dear to that Jnāni, and he is very dear to Me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥७- १८॥

udārāḥ sarva evaite jñānī tv ātmaiva me matam

āsthitaḥ sa hi yuktātmā mām evānuttamāṁ gatim 7.18

udārāḥ¹ sarve² eva³ ete⁴ jñānī⁵ tu⁶ ātma⁷ eva⁸ me⁹ matam¹⁰

āsthitaḥ¹¹ saḥ¹² hi¹³ yuktātmā¹⁴ mām¹⁵ eva¹⁶ anuttamāṁ¹⁷ gatim¹⁸ 7.18

sarve² ete⁴ = All² these⁴ [aforementioned four]; [are] eva³ = indeed; udārāḥ¹ = noble, exalted; tu⁶ = but; jñānī⁵ = Jnani [the seeker of knowledge]; [is] ātma⁷ eva⁸ = verily⁸ Myself⁷. [This is] me⁹ = My; matam¹⁰ = opinion; hi¹³ = for; saḥ¹² = he; [whose] yuktātmā¹⁴ = mind is engaged; [and] āsthitaḥ¹¹ = abiding; mām¹⁵ eva¹⁶ = in Me¹⁵ alone¹⁶; [has Me as] anuttamāṁ¹⁷ = the unsurpassed; gatim¹⁸ = goal.

7.18

7.18: All these (four kinds of people) are noble, but the Jnāni, I consider, as truly My Self. In my opinion, he whose mind abides in Me alone has Me as the unsurpassed Goal.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥७- १९॥

bahūnām janmanām ante jñānavān mām prapadyate

vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ 7.19

bahūnām¹ janmanām² ante³ jñānavān⁴ mām⁵ prapadyate⁶

vāsudevaḥ⁷ sarvam⁸ iti⁹ saḥ¹⁰ mahātmā¹¹ su-durlabhaḥ¹² 7.19

ante³ = At the end; bahūnām¹ = of many; janmanām² = births; jñānavān⁴ = man of wisdom; prapadyate⁶ = takes refuge [in], arrive [at], resort; mām⁵ = to Me; vāsudevaḥ⁷ = Vasudeva. iti⁹ = As you know; [Vasudeva is] sarvam⁸ = all; saḥ¹⁰ = he; [who knows Me as such is] mahātmā¹¹ = a great soul; [who is] su-durlabhaḥ¹² = difficult to be obtained. 7.19

7.19: After many births and at the end (of the last birth), the man of wisdom takes refuge in Me, in his knowledge that Vasudeva is all there is to know. Such a great soul is very difficult to find.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥७- २०॥

kāmais tais tair hr̥tajñānāḥ prapadyantenyadevatāḥ

taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā 7.20

kāmaiḥ¹ taiḥ taiḥ² hr̥ta-jñānāḥ³ prapadyante⁴ anya⁵ devatāḥ⁶

tam tam⁷ niyamam⁸ āsthāya⁹ prakṛtyā¹⁰ niyatāḥ¹¹ svayā¹² 7.20

[They] hr̥ta-jñānāḥ³ = shorn of wisdom; [and subject to] taiḥ taiḥ² = many disparate; kāmaiḥ¹ = desires prapadyante⁴ = take refuge; [in] anya⁵ = other; devatāḥ⁶ = gods; [and] niyatāḥ¹¹ = restrained; svayā¹² = by their own; prakṛtyā¹⁰ = nature; āsthāya⁹ = perform; tam tam⁷ = appropriate or respective; niyamam⁸ = rites. 7.20

7.20: Those, whose wisdom succumbed to desires, surrender to other gods and perform various rites, compelled by their own natures.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥७- २१॥

yo yo yām yām tanuṁ bhaktaḥ śraddhayārcitum icchati
tasya tasyācalāṁ śraddhāṁ tām eva vidadhāmy aham 7.21

yaḥ yaḥ¹ yām yām² tanum³ bhaktaḥ⁴ śraddhayā⁵ arcitum⁶ icchati⁷

tasya tasya⁸ acalām⁹ śraddhām¹⁰ tām¹¹ eva¹² vidadhāmi¹³ aham¹⁴ 7.21

yaḥ yaḥ¹ = Whatever; yām yām² = whichever; tanum³ = form of a deity; bhaktaḥ⁴ = a votary; icchati⁷ = wants; arcitum⁶ = to worship; śraddhayā⁵ = with faith; aham¹⁴ = I; vidadhāmi¹³ = reinforce; tām¹¹ = that; eva¹² = very; acalām⁹ = steady; śraddhām¹⁰ = faith; [in] tasya tasya⁸ = such and such a person; 7.21

7.21: Whatever is the form of deity, whom a devotee desires to worship with faith, I make sure that his faith is steady (in that deity).

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥७- २२॥

sa tayā śraddhayā yuktas tasyārāadhanam īhate

labhate ca tataḥ kāmān mayaiḥ vihitān hi tān 7.22

saḥ¹ tayā² śraddhayā³ yuktaḥ⁴ tasya⁵ ārāadhanam⁶ īhate⁷

labhate⁸ ca⁹ tataḥ¹⁰ kāmān¹¹ mayā eva¹² vihitān¹³ hi¹⁴ tān¹⁵ 7.22

saḥ¹ = He; yuktaḥ⁴ = endowed; tayā² = with that; śraddhayā³ = faith; [in] tasya⁵ = that [deity]; īhate⁷ = puts in the effort; [and] ārāadhanam⁶ = worships; ca⁹ = and; labhate⁸ = gets; kāmān¹¹ = desired results; tataḥ¹⁰ = from that [deity]; tān¹⁵ = that, which; vihitān¹³ = [are] bestowed; hi¹⁴ = indeed; mayā eva¹² = by Me alone; 7.22

7.22: Endowed with that faith, he worships that god, and fulfills his desires, granted by Me alone.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥७- २३॥

antavat tu phalaṁ teṣāṁ tad bhavaty alpamedhasām

devān devayajo yānti madbhaktā yānti mām api 7.23

antavat¹ tu² phalam³ teṣām⁴ tat⁵ bhavati⁶ alpa-medhasām⁷

devān⁸ deva-yajaḥ⁹ yānti¹⁰ madbhaktāḥ¹¹ yānti¹² mām¹³ api¹⁴ 7.23

tu² = But; tat⁵ = that; phalam³ = fruit; teṣām⁴ = of theirs; bhavati⁶ = becomes; antavat¹ = perishable;
[for] alpa-medhasām⁷ = ignoramuses, the ones with little intelligence. deva-yajaḥ⁹ = The worshippers
of gods; yānti¹⁰ = go; devān⁸ = to the gods. madbhaktāḥ¹¹ = My votaries; yānti¹² = go; mām¹³ = to Me;
api¹⁴ = alone 7.23

7.23: Finite and limited is the fruit gained by these men of small intelligence (small minds). The
worshippers of gods go to those gods, but my devotees come to Me.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥७- २४॥
avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ
paraṁ bhāvam ajānanto mamāvyayam anuttamam 7.24

avyaktam¹ vyaktim² āpannam³ manyante⁴ mām⁵ abuddhayaḥ⁶

param⁷ bhāvam⁸ ajānantaḥ⁹ mama¹⁰ avyayam¹¹ anuttamam¹² 7.24

abuddhayaḥ⁶ = Ignoramuses; [are] ajānantaḥ⁹ = are unknowing of; mama¹⁰ = My; param⁷ = supreme;
avyayam¹¹ = immutable; anuttamam¹² = incomparable; bhāvam⁸ = state; manyante⁴ = think; mām⁵ = of
Me; [as] avyaktam¹ = the unmanifest; āpannam³ = having become; vyaktim² = manifest. 7.24

7.24: The unintelligent, who do not know me as the Highest, the Imperishable, and the Supreme, think of
me as the Unmanifest becoming the manifest.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥७- २५॥

nāhaṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ
mūḍhoyaṁ nābhijānāti loko mām ajam avyayam 7.25
na¹ aham² prakāśaḥ³ sarvasya⁴ yoga-māyā⁵ samāvṛtaḥ⁶
mūḍhaḥ⁷ ayam⁸ na⁹ abhijānāti¹⁰ lokaḥ¹¹ mām¹² ajam¹³ avyayam¹⁴ 7.25

aham² = I; samāvṛtaḥ⁶ = covered by; yoga-māyā⁵ = creative power; na¹ = do not; prakāśaḥ³ = manifest; sarvasya⁴ = to all. ayam⁸ = This; mūḍhaḥ⁷ = deluded and foolish; lokaḥ¹¹ = world; na⁹ = does not; abhijānāti¹⁰ = know; mām¹² = Me; [as] ajam¹³ = unborn; [and] avyayam¹⁴ = imperishable. 7.25

7.25: I do not manifest to everyone, veiled by My Yoga-māyā. The foolish do not understand me as unborn and unchanging.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥७- २६॥

vedāhaṁ samatītāni vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana 7.26
veda¹ aham² samatītāni³ vartamānāni⁴ ca⁵ arjuna⁶
bhaviṣyāṇi⁷ ca⁸ bhūtāni⁹ mām¹⁰ tu¹¹ veda¹² na¹³ kaścana¹⁴ 7.26

arjuna⁶ = O Arjuna; aham² = I; veda¹ = know; samatītāni³ = the erstwhile dead [and from the past]; vartamānāni⁴ = the present; ca⁵ = and; ca⁸ = also; bhaviṣyāṇi⁷ = the future; bhūtāni⁹ = beings; tu¹¹ = but; na¹³ kaścana¹⁴ = no one; veda¹² = knows; mām¹⁰ = Me. 7.26

7.26: I know, O Arjuna, all beings in the past, the present, and the future (those yet to come in the future). But no one knows me.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥७- २७॥

icchādveṣasamutthena dvandvamohena bhārata
sarvabhūtāni saṁmohaṁ sarge yānti paramtapa 7.27

iccha¹ dveṣa² samutthena³ dvandva⁴ mohena⁵ bhārata⁶
sarva⁷ bhūtāni⁸ sammoham⁹ sarge¹⁰ yānti¹¹ parantapa¹² 7.27

iccha¹ = Desire; [and] dveṣa² = hate; samutthena³ = rise from; dvandva⁴ = dual nature; [of] mohena⁵ = delusion; bhārata⁶ = O Bharata. sarva⁷ = All; bhūtāni⁸ = beings; yānti¹¹ = become; sammoham⁹ = subject to delusion; sarge¹⁰ = at the time of birth; parantapa¹² = O Parantapa 7.27

7.27: Desire and hate arise from the dual nature of delusion, O Bharata. All living beings surge forth into delusion, O Parantapa.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥७- २८॥

yeṣāṁ tv antagataṁ pāpaṁ janānāṁ puṇyakarmaṇām
te dvandvamohanirmuktā bhajante mām dṛḍhavratāḥ 7.28

yeṣām¹ tu² antagataṁ³ pāpaṁ⁴ janānām⁵ puṇya⁶ karmaṇām⁷
te⁸ dvandva⁹ moha¹⁰ nirmuktāḥ¹¹ bhajante¹² mām¹³ dṛḍha-vratāḥ¹⁴ 7.28

tu² = But; yeṣām¹ = those; janānām⁵ = people; [whose] pāpaṁ⁴ = sin; [and] puṇya⁶ = pious; karmaṇām⁷ = deeds; antagataṁ³ = come to an end; [are] nirmuktāḥ¹¹ = free from; dvandva⁹ = duality; [of] moha¹⁰ = delusion. te⁸ = They; bhajante¹² = worship; mām¹³ = Me; [with] dṛḍha-vratāḥ¹⁴ = firm conviction. 7.28

7.28: The people, who perform pious and virtuous deeds, and whose sins ceased to exist, are free from deluding dualities and worship Me firmly fixed in their vows.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥७- २९॥

jarāmarāṇamokṣāya mām āśritya yatanti ye
te brahma tad viduḥ kṛtsnam adhyātmaṁ karma cākhilam 7.29

jarā¹ marāṇa² mokṣāya³ mām⁴ āśritya⁵ yatanti⁶ ye⁷
te⁸ brahma¹⁰ tat¹¹ viduḥ¹² kṛtsnam¹³ adhyātmaṁ¹⁴ karma¹⁵ ca¹⁶ akhilam¹⁷ 7.29

ye⁷ = They who; yatanti⁶ = strive; [for] mokṣāya³ = liberation; [from] jarā¹ = old age; [and] marāṇa² = death; āśritya⁵ = take refuge; mām⁴ = in Me. te⁸ = They; viduḥ¹² = know; tat¹¹ = that; brahma¹⁰ = Brahman; [they know] kṛtsnam¹³ = everything; [they know] adhyātmaṁ¹⁴ = the Self; [they know] akhilam¹⁷ = all; ca¹⁶ = and; [they know] karma¹⁵ = actions. 7.29

7.29: All those people, seeking liberation from old age and death, take refuge in Me and know Brahman, the Supreme Self (Atman), and karma in its entirety.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥७- ३०॥

sādhībhūtādhaivam mām sādhijñam ca ye viduḥ
prayāṇakālepi ca mām te vidur yuktacetasaḥ 7.30

sa-adhibhūta¹ adhivaivam² mām³ sa-adhijñam⁴ ca⁵ ye⁶ viduḥ⁷
prayāṇa⁸ kāle⁹ api¹⁰ ca¹¹ mām¹² te¹³ viduḥ¹⁴ yukta-cetasaḥ¹⁵ 7.30

ye⁶ = They who; viduḥ⁷ = know; mām³ = Me; sa-adhibhūta¹ = on physical plane; adhivaivam² = on divine plane; ca⁵ = and; sa-adhijñam⁴ = on sacrificial plane; ca¹¹ = and; te¹³ = they; api¹⁰ = even; viduḥ¹⁴ = know; mām¹² = Me; [with their] yukta-cetasaḥ¹⁵ = mind meditating on Me; prayāṇa⁸ kāle⁹ = at the time⁹ of death⁸. 7.30

7.30: They who know Me (associated) with Adhibhūtam, Adhivaivam and Adhijñam, know Me at the time of death, with their mind meditating on Me.

End: Chapter 07: Knowledge and Realization

End BG Chapter 08: Brahman the Imperishable

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥८- १॥

arjuna uvāca: kiṁ tad brahma kim adhyātmaṁ kiṁ karma puruṣottama

adhibhūtaṁ ca kiṁ proktam adhidaivaṁ kim ucyate 8.1

arjuna uvāca: kim¹ tad² brahma³ kim⁴ adhyātmam⁵ kim⁶ karma⁸ puruṣottama⁹

adhibhūtam¹⁰ ca¹¹ kim¹² proktam¹³ adhidaivam¹⁴ kim¹⁵ ucyate¹⁶ 8.1

arjuna uvāca = Arjuna said: kim¹ = What; [is] tad² = that; brahma³ = Brahman? kim⁴ = What; [is] adhyātmam⁵ = the Self [indwelling Self]? kim⁶ = What; [is] karma⁸ = Karma? puruṣottama⁹ = O Supreme Soul; kim¹² = what; [are] adhibhūtam¹⁰ = beings on the physical plane of existence; ca¹¹ = and; kim¹⁵ = what; proktam¹³ = spoken of; [as] adhidaivam¹⁴ = presiding deity; ucyate¹⁶ = is called. 8.1

8.1: Arjuna said: What is Brahman? What is adhyātma or Self? What is karma? O Purusottama, What is adhibhūta? What is adhidaivam (presiding deity)?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥८- २॥

adhiyajñāḥ katham̐ kotra dehesmin madhusūdana

prayāṇakāle ca katham̐ jñeyosi niyatātmabhiḥ 8.2

adhiyajñāḥ¹ katham² kaḥ³ atra⁴ dehe⁵ asmin⁶ madhusūdana⁷

prayāṇakāle⁸ ca⁹ katham¹⁰ jñeyah¹¹ asi¹² niyata-ātmabhiḥ¹³ 8.2

katham² = How; [and] kaḥ³ = who; [is] adhiyajñāḥ¹ = Presiding deity of sacrifice; atra⁴ = here; [in] asmin⁶ = this; dehe⁵ = body; madhusūdana⁷ = O Madhusudana ca⁹ = and; prayāṇa^{8A}kāle^{8B} = at the time^{8B} of death^{8A}; katham¹⁰ = how; [are] jñeyah¹¹ asi¹² = you to be known; [by] niyata-ātmabhiḥ¹³ = persons with centered self-controlled mind? 8.2

8.2: Who is the Adhiyajna in this body? O Madhusudhana, at the time of departure (Prayāna-kale) from life, how can the self-controlled know You?

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥८- ३॥

śrībhagavān uvāca: akṣaram¹ brahma² paramam³ svabhāvodyātmanam⁴ ucyate⁵
bhūtabhāvodbhava⁶ karo visargaḥ⁷ karmasamjñitaḥ⁸ 8.3

śrībhagavān uvāca: akṣaram¹ brahma² paramam³ svabhāvaḥ⁴ adhyātmanam⁵ ucyate⁶
bhūta⁷ bhāvaḥ⁸ udbhava⁹ karaḥ¹⁰ visargaḥ¹¹ karma¹² samjñitaḥ¹³ 8.3

śrībhagavān uvāca = Sri Bhagavan said: brahma² = Brahman; [is] akṣaram¹ = imperishable; paramam³ = Supreme. svabhāvaḥ⁴ = Its own nature; ucyate⁶ = is said to be; adhyātmanam⁵ = the indwelling Soul. karma¹² samjñitaḥ¹³ = Karma is the name for; bhūta⁷ - bhāvaḥ⁸ - udbhava⁹ - karaḥ¹⁰ = the creator of existing beings [= beings⁷-existence or becoming⁸-creation⁹- Creator¹⁰ = creator of the bodies of beings.

8.3: Sri Bhagavan said: Brahman is supreme and imperishable; Its nature is (declared as that) of the Self; and Karma is the name for the creative force that makes visible all living material beings.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥८- ४॥

adhibhūtam¹ kṣaraḥ² bhāvaḥ³ puruṣaḥ⁴ ca⁵ adhidaivatam⁶
adhiyajñam⁷ evātra⁸ dehe⁹ dehabhṛtām¹⁰ vara¹¹ 8.4

adhibhūtam¹ kṣaraḥ² bhāvaḥ³ puruṣaḥ⁴ ca⁵ adhidaivatam⁶
adhiyajñaḥ⁷ aham⁸ eva⁹ atra¹⁰ dehe¹¹ deha-bhṛtām¹² vara¹³ 8.4

adhibhūtam¹ = Being on the physical plane of existence; [is] kṣaraḥ² = perishable. puruṣaḥ⁴ = The Universal Being; [is of] bhāvaḥ³ = the nature; [of] adhidaivatam⁶ = Presiding Deity; ca⁵ = and; aham⁸ = I; [am] adhiyajñaḥ⁷ = the Presiding deity of sacrifice; eva⁹ = indeed; atra¹⁰ = in this; dehe¹¹ = body; deha-bhṛtām¹² vara¹³ = O the Best¹³ among the embodied beings¹². 8.4

8.4: Adhibhūtam is perishable, Purusa is Adhidaiva, and I am Adhiyajna in the body, O the Best of embodied beings (Arjuna).

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥८- ५॥

antakāle ca mām eva smaran muktvā kalevaram

yaḥ prayāti sa madbhāvaṁ yāti nāsty atra saṁśayaḥ 8.5

anta-kāle¹ ca² mām³ eva⁴ smaran⁵ muktvā⁶ kalevaram⁷

yaḥ⁸ prayāti⁹ saḥ¹⁰ madbhāvam¹¹ yāti¹² na¹³ asti¹⁴ atra¹⁵ saṁśayaḥ¹⁶ 8.5

anta-kāle¹ca² = At the time of death also; yaḥ⁸ = he who; prayāti⁹ = departs [dying]; smaran⁵ = remembering; mām³ = Me; eva⁴ = indeed; [while] muktvā⁶ = giving up; kalevaram⁷ = the body; saḥ¹⁰ = he; yāti¹² = attains; madbhāvam¹¹ = my state. asti¹⁴ = There is; na¹³ = no; saṁśayaḥ¹⁶ = doubt; atra¹⁵ = in this. 8.5

8.5: At the time of death, he, who remembers Me when leaving the body, goes to My being. Of this, there is no doubt.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावंभावितः ॥८- ६॥

yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram

taṁ tam evaiti kaunteya sadā tadbhāvabhāvitaḥ 8.6

yam yam¹ va api² smaran³ bhāvam⁴ tyajati⁵ ante⁶ kalevaram⁷

tam tam⁸ eva⁹ eti¹⁰ kaunteya¹¹ sadā¹³ tat¹⁴ bhāva¹⁵ bhāvitaḥ¹⁶ 8.6

yam yam¹ va api² = Whatever it is; [one] smaran³ = remembers; [of] bhāvam⁴ = being; [while] tyajati⁵ = giving up; kalevaram⁷ = the body; ante⁶ = at the end; kaunteya¹¹ = O Kaunteya; tam tam⁸ eva⁹ = that one indeed; [he] sadā¹³ = always; eti¹⁰ = attains; tat¹⁴ bhāva¹⁵ bhāvitaḥ¹⁶ = remembering¹⁶ that¹⁴ state¹⁵. 8.6

8.6: Whatever one remembers of being at the time of giving up the body, similar being he becomes O Kaunteya, having always remembered that being.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मा मेवैष्यस्यसंशयम् ॥८- ७॥

tasmāt sarveṣu kāleṣu mām anusmara yudhya ca
mayy arpitamanobuddhir mām evaiṣyasy asaṁśayaḥ 8.7

tasmāt¹ sarveṣu² kāleṣu³ mām⁴ anusmara⁵ yudhya⁶ ca⁸
mayi⁹ arpita¹⁰ manaḥ¹¹ buddhiḥ¹² mām¹³ eva¹⁴ eṣyasi¹⁵ asaṁśayaḥ¹⁶ 8.7

tasmāt¹ = Therefore; sarveṣu² = at all; kāleṣu³ = times; anusmara⁵ = continue remembering; mām⁴ = Me; ca⁸ = and; yudhya⁶ = fight; [with] manaḥ¹¹ = mind; [and] buddhiḥ¹² = intellect; arpita¹⁰ = dedicated ; mayi⁹ = to Me; eṣyasi¹⁵ = you will reach; mām¹³ = Me; eva¹⁴ = alone; asaṁśayaḥ¹⁶ = without doubt. 8.7

8.7: Therefore, always remember Me and fight (yudhya). You will reach Me without doubt, if your mind and intellect intent on (arpita) Me.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८- ८॥

abhyāsayogayuktena cetasā nānyagāminā
paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan 8.8

abhyāsa yoga-yuktena¹ cetasā² na anya-gāminā⁴
paramam⁵ puruṣam⁶ divyam⁸ yāti⁷ pārthā⁸ anucintayan⁹ 8.8

pārthā⁸ = O Partha; abhyāsa^{1A} yoga-yuktena^{1B} = engaged in the yoga^{1B} of practice^{1A}; cetasā² = with the mind; na anya-gāminā⁴ = not distracted to other things; yāti⁷ = one attains; paramam⁵ = the Supreme; anucintayan⁹ = by always thinking of; divyam⁸ = the divine; puruṣam⁶ = Person [Paramesvara]. 8.8

8.8: He, who is steady in constant practice of meditation on the Supreme Person with the mind not distracted otherwise and always thinking of Me, reaches the Divine Me.

कविं पुराणमनुशासितारः- मणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपः मादित्यवर्णं तमसः परस्तात् ॥८- ९॥

kaviṁ purāṇam anuśāsītāraṁ aṅor aṅīyāṁsam anusmared yaḥ
sarvasya dhātāram acintyarūpaṁ ādityavarṇaṁ tamaśaḥ parastāt 8.9
kavim¹ purāṇam² anuśāsītāram³ aṅoḥ⁴ aṅīyāṁsam⁵ anusmaret⁶ yaḥ⁷
sarvasya⁸ dhātāram⁹ acintya¹⁰ rūpam¹¹ tamaśaḥ¹³ parastāt¹⁴ 8.9

yaḥ⁷ = He who; anusmaret⁶ = meditates on; kavim¹ = the Omniscient [the sage, Seer, Poet]; purāṇam² = the beginningless; anuśāsītāram³ = the Ruler of all; aṅīyāṁsam⁵ = subtler; aṅoḥ⁴ = than the subtle; dhātāram⁹ = the Protector; sarvasya⁸ = of all; [of] acintya¹⁰ = inconceivable; rūpam¹¹ = form; ādityavarṇam¹² = of the color of the sun; parastāt¹⁴ = beyond; tamaśaḥ¹³ = darkness [attains the Supreme].

8.9

8.9: He, who meditates on the Kavi (the Omniscient: sage, seer, or poet), the ancient, the (inner) controller, the one smaller than the smallest, and the supporter of everything, and whose form is inconceivable (acintya rūpam), is sun-colored (Āditya-varṇam) beyond darkness [attains the Supreme].

प्रयाणकाले मनसाचलेन : भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् : स तं परं पुरुषमुपैति दिव्यम् ॥८- १०॥

prayāṇakāle manasācalena bhaktyā yukto yogabalena caiva
bhruvor madhye prāṇam āveśya samyak sa taṁ paraṁ puruṣam upaiti divyam 8.10
prayāṇa-kāle¹ manasā² acalena³ bhaktyā⁴ yuktaḥ⁵ yoga-balena⁶ ca⁷ eva⁸

bhruvoḥ⁹ madhye¹⁰ prāṇam¹¹ āveśya¹² samyak¹³ saḥ¹⁴ taṁ¹⁵ param¹⁶ puruṣam¹⁷ upaiti¹⁸ divyam¹⁹ 8.10
prayāṇa-kāle¹ = At the time of demise; acalena³ manasā² = with unvacillating³ mind²; yuktaḥ⁵ = absorbed; bhaktyā⁴ = with devotion; yoga-balena⁶ = by strength of Yoga; ca⁷ = and; eva⁸ = indeed; āveśya¹² = steadying; prāṇam¹¹ = the vital breath; samyak¹³ = completely; madhye¹⁰ = between; bhruvoḥ⁹ = the eyebrows; saḥ¹⁴ = he; upaiti¹⁸ = attains; taṁ¹⁵ = that; param¹⁶ = supreme; divyam¹⁹ = divine; puruṣam¹⁷ = Person [the Omniscient]. 8.10

8.10: At the time of departure, with the unwavering mind fixed (on the Lord) in devotion, by the strength of yoga, with his prāna fixed between the eyebrows, he attains to Puruṣam and Divyam.

यदक्षरं वेदविदो वदन्ति : विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति : तत्ते पदं संग्रहेण प्रवक्ष्ये ॥८- ११॥

yad akṣaram vedavido vadanti viśanti yad yatayo vītarāgāḥ
yad icchanto brahmacaryam caranti tat te padam saṅgrahaṇa pravakṣye 8.11

yat¹ akṣaram² veda-vidaḥ³ vadanti⁴ viśanti⁵ yat⁶ yatayaḥ⁷ vīta-rāgāḥ⁸
yat⁹ icchantāḥ¹⁰ brahmacaryam¹¹ caranti¹² tat¹³ te¹⁴ padam¹⁵ saṅgrahaṇa¹⁶ pravakṣye¹⁷ 8.11

pravakṣye¹⁷ = I shall talk; te¹⁴ = to you; saṅgrahaṇa¹⁶ = in brief; yat¹ = that; yat⁶ = which; veda-vidaḥ³ = knowers of Vedas; vadanti⁴ = call; akṣaram² = immutable; icchantāḥ¹⁰ = desiring; yat⁹ = which; yatayaḥ⁷ = the seers or ascetics; caranti¹² = practice; brahmacaryam¹¹ = celibacy. [They] vīta-rāgāḥ⁸ = free from passion; viśanti⁵ = enter; tat¹³ = that [Aksaram]; padam¹⁵ = goal (parama padam = Supreme Abode).

8.11

8.11: I shall briefly explain to you the path, which the Veda Vidahs call Imperishable (Aksaram), desiring which the ascetics practice bramacharya. They enter Aksaram by freeing themselves from passion.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्याध्यात्मनः प्राणमास्थितो योगधारणाम् ॥८- १२॥

sarvadvārāṇi saṁyamya mano ḥṛdi nirudhya ca
mūrdhny ādhāyātmanaḥ prāṇam āsthito yogadhāraṇām 8.12

sarva-dvārāṇi¹ saṁyamya² manaḥ³ ḥṛdi⁴ nirudhya⁵ ca⁶
mūrdhni⁷ ādhāya⁸ ātmanaḥ⁹ prāṇam¹⁰ āsthitaḥ¹¹ yoga¹² dhāraṇām¹³ 8.12

saṁyamya² = Controlling; sarva-dvārāṇi¹ = all the portals of the senses; nirudhya⁵ = confining; manaḥ³ = the mind; ḥṛdi⁴ = in the heart; ca⁶ = and; ādhāya⁸ = fixing; ātmanaḥ⁹ = his own; prāṇam¹⁰ = breath; mūrdhni⁷ = in the head; [and] āsthitaḥ¹¹ = having established; yoga¹² dhāraṇām¹³ = firmness in¹³

yoga¹²... 8.12

8.12: Controlling all the gates of the body, holding the mind in the heart, fixing the his own life-breath in the head, and established in yogic concentration, (continued)

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥८- १३॥

om ity ekākṣaram brahma vyāharan mām anusmaran

yaḥ prayāti tyajan dehaṁ sa yāti paramām gatim 8.13

om¹ iti² eka-akṣaram³ brahma⁴ vyāharan⁵ mām⁶ anusmaran⁷

yaḥ⁸ prayāti⁹ tyajan¹⁰ deham¹¹ saḥ¹² yāti¹³ paramām¹⁴ gatim¹⁵ 8.13

yaḥ⁸ = He who; prayāti⁹ = dies; tyajan¹⁰ = by leaving; deham¹¹ = the body; vyāharan⁵ = uttering; eka-akṣaram³ = one syllable; om¹ = Om; [which is] iti² = thus; brahma⁴ = Brahman; [and] anusmaran⁷ = remembering; mām⁶ = Me; saḥ¹² = he; yāti¹³ = attains; paramām¹⁴ = the supreme; gatim¹⁵ = goal. 8.13

8.13: Anyone, who utters the monosyllable OM of (Sabda-) Brahman and leaves the body, remembering Me, attains the Supreme goal.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥८- १४॥

ananyacetāḥ satataṁ yo mām smarati nityaśaḥ

tasyāhaṁ sulabhaḥ pārtha nityayuktasya yoginaḥ 8.14

ananya-cetāḥ¹ satatam² yaḥ³ mām⁴ smarati⁵ nityaśaḥ⁶

tasya⁷ aham⁸ sulabhaḥ⁹ pārtha¹⁰ nitya-yuktasya¹¹ yoginaḥ¹² 8.14

yaḥ³ = He who; smarati⁵ = remembers; mām⁴ = Me; satatam² = constantly; [and] nityaśaḥ⁶ = regularly; ananya-cetāḥ¹ = without extraneous thoughts; aham⁸ = I; [am] sulabhaḥ⁹ = easy of access; tasya⁷ yoginaḥ¹² = to that Yogi; nitya-yuktasya¹¹ = with perpetual concentration; pārtha¹⁰ = O Partha. 8.14

8.14: He, who remembers Me constantly lacking extraneous thoughts and is absorbed in Me constantly, O Partha, is a Yogin to whom I am easily accessible.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥८- १५॥

mām upetya punarjanma duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ 8.15
mām¹ upetya² punaḥ³ janma⁴ duḥkha-ālayam⁵ aśāśvatam⁶
na⁸ āpnuvanti⁹ mahā-ātmānaḥ¹⁰ saṁsiddhim¹¹ paramām¹² gatāḥ¹³ 8.15

mahā-ātmānaḥ¹⁰ = The Great Souls; upetya² = after reaching; mām¹ = Me; gatāḥ¹³ = attain;
paramām¹² = Supreme; saṁsiddhim¹¹ = Perfection; [and] na⁸ = do not; āpnuvanti⁹ = get; punaḥ³
janma⁴ = rebirth; [which is] duḥkha-ālayam⁵ = an abode of miseries; [and] aśāśvatam⁶ = impermanent;

8.15

8.15: The highly perfected great souls, after coming to Me, do not go back to rebirth, which is
impermanent and an abode of miseries.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥८- १६॥

ā brahmabhuvanāl lokāḥ punarāvartinorjuna
mām upetya tu kaunteya punarjanma na vidyate 8.16
ābrahma-bhuvanāt¹ lokāḥ² punaḥ³ āvartinaḥ⁴ arjuna⁵
mām⁶ upetya⁷ tu⁸ kaunteya⁹ punarjanma¹⁰ na vidyate¹¹ 8.16

arjuna⁵ = O Arjuna; ābrahma-bhuvanāt¹ = from the world of Brahma down; lokāḥ² = the worlds; punaḥ³
āvartinaḥ⁴ = are subject to return⁴ again³; tu⁸ = but; [for the one] upetya⁷ = after coming; mām⁶ = to Me;
kaunteya⁹ = O son of Kunti; punarjanma¹⁰ = rebirth; [in the world of miseries] na vidyate¹¹ = does not
exist. 8.16

8.16: O Arjuna, from the abode of Brahma down, all worlds (beings) are subject to return (to rebirth), but
for the one who comes to Me, rebirth does not exist, O Kaunteya.

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥८- १७॥

sahasrayugaparyantam ahar yad brahmaṇo viduḥ

rātrim yugasahasrāntām te.ahorātravido janāḥ 8.17

sahasra¹ yuga² paryantam³ ahaḥ⁴ yat⁵ brahmaṇaḥ⁶ viduḥ⁷

rātrim⁸ yuga sahasra-antām⁹ te¹⁰ ahaḥ-rātra¹¹ vidadḥ¹² janāḥ¹³ 8.17

viduḥ⁷= They know; ahaḥ⁴ = day; brahmaṇaḥ⁶ = of Brahma; yat⁵ = which; paryantam³ = ends; [in] sahasra¹ = a thousand; yuga² = Yugas; rātrim⁸ = night; [is] yuga sahasra-antām⁹ = Yuga ending after a 1000 yugas; te¹⁰ = these ; janāḥ¹³ = people; [are] vidadḥ¹² = knowers; [of] ahaḥ-rātra¹¹ = day and night.

8.17

8.17: They, who know that a Brahma's day is one thousand Yugas and a Brahma's night is one thousand Yugas, understand (the meaning of) day and night.

अव्यक्ताद्भवन्त्यहारागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥८- १८॥

avyaktād vyaktayaḥ sarvāḥ prabhavanty aharāgame

rātryāgame praliyante tatraivāvyaktasamjñake 8.18

avyaktāt¹ vyaktayaḥ² sarvāḥ³ prabhavanti⁴ ahaḥ-āgame⁵

rātri-āgame⁶ praliyante⁷ tatra⁸ eva⁹ avyakta¹⁰ samjñake¹¹ 8.18

avyaktāt¹ = From the unmanifest; sarvāḥ³ = all; vyaktayaḥ² = manifested beings; prabhavanti⁴ = become manifest; ahaḥ-āgame⁵ = as the day begins. rātri-āgame⁶ = As the night arrives; [they] praliyante⁷ = undergo dissolution; tatra⁸ = in it; samjñake¹¹ = which is called; eva⁹ = indeed; avyakta¹⁰ = the unmanifest; 8.18

8.18: From Avyaktat, all living entities become manifest at the beginning of the day. At the arrival of night, they dissolve into the unmanifest.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
 रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥८- १९॥
 bhūtagrāmaḥ sa evāyaṁ bhūtvā bhūtvā pralīyate
 rātryāgamevaśaḥ pārtha prabhavaty aharāgame 8.19
 bhūtagrāmaḥ¹ saḥ eva² ayam³ bhūtvā bhūtvā⁴ pralīyate⁵
 rātri-āgame⁶ avaśaḥ⁷ pārtha⁸ prabhavati⁹ ahar-āgame¹⁰ 8.19

saḥ eva² = These very; bhūtagrāmaḥ¹ = host of beings; bhūtvā bhūtvā⁴ = taking birth again and again; pralīyate⁵ = undergoes dissolution again and again; [which is] avaśaḥ⁷ = beyond their control; rātri-āgame⁶ = on the arrival of night; pārtha⁸ = O Partha. ayam³ = This; prabhavati⁹ = comes into being; ahar-āgame¹⁰ = on arrival of day. 8.19

8.19: The host of beings, taking birth again and again dissolves against their will on the arrival of night O Partha and comes into being on arrival of day.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
 यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥८- २०॥
 paras tasmāt tu bhāvonyovyaktovyaktāt sanātanah
 yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati 8.20
 paraḥ¹ tasmāt² tu³ bhāvaḥ⁴ anyaḥ⁵ avyakta⁶ avyaktāt⁷ sanātanah⁸
 yaḥ saḥ⁹ sarveṣu¹⁰ bhūteṣu¹¹ naśyatsu¹² na vinaśyati¹³ 8.20

tu³ - But; paraḥ¹ = higher; tasmāt² = than [the unmanifest]; bhāvaḥ⁴ = nature; [there is] anyaḥ⁵ = the other; avyakta⁶ = unmanifest; sanātanah⁸ = eternal; [Being]; yaḥ saḥ⁹ = who as such; na vinaśyati¹³ = is not destroyed. sarveṣu¹⁰ = All; bhūteṣu¹¹ = beings [from Brahma down to a blade of grass]; naśyatsu¹² = succumb to dissolution. 8.20

8.20: But higher than this unmanifested nature, there is another unmanifested eternal being, which is beyond dissolution, when all beings perish.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥८- २१॥

avyaktokṣara ity uktas tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante tad dhāma paramaṁ mama 8.21
avyaktaḥ¹ akṣaraḥ² iti³ uktaḥ⁴ tam⁵ āhuḥ⁶ paramāṁ⁷ gatim⁸
yam⁹ prāpya¹⁰ na¹¹ nivartante¹² tat¹³ dhāma¹⁴ paramam¹⁵ mama¹⁶ 8.21

avyaktaḥ¹ = The unmanifest; iti³ = thus; uktaḥ⁴ = is called; akṣaraḥ² = imperishable. tam⁵ = That [akṣaram]; āhuḥ⁶ = is called; paramāṁ⁷ = Supreme; gatim⁸ = Goal; prāpya¹⁰ = after attaining; yam⁹ = which; [people] na¹¹ = do not; nivartante¹² = come back. tat¹³ = That; [is] mama¹⁶ = My; paramam¹⁵ = supreme; dhāma¹⁴ = abode. 8.21

8.21: This Avyakta is Aksara. That is the highest and supreme state. Those who reach My Supreme abode never return to the life of birth and rebirth.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥८- २२॥

puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv anyanyā
yasyāntaḥsthāni bhūtāni yena sarvam idam tatam 8.22
puruṣaḥ¹ saḥ² paraḥ³ pārtha⁴ bhaktyā⁵ labhyaḥ⁶ tu⁷ anyanyā⁸
yasya⁹ antaḥsthāni¹⁰ bhūtāni¹¹ yena¹² sarvam¹³ idam¹⁴ tatam¹⁵ 8.22

saḥ² = He; paraḥ³ = the Supreme; puruṣaḥ¹ = Person; pārtha⁴ = O partha; labhyaḥ⁶ = can be gained or attained; anyanyā⁸ = by exclusive one-pointed; bhaktyā⁵ = devotion; [to Me]; yasya⁹ = in whom; bhūtāni¹¹ = beings; antaḥsthāni¹⁰ = abide inside; tu⁷ = but; yena¹² = by whom; sarvam¹³ = all; idam¹⁴ = this; tatam¹⁵ = is pervaded. 8.22

8.22: This Supreme Person, O Partha, can be gained by exclusive devotion to Me, in whom all beings exist, and by whom all this is pervaded.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥८- २३॥

yatra kāle tv anāvṛttim āvṛttim caiva yoginaḥ
prayātā yānti taṁ kālaṁ vakṣyāmi bharatarṣabha 8.23

yatra kāle¹ tu² anāvṛttim³ āvṛttim⁴ ca eva⁵ yoginaḥ⁶
prayātāḥ⁷ yānti⁸ taṁ⁹ kālam¹⁰ vakṣyāmi¹¹ bharatarṣabha¹² 8.23

bharatarṣabha¹² = O the Best among Bharatas; vakṣyāmi¹¹ = I will tell; [you] tu² = now; yatra kāle¹ = at which time; prayātāḥ⁷ = the departing; yoginaḥ⁶ = Yogis; yānti⁸ = attain; anāvṛttim³ = no return, no rebirth; ca eva⁵ = and also; taṁ⁹ = that; kālam¹⁰ = time; [when they make] āvṛttim⁴ = a return or take a rebirth. 8.23

8.23: O Best of Bharatas, I will disclose to you the time when the departing yogis do not return and the time when they do return.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥८- २४॥

agnir jotir ahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam
tatra prayātā gacchanti brahma brahmavido janāḥ 8.24

agniḥ¹ jotih² ahaḥ³ śuklaḥ⁴ ṣaṇmāsā⁵ uttarāyaṇam⁶
tatra⁷ prayātāḥ⁸ gacchanti⁹ brahma¹⁰ brahma-vidaḥ¹¹ janāḥ¹² 8.24

tatra⁷ = That path; prayātāḥ⁸ = of the departing souls, [of] brahma-vidaḥ¹¹ = the Brahman Knowers; [is] agniḥ¹ = fire; jotih² = light; ahaḥ³ = day; śuklaḥ⁴ = bright fortnight; [and] ṣaṇmāsā⁵ = six months; [of] uttarāyaṇam⁶ = Northern Solstice. [These] janāḥ¹² = people; gacchanti⁹ = attain; brahma¹⁰ = Brahman.

8.24

8.24: The paths of the departing souls, who attain the Brahman because of Brahman knowledge, are the fire, the day, the bright half of the month and the six months of sun's northern passage.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥८- २५॥

dhūmaḥ¹ rātriḥ² tathā³ kṛṣṇaḥ⁴ ṣaṇmāsā⁵ dakṣiṇāyanam⁶

tatra cāndramasaṁ jyotir yogī prāpya nivartate 8.25

dhūmaḥ¹ rātriḥ² tathā³ kṛṣṇaḥ⁴ ṣaṇmāsā⁵ dakṣiṇāyanam⁶

tatra⁷ cāndramasaṁ⁸ jyotiḥ⁹ yogī¹⁰ prāpya¹¹ nivartate¹² 8.25

dhūmaḥ¹ = Smoke; rātriḥ² = night; kṛṣṇaḥ⁴ = the dark fortnight; tathā³ = also; ṣaṇmāsā⁵ = six months; [of] dakṣiṇāyanam⁶ = Southern Solstice; [following] tatra⁷ = that path; yogī¹⁰ = [the departing] Yogi; prāpya¹¹ = attains; cāndramasaṁ⁸ = the moon; jyotiḥ⁹ = light; [and] nivartate¹² = returns [takes rebirth].

8.25

8.25: Smoke, night, also the dark (half of the month), the six months of sun's southern passage are the paths the departing yogi takes, attains the lunar light, and returns (to earth after a sojourn).

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥८- २६॥

śuklakṛṣṇe gatī hy ete jagataḥ śāśvate mate

ekayā yāty anāvṛttim anyayāvartate punaḥ 8.26

śukla¹ kṛṣṇe² gatī³ hi⁴ ete⁵ jagataḥ⁶ śāśvate⁷ mate⁸

ekayā⁹ yāti¹⁰ anāvṛttim¹¹ anyayā¹² āvartate¹³ punaḥ¹⁴ 8.26

śukla¹ = White [knowledge]; kṛṣṇe² = black [ignorance]; mate⁸ = are considered; hi⁴ = indeed; ete⁵ = the two; śāśvate⁷ = eternal; gatī³ = paths; jagataḥ⁶ = of the world; ekayā⁹ = by one [path]; [he] yāti¹⁰ = reaches, goes to; anāvṛttim¹¹ = Realm of no return; anyayā¹² = by the other; āvartate¹³ = he treads back; punaḥ¹⁴ = again [into the material world]. 8.26

8.26: Light and darkness [knowledge and ignorance] are the two eternal paths of this world. By (the former) one, he goes, not to return; by (the latter) the other, he returns (again).

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥८- २७॥

naite sṛtī pārtha jānan yogī muhyati kaścana

tasmāt sarveṣu kāleṣu yogayukto bhavārjuna 8.27

na¹ ete² sṛtī³ pārtha⁴ jānan⁵ yogī⁶ muhyati⁷ kaścana⁸

tasmāt⁹ sarveṣu¹⁰ kāleṣu¹¹ yogayuktaḥ¹² bhava¹³ arjuna¹⁴ 8.27

kaścana⁸ = Whoever; yogī⁶ = Yogi; jānan⁵ = knowing; ete² = the two; sṛtī³ = paths; na¹ = is not; muhyati⁷ = deluded; tasmāt⁹ = therefore; pārtha⁴ = O Partha; sarveṣu¹⁰ kāleṣu¹¹ = at all times; bhava¹³ = be; yogayuktaḥ¹² = steady in Yoga; arjuna¹⁴ = O Arjuna. 8.27

8.27: A yogi, knowing these two paths, O Partha, is not deluded. Therefore, O Arjuna, at all times be steady in yoga.

वेदेषु यज्ञेषु तपःसु चैव : दानेषु यत् पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा : योगी परं स्थानमुपैति चाद्यम् ॥८- २८॥

vedeṣu yajñeṣu tapaḥsu caiva dāneṣu yat puṇyaphalaṁ pradiṣṭam

atyeti tat sarvam idaṁ viditvā yogī paraṁ sthānam upaiti cādyam 8.28

vedeṣu¹ yajñeṣu² tapaḥsu³ ca⁴ eva⁵ dāneṣu⁶ yat⁷ puṇya-phalam⁸ pradiṣṭam⁹

atyeti¹⁰ tat¹¹ sarvam¹² idaṁ¹³ viditvā¹⁴ yogī¹⁵ param¹⁶ sthānam¹⁷ upaiti¹⁸ ca¹⁹ ādyam²⁰ 8.28

viditvā¹⁴ = Knowing; sarvam¹² = all; idaṁ¹³ = this; atyeti¹⁰ = going beyond; tat¹¹ = that; vedeṣu¹ = the study of Vedas; yajñeṣu² = the performance of Yagnas; tapaḥsu³ = the observance of austerities; ca⁴ = and; eva⁵ = indeed; dāneṣu⁶ = the giving of charity; yat⁷ = which; [result in] puṇya-phalam⁸ = merit and demerit; pradiṣṭam⁹ = enunciated by sacred texts; yogī¹⁵ = Yogi; upaiti¹⁸ = attains; param¹⁶ = Supreme; sthānam¹⁷ = abode; ca¹⁹ = also; [which is] ādyam²⁰ = the primordial. 8.28

8.28: Knowing all this and going beyond the studies of Vedas, performance of sacrifices, tapas (austerities), and charities, which (collectively) result in fruits of merit, the yogi attains the Supreme eternal abode.

End BG Chapter 08: Brahman the Imperishable

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥९- १॥

śrībhagavān uvāca: idam tu te guhyatamaṁ pravakṣyāmy anasūyave

jñānaṁ vijñānasahitaṁ yaj jñātvā mokṣyaseśubhāt 9.1

śrībhagavān uvāca: idam¹ tu² te³ guhyatamam⁴ pravakṣyāmi⁵ anasūyave⁶

jñānam⁷ vijñāna⁸ sahitam⁹ yat¹⁰ jñātvā¹¹ mokṣyase¹² aśubhāt¹³ 9.1

śrībhagavān uvāca = Sri Bhagavan said: pravakṣyāmi⁵ = I shall declare; te³ = to you; [who are] anasūyave⁶ = not jealous; [of Me]; idam¹ = this; tu² = yet; tguhyatamam⁴ = supreme secret; [of] jñānam⁷ = knowledge; sahitam⁹ = with; vijñāna⁸ = wisdom; jñātvā¹¹ = knowing; yat¹⁰ = which; mokṣyase¹² = you shall be liberated; aśubhāt¹³ = from miseries. 9.1

9.1: Sri Bhagavan said: I shall declare to you, not jealous of Me, the most supreme secret of Jnāna and Vijnāna, by knowing which you will gain moksa (liberation) from the miseries.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥९- २॥

rājavidyā rājaguhyaṁ pavitraṁ idam uttamam

pratyakṣāvagamam dharmyam susukham kartum avyayam 9.2

rāja-vidyā¹ rāja-guhyam² pavitraṁ³ idam⁴ uttamam⁵

pratyakṣa⁶ avagamam⁷ dharmyam⁸ susukham⁹ kartum¹⁰ avyayam¹¹ 9.2

idam⁴ = This; [is] rāja-vidyā¹ = Sovereign Knowledge; rāja-guhyam² = Sovereign Secret; pavitraṁ³ = the purest; [and] uttamam⁵ = the best; [realized by] pratyakṣa⁶ = direct; avagamam⁷ = comprehension. [It is] dharmyam⁸ = righteous; susukham⁹ = easy; [to] kartum¹⁰ = practice; [and] avyayam¹¹ = imperishable.

9.2

9.2: This is the royal knowledge, the royal secret, the purest, and the supreme, known by direct experience. It is in conformity with dharma, comfortable (easy) to practice, and imperishable.

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।
 अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥९- ३॥
 aśraddadhānāḥ puruṣā dharmasyāsyā parantapa
 aprāpya mām nivartante mṛtyusaṁsāravartmani 9.3
 aśraddadhānāḥ¹ puruṣāḥ² dharmasya³ asya⁴ parantapa⁵
 aprāpya⁶ mām⁶ nivartante⁷ mṛtyu^{8A} saṁsāra^{8B} vartmani^{8C} 9.3

puruṣāḥ² = People; aśraddadhānāḥ¹ = without faith; asya⁴ dharmasya³ = in Dharma as said earlier;
 parantapa⁵ = O Parantapa; [and] aprāpya⁶ = without attaining; mām⁶ = Me; nivartante⁷ = come back;
 mṛtyu^{8A} saṁsāra^{8B} vartmani^{8C} = along the path of^{8C} the mortal world^{8A} of Samsara or transmigration^{8B}.

9.3

9.3: Men, who do not have faith in this Dharma as said earlier, O Parantapa, do not attain Me but exist
 (languish) in the mortal world of Samsāra.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
 मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥९- ४॥
 mayā tatam idam sarvaṁ jagad avyaktamūrtinā
 matsthāni sarvabhūtāni na cāhaṁ teṣv avasthitaḥ 9.4
 mayā¹ tatam² idam³ sarvam⁴ jagat⁵ avyakta-mūrtinā⁶
 matsthāni⁷ sarva-bhūtāni⁸ na⁹ ca¹⁰ aham¹¹ teṣu¹² avasthitaḥ¹³ 9.4

idam³ = This; sarvam⁴ = entire; jagat⁵ = world, universe; tatam² = is pervaded; mayā¹ = by My; avyakta-
 mūrtinā⁶ = unmanifest form. sarva-bhūtāni⁸ = All beings; matsthāni⁷ = exist in Me; ca¹⁰ = and; aham¹¹ = I;
 na⁹ = do not; avasthitaḥ¹³ = exist; teṣu¹² = in them. 9.4

9.4: This entire universe is pervaded with My unmanifest form (Avyakta-mūrtina). All beings abide in Me
 and I do not abide in them. (All beings are dependent on Me and I do not depend on them)

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
 भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥९- ५॥
 na ca matsthāni bhūtāni paśya me yogam aiśvaram
 bhūtabhṛn na ca bhūtaṣtho mamātmā bhūtabhāvanaḥ 9.5
 na¹ ca² matsthāni³ bhūtāni⁴ paśya⁵ me⁶ yogam⁷ aiśvaram⁸
 bhūta-bhṛt⁹ na¹⁰ ca¹¹ bhūtaṣthah¹² mama ātmā¹³ bhūta-bhāvanaḥ¹⁴ 9.5

ca² = And; na¹ = not; bhūtāni⁴ = all beings; matsthāni³ = exist in Me. paśya⁵ = Look at; me⁶ = My; aiśvaram⁸ = divine; yogam⁷ = Yogic power. [I am] bhūta-bhṛt⁹ = the sustainer of beings; ca¹¹ = and; bhūta-bhāvanaḥ¹⁴ = the Origin of all beings. mama ātmā¹³ = My Atma; na¹⁰ = does not; bhūtaṣthah¹² = remain in the beings. 9.5

9.5: And yet not all beings exist in Me. Look at My (yogam aisvaram) divine yogic power. I am the source and the sustainer of all beings, but I do not remain in them.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
 तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥९- ६॥
 yathākāśasthito nityam vāyuḥ sarvatrago mahān
 tathā sarvāṇi bhūtāni matsthānīty upadhāraya 9.6
 yathā¹ ākāśa-sthitaḥ² nityam³ vāyuḥ⁴ sarvatragaḥ⁵ mahān⁶
 tathā⁷ sarvāṇi⁸ bhūtāni⁹ matsthāni¹⁰ iti¹¹ upadhāraya¹² 9.6

yathā¹ = In a manner [as] ; mahān⁶ = the great; vāyuḥ⁴ = wind; nityam³ = ever; ākāśa-sthitaḥ² = remaining in the sky; sarvatragaḥ⁵ = moves everywhere; tathā⁷ = likewise; upadhāraya¹² = know or understand; sarvāṇi⁸ = all; bhūtāni⁹ = beings; iti¹¹ = thus; matsthāni¹⁰ = abide in Me. 9.6

9.6: As the mighty wind, always remaining in Akāśa, moves everywhere, know thou that all beings abide in Me in like manner.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥९- ७॥

sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām

kalpakṣaye punas tāni kalpādaḥ visṛjāmy aham 9.7

sarva-bhūtāni¹ kaunteya² prakṛtim³ yānti⁴ māmikām⁵

kalpak-kṣaye⁶ punaḥ⁷ tāni⁸ kalpādaḥ⁹ visṛjāmi¹⁰ aham¹¹ 9.7

sarva-bhūtāni¹ = All beings; kaunteya² = O son of Kunti; yānti⁴ = enter; māmikām⁵ = My; prakṛtim³ = Nature; kalpak-kṣaye⁶ = at the end of the Kalpa. punaḥ⁷ = Again; aham¹¹ = I; visṛjāmi¹⁰ = create; tāni⁸ = the beings; kalpādaḥ⁹ = in the beginning of the Kalpa. 9.7

9.7: All beings, O son of Kunti, enter into My nature at the end of a cosmic cycle (kalpa). Again, I create them in the beginning of the cosmic cycle.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥९- ८॥

prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ

bhūtagrāmam imam kṛtsnam avaśam prakṛter vaśāt 9.8

prakṛtim¹ svām² avaṣṭabhya³ visṛjāmi⁴ punaḥ punaḥ⁵

bhūtagrāmam⁶ imam⁷ kṛtsnam⁸ avaśam⁹ prakṛteḥ¹⁰ vaśāt¹¹ 9.8

avaṣṭabhya³ = Controlling; svām² = My own; prakṛtim¹ = Prakṛti; [I] visṛjāmi⁴ = create; punaḥ punaḥ⁵ = again and again; imam⁷ = this; kṛtsnam⁸ = entire; bhūtagrāmam⁶ = multitude of beings; [who are] avaśam⁹ = powerless, helpless [losing control]; [owing to] vaśāt¹¹ = the sway; prakṛteḥ¹⁰ = of their own nature. 9.8

9.8: Using Prakṛti of My own Self, I send forth again and again the entire multitude of beings, which are helpless under the influence of [their own] Prakṛti.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९- ९॥

na ca māṁ tāni karmāṇi nibadhnanti dhanan̄jaya
udāsīnavad āsīnam asaktam̄ teṣu karmasu 9.9

na¹ ca² māṁ³ tāni⁴ karmāṇi⁵ nibadhnanti⁶ dhanan̄jaya⁷
udāsīnavat⁸ āsīnam⁹ asaktam¹⁰ teṣu¹¹ karmasu¹² 9.9

na¹ ca² tāni⁴ = Not all these; karmāṇi⁵ = actions; nibadhnanti⁶ = bind; māṁ³ = Me; dhanan̄jaya⁷ = O Dhananjaya; āsīnam⁹ = remaining; asaktam¹⁰ = unattached; [and] udāsīnavat⁸ = indifferent; teṣu¹¹ = to those; karmasu¹² = actions. 9.9

9.9: Not all these actions ever bind Me O Dhananjaya, because through all these activities I remain unattached, unconcerned, or indifferent.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥९- १०॥

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagat viparivartate 9.10

mayā¹ adhyakṣeṇa² prakṛtiḥ³ sūyate⁴ sa⁵ cara-acaram⁶
hetunā⁷ anena⁸ kaunteya⁹ jagat¹⁰ viparivartate¹¹ 9.10

mayā¹ = Under My; adhyakṣeṇa² = supervision; prakṛtiḥ³ = Prakṛti, nature; sūyate⁴ = gives rise; [to] sa⁵ = both; cara-acaram⁶ = mobile and immobile things. hetunā⁷ = Because of this reason; kaunteya⁹ = O son of Kunti; anena⁸ = this; jagat¹⁰ = world; viparivartate¹¹ = spins or revolves. 9.10

9.10: Under My supervision, Prakṛti gives rise to both moving and unmoving. By this, O son of Kunti, the world turns or revolves.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥९- ११॥

avajānanti mām mūḍhā mānuṣīm tanum āśritam
param bhāvam ajānanto mama bhūtamahēśvaram 9.11

avajānanti¹ mām² mūḍhāḥ³ mānuṣīm⁴ tanum⁵ āśritam⁶

param⁷ bhāvam⁸ ajānantaḥ⁹ mama¹⁰ bhūta-mahēśvaram¹¹ 9.11

mūḍhāḥ³ = The fools; avajānanti¹ = slight; mām² = Me; āśritam⁶ = appearing in, sporting; mānuṣīm⁴ = human; tanum⁵ = body; ajānantaḥ⁹ = ignorant of; mama¹⁰ = My; param⁷ = Supreme; bhāvam⁸ = Nature; [as] bhūta-mahēśvaram¹¹ = the Great Lord of all beings. 9.11

9.11: The fools ignore Me appearing in a human body, not knowing My Supreme nature as the Maha Isvara of all beings.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥९- १२॥

moghāśā moghakarmāṇo moghajñānā vicetasah
rākṣasīm āsurīm caiva prakṛtiṁ mohinīm śritāḥ 9.12

moghāśā¹ mogha-karmāṇaḥ² mogha-jñānāḥ³ vicetasah⁴

rākṣasīm⁵ āsurīm⁶ ca⁷ eva⁸ prakṛtim⁹ mohinīm¹⁰ śritāḥ¹¹ 9.12

moghāśā¹ = With vain desires; mogha-karmāṇaḥ² = with useless actions; mogha-jñānāḥ³ = with useless knowledge; [and] vicetasah⁴ = of unsteady mind; [they] śritāḥ¹¹ = are possessed of; rākṣasīm⁵ = Raksasa, demonic; āsurīm⁶ = ungodly; ca⁷ = and; eva⁸ = indeed; mohinīm¹⁰ = deluded; prakṛtim⁹ = nature. 9.12

9.12: Senseless men resorting to the (Mohini Prakrti) confusing nature of Raksasas and Asuras, entertain vain aspirations, perform useless actions, and possess useless knowledge.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥९- १३॥

mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ
bhajanty ananyamanaso jñātvā bhūtādim avyayam 9.13
mahātmānaḥ¹ tu² mām³ pārtha⁴ daivīm⁵ prakṛtim⁶ āśritāḥ⁷
bhajanti⁸ ananya-manasaḥ⁹ jñātvā¹⁰ bhūtādim¹¹ avyayam¹² 9.13

tu² = But; pārtha⁴ = O Partha; mahātmānaḥ¹ = Great Souls; āśritāḥ⁷ = possessed of; daivīm⁵ = divine;
prakṛtim⁶ = Nature; bhajanti⁸ = worship; mām³ = Me; ananya-manasaḥ⁹ = with undistracted mind;
jñātvā¹⁰ = knowing me; [as] avyayam¹² = the imperishable bhūtādim¹¹ = source of all beings and objects.

9.13

9.13: O Partha, but the great souls (Mahā-Ātma), who are of divine nature (Daiva Prakṛti), worship me with the mind fixed only on Me, know Me as the cause of creation, and imperishable.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥९- १४॥

satatam kīrtayanto mām yatantaś ca dṛḍhavratāḥ
namasyantaś ca mām bhaktyā nityayuktā upāsate 9.14
satatam¹ kīrtayantaḥ² mām³ yatantaḥ⁴ ca⁵ dṛḍha-vratāḥ⁶
namasyantaḥ⁷ ca⁸ mām⁹ bhaktyā¹⁰ nitya-yuktāḥ¹¹ upāsate¹² 9.14

satatam¹ = Constantly; kīrtayantaḥ² = glorifying; mām³ = Me; ca⁵ = and; yatantaḥ⁴ = striving; dṛḍha-vratāḥ⁶ = the ones with firm vows; upāsate¹² = worship; namasyantaḥ⁷ = by paying obeisance; mām⁹ = to Me; ca⁸ = and; nitya-yuktāḥ¹¹ = ever yoked [ever steadfast]; bhaktyā¹⁰ = with devotion. 9.14

9.14: Always singing My glories, striving, steadfast in vows, and offering homage to Me with devotion, they are ever steadfast in worshipping Me.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥९- १५॥

jñānayajñena cāpy anye yajanto mām upāsate
ekatvena pṛthaktvena bahudhā viśvatomukham 9.15
jñāna-yajñena¹ ca² api³ anye⁴ yajantaḥ⁵ mām⁶ upāsate⁷
ekatvena⁸ pṛthaktvena⁹ bahudhā¹⁰ viśvataḥ-mukham¹¹ 9.15

anye⁴ = Others; api³ = indeed; jñāna-yajñena¹ = offering sacrifice of knowledge; yajantaḥ⁵ = worship;
mām⁶ = Me; ekatvena⁸ = in the spirit of oneness; ca² = and; [others] upāsate⁷ = worship; [Me]
pṛthaktvena⁹ = in many forms; bahudhā¹⁰ = in many ways; [and] viśvataḥ-mukham¹¹ = in universal form
[universal face]. 9.15

9.15: Others, offering sacrifice of knowledge, worship Me as One (without a second), while others
worship Me in many forms, in many ways and in the Universal form.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥९- १६॥

ahamṁ kratuṛ ahaṁ yajñaḥ svadhāham aham auśadham
mantra aham aham evājyam aham agniḥ ahaṁ hutam 9.16
aham¹ kratuḥ² aham³ yajñaḥ⁴ svadhā⁵ aham⁶ aham⁷ auśadham⁸
mantraḥ⁹ aham¹⁰ aham¹¹ eva¹² ājyam¹³ aham¹⁴ agniḥ¹⁵ aham¹⁶ hutam¹⁷ 9.16

aham¹ = I; kratuḥ² = am Vedic ritual. aham³ = I; yajñaḥ⁴ = am sacrifice. aham⁶ = I; svadhā⁵ = am
oblation. aham⁷ = I; auśadham⁸ = am medicinal herb. aham¹⁰ = I; mantraḥ⁹ = am Mantra. aham¹¹ = I;
eva¹² = indeed; ājyam¹³ = am butter. aham¹⁴ = I; agniḥ¹⁵ = am fire. aham¹⁶ = I; hutam¹⁷ = am offering.

9.16

9.16: I am the ritual, I am the sacrifice, I am the oblation, I am the medicinal herb, I am the mantra, I am
certainly the melted butter, I am the fire, and I am the offering.

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोकार ऋक्साम यजुरेव च ॥९- १७॥

pitāham asya jagato mātā dhātā pitāmahaḥ
vedyaṁ pavitram omkāra ṛk sāma yajur eva ca 9.17
pitā¹ aham² asya³ jagataḥ⁴ mātā⁵ dhātā⁶ pitāmahaḥ⁷
vedyam⁸ pavitram⁹ omkāra¹⁰ ṛk¹¹ sāma¹² yajuḥ¹³ eva¹⁴ ca¹⁵ 9.17

aham² = I; pitā¹ = the Father; asya³ = of this; jagataḥ⁴ = world; mātā⁵ = the Mother; dhātā⁶ = the Supporter; pitāmahaḥ⁷ = the Grandfather; ca¹⁵ = and; eva¹⁴ = also; vedyam⁸ = the Knowable; pavitram⁹ = the Purifier; omkāra¹⁰ = the Syllable OM; ṛk¹¹ = Rg; sāma¹² = Sama; [and] yajuḥ¹³ = Yajur [Vedas]. 9.17

9.17: I am the father of this world, the mother, the supporter, and the grandfather. I am the object of knowledge, and the purifier. I am Omkara (the syllable AUM or OM), Rg, Sama, and Yajur Vedas.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥९- १८॥

gatiḥ bhartā prabhuḥ sāksī nivāsaḥ śaraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījam avyama 9.18
gatiḥ¹ bhartā² prabhuḥ³ sāksī⁴ nivāsaḥ⁵ śaraṇam⁶ suhṛt⁷
prabhavaḥ⁸ pralayaḥ⁹ sthānam¹⁰ nidhānam¹¹ bījam¹² avyam¹³ 9.18

[I am] gatiḥ¹ = the Goal; bhartā² = the Sustainer; prabhuḥ³ = the Lord; sāksī⁴ = the Witness; nivāsaḥ⁵ = the Abode; śaraṇam⁶ = the Refuge; suhṛt⁷ = the selfless friend; prabhavaḥ⁸ = the creation; pralayaḥ⁹ = the dissolution; sthānam¹⁰ = the resting place; nidhānam¹¹ = the repository; [and] avyam¹³ = the imperishable; bījam¹² = seed. 9.18

9.18: I am the goal, the sustainer, the Lord, the witness, the abode, the refuge, the selfless friend, the creation, the dissolution, the resting place, the repository [hypostasis], and the imperishable seed.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
 अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥९- १९॥
 tapāmy aham ahaṁ varṣaṁ nigṛṇhāmy utsrjāmi ca
 amṛtaṁ caiva mṛtyuś ca sad asac cāham arjuna 9.19
 tapāi¹ aham² aham³ varṣam⁴ nigṛṇhāmi⁵ utsrjāmi⁶ ca⁷

amṛtam⁸ ca⁹ eva¹⁰ mṛtyuḥ¹¹ ca¹² sat¹³ asat¹⁴ ca¹⁵ aham¹⁶ arjuna¹⁷ 9.19

aham² = I; tapāi¹ = give heat. aham³ = I; nigṛṇhāmi⁵ = withhold; ca⁷ = and; utsrjāmi⁶ = pour down;
 varṣam⁴ = rain. aham¹⁶ = I am; amṛtam⁸ = the nectar of immortality; ca⁹ = and; eva¹⁰ = indeed; mṛtyuḥ¹¹
 = death; ca¹² = and; sat¹³ = Existence; ca¹⁵ = and; asat¹⁴ = non-existence; arjuna¹⁷ = O Arjuna. 9.19

9.19: I give heat; I withhold and send forth rain. I am immortality and certainly death. I am Sat (Being)
 and Asat (Nonbeing), O Arjuna.

त्रैविद्या मां सोमपाः पूतपापाः यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
 ते पुण्यमासाद्य सुरेन्द्रलोकः- मश्नन्ति दिव्यान्दिवि देवभोगान् ॥९- २०॥
 traividya māṁ somapāḥ pūtapāpā yajñair iṣṭvā svargatiṁ prārthayante
 te puṇyam āsādya surendralokaṁ aśnanti divyān divi devabhogān 9.20

traividya¹ mām² somapāḥ³ pūta-pāpā⁴ yajñaiḥ⁵ iṣṭvā⁶ svargatiṁ⁷ prārthayante⁸
 te⁹ puṇyam¹⁰ āsādya¹¹ surendralokam¹² aśnanti¹³ divyān¹⁴ divi¹⁵ deva-bhogān¹⁵ 9.20

traividya¹ = The knowers of three Vedas; somapāḥ³ = who drink Soma juice; [and] pūta^{4A}-pāpā^{4B} =
 purified^{4A} of sins^{4B}; yajñaiḥ⁵ = by sacrifices; iṣṭvā⁶ = worship; mām² = Me; prārthayante⁸ = pray for;
 svargatiṁ⁷ = goal of Svargam or heaven; [of] surendralokam¹² = the world of the chief of gods [Indra's
 world]. te⁹ = They; āsādya¹¹ = attain; puṇyam¹⁰ = by virtue of merit; [and] aśnanti¹³ = enjoy; divyān¹⁴
 =divine; deva-bhogān¹⁵ = pleasures of gods; divi¹⁵ = in heaven. 9.20

9.20: The knowers of the three Vedas, who drink the soma juice and are cleansed of their sins by
 sacrifices and worship, pray for reaching heaven of Indra' world and enjoying the divine pleasures.
 These pious, reaching Indra's world, enjoy the celestial pleasures of gods in heaven.

ते तं भुक्त्वा स्वर्गलोकं विशालं : क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना : गतागतं कामकामा लभन्ते ॥९- २१॥

te taṁ bhuktvā svargalokaṁ viśālaṁ kṣīṇe puṇye martyalokaṁ viśanti
evaṁ trayīdharmam anuprapannā gatāgataṁ kāmakāmā labhante 9.21

te¹ tam² bhuktvā³ svargalokam⁴ viśālam⁵ kṣīṇe⁶ puṇye⁷ martyalokam⁸ viśanti⁹

evam¹⁰ trayī-dharmam¹¹ anuprapannāḥ¹² gatāgatam¹³ kāma-kāmāḥ¹⁴ labhante¹⁵ 9.21

bhuktvā³ = Having enjoyed; viśālam⁵ = the wide; svargalokam⁴ = world of heaven [svarga world]; [and] kṣīṇe⁶ = exhausted; puṇye⁷ = [the accumulated] merits; te¹ = they; viśanti⁹ = return to; tam² = that; martyalokam⁸ = mortal world; evam¹⁰ = thus; anuprapannāḥ¹² = following; trayī-dharmam¹¹ = the three doctrines of the Vedas. kāma-kāmāḥ¹⁴ = Desiring sense pleasures; [they] labhante¹⁵ = attain [engage in]; gatāgatam¹³ = going and coming [death and rebirth]. 9.21

9.21: Having enjoyed the wide world of heaven and exhausted the merit of their pious deeds, they return to the world of mortals. Thus conforming to doctrine of the three Vedas and desiring sense pleasures, they go and come (Gatāgatam, Go and Come = death and rebirth).

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥९- २२॥

ananyāś cintayanto māṁ ye janāḥ paryupāsate

teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmy aham 9.22

ananyāḥ¹ cintayantaḥ² mām³ ye⁴ janāḥ⁵ paryupāsate⁶

teṣām⁷ nitya⁸ abhiyuktānām⁹ yoga-kṣemam¹⁰ vahāmi¹¹ aham¹² 9.22

ye⁴ = Those; janāḥ⁵ = people; [who] paryupāsate⁶ = worship; [and] cintayantaḥ² = meditate; mām³ = on Me; ananyāḥ¹ = excluding all others [not inclined towards any other god]; teṣām⁷ = for them; [who are] nitya⁸ = always; abhiyuktānām⁹ = engaged in devotion; aham¹² = I; vahāmi¹¹ = will cause to happen [confer]; yoga-kṣemam¹⁰ = attainment and preservation. 9.22

9.22: To those people, who think of Me excluding all else, worshipping Me always and devoted to Me, I bring yogam and ksemam (success and security).

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥९- २३॥

yepy anyadevatābhaktā yajante śraddhayānvitāḥ
tepi mām eva kaunteya yajanty avidhipūrvakam 9.23
ye¹ api² anya³ devatā⁴ bhaktāḥ⁵ yajante⁶ śraddhayā⁷ anvitāḥ⁸
te⁹ api¹⁰ mām¹¹ eva¹² kaunteya¹³ yajanti¹⁴ avidhi-pūrvakam¹⁵ 9.23

api² = Also, besides; ye¹ = those; bhaktāḥ⁵ = votaries; anvitāḥ⁸ = endowed with; śraddhayā⁷ = faith; yajante⁶ = worship; anya³ = other; devatā⁴ = gods; te⁹ = they; api¹⁰ = also; kaunteya¹³ = O son of Kunti; yajanti¹⁴ = worship; mām¹¹ = Me; eva¹² = alone; avidhi-pūrvakam¹⁵ = not according to tradition or prescribed rules. 9.23

9.23: Those, who are devotees of other gods showing full faith, worship Me only, O son of Kunti. However, they worship against the prescribed rules (Avidhi-pūrvakam).

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥९- २४॥

aham hi sarvayajñānām bhoktā ca prabhuḥ eva ca
na tu mām abhijānanti tattvenaś cyavanti te 9.24
aham¹ hi² sarva-yajñānām³ bhoktā⁴ ca⁵ prabhuḥ⁶ eva⁷ ca⁸
na⁹ tu¹⁰ mām¹¹ abhijānanti¹² tattvena¹³ ataḥ¹⁴ cyavanti¹⁵ te¹⁶ 9.24

aham¹ = I; [am] hi² = certainly; bhoktā⁴ ca⁵ = the enjoyer also, experiencer; sarva-yajñānām³ = of all sacrifices; ca⁸ = and; eva⁷ = also; prabhuḥ⁶ = the Lord; tu¹⁰ = but; na⁹ abhijānanti¹² = they do not know; mām¹¹ = Me; tattvena¹³ = in true nature, in reality. ataḥ¹⁴ = Therefore; te¹⁶ = they; cyavanti¹⁵ = fall [into Samsara]. 9.24

9.24: I am the enjoyer of all sacrifices and the Lord. But they do not know My true nature and therefore they fall (into samsāra of birth and rebirth).

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥९- २५॥

yānti devavratā devān pitṛn yānti pitṛvratāḥ

bhūtāni yānti bhūtejyā yānti madyājinopi mām 9.25

yānti¹ deva-vratā² devān³ pitṛn⁴ yānti⁵ pitṛ-vratāḥ⁶

bhūtāni⁷ yānti⁸ bhūtejyā⁹ yānti¹⁰ mat¹¹ yājinaḥ¹² api¹³ mām¹⁴ 9.25

deva-vratā² = Worshippers of gods; yānti¹ = go; devān³ = to gods. pitṛ-vratāḥ⁶ = Worshippers of ancestors [manes]; yānti⁵ = go; pitṛn⁴ = to the ancestors. bhūtejyā⁹ = Worshippers of spirits; yānti⁸ = go; bhūtāni⁷ = to the spirits. api¹³ = But; mat¹¹ = My; yājinaḥ¹² = sacrificers or worshippers; yānti¹⁰ = go; mām¹⁴ = to Me. 9.25

9.25: Worshippers of gods go to the gods; worshippers of ancestors go to the ancestors; those who make offering to spirits go to the spirits; those who sacrifice to Me come to Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥९- २६॥

patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati

tad ahaṁ bhaktyupahṛtam aśnāmi prayatātmanaḥ 9.26

patram¹ puṣpam² phalam³ toyam⁴ yaḥ⁵ me⁶ bhaktyā⁷ prayacchati⁸

tat⁹ aham¹⁰ bhakti-upahṛtam¹¹ aśnāmi¹² prayata-ātmanaḥ¹³ 9.26

yaḥ⁵ = Whoever; prayacchati⁸ = offers; me⁶ = Me; patram¹ = a leaf; puṣpam² = a flower; phalam³ = a fruit; toyam⁴ = water; bhaktyā⁷ = with devotion; aham¹⁰ = I; aśnāmi¹² = accept; tat⁹ = that; bhakti-upahṛtam¹¹ = dedication in devotion; prayata-ātmanaḥ¹³ = from the pure soul with love. 9.26

9.26: Whoever offers Me a leaf, a flower, a fruit, or water with devotion, piety and purity, (is My devotee). I accept them.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥९- २७॥

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva madarpaṇam 9.27

yat¹ karoṣi² yat³ aśnāsi⁴ yat⁵ juhoṣi⁶ dadāsi⁷ yat⁸
yat⁹ tapasyasi¹⁰ kaunteya¹¹ tat¹² kuruṣva¹³ mat¹⁴ arpaṇam¹⁵ 9.27

yat¹ = Whatever; karoṣi² = you do; yat³ = whatever; aśnāsi⁴ = you eat; yat⁵ = whatever; juhoṣi⁶ = offerings you make; yat⁸ = whatever; dadāsi⁷ = donation you make; yat⁹ = whatever; tapasyasi¹⁰ = austerities you do; kaunteya¹¹ = O son of Kunti; kuruṣva¹³ = do, dedicate; tat¹² = that; arpaṇam¹⁵ = offering; mat¹⁴ = to Me; . 9.27

9.27: Whatever you do, whatever you eat, whatever offerings you make, whatever you donate, and whatever austerities you perform, O son of Kunti, dedicate that offering unto Me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥९- २८॥

śubhāśubhaphalair evaṁ mokṣyase karmabandhanaiḥ
saṁnyāsayogayuktātmā vimukto mām upaiṣyasi 9.28

śubha-aśubha-phalaiḥ¹ evam² mokṣyase³ karma-bandhanaiḥ⁴
sannyāsa-yoga-yukta-ātmā⁵ vimuktaḥ⁶ mām⁷ upaiṣyasi⁸ 9.28

mokṣyase³ = You will be freed; karma-bandhanaiḥ⁴ = from the bondage of Karma; evam² = thus; [bearing] śubha-aśubha-phalaiḥ¹ = good and bad results or fruits; sannyāsa-yoga-yukta-ātmā⁵ = with the dedicated mind of Yoga of renunciation [renunciation-Yoga-dedicated-mind]; [and] vimuktaḥ⁶ = becoming liberated; [you] upaiṣyasi⁸ = will attain; mām⁷ = to Me; . 9.28

9.28: You will be freed from the bondage of karma bearing good and bad fruits. With your mind steady in yoga of renunciation, and thus liberated, you will come to Me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥९- २९॥

samohaṁ sarvabhūteṣu na me dveṣyostī na priyaḥ

ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham 9.29

samaḥ¹ aham² sarva-bhūteṣu³ na⁴ me⁵ dveṣyaḥ⁶ asti⁷ na⁸ priyaḥ⁹

ye¹⁰ bhajanti¹¹ tu¹² mām¹³ bhaktyā¹⁴ mayi¹⁵ te¹⁶ teṣu¹⁷ ca¹⁸ api¹⁹ aham²⁰ 9.29

aham² = I; [am] samaḥ¹ = same; sarva-bhūteṣu³ = to all living beings; na⁴ = no one; asti⁷ = is; dveṣyaḥ⁶ = execrable or detestable; na⁸ = nor; priyaḥ⁹ = dear; me⁵ = to me; tu¹² = but; ye¹⁰ = those who; bhajanti¹¹ = worship; mām¹³ = Me; bhaktyā¹⁴ = with devotion; te¹⁶ = they; [are] mayi¹⁵ = in Me; ca¹⁸ = and; aham²⁰ = I; [am]; api¹⁹ = indeed; teṣu¹⁷ = in them. 9.29

9.29: I am the same to all living beings. No one is despicable or dear to Me. They, who worship Me with devotion, are in Me, and I am certainly in them.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥९- ३०॥

api cet sudurācāro bhajate mām ananyabhāk

sādhur eva sa mantavyaḥ samyag vyavasīto hi saḥ 9.30

api cet¹ su-durācāraḥ² bhajate³ mām⁴ ananyabhāk⁵

sādhuh⁶ eva⁷ saḥ⁸ mantavyaḥ⁹ samyak¹⁰ vyavasītaḥ¹¹ hi¹² saḥ¹³ 9.30

api cet¹ = Even if; su-durācāraḥ² = one of sinful acts; bhajate³ = worships; mām⁴ = Me; ananyabhāk⁵ = with exclusive devotion; eva⁷ = indeed; saḥ⁸ = he; mantavyaḥ⁹ = is thought of; [as] sādhuh⁶ = a holy man; [and] saḥ¹³ = he; [is] samyak¹⁰ = rightly; vyavasītaḥ¹¹ = resolved; hi¹² = indeed. 9.30

9.30: Even the one, who commits the most sinful acts, worships with exclusive devotion to Me, is thought of as a sadhu, because he has rightly resolved.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रति जानीहि न मे भक्तः प्रणश्यति ॥९- ३१॥

kṣipraṁ bhavati dharmātmā śaśvacchāntim nigacchati

kaunteya pratijānīhi na me bhaktaḥ praṇaśyati 9.31

kṣipram¹ bhavati² dharma-ātmā³ śaśvat⁴ sāntim⁵ nigacchati⁶

kaunteya⁷ pratijānīhi⁸ na⁹ me¹⁰ bhaktaḥ¹¹ praṇaśyati¹² 9.31

kṣipram¹ = Soon; [he] bhavati² = becomes; dharma-ātmā³ = righteous soul; nigacchati⁶ = he attains; śaśvat⁴ = ever-lasting; sāntim⁵ = peace; kaunteya⁷ = O son of Kunti. pratijānīhi⁸ = let it be known; me¹⁰ = My; bhaktaḥ¹¹ = devotee; na⁹ = never; praṇaśyati¹² = perishes. 9.31

9.31: Soon he becomes a righteous soul (Dharmātmā) and attains to lasting peace. O son of Kunti, let it be known that My devotee never perishes.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥९- ३२॥

mām hi pārtha vyapāśritya yepi syuḥ pāpayonayaḥ

striyo vaiśyās tathā śūdrās tepi yānti parāṁ gatim 9.32

mām¹ hi² pārtha³ vyapāśritya⁴ ye⁵ api⁶ syuḥ⁷ pāpa-yonayaḥ⁸

striyaḥ⁹ vaiśyāḥ¹⁰ tathā¹¹ śūdrāḥ¹² te¹³ api¹⁴ yānti¹⁵ parāṁ¹⁶ gatim¹⁷ 9.32

pārtha³ = O son of Partha; api⁶ = even; ye⁵ = those; pāpa-yonayaḥ⁸ = born of sin; vyapāśritya⁴ = take refuge; mām¹ = in Me; [though] hi² = indeed. [There] syuḥ⁷ = are; striyaḥ⁹ = women; vaiśyāḥ¹⁰ = Vaisyas; tathā¹¹ = also; śūdrāḥ¹² = Sudras; api¹⁴ = even; te¹³ = they; yānti¹⁵ = attain [go]; parāṁ¹⁶ = Supreme; gatim¹⁷ = Goal. 9.32

9.32: O son of Partha, they, born of sin, who take refuge in Me, though they are women, Vaisyas, and Sudras, attain the Supreme Goal.

किं पुनर्ब्रह्मिणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥९- ३३॥

kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā
anityam asukhaṁ lokam imaṁ prāpya bhajasva mām 9.33

kim¹ punaḥ² brāhmaṇāḥ³ puṇyā⁴ bhaktā⁵ rājarṣayaḥ⁶ tathā⁷
anityam⁸ asukham⁹ lokam¹⁰ imam¹¹ prāpya¹² bhajasva¹³ mām¹⁴ 9.33

kim¹ punaḥ² = What is there¹ to speak of²: puṇyā⁴ = pious; brāhmaṇāḥ³ = Brahmanas; bhaktā⁵ = devotees; tathā⁷ = [and] also; rājarṣayaḥ⁶ = royal sages. prāpya¹² = Having reached; imam¹¹ = this; anityam⁸ = impermanent; lokam¹⁰ = world; [of] asukham⁹ = miseries; [you] bhajasva¹³ = should offer worship; mām¹⁴ = to Me. 9.33

9.33: What is there to speak of pious Brahmanas, devotees, and devout royal sages (trying to attain Me)? Having come into this impermanent world of miseries or unhappiness, (you) should worship Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥९- ३४॥

manmanā bhava madbhakto madyājī māṁ namaskuru
mām evaiṣyasi yuktvaivam ātmānaṁ matparāyaṇaḥ 9.34

manmanā¹ bhava² madbhaktaḥ³ madyājī⁴ mām⁵ namaskuru⁶
mām⁷ eva⁸ eṣyasi⁹ yuktvā¹⁰ evam¹¹ ātmānam¹² mat-parāyaṇaḥ¹³ 9.34

manmanā¹ = Always keeping Me in your mind; bhava² = become; madbhaktaḥ³ = My devotee; [and] madyājī⁴ = My worshipper. namaskuru⁶ = Offer homage; mām⁵ = to Me. yuktvā¹⁰ = Absorbed in; [Me and] mat-parāyaṇaḥ¹³ = holding Me as the Supreme Refuge; eṣyasi⁹ = you would attain; eva⁸ = truly; mām⁷ = Me; [who is] evam¹¹ = thus; ātmānam¹² = your soul. 9.34

9.34: Always keeping Me in your mind, become My devotee and My worshipper; offer homage to Me; absorbed in [Me and] holding Me as the Supreme Refuge, you would truly attain Me, [who is] thus the Soul.

End BG Chapter 09: Yoga of Sovereign Knowledge and Sovereign Secret

BG CHAPTER 10: MANIFESTATION

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०- १ ॥

Śrībhagavān uvāca: bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ

yat tehaṁ prīyamāṇāya vakṣyāmi hitakāmyayā 10.1

śrībhagavān uvāca: bhūyaḥ¹ eva² mahābāho³ śṛṇu⁴ me⁵ paramam⁶ vacaḥ⁷

yat⁸ te⁹ aham¹⁰ prīyamāṇāya¹¹ vakṣyāmi¹² hita-kāmyayā¹³ 10.1

śrībhagavān uvāca = Sri Bhagavan said: mahābāho³ = O mighty-armed one; śṛṇu⁴ = hear; bhūyaḥ¹ eva² = once again; me⁵ = My; paramam⁶ = Supreme; vacaḥ⁷ = words; yat⁸ = which; aham¹⁰ = I; vakṣyāmi¹² = say; te⁹ = to you; hita-kāmyayā¹³ = for your welfare; prīyamāṇāya¹¹ = thinking you are dear to Me. 10.1

10.1: Sri Bhagavan said: O Mahā-bāho, hear again My supreme words, which I say to you for your good, for you are dear to Me.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०- २ ॥

na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ

aham ādir hi devānām maharṣīṇām ca sarvaśaḥ 10.2

na¹ me² viduḥ³ sura-gaṇāḥ⁴ prabhavam⁵ na⁶ maharṣayaḥ⁷

aham⁸ ādiḥ⁹ hi¹⁰ devānām¹¹ maharṣīṇām¹² ca¹³ sarvaśaḥ¹⁴ 10.2

na¹ = Neither; sura-gaṇāḥ⁴ = the gods; na⁶ = nor; maharṣayaḥ⁷ = the great sages; viduḥ³ = know; me² = My; prabhavam⁵ = origin. aham⁸ = I; [am] hi¹⁰ = indeed; ādiḥ⁹ = the origin; devānām¹¹ = of the gods; ca¹³ = and; maharṣīṇām¹² = of the Great Rishis; sarvaśaḥ¹⁴ = in all respects, in every way. 10.2

10.2: Neither the bevy of gods, nor the great sages (Rishis) know My origin. I am also the origin of the gods and great rishis in every way.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥१०- ३॥

yo mām ajam anādim ca vetti lokamaheśvaram
asarṁmūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate 10.3

yaḥ¹ mām² ajam³ anādim⁴ ca⁵ vetti⁶ loka-maheśvaram⁷
asarṁmūḍhaḥ⁸ saḥ⁹ martyeṣu¹⁰ sarva-pāpaiḥ¹¹ pramucyate¹² 10.3

yaḥ¹ = He who; vetti⁶ = knows; mām² = Me; [as] ajam³ = unborn; anādim⁴ = beginningless; ca⁵ = and;
loka-maheśvaram⁷ = the Great Controller of the worlds; saḥ⁹ = he; [is] asarṁmūḍhaḥ⁸ = undeluded;
martyeṣu¹⁰ = among mortals; pramucyate¹² = freed; sarva-pāpaiḥ¹¹ = from all sins. 10.3

10.3: He who knows Me as unborn, beginningless, and the Great Controller of the worlds, is undeluded
among mortals and freed from all sins.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥१०- ४॥

buddhir jñānam asarṁmohaḥ kṣamā satyam damaḥ śamaḥ
sukham duḥkham bhavobhāvo bhayaṁ cābhayam eva ca 10.4

buddhiḥ¹ jñānam² asarṁmohaḥ³ kṣamā⁴ satyam⁵ damaḥ⁶ śamaḥ⁷
sukham⁸ duḥkham⁹ bhavaḥ¹⁰ abhavaḥ¹¹ bhayam¹² ca¹³ abhayam¹⁴ eva¹⁵ ca¹⁶ 10.4

buddhiḥ¹ = Intelligence; jñānam² = knowledge; asarṁmohaḥ³ = freedom from delusion; kṣamā⁴ =
patience; satyam⁵ = truth; damaḥ⁶ = self-restraint; śamaḥ⁷ = calmness; sukham⁸ = happiness; duḥkham⁹
= sadness; bhavaḥ¹⁰ = birth; abhavaḥ¹¹ = death; bhayam¹² = fear; ca¹³ = and; abhayam¹⁴ =
fearlessness; ca¹⁶ = and; eva¹⁵ = also; 10.4

10.4: Intelligence, knowledge, freedom from delusion, patience, truth, self-restraint, calmness,
happiness, sadness, birth, death, fear, fearlessness,

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १० - ५ ॥

ahimsā samatā tuṣṭis tapo dānaṁ yaśoyaśaḥ

bhavanti bhāvā bhūtānāṁ matta eva pṛthagvidhāḥ 10.5

ahimsā¹ samatā² tuṣṭiḥ³ tapaḥ⁴ dānam⁵ yaśaḥ-ayaśaḥ⁶

bhavanti⁷ bhāvāḥ⁸ bhūtānām⁹ mattaḥ¹⁰ eva¹¹ pṛthak-vidhāḥ¹² 10.5

ahimsā¹ = noninjury; samatā² = equanimity; tuṣṭiḥ³ = contentment; tapaḥ⁴ = austerity; dānam⁵ = charity; yaśaḥ-ayaśaḥ⁶ = fame and infamy: [these] pṛthak-vidhāḥ¹² = different; bhāvāḥ⁸ = natures; bhūtānām⁹ = of living beings; bhavanti⁷ = come; mattaḥ¹⁰ eva¹¹ = from Me. 10.5

10.5: and ahimsa (nonviolence), equanimity, contentment, austerity, charity, fame and infamy: these different natures of living beings come from Me only.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ १० - ६ ॥

maharṣayaḥ sapta pūrve catvāro manavas tathā

madbhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ 10.6

maharṣayaḥ¹ sapta² pūrve³ catvāraḥ⁴ manavaḥ⁵ tathā⁶

madbhāvāḥ⁷ mānasāḥ⁸ jātāḥ⁹ yeṣām¹⁰ loka¹¹ imāḥ¹² prajāḥ¹³ 10.6

sapta² = The seven; maharṣayaḥ¹ = Great Rishis; pūrve³ = of ancient days; tathā⁶ = also; catvāraḥ⁴ = four; manavaḥ⁵ = Manus; madbhāvāḥ⁷ = born of My nature; [and] mānasāḥ⁸ = from my mind: imāḥ¹² = these; prajāḥ¹³ = creatures; loka¹¹ = in the world; jātāḥ⁹ = are born; yeṣām¹⁰ = of them [Rishis and Manus]. 10.6

10.6: The seven Great Rishis and the four Manus of ancient days are of My Nature and born of My mind. In this world, these creatures are born of them (Rishis and Manus).

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०- ७ ॥

etām vibhūtiṁ yogam ca mama yo vetti tattvataḥ
sovikampena yogena yujyate nātra saṁśayaḥ 10.7

etām¹ vibhūtim² yogam³ ca⁴ mama⁵ yaḥ⁶ vetti⁷ tattvataḥ⁸

saḥ⁹ avikampena¹⁰ yogena¹¹ yujyate¹² na¹³ atra¹⁴ saṁśayaḥ¹⁵ 10.7

yaḥ⁶ = He who [whoever]; vetti⁷ = knows; tattvataḥ⁸ = in truth; etām¹ = this; vibhūtim² = plenitude/pervasion; ca⁴ = and; yogam³ = power of Yoga; mama⁵ = of Mine; saḥ⁹ = he; yujyate¹² = is endowed with; avikampena¹⁰ = unwavering; yogena¹¹ = Yoga. [There is] na¹³ = no; saṁśayaḥ¹⁵ = doubt; atra¹⁴ = about this. 10.7

10.7: He who knows in truth My Pervasive Manifestation and power of Yoga (Vibhuti and Yoga) is steadfast in yoga. Never is there any doubt.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०- ८ ॥

aham sarvasya prabhavo mattaḥ sarvaṁ pravartate

iti matvā bhajante mām budhā bhāvasamanvitāḥ 10.8

aham¹ sarvasya² prabhavaḥ³ mattaḥ⁴ sarvaṁ⁵ pravartate⁶

iti⁷ matvā⁸ bhajante⁹ mām¹⁰ budhāḥ¹¹ bhāva-samanvitāḥ¹² 10.8

aham¹ = I; [am] prabhavaḥ³ = the origin; sarvasya² = of all. mattaḥ⁴ = From Me; sarvaṁ⁵ = all; pravartate⁶ = proceeds. iti⁷ = Thus; matvā⁸ = knowing ; budhāḥ¹¹ = the wise ones; bhajante⁹ = worship; mām¹⁰ = Me; bhāva-samanvitāḥ¹² = with faith and conviction. 10.8

10.8: I am the origin of all. From Me everything proceeds. Thus knowing, the wise ones worship Me with conviction.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥१०- ९॥

maccittā madgataprāṇā bodhayantaḥ parasparam
kathayantaś ca mām nityam tuṣyanti ca ramanti ca 10.9
maccittā¹ mad-gata-prāṇāḥ² bodhayantaḥ³ parasparam⁴
kathayantaḥ⁵ ca⁶ mām⁷ nityam⁸ tuṣyanti⁹ ca¹⁰ ramanti¹¹ ca¹² 10.9

maccittā¹ = With their mind focused on Me; mad-gata-prāṇāḥ² = their lives dedicated or surrendered to Me; bodhayantaḥ³ = enlightening; parasparam⁴ = one another; ca⁶ = and; kathayantaḥ⁵ = talking about; mām⁷ = Me; nityam⁸ = always; [they] tuṣyanti⁹ = become contented; ca¹⁰ = and; ca¹² = also; ramanti¹¹ = enjoy delight. 10.9

10.9: With their mind (Citta) focused on Me and their lives (prānas) dedicated or surrendered to Me, enlightening one another by always talking about Me, they enjoy happiness and delight.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०- १०॥

teṣāṁ satatayuktānām bhajatām prītipūrvakam
dadāmi buddhiyogaṁ taṁ yena mām upayānti te 10.10
teṣāṁ¹ satata-yuktānām² bhajatām³ prīti-pūrvakam⁴
dadāmi⁵ buddhi-yogam⁶ tam⁷ yena⁸ mām⁹ upayānti¹⁰ te¹¹ 10.10

teṣāṁ¹ = To them; satata-yuktānām² = who are continuously devoted; [and] bhajatām³ = worship; [Me] prīti-pūrvakam⁴ = with eternal love; dadāmi⁵ = I give; buddhi-yogam⁶ = Yoga of Intelligence; tam⁷ = that; yena⁸ = by which; te¹¹ = they; upayānti¹⁰ = come; mām⁹ = to Me. 10.10

10.10: To them who are continuously devoted, and worship Me with eternal love, I give Buddhi Yogam (Yoga of intelligence), by which they come to Me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०- ११ ॥

teṣām evānukampārtham aham ajñānajaṁ tamaḥ
nāśayāmy ātmabhāvastho jñānadīpena bhāsvatā 10.11
teṣām¹ eva² anumampā-artham³ aham⁴ ajñānajaṁ⁵ tamaḥ⁶
nāśayāmi⁷ ātma-bhāva-sthaḥ⁸ jñāna-dīpena⁹ bhāsvatā¹⁰ 10.11

anukampā-artham³ = Out of compassion; **teṣām¹** = for them; **eva²** = alone; **aham⁴** = I; **ātma-bhāva-sthaḥ⁸** = abiding in their self; **nāśayāmi⁷** = destroy; **tamaḥ⁶** = darkness; **ajñānajaṁ⁵** = born of ignorance; **bhāsvatā¹⁰** = with the shining; **jñāna-dīpena⁹** = lamp of wisdom. 10.11

10.11: Out of compassion for them alone, I destroy their ignorance and darkness by abiding in their self with the shining lamp of wisdom.

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०- १२ ॥

arjuna uvāca: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam ādidevam ajaṁ vibhum 10.12
arjuna uvāca: param¹ brahma² param³ dhāma⁴ pavitraṁ⁵ paramam⁶ bhavān⁷
puruṣam⁸ śāśvatam⁹ divyam¹⁰ ādi-devam¹¹ ajam¹² vibhum¹³ 10.12

arjuna uvāca = Arjuna said: **bhavān⁷** = You; [are] **param¹** = the Supreme; **brahma²** = Brahman; **param³** = the Supreme; **dhāma⁴** = abode; **pavitraṁ⁵** = the purifier; **paramam⁶** = the Supreme; **puruṣam⁸** = Purusa; **śāśvatam⁹** = the Eternal; **divyam¹⁰** = the Divine; **ādi-devam¹¹** = the First Primal Lord; **ajam¹²** = the Unborn; **vibhum¹³** = the all-pervader. 10.12

10.12: Arjuna said:

You are the Supreme Brahman, the Supreme abode, the Supreme purifier, the Eternal, the Divine, the First Primal God, the Unborn, and all-pervading.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१०- १३॥

āhus tvām ṛṣayaḥ sarve devarṣir nāradas tathā
asito devalo vyāsaḥ svayaṁ caiva bravīṣi me 10.13
āhuḥ¹ tvām² ṛṣayaḥ³ sarve⁴ devarṣiḥ⁵ nāradaḥ⁶ tathā⁷
asitaḥ⁸ devalḥ⁹ vyāsaḥ¹⁰ svayam¹¹ ca¹² eva¹³ bravīṣi¹⁴ me¹⁵ 10.13

sarve⁴ = All; ṛṣayaḥ³ = Rishis; āhuḥ¹ = say; tvām² = of You; devarṣiḥ⁵ = Divine Rishi; nāradaḥ⁶ = Narada; tathā⁷ = also; asitaḥ⁸ = Asita; devalḥ⁹ = Devala; vyāsaḥ¹⁰ = Vyasa; ca¹² = and; svayam¹¹ = You Yourself; eva¹³ = indeed; bravīṣi¹⁴ = tell; me¹⁵ = Me. 10.13

10.13: All Rishis (sages) say this of you. The deva-rishis like Narada, also Asita, Devala, Vyasa, and You Yourself are telling me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१०- १४॥

sarvam etad ṛtaṁ manye yan māṁ vadasi keśava
na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ 10.14
sarvam¹ etat² ṛtam³ manye⁴ yat⁵ mām⁶ vadasi⁷ keśava⁸
na⁹ hi¹⁰ te¹¹ bhagavan¹² vyaktim¹³ viduḥ¹⁴ devāḥ¹⁵ na¹⁶ dānavāḥ¹⁷ 10.14

manye⁴ = I think/hold; sarvam¹ = all; etat² = this; [as] ṛtam³ = true; keśava⁸ = O Kesava; yat⁵ = which; vadasi⁷ = you say; mām⁶ = to Me. hi¹⁰ = Indeed; na⁹ = neither; devāḥ¹⁵ = gods; na¹⁶ = nor; dānavāḥ¹⁷ = demons; viduḥ¹⁴ = know; te¹¹ = Your; vyaktim¹³ = manifestation; bhagavan¹² = O Bhagavan. 10.14

10.14: I hold all that you told me as true, O Kesava (Krishna). Neither the gods nor the demons know your manifestation, O Bhagavan (Lord).

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १०- १५ ॥
svayam evātmanātmānaṁ vettha tvaṁ puruṣottama
bhūtabhāvana bhūteśa devadeva jagatpate 10.15

svayam¹ eva² ātmanā³ ātmānam⁴ vettha⁵ tvam⁶ puruṣottama⁷
bhūta-bhāvana⁸ bhūteśa⁹ deva-deva¹⁰ jagat-pate¹⁰ 10.15

tvam⁶ = You; svayam¹ = Yourself; eva² = alone; vettha⁵ = know; ātmānam⁴ = Yourself; ātmanā³ = by Yourself; puruṣottama⁷ = O Supreme Lord; bhūta-bhāvana⁸ = Creator of all beings; bhūteśa⁹ = the Lord of beings; deva-deva¹⁰ = God of gods; jagat-pate¹⁰ = the Lord of the worlds. 10.15

10.15: You alone know Yourself by You, O Supreme person (Purusa-Uttama), Creator of all beings, Lord of everything, God of all gods, and Lord of the universe.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०- १६ ॥
vaktum arhasy aśeṣeṇa divyā hy ātmavibhūtayaḥ
yābhir vibhūtibhir lokān imāṁs tvaṁ vyāpya tiṣṭhasi 10.16

vaktum¹ arhasi² aśeṣeṇa³ divyā⁴ hi⁵ ātma⁶ vibhūtayaḥ⁷
yābhiḥ⁸ vibhūtibhiḥ⁹ lokān¹⁰ imān¹¹ tvam¹² vyāpya¹³ tiṣṭhasi¹⁴ 10.16

hi⁵ = Indeed; arhasi² = be inclined; vaktum¹ = to tell; [me] ātma⁶ = your; divyā⁴ = divine; vibhūtayaḥ⁷ = manifestations; aśeṣeṇa³ = in details; yābhiḥ⁸ = by which; vibhūtibhiḥ⁹ = manifestations; tvam¹² = You; vyāpya¹³ = pervade; [and] tiṣṭhasi¹⁴ = abide; [in] imān¹¹ = these; lokān¹⁰ = worlds. 10.16

10.16: You alone can give me details of your divine manifestations, and by such manifestations, you pervade all the worlds and abide (in them).

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०- १७ ॥

katham¹ vidyām² aham³ yogin⁴ tvām⁵ sadā⁶ paricintayan

keṣu⁸ keṣu⁹ ca¹⁰ bhāveṣu¹¹ cintyaḥ¹² asi¹³ bhagavan¹⁴ mayā¹⁵ 10.17

katham¹ vidyām² aham³ yogin⁴ tvām⁵ sadā⁶ paricintayan⁷

keṣu⁸ keṣu⁹ ca¹⁰ bhāveṣu¹¹ cintyaḥ¹² asi¹³ bhagavan¹⁴ mayā¹⁵ 10.17

katham¹ = How; aham³ vidyām² = may I³ know²; tvām⁵ = you; yogin⁴ = O Yogin? [You] sadā⁶ = always; paricintayan⁷ = are remaining in meditation; ca¹⁰ = and; keṣu⁸ = in what; keṣu⁹ = in what; bhāveṣu¹¹ = forms, aspects or objects; cintyaḥ¹² asi¹³ = are You to be thought of; mayā¹⁵ = by me; bhagavan¹⁴ = O Bhagavan? 10.17

10.17: How may I know you O Yogin, by always thinking of you? Moreover, in what aspects, am I to think of you O Bhagavan?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १०- १८ ॥

vistareṇātmāno yogam³ vibhūtim⁴ ca janārdana

bhūyaḥ⁷ kathaya⁸ tṛptiḥ⁹ hi¹⁰ śṛṇvato nāsti¹² me¹³ amṛtam¹⁴ 10.18

vistareṇa¹ ātmanaḥ² yogam³ vibhūtim⁴ ca⁵ janārdana⁶

bhūyaḥ⁷ kathaya⁸ tṛptiḥ⁹ hi¹⁰ śṛṇvataḥ¹¹ na¹² asti¹² me¹³ amṛtam¹⁴ 10.18

janārdana⁶ = O Janardana; tṛptiḥ⁹ = tell; bhūyaḥ⁷ = again; vistareṇa¹ = in detail; ātmanaḥ² = Your; yogam³ = Yogam; ca⁵ = and; vibhūtim⁴ = manifestations. hi¹⁰ = Indeed; na¹² asti¹² = there is no; tṛptiḥ⁹ = satiation; me¹³ = in me; śṛṇvataḥ¹¹ = hearing; [Your] amṛtam¹⁴ = nectar [-like words]. 10.18

10.18: O Janardhana (Krishna) tell me again in detail your yogam and vibhutam (power of yoga and manifestations). There is no satiation or satisfaction in me in hearing your nectar-like words.

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०- १९॥

śrībhagavān uvāca: hanta te kathayiṣyāmi divyā hy ātmavibhūtayāḥ
prādhānyataḥ kuruśreṣṭha nāsty anto vistarasya me 10.19

śrībhagavān uvāca: hanta¹ te² kathayiṣyāmi³ divyā⁴ hi⁵ ātma-vibhūtayāḥ⁶
prādhānyataḥ⁷ kuru-śreṣṭha⁷ na asti⁸ antaḥ⁹ vistarasya¹⁰ me¹¹ 10.19

śrībhagavān uvāca = Sri Bhagavan said: hi⁵ = indeed; ātma-vibhūtayāḥ⁶ = My manifestations; [are] divyā⁴ = divine; kuru-śreṣṭha⁷ = O the Best of Kurus. kathayiṣyāmi³ = I will describe; hanta¹ = now; te² = to you; prādhānyataḥ⁷ = only those that are important. na asti⁸ = There is no; antaḥ⁹ = end; [to] me¹¹ = My; vistarasya¹⁰ = expanse, magnitude, extent. 10.19

Sri Bhagavan said: 10.19: O Kurusreshta (Arjuna), My manifestations are divine; I will now tell you only the most important of the manifestations, because there is no end to My expansion.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०- २०॥

aham ātmā guḍākeśa sarvabhūtāśayasthitāḥ

aham ādīś ca madhyaṁ ca bhūtānām anta eva ca 10.20

aham¹ ātmā² guḍākeśa³ sarva-bhūta⁴ āśaya-sthitāḥ⁵
aham⁶ ādīḥ⁷ ca⁸ madhyam⁹ ca¹⁰ bhūtānām¹¹ anta¹² eva¹³ ca¹⁴. 10.20

guḍākeśa³ = O Master of sleep [Arjuna]; aham¹ = I; [am] ātmā² = the Self; āśaya-sthitāḥ⁵ = seated in the heart; sarva-bhūta⁴ = of all beings; ca¹⁴ = moreover; aham⁶ = I; [am] ādīḥ⁷ = the beginning; ca⁸ = and; madhyam⁹ = the middle; ca¹⁰ = and; eva¹³ = indeed; anta¹² = the end; bhūtānām¹¹ = of [all] beings.

10.20

10.20: I am the Atma O Gudakesa (Arjuna) seated in the hearts of all living beings. I am the beginning, also the middle, and certainly the end of all beings.

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ १०- २१ ॥

ādityānām ahaṁ viṣṇur jyotiṣāṁ ravir aṁśumān

marīcir marutām asmi nakṣatrāṇām ahaṁ śaśī 10.21

ādityānām¹ aham² viṣṇuḥ³ jyotiṣām⁴ raviḥ⁵ aṁśumān⁶

marīciḥ⁷ marutām⁸ asmi⁹ nakṣatrāṇām¹⁰ aham¹¹ śaśī¹² 10.21

ādityānām¹ = Of the Adityas; aham² = I; [am] viṣṇuḥ³ = Vishnu; jyotiṣām⁴ = Of the lights; aṁśumān⁶ = the radiant; raviḥ⁵ = sun; marutām⁸ = of the Maruts; asmi⁹ = I am; marīciḥ⁷ = Marici; nakṣatrāṇām¹⁰ = of the stars; aham¹¹ = I am; śaśī¹² = the moon. 10.21

10.21: Of the Adityas, I am Vishnu. Of the lights, I am the radiant sun. Of the Maruts, I am the Marici. Of the stars, I am the moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०- २२ ॥

vedānām sāmavedosmi devānām asmi vāsavaḥ

indriyāṇām manaś cāsmi bhūtānām asmi cetanā 10.22

vedānām¹ sāmavedaḥ² asmi³ devānām⁴ asmi⁵ vāsavaḥ⁶

indriyāṇām⁷ manaḥ⁸ ca⁹ asmi¹⁰ bhūtānām¹¹ asmi¹² cetanā¹³ 10.22

vedānām¹ = Of the Vedas; asmi³ = I am; sāmavedaḥ² = Samaveda; devānām⁴ = of the gods; asmi⁵ = I am; vāsavaḥ⁶ = Indra; indriyāṇām⁷ = of the senses; asmi¹⁰ = I am; manaḥ⁸ = the mind; ca⁹ = and; bhūtānām¹¹ = of all beings; asmi¹² = I am; cetanā¹³ = consciousness. 10.22

10.22: Of the Vedas, I am the Samaveda. Of all the gods, I am the Vasavaḥ. Of all the Indriyas (senses), I am the mind. I am consciousness in living beings.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥१०- २३॥

rudrāṇām śaṁkaraś cāsmi vitteśo yakṣarakṣasām

vasūnām pāvakaś cāsmi meruḥ śikhariṇām aham 10.23

rudrāṇām¹ śaṁkaraḥ² ca³ asmi⁴ vitteśaḥ⁵ yakṣa-rakṣasām⁶

vasūnām⁷ pāvakaḥ⁸ ca⁹ asmi¹⁰ meruḥ¹¹ śikhariṇām¹² aham¹³ 10.23

rudrāṇām¹ = Of the Rudras; asmi⁴ = I am; śaṁkaraḥ² = Siva; ca³ = and; yakṣa-rakṣasām⁶ = of the Yaksas and Raksasas; vitteśaḥ⁵ = kubera, the Lord of Treasury; vasūnām⁷ = of the Vasus; asmi¹⁰ = I am; pāvakaḥ⁸ = Fire; ca⁹ = and; śikhariṇām¹² = of the mountain peaks; aham¹³ = I [am]; meruḥ¹¹ = Meru.

10.23

10.23: Of the (eleven) Rudras, I am Sankara (Lord Siva). (I am) Vitesseo (Kubera) of the Yaksas and Raksasas. Of the (eight) Vasus, I am Fire. I am Meru of all mountaintops or peaks.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥१०- २४॥

purodhasām ca mukhyam māṁ viddhi pārtha bṛhaspatim

senānīnām aham skandaḥ sarasām asmi sāgaraḥ 10.24

purodhasām¹ ca² mukhyam³ mām⁴ viddhi⁵ pārtha⁶ bṛhaspatim⁷

senānīnām⁸ aham⁹ skandaḥ¹⁰ sarasām¹¹ asmi¹² sāgaraḥ¹³ 10.24

purodhasām¹ = Of all the priests; viddhi⁵ = know; mām⁴ = Me; pārtha⁶ = O Partha; mukhyam³ = the most important [priest]; bṛhaspatim⁷ = Brhaspati; ca² = and; senānīnām⁸ = among commanders; aham⁹ = I; [am] skandaḥ¹⁰ = Skanda; sarasām¹¹ = among all ponds; asmi¹² = I am; sāgaraḥ¹³ = the ocean. 10.24

10.24: Of all the priests, know Me O Partha, to be the most important priest, Brhaspati. Of the Army Chiefs, I am Skanda. Of all ponds, I am the ocean.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥१०- २५॥
maharṣīṅām̐ bhṛgur ahaṁ girām asmy ekam akṣaram
yajñānām̐ japayajñosmi sthāvarāṅām̐ himālayaḥ 10.25
maharṣīṅām̐¹ bhṛguḥ² aham³ girām⁴ asmi⁴ ekam⁵ akṣaram⁶
yajñānām̐⁷ japayajñah⁷ asmi⁸ sthāvarāṅām̐⁹ himālayaḥ¹⁰ 10.25

maharṣīṅām̐¹ = Of the Great Rishis; aham³ = I; [am] bhṛguḥ² = Bhrgu; girām⁴ = of words; asmi⁴ = I am;
ekam⁵ = single; akṣaram⁶ = imperishable syllable, Om; yajñānām̐⁷ = of sacrifices; asmi⁸ = I am;
japayajñah⁷ = Chanting sacrifice; [I am] himālayaḥ¹⁰ = the Himalaya; sthāvarāṅām̐⁹ = of the
Immovables. 10.25

10.25: Of the great Rishis (sages), I am Bhrgu. Of sounds, I am Aksaram (monosyllable, AUM). I am
Japa of sacrifices. I am Himalaya of the Immovables.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥१०- २६॥
aśvatthaḥ sarvavṛkṣāṅām̐ devarṣīṅām̐ ca nāradaḥ
gandharvāṅām̐ citrarathaḥ siddhānām̐ kapilo muniḥ 10.26
aśvatthaḥ¹ sarva-vṛkṣāṅām̐² devarṣīṅām̐³ ca⁴ nāradaḥ⁵
gandharvāṅām̐⁶ citrarathaḥ⁷ siddhānām̐⁸ kapilaḥ muniḥ⁹ 10.26

sarva-vṛkṣāṅām̐² = Of all trees; aśvatthaḥ¹ = Asvatthah tree [Banyan tree]; devarṣīṅām̐³ = of divine
sages; nāradaḥ⁵ = Sage Narada; gandharvāṅām̐⁶ = of Gandharvas; citrarathaḥ⁷ = Chitraratha; ca⁴ =
and; siddhānām̐⁸ = of the perfected beings; kapilaḥ muniḥ⁹ = Kapila Muni. 10.26

10.26: Of all trees, I am Asvatthah. Of all the divine Rishis, I am Narada. I am Chitraratha among
Gandharvas. Of all perfected beings, I am Kapila Muni.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०- २७ ॥

uccaiḥśravasam aśvānām viddhi mām amṛtodbhavam
airāvataṁ gajendrāṇām narāṇām ca narādhipam 10.27
uccaiḥśravasam¹ aśvānām² viddhi³ mām⁴ amṛta-udbhavam⁵
airāvatam⁶ gajendrāṇām⁷ narāṇām⁸ ca⁹ narādhipa¹⁰ 10.27

viddhi³ = Know; mām⁴ = Me; aśvānām² = among the horses; uccaiḥśravasam¹ = uccaihsrava; amṛta-udbhavam⁵ = born of nectar; gajendrāṇām⁷ = of the elephants; airāvatam⁶ = Airavata; ca⁹ = and; narāṇām⁸ = among men; narādhipa¹⁰ = ruler of men. 10.27

10.27: Know Me, to be Uccaisravas among horses born along with the nectar. Of the elephants, I am Airavata. Of men, I am king.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०- २८ ॥

āyudhānām ahaṁ vajraṁ dhenūnām asmi kāmadhuk
prajanaś cāsmi kandarpaḥ sarpāṇām asmi vāsukiḥ 10.28
āyudhānām¹ aham² vajram³ dhenūnām⁴ asmi⁵ kāmadhuk⁶
prajanaḥ⁷ ca⁸ asmi⁹ kandarpaḥ¹⁰ sarpāṇām¹¹ asmi¹² vāsukiḥ¹³ 10.28

āyudhānām¹ = Of weapons; aham² = I; [am] vajram³ = the thunderbolt; dhenūnām⁴ = of cows; asmi⁵ = I am; kāmadhuk⁶ = Kamadhuk; prajanaḥ⁷ = of procreators; asmi⁹ = I am; kandarpaḥ¹⁰ = Cupid; ca⁸ = and; sarpāṇām¹¹ = of snakes; asmi¹² = I am; vāsukiḥ¹³ = Vasuki. 10.28

10.28: Of weapons, I am the thunderbolt. Of the cows, I am Kāma-dhuk. Of procreators, I am Kandarpa (Cupid). Of serpents, I am Vasuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ १०- २९॥

anantaś cāsmi nāgānām varuṇo yādasām aham

pitṛṇām aryamā cāsmi yamaḥ saṁyamatām aham 10.29

anantaḥ¹ ca² asmi³ nāgānām⁴ varuṇaḥ⁵ yādasām⁶ aham⁷

pitṛṇām⁸ aryamā⁹ ca¹⁰ asmi¹¹ yamaḥ¹² saṁyamatām¹³ aham¹⁴ 10.29

nāgānām⁴ = Of the serpents; asmi³ = I am; anantaḥ¹ = Ananta; ca² = and; yādasām⁶ = of water-dwellers; aham⁷ = I am; varuṇaḥ⁵ = Varuna; pitṛṇām⁸ = of departed manes; asmi¹¹ = I am; aryamā⁹ = Aryama; ca¹⁰ = and; saṁyamatām¹³ = among subduers; aham¹⁴ = I am; yamaḥ¹² = Yama, the Lord of death. 10.29

10.29: Of the Nagas, I am Ananta. Of water-dwellers, I am Varuna. I am Aryama among (the departed) ancestors. I am Yama among subduers.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १०- ३०॥

prahlādaś cāsmi daityānām kālaḥ kalayatām aham

mṛgāṇām ca mṛgendrohaṁ vainateyaś ca pakṣiṇām 10.30

prahlādaḥ¹ ca² asmi³ daityānām⁴ kālaḥ⁵ kalayatām⁶ aham⁷

mṛgāṇām⁸ ca⁹ mṛgendraḥ¹⁰ aham¹¹ vainateyaḥ¹² ca¹³ pakṣiṇām¹⁴ 10.30

daityānām⁴ = Of Daityas; asmi³ = I am; prahlādaḥ¹ = Prahlada; ca² = and; aham⁷ = I; [am] kālaḥ⁵ = Time; [among] kalayatām⁶ = timekeepers; ca⁹ = and; mṛgāṇām⁸ = among animals; mṛgendraḥ¹⁰ = king of beasts [Lion]; ca¹³ = and; aham¹¹ = I; [am] vainateyaḥ¹² = son of Vinatā [Garuda]; pakṣiṇām¹⁴ = among birds. 10.30

10.30: Of daityas, I am Prahalada. I am Time among timekeepers. Of animals, I am the king of beasts (the lion). I am also Garuda (son of Vinata) among the birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १०- ३१ ॥

pavanaḥ pavatām asmi rāmaḥ śastrabhṛtām aham

jhaṣāṇām makaraś cāsmi strotasām asmi jāhnavī 10.31

pavanaḥ¹ pavatām² asmi³ rāmaḥ⁴ śastra-bhṛtām⁵ aham⁶

jhaṣāṇām⁷ makaraḥ⁸ ca⁹ asmi¹⁰ strotasām¹¹ asmi¹² jāhnavī¹³ 10.31

pavatām² = Of the purifiers; asmi³ = I am; pavanaḥ¹ = the wind; śastra-bhṛtām⁵ = of weapon bearers; aham⁶ = I; [am] rāmaḥ⁴ = Rama; jhaṣāṇām⁷ = of fish; asmi¹⁰ = I am; makaraḥ⁸ = Makara; ca⁹ = and; strotasām¹¹ = of rivers; asmi¹² = I am; jāhnavī¹³ = River Ganga. 10.31

10.31: Of all the purifiers, I am the wind. Of warriors, I am Rama. Of fish, I am Makara (Marine Monster, Crocodile or Shark). Of the rivers, I am the River Ganga.

सर्गानामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ १०- ३२ ॥

sargāṇām ādir antaś ca madhyaṁ caivāham arjuna

adhyātmavidyā vidyānām vādaḥ pravadatām aham 10.32

sargāṇām¹ ādiḥ² antaḥ³ ca³ madhyam⁴ ca⁵ eva⁶ aham⁷ arjuna⁸

adhyātma-vidyā⁹ vidyānām¹⁰ vādaḥ¹¹ pravadatām¹² aham¹¹ 10.32

sargāṇām¹ = Of creations; aham⁷ = I; [am] ādiḥ² = beginning; antaḥ³ = end; ca³ = and; madhyam⁴ = middle; arjuna⁸ = O Arjuna; ca⁵ = and; eva⁶ = indeed; adhyātma-vidyā⁹ = Self-Knowledge; vidyānām¹⁰ = of all knowledge; [and] aham¹¹ = I; [am] vādaḥ¹¹ = argument; pravadatām¹² = of arguments; . 10.32

10.32: Of all creations, I am the beginning, the end, and the middle. O Arjuna, of sciences (I am) the science of self (Universal and individual). Of those who argue, I am the right argument.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ १०- ३३ ॥

akṣarāṇām akārosmi dvandvaḥ sāmāsikasya ca
aham evākṣayaḥ kālo dhātāhaṁ viśvatomukhaḥ 10.33
akṣarāṇām¹ akāraḥ² asmi³ dvandvaḥ⁴ sāmāsikasya⁵ ca⁶
aham⁷ eva⁸ akṣayaḥ⁹ kālaḥ¹⁰ dhātā¹¹ aham¹² viśvatomukhaḥ¹³ 10.33

akṣarāṇām¹ = Of letters; asmi³ = I am; akāraḥ² = the letter 'A'; sāmāsikasya⁵ = of the compounds;
dvandvaḥ⁴ = dual; ca⁶ = and; aham⁷ = I am; eva⁸ = indeed; akṣayaḥ⁹ = imperishable; kālaḥ¹⁰ = Time;
aham¹² = i; [am] dhātā¹¹ = Creator; viśvatomukhaḥ¹³ = Brahma with faces all around. 10.33

10.33: Of the letters, I am the first letter, A. Of compounds (I am) the dual. I am also imperishable time. I am the creator, whose face is all-around: Brahma. (Visvatah-mukhah).

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ १०- ३४ ॥

mṛtyuḥ sarvaharaś cāham udbhavaś ca bhaviṣyatām
kīrtiḥ śrīr vāk ca nārīṇāṁ smṛtir medhā dhṛtiḥ kṣamā 10.34
mṛtyuḥ¹ sarva-haraḥ² ca³ aham⁴ udbhavaḥ⁵ ca⁶ bhaviṣyatām⁷
kīrtiḥ⁸ śrīḥ⁹ vāk¹⁰ ca¹¹ nārīṇām¹² smṛtiḥ¹³ medhā¹⁴ dhṛtiḥ¹⁵ kṣamā¹⁶ 10.34

aham⁴ = I; [am] sarva-haraḥ² = all destroying; mṛtyuḥ¹ = death; ca³ = and; udbhavaḥ⁵ = origin; [of] bhaviṣyatām⁷ = future beings; ca⁶ = and; kīrtiḥ⁸ = fame; śrīḥ⁹ = prosperity; vāk¹⁰ = speech; smṛtiḥ¹³ = memory; medhā¹⁴ = intelligence; dhṛtiḥ¹⁵ = firmness; ca¹¹ = and; kṣamā¹⁶ = patience nārīṇām¹² = of women. 10.34

10.34: I am all-devouring death and (am) the origin of future (beings). Among women (I am) fame, prosperity (Srih), speech, memory, intelligence, firmness and patience.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०- ३५ ॥

bṛhatsāma tathā sāmnām gāyatrī chandasām aham
māsānām mārgaśīrṣoḥam ṛtūnām kusumākaraḥ 10.35

bṛhat-sāma¹ tathā² sāmnām³ gāyatrī⁴ chandasām⁵ aham⁶
māsānām⁷ mārga-śīrṣaḥ⁸ aham⁹ ṛtūnām¹⁰ kusumākaraḥ¹¹ 10.35

aham⁶ = I; [am] bṛhat-sāma¹ = Brhatsama; tathā² = also; sāmnām³ = of Sama Veda; gāyatrī⁴ = Gayatri;
chandasām⁵ = of the meters; māsānām⁷ = of the months; mārga-śīrṣaḥ⁸ = margasirasa (Dec-Jan);
aham⁹ = I; [am]; kusumākaraḥ¹¹ = flower bearer; ṛtūnām¹⁰ = of all seasons; . 10.35

10.35: Of the hymns in Sama Veda (I am) Brhatsama; of meters, I am Gayatri; of months (I am)
Margasirasa (Dec-Jan); of all seasons, I am flower bearer (spring).

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०- ३६ ॥

dyutam̐ chalayatām asmi tejas tejasvinām aham
jayosmi vyavasāyosmi sattvaṁ sattvavatām aham 10.36

dyutam¹ chalayatām² asmi³ tejaḥ⁴ tejasvinām⁵ aham⁶
jayaḥ⁷ asmi⁸ vyavasāyaḥ⁹ asmi¹⁰ sattvam¹¹ sattva-vatām¹² aham¹³ 10.36

asmi³ = I am; dyutam¹ = the gambling; chalayatām² = of the fraudulent; aham⁶ = I am; tejaḥ⁴ = splendor;
tejasvinām⁵ = of the splendid; asmi⁸ = I am; jayaḥ⁷ = victory; asmi¹⁰ = I am; vyavasāyaḥ⁹ = the resolve;
aham¹³ = I; [am] sattvam¹¹ = absolute virtue; sattva-vatām¹² = of the virtuous. 10.36

10.36: I am the gambling of the fraudulent; of the splendid, I am the splendor; I am victory; I am the
resolve (of the resolute); I am the absolute virtue of the virtuous.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०- ३७ ॥

vṛṣṇīnāṁ vāsudevosi pāṇḍavānāṁ dhanamjayaḥ
munīnām apy ahaṁ vyāsaḥ kavīnām uśanā kaviḥ 10.37
vṛṣṇīnām¹ vāsudevaḥ² asmi³ pāṇḍavānām⁴ dhanamjayaḥ⁵
munīnām⁶ api⁷ aham⁸ vyāsaḥ⁹ kavīnām¹⁰ uśanā¹¹ kaviḥ¹² 10.37

vṛṣṇīnām¹ = Of the Vrsnis; asmi³ = I am; vāsudevaḥ² = Vasudeva; pāṇḍavānām⁴ = of the Pandavas;
dhanamjayaḥ⁵ = Arjuna; munīnām⁶ = of the Munis [sages]; api⁷ = also; aham⁸ = I am; vyāsaḥ⁹ = Vyasa;
kavīnām¹⁰ = of the poets; [I am] kaviḥ¹² = poet; uśanā¹¹ = Usana. 10.37

10.37: Of the Vrsnis, I am Vasudeva; of the Pandavas (I am) Dhananjaya (Arjuna); of the Munis, I am
Vyasa; of the poets, I am poet Usana (Sukracharya). .

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १०- ३८ ॥

daṇḍo damayatām asmi nītir asmi jigīṣatām
maunaṁ caivāsmi guhyānāṁ jñānaṁ jñānavatām aham 10.38
daṇḍaḥ¹ damayatām² asmi³ nītiḥ⁴ asmi⁵ jigīṣatām⁶
maunam⁷ ca⁸ eva⁹ asmi¹⁰ guhyānām¹¹ jñānam¹² jñānavatām¹³ aham¹⁴ 10.38

asmi³ = I am; daṇḍaḥ¹ = the punishment; damayatām² = of the punishers; asmi⁵ = I am; nītiḥ⁴ = justice;
jigīṣatām⁶ = of the seekers of victory; ca⁸ = and; asmi¹⁰ = I am; eva⁹ = also; maunam⁷ = silence;
guhyānām¹¹ = of secrets; aham¹⁴ = I am; jñānam¹² = knowledge; jñānavatām¹³ = of the wise. 10.38

10.38: I am the punishment of the punishers; I am justice of the victorious; I am the silence of the
secrets; I am the wisdom of the wise.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०- ३९ ॥

yac cāpi sarvabhūtānām bījaṁ tad aham arjuna

na tad asti vinā yat syān mayā bhūtaṁ carācaram 10.39

yat¹ ca² api³ sarva-bhūtānām⁴ bījam⁵ tat⁶ aham⁷ arjuna⁸

na⁹ tat¹⁰ asti¹¹ vinā¹² yat¹³ syāt¹⁴ mayā¹⁵ bhūtam¹⁶ cara-acaram¹⁷ 10.39

yat¹ = Whosoever; api³ = may be; bījam⁵ = the seed; sarva-bhūtānām⁴ = of all beings; tat⁶ = that; aham⁷ = I am; arjuna⁸ = O Arjuna; ca² = and; asti¹¹ = there is; na⁹ = no; tat¹⁰ = such; bhūtam¹⁶ = being; cara-acaram¹⁷ = mobile and immobile; yat¹³ = which; syāt¹⁴ = exists; vinā¹² = without; mayā¹⁵ = Me. 10.39

10.39: Whosoever may be the seed of all existence (living beings), that I am, O Arjuna; there is no being or entity (Bhūtam), moving or unmoving that exists without Me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ १०- ४० ॥

nāntosti mama divyānām vibhūtīnām paraṁtapa

eṣa tūddeśataḥ prokto vibhūter vistaro mayā 10.40

na¹ antaḥ² asti³ mama⁴ divyānām⁵ vibhūtīnām⁶ parantapa⁷

eṣaḥ⁸ tu⁹ uddeśataḥ¹⁰ proktaḥ¹¹ vibhūteḥ¹² vistaraḥ¹³ mayā¹⁴ 10.40

asti³ = There is; na¹ = no; antaḥ² = end; [to] mama⁴ = My; divyānām⁵ = divine; vibhūtīnām⁶ = manifestations; parantapa⁷ = O Parantapa [conqueror of enemies]; tu⁹ = however; eṣaḥ⁸ = this; uddeśataḥ¹⁰ = brief exposition; proktaḥ¹¹ = is mentioned; [to illustrate] vistaraḥ¹³ = vastness; vibhūteḥ¹² = of [My] manifestations; mayā¹⁴ = by Me. 10.40

10.40: There is no end to My divine manifestations, O Parantapa, conqueror of enemies. This is only a brief exposition by Me of the vastness of My manifestations.

यद्यद्विभूतिमत्स्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥ १०-४१ ॥

yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ mama tejośśasambhavam 10.41

yat yat¹ vibhūtimat² sattvam³ śrīmad⁴ ūrjitam⁵ eva⁶ vā⁷

tat tat⁸ eva⁹ avagaccha¹⁰ tvam¹¹ mama¹² tejaḥ¹³ aṁśa¹⁴ sambhavam¹⁵ 10.41

tvam¹¹ = you; avagaccha¹⁰ = know; yat yat¹ = Whatever; sattvam³ = object; [has] vibhūtimat² = excellence; śrīmad⁴ = splendor; vā⁷ = or; ūrjitam⁵ = power; eva⁶ = verily; tat tat⁸ = all that; eva⁹ = indeed; aṁśa¹⁴ = a fragment; [of] mama¹² = My; tejaḥ¹³ = splendor; [as its] sambhavam¹⁵ = source. 10.41

10.41: Whatever being has vitality, splendor and power, know that to be a manifestation of a fragment of My splendor.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२ ॥

athavā bahunaitena kiṁ jñātena tavārjuna
viṣṭabhyāham idam kṛtsnam ekāśśena sthito jagat 10.42

athavā¹ bahuna² etena³ kim⁴ jñātena⁵ tava⁶ arjuna⁷

viṣṭabhya⁸ aham⁹ idam¹⁰ kṛtsnam¹¹ eka¹² aśśena¹³ sthitaḥ¹⁴ jagat¹⁵ 10.42

athavā¹ = Besides; kim⁴ = what; etena³ = of this; bahuna² = surfeit; [of] tava⁶ = your; jñātena⁵ = knowledge; arjuna⁷ = O Arjuna? aham⁹ = I; sthitaḥ¹⁴ = remain; viṣṭabhya⁸ = supporting; idam¹⁰ = this; kṛtsnam¹¹ = entire; jagat¹⁵ = universe; [by] eka¹² = one; aśśena¹³ = fraction [of Myself]. 10.42

10.42: What benefit do you gain from surfeit of this knowledge, O Arjuna? I support this entire universe with a fraction of My energy or Myself.

End of BG CHAPTER 10: MANIFESTATION

BG Chapter 11: The Grand Vision

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ११- १ ॥

arjuna uvāca: madanugrahāya paramaṁ guhyam adhyātmasaṁjñitam

yat tvayoktaṁ vacas tena mohoraṁ vigato mama 11.1

arjuna uvāca: madanugrahāya¹ paramam² guhyam³ adhyātma-saṁjñitam⁴

yat⁵ tvayā⁶ uktam⁷ vacaḥ⁸ tena¹⁰ mohah¹¹ ayam¹² vigataḥ¹³ mama¹⁴ 11.1

arjuna uvāca = Arjuna said: madanugrahāya¹ = as grace to me; adhyātma-saṁjñitam⁴ = concerning Spiritual Self; [and] paramam² = supreme; guhyam³ = secret; vacaḥ⁸ = words; uktam⁷ = were said; tvayā⁶ = by You; yat⁵ = by which; [and] tena¹⁰ = by that; ayam¹² = this; mohah¹¹ = delusion; mama¹⁴ = of mine; vigataḥ¹³ = disappeared. 11.1

11.1: Arjuna said: As a favor to me, You instructed me in matters of supreme secret and spiritual Self. By what you said and by such words, my delusion is removed.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११- २ ॥

bhavāpyayau hi bhūtānāṁ śrutau vistaraśo mayā

tvattaḥ kamalapatrākṣa mähātmyam api cāvyayam 11.2

bhava-apyayau¹ hi² bhūtānām³ śrutau⁴ vistaraśaḥ⁵ mayā⁶

tvattaḥ⁷ kamala-patra-akṣa⁸ mähātmyam⁹ api¹⁰ ca¹¹ avyayam¹² 11.2

kamala-patra-akṣa⁸ = O lotus-leaf-eyes [Krishna]; bhava-apyayau¹ = creation and dissolution; hi² = indeed; bhūtānām³ = of beings; śrutau⁴ = have been heard; vistaraśaḥ⁵ = at length; mayā⁶ = by me; tvattaḥ⁷ = from You; ca¹¹ = and; api¹⁰ = also; [Your] avyayam¹² = imperishable; mähātmyam⁹ = greatness. 11.2

11.2: O Lotus-eyed One (Lord Krishna), creation and dissolution of all living entities have been heard from You at length, so also Your imperishable greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११ - ३ ॥

evam etad yathāttha tvam ātmānaṁ parameśvara
draṣṭum icchāmi te rūpam aiśvaraṁ puruṣottama 11.3

evam¹ etat² yathā³ ātha⁴ tvam⁵ ātmānam⁶ parameśvara⁷
draṣṭum⁸ icchāmi⁹ te¹⁰ rūpam¹¹ aiśvaram¹² puruṣottama¹³ 11.3

parameśvara⁷ = O Supreme Lord; evam¹ = thus; tvam⁵ = You; [are] etat² = that; yathā³ = as; [You] ātha⁴ = have said; ātmānam⁶ = Yourself; puruṣottama¹³ = O Supreme Person. icchāmi⁹ = I desire; draṣṭum⁸ = to see; te¹⁰ = Your; aiśvaram¹² = divine and auspicious; rūpam¹¹ = Form. 11.3

11.3: O Paramesvara (Supreme Lord), You are as you said (you are). I wish to see your divine form, O Supreme Person.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ११ - ४ ॥
manyase yadi tac chakyaṁ mayā draṣṭum iti prabho
yogeśvara tato me tvam darśaya ātmānam avyayam 11.4

manyase¹ yadi² tat³ śakyam⁴ mayā⁵ draṣṭum⁶ iti⁷ prabho⁸
yogeśvara⁹ tataḥ¹⁰ me¹¹ tvam¹² darśaya¹³ ātmānam¹⁴ avyayam¹⁵ 11.4

prabho⁸ = O Lord; yadi² = if; manyase¹ = You think; tat³ = that; [it] śakyam⁴ = is possible; mayā⁵ = by me; draṣṭum⁶ = to witness; iti⁷ = thus; yogeśvara⁹ = O Lord of Yogis; tataḥ¹⁰ = then; tvam¹² = You; darśaya¹³ = show; avyayam¹⁵ = the imperishable; ātmānam¹⁴ = Your Self; me¹¹ = to me. 11.4

11.4: If you think that by me it can be seen O Lord, then you show me Your imperishable Self, O Lord of Yogis.

श्रीभगवानुवाच
पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ११- ५ ॥

śrībhagavān uvāca

paśya me pārtha rūpāṇi śataśoṭha sahasraśaḥ
nānāvidhāni divyāni nānāvārṇākṛtīni ca 11.5

śrībhagavān uvāca

paśya¹ me² pārtha³ rūpāṇi⁴ śataśaḥ⁵ atha⁶ sahasraśaḥ⁷
nānā-vidhāni⁸ divyāni⁹ nānā¹⁰ varṇa¹¹ ākṛtīni¹² ca¹³ 11.5

śrībhagavān uvāca = Sri Bhagavan said: pārtha³ = O Partha; paśya¹ = see; me² = My; rūpāṇi⁴ = forms; śataśaḥ⁵ = by hundreds; atha⁶ = and; sahasraśaḥ⁷ = by thousands (infinite numbers); divyāni⁹ = divine; nānā-vidhāni⁸ = different kinds; nānā¹⁰ = different; varṇa¹¹ = colors; ca¹³ = and; ākṛtīni¹² = forms. 11.5

11.5: Sri Bhagavan said: O Partha, see My forms by the hundreds, also by the thousands: divine, many kinds, many colors and forms too.

पश्यादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ११- ६ ॥

paśyādityān vasūn rudrān aśvinau marutas tathā

bahūny adrṣṭapūrvāṇi paśyāścaryāṇi bhārata 11.6

paśya¹ ādityān² vasūn³ rudrān⁴ aśvinau⁵ marutaḥ⁶ tathā⁷

bahūni⁸ adrṣṭa-pūrvāṇi⁹ paśya¹⁰ āścaryāṇi¹¹ bhārata¹² 11.6

paśya¹ = See; ādityān² = the (12) Adityas; vasūn³ = the (8) Vasus; rudrān⁴ = the (11) Rudras; aśvinau⁵ = the (2) Asvins; marutaḥ⁶ = the (49) Maruts; tathā⁷ = also; paśya¹⁰ = see; bahūni⁸ = many; āścaryāṇi¹¹ = wonders; adrṣṭa-pūrvāṇi⁹ = not seen before; bhārata¹² = O the best of the Bharatas. 11.6

11.6: See the Adityas, the Vasus, the Rudras, the two Asvins, also the Maruts, and many wonders that you have not seen before, O Bharata (Arjuna).

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ११- ७॥

ihaikastham jagat kṛtsnam paśyādya sacarācaram
mama dehe guḍākeśa yac cānyad draṣṭum icchasi 11.7

iha¹ ekastham² jagat³ kṛtsnam⁴ paśya⁶ adya⁷ sa⁸ cara⁹ acaram¹⁰
mama dehe¹¹ guḍākeśa¹² yat¹³ ca¹⁴ anyat¹⁵ draṣṭum¹⁶ icchasi¹⁷ 11.7

paśya⁶ = See; iha¹ = here; ekastham² = in one site; kṛtsnam⁴ = the whole; jagat³ = universe; sa⁸ = with; cara⁹ = the mobile; acaram¹⁰ = and the immobile; adya⁷ = now; mama dehe¹¹ = in My body; guḍākeśa¹² = O Gudakesa; ca¹⁴ yat¹³ anyat¹⁵ = also whatever else; icchasi¹⁷ = you desire; draṣṭum¹⁶ = to see. 11.7

11.7: See here on My body in one place the whole universe, moving and unmoving, O Gudakesa (Arjuna), and anything else you wish to see.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११- ८॥

na tu mām śakyase draṣṭum anenaiva svacakṣuṣā
divyaṁ dadāmi te cakṣuḥ paśya me yogam aiśvaram 11.8

na¹ tu² mām³ śakyase⁴ draṣṭum⁵ anena⁶ eva⁷ sva-cakṣuṣā⁸
divyam⁹ dadāmi¹⁰ te¹¹ cakṣuḥ¹² paśya¹³ me¹⁴ yogam¹⁵ aiśvaram¹⁶ 11.8

tu² = But; [you] na¹ śakyase⁴ = would not be able; draṣṭum⁵ = to see; mām³ = Me; eva⁷ = indeed; [with] anena⁶ = these; sva-cakṣuṣā⁸ = natural eyes of your own; dadāmi¹⁰ = I bequeath; divyam⁹ = divine; cakṣuḥ¹² = eyes; te¹¹ = to you; paśya¹³ = to see; me¹⁴ = My; aiśvaram¹⁶ = divine; yogam¹⁵ = Yogam.

11.8

11.8: But thou cannot see Me with your own (two physical) eyes; I give you divine eyes to see My Yogam Aisvaram, My yogic power.

संजय उवाच
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११- ९ ॥

sañjaya uvāca

evam uktvā tato rājan mahāyogeśvaro hariḥ
darśayāmāsa pārthāya paramam rūpam aiśvaram 11.9

sañjaya uvāca

evam¹ uktvā² tataḥ³ rājan⁴ mahāyogeśvaraḥ⁵ hariḥ⁶
darśayāmāsa⁷ pārthāya⁸ paramam⁹ rūpam¹⁰ aiśvaram¹¹ 11.9

sañjaya uvāca = Sanjaya said; **rājan⁴** = O King [Dhrtarastra]; **mahāyogeśvaraḥ⁵** = the Great Yogameister; **uktvā²** = having spoken; **evam¹** = thus; **tataḥ³** = thereafter; **hariḥ⁶** = Hari (Krishna); **darśayāmāsa⁷** = showed; **pārthāya⁸** = to Partha (Arjuna); **paramam⁹** = Supreme; **aiśvaram¹¹** = divine; **rūpam¹⁰** = Universal Form. 11.9

11.9: Sanjaya said:

Thus saying, O King, the Great Controller and the Lord of yogic powers, Hari showed to Arjuna His Supreme divine Universal form.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११- १० ॥

anekavaktranayanam anakādbhutadarśanam

anekadivyābharaṇam divyānekodyatāyudham 11.10

aneka-vaktra-nayanam¹ aneka-adbhuta-darśanam²

aneka-divya-ābharaṇam³ divya-aneka-udyata-āyudham⁴ 11.10

aneka-vaktra-nayanam¹ = Having many mouths and eyes [many-mouths-eyes]; **aneka-adbhuta-darśanam²** = exhibiting many wondrous visions [many-wondrous-visions]; **aneka-divya-ābharaṇam³** = wearing many divine ornaments [many-divine-ornaments]; **divya-aneka-udyata-āyudham⁴** = holding many hoisted heavenly weapons [divine-many-hoisted-weapons]. 11.10

11.10: Many mouths and eyes, many visions of wonder and (marvel), many divine ornaments, many divine weapons held up high.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११- ११ ॥
divyamālyāambaradharam divyagandhānulepanam
sarvāścaryamayam devam anantam viśvatomukham 11.11
divya-mālya-ambara-dharam¹divya-gandha-anulepanam²
sarva-āścaryamayam³ devam⁴ anantam⁵ viśvataḥ-mukham⁶ 11.11

divya^{1A}-mālya^{1B}-ambar^{1C}-dharam^{1D} = wearing^{1D} divine^{1A} garlands^{1B}, and garments^{1C}; divya^{2A}-gandha^{2B}-anulepanam^{2C} = anointed^{2C} with divine^{2A} perfumes and unguents^{2B}; sarva-āścaryamayam³ = all replete with resplendence; devam⁴ = divine; anantam⁵ = infinite; viśvataḥ-mukham⁶ = faces in all places. 11.11

11.11: Wearing Divine garlands and garments smeared with Divine perfumes, all uncommonly wonderful, resplendent, boundless God facing all sides.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११- १२ ॥
divi sūryasahasrasya bhaved yugapat utthitā
yadi bhāḥ sadṛśī sā syād bhāsaḥ tasya mahātmanah 11.12

divi¹ sūrya sahasrasya² bhavet³ yugapat⁴ utthitā⁵
yadi⁶ bhāḥ⁷ sadṛśī⁸ sā⁹ syāt¹⁰ bhāsaḥ¹¹ tasya¹² mahātmanah¹³ 11.12

yadi⁶ = If; bhavet³ = there were; sūrya sahasrasya² = a thousand suns; utthitā⁵ = to rise; divi¹ = in the sky; yugapat⁴ = all at once/simultaneously; syāt¹⁰ = it may be; sā⁹ = that; bhāḥ⁷ = light; [is] sadṛśī⁸ = similar; bhāsaḥ¹¹ = in splendor; tasya¹² = of Him; mahātmanah¹³ = the Great Soul/Exalted Being. 11.12

11.12: If a thousand suns were to rise and shine forth all at once in the sky, it could be possible that their effulgence might equal the splendor of the Great or Exalted Being.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ ११- १३ ॥
tatraikasthaṁ jagat kṛtsnaṁ pravibhaktam anekadhā
apaśyad devadevasya śarīre pāṇḍavas tadā 11.13

tatra¹ ekastham² jagat³ kṛtsnam⁴ pravibhaktam⁵ anekadhā⁶
apaśyat⁷ devadevasya⁸ śarīre⁹ pāṇḍavaḥ¹⁰ tadā¹¹ 11.13

tadā¹¹ = At that time; pāṇḍavaḥ¹⁰ = Arjuna/Pandava; apaśyat⁷ = saw; tatra¹ = there; śarīre⁹ = in the body;
devadevasya⁸ = of the God of gods; kṛtsnam⁴ = the whole; jagat³ = universe; [appearing as] anekadhā⁶
= many different; pravibhaktam⁵ = divisions; ekastham² = in one place [or body]. 11.13

11.13: Arjuna beheld the complete universe divided into many parts, but brought together in one place
as one, in the body of God of gods.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ ११- १४ ॥
tataḥ sa vismayāviṣṭo hṛṣṭaromā dhanan̄jayaḥ
praṇamya śirasā devaṁ kṛtāñjalir abhāṣata 11.14

tataḥ¹ saḥ² vismaya-āviṣṭaḥ³ hṛṣṭa-romā⁴ dhanan̄jayaḥ⁵
praṇamya⁶ śirasā⁷ devam⁸ kṛta-añjaliḥ¹⁰ abhāṣata¹¹ 11.14

tataḥ¹ = Then; saḥ² = he [Arjuna]; vismaya-āviṣṭaḥ³ = filled with wonder; [and] hṛṣṭa-romā⁴ = his hair
standing on end; dhanan̄jayaḥ⁵ = Dhananjaya; praṇamya⁶ = bowing down; śirasā⁷ = with his head;
devam⁸ = to the Lord; kṛta-añjaliḥ¹⁰ = with opposed hands; abhāṣata¹¹ = he [Arjuna] said. 11.14

11.14: Then Dhananjaya (Arjuna), filled with wonder and his hair standing on end, bowed down his
head to the Lord, and spoke with folded hands.

अर्जुन उवाच

पश्यामि देवांस्तव देव देहेः सर्वास्तथा भूतविशेषसंघान् ।

ब्रह्माणमीशं कमलासनस्थः-: मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११- १५ ॥

arjuna uvāca: paśyāmi devāṁs tava deva dehe sarvāṁs tathā bhūtaviśeṣasaṅghān

brahmāṇam īśaṁ kamalāsanasthaṁ ṛṣīṁś ca sarvān uragāṁś ca divyān 11.15

arjuna uvāca: paśyāmi¹ devān² tava³ deva⁴ dehe⁵ sarvān⁶ tathā⁷ bhūta-viśeṣa-saṅghān⁸
brahmāṇam⁹ īśam¹⁰ kamala-āsana-stham¹¹ ṛṣīn¹² ca¹³ sarvān¹⁴ uragān¹⁵ ca¹⁶ divyān¹⁷ 11.15

arjuna uvāca = Arjuna said: deva⁴ = O God; paśyāmi¹ = I see; tava³ dehe⁵ = in Your body; sarvān⁶ = all; devān² = gods; tathā⁷ = also; bhūta-viśeṣa-saṅghān⁸ = many kinds of living beings; brahmāṇam⁹ = Brahma; kamala-āsana-stham¹¹ = seated on the lotus (seat); īśam¹⁰ = Lord Siva; ca¹³ = and; ṛṣīn¹² = Rishis [Sages]; ca¹⁶ = and; sarvān¹⁴ = all; divyān¹⁷ = divine; uragān¹⁵ = snakes. 11.15

11.15: Arjuna said: I see on your body an assembly of all gods, many kinds of living beings, Lord Brahma seated on a Lotus flower, Lord Siva (Isam), all Rishis, and divine snakes.

अनेकबाहूदरवक्त्रनेत्रं : पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं : पश्यामि विश्वेश्वर विश्वरूप ॥ ११- १६ ॥

anekabāhūdaravaktranetraṁ paśyāmi tvāṁ sarvatonantarūpam

nāntaṁ na madhyaṁ na punaḥ tavādiṁ paśyāmi viśveśvara viśvarūpa 11.16

aneka-bāhu-udara-vaktra-netram¹ paśyāmi² tvām³ sarvataḥ⁴ ananta-rūpam⁵
na antam⁶ na madhyam⁷ na punaḥ⁸ tava⁹ ādim¹⁰ paśyāmi¹¹ viśveśvara¹² viśva-rūpa¹³ 11.16

viśveśvara¹² = O Lord Controller of the Universe; paśyāmi² = I see; tvām³ = You; aneka^{1A}-bāhu^{1B}-udara^{1C}-vaktra^{1D}-netram^{1E} = with many^{1A} arms^{1B}, many stomachs^{1C}, many mouths^{1D}, many eyes^{1E}; ananta-rūpam⁵ = infinite forms; sarvataḥ⁴ = on all sides; paśyāmi¹¹ = I see; tava⁹ = Your; viśva-rūpa¹³ = universal form; [with] na antam⁶ = no end; na madhyam⁷ = no middle; na punaḥ⁸ ādim¹⁰ = nor again any beginning. 11.16

11.16: I see You in your infinite form with many arms, many stomachs, many mouths, and many eyes on all sides. I could neither see the end, nor the middle, and nor the beginning, in Your universal form, O Lord (Controller) of the Universe, Visvesvara.

किरीटिनं गदिनं चक्रिणं च : तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-: द्वीप्तानलार्कद्युतिमप्रमेयम् ॥ ११- १७॥

kirīṭinam¹ gadinam² cakriṇam³ ca⁴ tejorāśim⁵ sarvato dīptimantam⁷
paśyāmi tvām⁹ durnirīkṣyam¹¹ samantāt¹² dīptānālārkadyutim¹³ aprameyam¹⁴ 11.17

paśyāmi⁸ = I see; tvām⁹ = You; [wearing] kirīṭinam¹ = a crown; [holding] gadinam² = the mace; ca⁴ = and; cakriṇam³ = the discus; dīptimantam⁷ = glowing; [with] tejorāśim⁵ = a mass of light; sarvataḥ⁶ = all around; durnirīkṣyam¹¹ = difficult to behold; samantāt¹² = on every side; [with] dīpta^{13A}-anala^{13B}-arka^{13C}-dyutim^{13D} = splendor^{13D} of burning^{13A} fire^{13B} and the sun^{13C}; [and] aprameyam = unlimited, unfathomable.

11.17

11.17: I see You wearing the crown, holding the mace and the discus, glowing on all sides with a mass of light, and blazing like the burning fire and the sun. It is difficult to see You on every side because You are unfathomable.

त्वमक्षरं परमं वेदितव्यं : त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता : सनातनस्त्वं पुरुषो मतो मे ॥ ११- १८॥

tvam akṣaram² paramam³ veditavyam⁴ tvam⁵ asya⁶ viśvasya⁷ param⁸ nidhānam⁹
tvam avyayaḥ¹¹ śāśvatadharmagoptā¹² sanātanas¹³ tvam¹⁴ puruṣaḥ¹⁵ mataḥ¹⁶ me¹⁷ 11.18

tvam¹ = You; [are] akṣaram² = imperishable; [and] paramam³ = supreme; veditavyam⁴ = to be realized.
tvam⁵ = You; [are] param⁸ = supreme; nidhānam⁹ = repository, abode; asya⁶ viśvasya⁷ = of this universe. tvam¹⁰ = You; [are] avyayaḥ¹¹ = the imperishable; śāśvata-dharma-goptā¹² = protector of eternal Dharma. tvam¹⁴ = You; [are] sanātanas¹³ = the eternal; puruṣaḥ¹⁵ = Person; [in] me¹⁷ = my; mataḥ¹⁶ = opinion. 11.18

11.18: You are the Imperishable and the Supreme, to be realized. You are the Supreme abode of the universe. You are the protector of eternal Dharma (Śāsvata-Dharma-goptā), the unmanifest and the eternal Supreme Personality. That is my opinion.

अनादिमध्यान्तमनन्तवीर्यः-: मनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशक्त्रं: स्वतेजसा विश्वमिदं तपन्तम् ॥ ११- १९॥

anādimadhyāntam anantavīryam anantabāhum śāsisūryanetram

paśyāmi tvāṁ dīptahutāśavaktraṁ svatejasā viśvam idam tapantam 11.19

anādi-madhya-antam¹ ananta-vīryam² ananta-bāhum³ śāsi-sūrya-netram⁴

paśyāmi⁵ tvām⁶ dīpta-hutāśa-vaktram⁷ sva-tejasā⁸ viśvam⁹ idam¹⁰ tapantam¹¹ 11.19

paśyāmi⁵ = I see; tvām⁶ = You; anādi-madhya-antam¹ = without beginning, middle and end; ananta-vīryam² = with infinite power; ananta-bāhum³ = many arms; śāsi-sūrya-netram⁴ = having the sun and the moon as the eyes; dīpta-hutāśa-vaktram⁷ = having a blazing fire of a mouth. sva-tejasā⁸ = By Your radiance; idam¹⁰ = this; viśvam⁹ = universe; [is] tapantam¹¹ = heating up. 11.19

11.19: I see You without beginning, middle, or end, with infinite power and many arms; having the sun and the moon as Your eyes, with blazing fire in Your mouth, whose radiance heats up this universe.

द्यावापृथिव्योरिदमन्तरं हि : व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं : लोकत्रयं प्रव्यथितं महात्मन् ॥ ११- २०॥

dyāvāpṛthivyor idam antaram hi vyāptam tvayaikena diśāś ca sarvāḥ

dr̥ṣṭvādbhutaṁ rupam ugraṁ tavedaṁ lokatrayaṁ pravyathitaṁ mahātman 11.20

dyāu āpṛthivyoḥ¹ idam² antaram³ hi⁴ vyāptam⁵ tvayā⁶ ekena⁷ diśaḥ⁸ ca⁹ sarvāḥ¹⁰

dr̥ṣṭvā¹¹ adbhutam¹² rupam¹³ ugram¹⁴ tava¹⁵ idam¹⁶ loka-trayam¹⁷ pravyathitam¹⁸ mahātman¹⁹ 11.20

idam² = This; antaram³ = intermediate space; dyāu āpṛthivyoḥ¹ = between heaven and earth; hi⁴ = indeed; vyāptam⁵ = is pervaded; tvayā⁶ = by You; ekena⁷ = alone; [in] sarvāḥ¹⁰ = all; diśaḥ⁸ = directions. dr̥ṣṭvā¹¹ = By seeing; tava¹⁵ = Your; adbhutam¹² = wonderful; ca⁹ = and; ugram¹⁴ = terrible; rupam¹³ = form; idam¹⁶ = these; loka-trayam¹⁷ = three worlds; pravyathitam¹⁸ = tremble in fear; mahātman¹⁹ = O Great Soul. 11.20

11.20: You alone pervade the space between heaven and earth in all directions. On seeing your wonderful and terrible form, the three worlds tremble in fear, O Great Soul.

अमी हि त्वां सुरसंघा विशन्ति : केचिद्धीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः०: स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११- २१ ॥

amī hi tvāṁ surasaṅghā viśanti kecid bhītāḥ prāñjalayo gṛṇanti
svastīty uktvā maharṣisiddhasaṅghāḥ stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ 11.21

amī¹ hi² tvām³ surasaṅghā⁴ viśanti⁵ kecit⁶ bhītāḥ⁷ prāñjalayaḥ⁸ gṛṇanti⁹

svasti¹⁰ iti¹¹ uktvā¹² maharṣi-siddha-saṅghāḥ¹³ stuvanti¹⁴ tvām¹⁵ stutibhiḥ¹⁶ puṣkalābhiḥ¹⁷ 11.21

amī¹ = These; surasaṅghā⁴ = bevy of gods; hi² = indeed; viśanti⁵ = enter; tvām³ = You. kecit⁶ = Some; gṛṇanti⁹ = extol thee; bhītāḥ⁷ = in fear; prāñjalayaḥ⁸ = with folded hands. maharṣi-siddha-saṅghāḥ¹³ = Confluence of great sages; uktvā¹² = saying; svasti¹⁰ iti¹¹ = 'may it be auspicious'; stuvanti¹⁴ = praise; tvām¹⁵ = You; [with] puṣkalābhiḥ¹⁷ = elaborate/richly beautiful; stutibhiḥ¹⁶ = panegyric hymns. 11.21

11.21: The bevy of gods enters You; some extol thee in fear with folded hands. The confluence of great sages (Maha Rishis) and the perfected ones (Siddhas), to increase auspiciousness, praise Thee and sing richly beautiful hymns.

रुद्रादित्या वसवो ये च साध्या : विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसंघा : वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११- २२ ॥

rudrādityā vasavo ye ca sādhyā viśveśvinau marutaś coṣmapāś ca
gandharvayakṣāsurasiddhasaṅghā vīkṣante tvāṁ vismitāś caiva sarve 11.22

rudra¹ ādityā² vasavaḥ³ ye⁴ ca⁵ sādhyāḥ⁶ viśve⁷ aśvinau⁸ marutaḥ⁹ ca¹⁰ uṣmapāḥ¹¹ ca¹²

gandharva¹³ yakṣa¹⁴ asura¹⁵ siddha¹⁶ saṅghāḥ¹⁷ vīkṣante¹⁸ tvām¹⁹ vismitāḥ²⁰ ca²¹ eva²² sarve²³ 11.22

rudra¹ ādityā² = Rudras and Adityas; vasavaḥ³ = the Vasus; ye⁴ = all these; ca⁵ = and; sādhyāḥ⁶ = the Sadyas; viśve⁷ = Visvedevas; aśvinau⁸ = the Asvins; marutaḥ⁹ = the Maruts; ca¹⁰ = and; uṣmapāḥ¹¹ = the Ushmapas (manes); ca¹² = and; saṅghāḥ¹⁷ = the assembly of; gandharva¹³ = Gandharvas; yakṣa¹⁴ = the Yakshas; asura¹⁵ = the Asuras; siddha¹⁶ = the Siddhas; ca²¹ = and; eva²² = indeed; sarve²³ = all; vīkṣante¹⁸ = gaze; tvām¹⁹ = at You; vismitāḥ²⁰ = in amazement; . 11.22

11.22: Rudras, Adityas, Vasus, Sādhyās, Visvedevas, Ashvins, Maruts, Ushmapas, Gandharvas, Yakshas, Asuras, and Siddhas gaze at you in amazement.

रूपं महत्ते बहुवक्त्रनेत्रं : महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं : दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११- २३ ॥

rūpaṁ mahat te bahuvaktranetraṁ mahābāho bahubāhūrupādam
bahūdaraṁ bahudañṣṭrākarālaṁ dr̥ṣṭvā lokāḥ pravyathitās tathāham 11.23
rūpaṁ¹ mahat² te³ bahu-vaktra-netraṁ⁴ mahābāho⁵ bahu-bāhu-uru-pādam⁶
bahu-udaram⁷ bahu-damṣṭrā-karālam⁸ dr̥ṣṭvā⁹ lokāḥ¹⁰ pravyathitāḥ¹¹ tathā¹² aham¹³ 11.23

mahābāho⁵ = O mighty-armed one; dr̥ṣṭvā⁹ = seeing; te³ = Your; mahat² = great; rūpaṁ¹ = form; bahu-vaktra-netraṁ⁴ = with many mouths and eyes; bahu-bāhu-uru-pādam⁶ = many arms, thighs and legs; bahu-udaram⁷ = many stomachs; bahu-damṣṭrā-karālam⁸ = many formidable teeth; lokāḥ¹⁰ = the worlds; pravyathitāḥ¹¹ = shake in fear; tathā¹² = likewise; aham¹³ = I [do]. 11.23

11.23: O Mahā-Bāho, Mighty-armed One, on seeing your great form with many mouths, eyes, many arms, thighs and legs, many stomachs, many formidable teeth, the worlds shake in fear; and so do I.

नभःस्पृशं दीप्तमनेकवर्णं : व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा : धृतिं न विन्दामि शमं च विष्णो ॥ ११- २४ ॥

nabhaḥspr̥śaṁ dīptam aneka-varṇaṁ vyāttānanaṁ dīptaviśālanetraṁ
dr̥ṣṭvā hi tvāṁ pravyathitāntarātmā dhṛtiṁ na vindāmi śamaṁ ca viṣṇo 11.24
nabhaḥ-spr̥śam¹ dīptam² aneka-varṇa³ vyātta-ānanaṁ⁴ dīpta-viśāla-netraṁ⁵
dr̥ṣṭvā⁶ hi⁷ tvām⁸ pravyathita⁹ antarātmā¹⁰ dhṛtim¹¹ na¹² vindāmi¹³ śamaṁ¹⁴ ca¹⁵ viṣṇo¹⁶ 11.24

hi⁷ = Indeed; dr̥ṣṭvā⁶ = seeing; tvām⁸ = You; nabhaḥ-spr̥śam¹ = touching the sky; dīptam² = glowing; aneka-varṇa³ = in many colors; vyātta-ānanaṁ⁴ = with wide open mouth; dīpta-viśāla-netraṁ⁵ = large lustrous eyes; antarātmā¹⁰ = my inner soul; pravyathita⁹ = shakes in fear; [I] vindāmi¹³ = find; na¹² = no; dhṛtim¹¹ = courage; ca¹⁵ = and; śamaṁ¹⁴ = tranquility; viṣṇo¹⁶ = O Vishnu. 11.24

11.24: On seeing, You glow in many colors and touch the sky with wide-open mouth and large lustrous eyes, my soul deep inside shakes in fear. I find neither support nor tranquility, O Vishnu.

दंष्ट्राकरालानि च ते मुखानि : दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म : प्रसीद देवेश जगन्निवास ॥ ११- २५ ॥

damṣṭrākarālāni ca te mukhāni dṛṣṭvaiva kālānalasaṁnibhāni
diśo na jāne na labhe ca śarma prasīda deveśa jagannivāsa 11.25
damṣṭra-karālāni¹ ca² te³ mukhāni⁴ dṛṣṭvā⁵ eva⁶ kāla-anala⁷ sannibhāni⁸
diśaḥ⁹ na¹⁰ jāne¹¹ na¹² labhe¹³ ca¹⁴ śarma¹⁵ prasīda¹⁶ deveśa¹⁷ jagannivāsa¹⁸ 11.25

eva⁶ = Thus; dṛṣṭvā⁵ = seeing; te³ = Your; damṣṭra-karālāni¹ = formidable teeth; mukhāni⁴ = faces; ca² = and; kāla-anala⁷ sannibhāni⁸ = a likeness to Time's Fire [Fire of Dissolution]; na¹⁰ jāne¹¹ = I do not know; diśaḥ⁹ = the directions; ca¹⁴ = and; na¹² labhe¹³ = do not find; śarma¹⁵ = comfort; deveśa¹⁷ = O Lord of gods; jagannivāsa¹⁸ = the Refuge of the Universe; prasīda¹⁶ = confer Grace [on me]' . 11.25

11.25: On seeing your formidable teeth, your faces, the Time's (all-consuming) fires, I know not my sense of direction and find no comfort. Give me grace, O Lord of Gods and the Refuge of the Universe.

अमी च त्वां धृतराष्ट्रस्य पुत्राः : सर्वे सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ : सहास्मदीयैरपि योधमुख्यैः ॥ ११- २६ ॥

amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ sarve sahaivāvanipālasaṁghaiḥ
bhīṣmo droṇaḥ sūtaputras tathāsau sahāsmadīyair api yodhamukhyaiḥ 11.26
amī¹ ca² tvām³ dhṛtarāṣṭrasya⁴ putrāḥ⁵ sarve⁶ saha⁷ eva⁸ avanipāla-saṁghaiḥ⁹
bhīṣmaḥ¹⁰ droṇaḥ¹¹ sūta-putraḥ¹² tathā¹³ asau¹⁴ saha¹⁵ asmadīyaiḥ¹⁶ api¹⁷ yodha-mukhyaiḥ¹⁸ 11.26

amī¹ = These; dhṛtarāṣṭrasya⁴ putrāḥ⁵ = sons⁵ of Dhṛtarāṣṭra⁴; ca² = and; saha⁷ = with; eva⁸ = indeed; avanipāla^{9A}-saṁghaiḥ^{9B} = host^{9B} of rulers of earth^{9A}; sarve⁶ = all; [enter] tvām³ = into You; bhīṣmaḥ¹⁰ = Bhishma; droṇaḥ¹¹ = Drona; tathā¹³ = also; asau¹⁴ = this; sūta-putraḥ¹² = son of Suta [Karna]; saha¹⁵ = with; api¹⁷ = also; asmadīyaiḥ¹⁶ = our; yodha-mukhyaiḥ¹⁸ = chief warriors; 11.26

11.26: The sons of Dhrtarastra together with host of kings, enter into You. Bhishma, Drona, Suta Putra (Karna) and chief warriors on our side, (continued)

वक्त्राणि ते त्वरमाणा विशन्ति : दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु : संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११- २७॥

vaktrāṇi te tvaramāṇā viśanti daṁṣṭrākarālāni bhayānakāni
kecid vilagnā daśanāntareṣu saṁdṛśyante cūrṇitair uttamāṅgaiḥ 11.27

vaktrāṇi¹ te² tvaramāṇāḥ³ viśanti⁴ daṁṣṭrā⁵ karālāni⁶ bhayānakāni⁷
kecit⁸ vilagnāḥ⁹ daśana-antareṣu¹⁰ sandṛśyante¹¹ cūrṇitaiḥ¹² uttama-aṅgaiḥ¹³ 11.27

tvaramāṇāḥ³ = run in haste; [and] viśanti⁴ = enter; te² = Your; vaktrāṇi¹ = mouths; [with] bhayānakāni⁷ = fearful; daṁṣṭrā⁵ karālāni⁶ = formidable teeth. kecit⁸ = Some; vilagnāḥ⁹ = entangled; daśana-antareṣu¹⁰ = between the teeth; sandṛśyante¹¹ = are seen; [with] cūrṇitaiḥ¹² = crushed; uttama-aṅgaiḥ¹³ = heads [uppermost body part]. 11.27

11.27: are rushing and entering your fearful (mouths) with formidable teeth. Some of them are caught between (your) teeth with heads crushed (to a pulp).

यथा नदीनां बहवोऽम्बुवेगाः: समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा : विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ ११- २८॥

yathā nadīnām bahavombuvegāḥ samudram evābhimukhā dravanti
tathā tavāmī naralokavīrā viśanti vaktrāṇy abhivijvalanti 11.28

yathā¹ nadīnām² bahavaḥ³ ambu-vegāḥ⁴ samudram⁵ eva⁶ abhimukhāḥ⁷ dravanti⁸
tathā⁹ tava¹⁰ amī¹¹ nara-loka-vīrāḥ¹² viśanti¹³ vaktrāṇi¹⁴ abhivijvalanti¹⁵ 11.28

yathā¹ = As; bahavaḥ³ = many; ambu-vegāḥ⁴ = water currents; nadīnām² = of the flowing water [river]; dravanti⁸ = flow; abhimukhāḥ⁷ = towards; samudram⁵ = the ocean; eva⁶ = indeed; tathā⁹ = likewise; amī¹¹ = these; nara-loka-vīrāḥ¹² = human world heroes; viśanti¹³ = enter into; tava¹⁰ = Your; abhivijvalanti¹⁵ = blazing; vaktrāṇi¹⁴ = mouths. 11.28

11.28: As many (swift) currents of rivers rush towards the ocean, so are the brave men of this world entering Your flaming mouths.

यथा प्रदीप्तं ज्वलनं पतङ्गाः विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकाः- स्तवापि वक्त्राणि समृद्धवेगाः ॥ ११- २९ ॥
yathā pradīptam² jvalanam³ pataṅgā viśanti nāśāya samṛddhavegāḥ
tathaiva nāśāya viśanti lokās tavāpi vaktrāṇi samṛddhavegāḥ 11.29
yathā¹ pradīptam² jvalanam³ pataṅgāḥ⁴ viśanti⁵ nāśāya⁶ samṛddha vegāḥ⁷
tatha eva⁸ nāśāya⁹ viśanti¹⁰ lokāḥ¹¹ tava¹² api¹³ vaktrāṇi¹⁴ samṛddha-vegāḥ¹⁵ 11.29

yathā¹ = As; pataṅgāḥ⁴ = moths; viśanti⁵ = enter; pradīptam² = blazing; jvalanam³ = fire; [with] samṛddha vegāḥ⁷ = increasing speed; nāśāya⁶ = for annihilation; tatha eva⁸ = likewise; lokāḥ¹¹ = beings; viśanti¹⁰ = enter; tava¹² = Your; vaktrāṇi¹⁴ = mouths; [with] samṛddha-vegāḥ¹⁵ = increasing speed; nāśāya⁹ = for annihilation; api¹³ = also. 11.29

11.29: Moths enter a blazing fire at full speed for destruction, and similarly, all people enter your mouths at full speed for their destruction.

लेलिह्यसे ग्रसमानः समन्ताः- ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं : भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११- ३० ॥
lelihyase grasamānaḥ samantāḥ lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagram bhāsas tavogrāḥ pratapanti viṣṇo 11.30
lelihyase¹ grasamānaḥ² samantāt³ lokān⁴ samagrān⁵ vadanaiḥ⁶ jvaladbhiḥ⁷
tejobhiḥ⁸ āpūrya⁹ jagat¹⁰ samagram¹¹ bhāsaḥ¹² tava¹³ ugrāḥ¹⁴ pratapanti¹⁵ viṣṇo¹⁶ 11.30

[As You] grasamānaḥ² = gulp down; samagrān⁵ = all; lokān⁴ = beings; samantāt³ = from all directions; jvaladbhiḥ⁷ = with flaming; vadanaiḥ⁶ = mouths; lelihyase¹ = You lick. tava¹³ = Your; ugrāḥ¹⁴ = terrible; bhāsaḥ¹² = rays; āpūrya⁹ = filling; samagram¹¹ = all; jagat¹⁰ = world; tejobhiḥ⁸ = with intense heat; [are] pratapanti¹⁵ = scorching; viṣṇo¹⁶ = O Vishnu, The Pervader. 11.30

11.30: As you devour all people from all directions by Your flaming mouths, You are licking. Your terrible radiance filling the whole world is scorching it, O Vishnu.

आख्याहि मे को भवानुग्रूपो : नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं: न हि प्रजानामि तव प्रवृत्तिम् ॥ ११- ३१ ॥

ākhyāhi me ko bhavān ugrarūpo namostu te devavara prasīda
vijñātum icchāmi bhavantam ādyam na hi prajānāmi tava pravṛttim 11.31
ākhyāhi¹ me² kaḥ³ bhavān⁴ ugrarūpaḥ⁵ namaḥ⁶ astu⁷ te⁸ deva-vara⁹ prasīda¹⁰
vijñātum¹¹ icchāmi¹² bhavantam¹³ ādyam¹⁴ na¹⁵ hi¹⁶ prajānāmi¹⁷ tava¹⁸ pravṛttim¹⁹ 11.31

ākhyāhi¹ = Tell; me² = me; kaḥ³ = who; bhavān⁴ = You; [are with] ugrarūpaḥ⁵ = fierce form. namaḥ⁶ = salutations; astu⁷ = let there be; te⁸ = to You; deva-vara⁹ = Most excellent among gods. prasīda¹⁰ = Be of Grace; icchāmi¹² = I desire; vijñātum¹¹ = to know; bhavantam¹³ = You; ādyam¹⁴ = the Primal One; hi¹⁶ = indeed. na¹⁵ prajānāmi¹⁷ = I do not know; tava¹⁸ = Your; pravṛttim¹⁹ = activity. 11.31

11.31: Tell me, who are You with a terrible form? Salutations to You, O Supreme God, have mercy. I wish to know You, the primal One, for I do not know your activity.

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो : लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे : येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११- ३२ ॥

śrībhagavān uvāca: kālosmi lokakṣayakṛt pravṛddho lokān samāhartum iha pravṛttaḥ
ṛtepi tvām na bhaviṣyanti sarve yevasthitāḥ pratyānīkeṣu yodhāḥ 11.32
śrībhagavān uvāca: kālaḥ¹ asmi² loka-kṣaya-kṛt³ pravṛddhaḥ⁴ lokān⁵ samāhartum⁶ iha⁷ pravṛttaḥ⁸
ṛte⁹ api¹⁰ tvām¹¹ na¹² bhaviṣyanti¹³ sarve¹⁴ ye¹⁵ avasthitāḥ¹⁶ pratyānīkeṣu¹⁷ yodhāḥ¹⁸ 11.32

śrībhagavān uvāca = Sri Bhagavan said: asmi² = I am; kālaḥ¹ = Time; pravṛddhaḥ⁴ = the great; loka-kṣaya-kṛt³ = destroyer of the world; pravṛttaḥ⁸ = engaged; samāhartum⁶ = in destroying; lokān⁵ = the beings. iha⁷ = here [in this world]; api¹⁰ = even; ṛte⁹ = without; tvām¹¹ = you; sarve¹⁴ = all; yodhāḥ¹⁸ = warriors; ye¹⁵ = who; avasthitāḥ¹⁶ = arrayed; pratyānīkeṣu¹⁷ = in opposing armies; na¹² = will not; bhaviṣyanti¹³ = exist. 11.32

11.32: Sri Bhagavan said: I am Time, the great destroyer of the world and the people. Even without your active engagement or participation, all these warriors in the opposing armies will cease to exist.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व : जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव : निमित्तमात्रं भव सव्यसाचिन् ॥ ११- ३३ ॥

tasmāt tvam uttiṣṭha yaśo labhasva jītvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayaivaite nihatāḥ pūrvam eva nimittamātraṁ bhava savyasācin 11.33

tasmāt¹ tvam² uttiṣṭha³ yaśaḥ⁴ labhasva⁵ jītvā⁶ śatrūn⁷ bhuṅkṣva⁸ rājyam⁹ samṛddham¹⁰
maya¹¹ eva¹² ete¹³ nihatāḥ¹⁴ pūrvam¹⁵ eva¹⁶ nimitta-mātram¹⁷ bhava¹⁸ savyasācin¹⁹ 11.33

tasmāt¹ = Therefore; tvam² = you; uttiṣṭha³ = rise up; labhasva⁵ = gain; yaśaḥ⁴ = fame; jītvā⁶ = vanquishing; śatrūn⁷ = enemies; [and] bhuṅkṣva⁸ = enjoy; samṛddham¹⁰ = prosperous; rājyam⁹ = kingdom. ete¹³ = All these; eva¹² = indeed; [were] nihatāḥ¹⁴ = killed; pūrvam¹⁵ = earlier; eva¹⁶ = verily; maya¹¹ = by Me. [you] bhava¹⁸ = become; nimitta-mātram¹⁷ = a mere instrumental cause; savyasācin¹⁹ = O Savyasaci, the left-handed archer. 11.33

11.33: Therefore, get up and gain your glory. Vanquishing your enemies, enjoy your a prosperous kingdom. I alone have killed all these enemies earlier. You are only a mere instrument, O Savyasācin (Arjuna).

द्रोणं च भीष्मं च जयद्रथं च : कर्णं तथान्यानपि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठा : युध्यस्व जेतासि रणे सपत्नान् ॥ ११- ३४ ॥

dronaṁ ca bhīṣmaṁ ca jayadrathaṁ ca karṇaṁ tathānyān api yodhavīrān
mayā hatāns tvam jahi mā vyathiṣṭhā yudhyasva jetāsi raṇe sapatnān 11.34

dronam¹ ca² bhīṣmam³ ca⁴ jayadratham⁵ ca⁶ karṇam⁷ tathā anyān⁸ api⁹ yodhavīrān¹⁰
mayā¹¹ hatān¹² tvam¹³ jahi¹⁴ mā¹⁵ vyathiṣṭhāḥ¹⁶ yudhyasva¹⁷ jetāsi¹⁸ raṇe¹⁹ sapatnān²⁰ 11.34

tvam¹³ = You; jahi¹⁴ = destroy; dronaṁ¹ ca² = also Drona; bhīṣmam³ ca⁴ = and Bhisma; jayadratham⁵ ca⁶ = and Jayadratha; karṇam⁷ = Karna; tathā anyān⁸ = also others; api⁹ = indeed; yodhavīrān¹⁰ = brave warriors; [who had been previously] hatān¹² = killed; mayā¹¹ = by Me. mā¹⁵ = Do not; vyathiṣṭhāḥ¹⁶ = be perturbed; yudhyasva¹⁷ = fight; jetāsi¹⁸ = you will conquer; sapatnān²⁰ = [your] foes; raṇe¹⁹ = in the battle. 11.34

11.34: I already killed Drona, Bhisma, Jayadratha, Karna and other brave warriors. You will kill (them), and do not be afraid. Fight and you will conquer your enemies in the battle.

संजय उवाच

एतच्छ्रुत्वा वचनं केशवस्य : कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं : सगद्गदं भीतभीतः प्रणम्य ॥ ११ - ३५ ॥

sañjaya uvāca: etac chrutvā vacanaṁ keśavasya kṛtāñjalir vepamānaḥ kirīṭī

namaskṛtvā bhūya evāha kṛṣṇaṁ sagadgadam bhītabhītaḥ praṇamya 11.35

sañjaya uvāca: etat¹ śrutvā² vacanam³ keśavasya⁴ kṛta-añjaliḥ⁵ vepamānaḥ⁶ kirīṭī⁷
namaskṛtvā⁸ bhūyaḥ⁹ eva¹⁰ āha¹¹ kṛṣṇam¹² sa-gadgadam¹³ bhīta-bhītaḥ¹⁴ praṇamya¹⁵ 11.35

sañjaya uvāca = Sanjaya said: etat¹ = thus; śrutvā² = hearing; vacanam³ = the words; keśavasya⁴ = of Kesava; kṛta-añjaliḥ⁵ = with opposed palms; vepamānaḥ⁶ = trembling; kirīṭī⁷ = Arjuna, the wearer of the crown; namaskṛtvā⁸ = paying obeisance; bhūyaḥ⁹ = again; eva¹⁰ = also; āha¹¹ = said; kṛṣṇam¹² = to Krishna; sa-gadgadam¹³ = stammering; bhīta-bhītaḥ¹⁴ = terrified; praṇamya¹⁵ = offering bowing obeisance. 11.35

11.35: Sanjaya said: Thus hearing the words of Krishna (Kesava), Arjuna bowed down to Krishna and spoke with folded hands, trembling, stammering, and fearful.

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या : जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति : सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ११ - ३६ ॥

arjuna uvāca: sthāne hr̥ṣīkeśa tava prakīrtyā jagat prahr̥ṣyaty anurajyate ca

rakṣāṁsi bhītāni diśo dravanti sarve namasyanti ca siddhasaṅghāḥ 11.36

arjuna uvāca: sthāne¹ hr̥ṣīkeśa² tava³ prakīrtyā⁴ jagat⁵ prahr̥ṣyati⁶ anurajyate⁷ ca⁸
rakṣāṁsi⁹ bhītāni¹⁰ diśaḥ¹¹ dravanti¹² sarve¹³ namasyanti¹⁴ ca¹⁵ siddha-saṅghāḥ¹⁶ 11.36

arjuna uvāca = Arjuna said: hr̥ṣīkeśa² = O Hrsikesa, the Lord of senses; sthāne¹ = rightly, properly; tava³ prakīrtyā⁴ = by Your renown; jagat⁵ = the world; prahr̥ṣyati⁶ = is joyous; ca⁸ = and; anurajyate⁷ = delights. rakṣāṁsi⁹ = The Raksasas; bhītāni¹⁰ = afflicted with fear; dravanti¹² = run/flee; sarve¹³ diśaḥ¹¹ = in all directions; ca¹⁵ = and; siddha-saṅghāḥ¹⁶ = confluence of Siddhas; namasyanti¹⁴ = offer obeisance.

11.36

11.36: Arjuna said: O Hrisikesa (Krishna), rightly, by glorifying You, the world rejoices and delights. The raksasas, out of fear are fleeing in all directions. The confluence of Siddhas bows down to you in reverence.

कस्माच्च ते न नमेरन्महात्मन् : गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास : त्वमक्षरं सदसत्तत्परं यत् ॥११- ३७॥
kasmāc ca te na nameran mahātman garīyase brahmaṇopy ādikartre
ananta deveśa jagannivāsa tvam akṣaram sad asat tatparam yat 11.37

kasmāt¹ ca² te³ na⁴ nameran⁵ mahātman⁶ garīyase⁷ brahmaṇaḥ⁸ api⁹ ādi-kartre¹⁰
ananta¹¹ deveśa¹² jagannivāsa¹³ tvam¹⁴ akṣaram¹⁵ sat-asat¹⁶ tatparam¹⁷ yat¹⁸ 11.37

kasmāt¹ = Why; [should they] na⁴ = not; nameran⁵ = bow down; te³ = to You; mahātman⁶ = O Great Soul; ca² = and; ādi-kartre¹⁰ = the original Creator; garīyase⁷ = who are greater than; brahmaṇaḥ⁸ = Brahma; api⁹ = though; ananta¹¹ = O infinite Being; deveśa¹² = O God of gods; jagannivāsa¹³ = abode of the universe. tvam¹⁴ = You; [are] akṣaram¹⁵ = imperishable; sat-asat¹⁶ = Being and non-being; yat¹⁸ = which [is] tatparam¹⁷ = superior and beyond that. 11.37

11.37: Why should they not bow to You, O Mahatman (Great Soul), when You are the original creator of, and more venerable than Brahma Himself? O Infinite Being, O God of gods, O refuge of the universe, You are imperishable, Sat and Asat (Being and NonBeing) and (what is) beyond that.

त्वमादिदेवः पुरुषः पुराणः-: स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम : त्वया ततं विश्वमनन्तरूप ॥११- ३८॥
tvam ādidevaḥ puruṣaḥ purāṇas tvam asya viśvasya param nidhānam
vettāsi vedyam ca param ca dhāma tvayā tatam viśvam anantarūpa 11.38

tvam¹ ādi-devaḥ² puruṣaḥ³ purāṇaḥ⁴ tvam⁵ asya⁶ viśvasya⁷ param⁸ nidhānam⁹
vettā¹⁰ asi¹¹ vedyam¹² ca¹³ param¹⁴ ca¹⁵ dhāma¹⁶ tvayā¹⁷ tatam¹⁸ viśvam¹⁹ anantarūpa²⁰ 11.38

tvam¹ = You; [are] ādi-devaḥ² = the Primal God; purāṇaḥ⁴ = the ancient; puruṣaḥ³ = Person. tvam⁵ = You; [are] param⁸ = the Supreme; nidhānam⁹ = refuge [of] viśvasya⁷ = the Universe. asya⁶ = You are; vettā¹⁰ = the Knower; asi¹¹ = You are; vedyam¹² = the object of knowledge; ca¹³ = and; param¹⁴ = Supreme; dhāma¹⁶ = abode; ca¹⁵ = and; viśvam¹⁹ = the Universe; tatam¹⁸ = is pervaded; tvayā¹⁷ = by You; anantarūpa²⁰ = O Infinite Form. 11.38

11.38: You are the Primal God, the most ancient Purusa (person). You are the Supreme abode of the universe. You are the knower, the knowable, and the supreme refuge. You pervaded this universe, O Infinite Form.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ११- ३९ ॥

vāyur yamognir varuṇaḥ śasāṅkaḥ prajāpatis tvam prapitāmahaś ca

namo namas testu sahastrakṛtvaḥ punaś ca bhūyopi namo namas te 11.39

vāyuh¹ yamaḥ² agniḥ³ varuṇaḥ⁴ śasāṅkaḥ⁵ prajāpatiḥ⁶ tvam⁷ prapitāmahaḥ⁸ ca⁹

namaḥ¹⁰ namaḥ¹¹ te¹² astu¹³ sahastra-kṛtvaḥ¹⁴ punaḥ¹⁵ ca¹⁶ bhūyaḥ¹⁷ api¹⁸ namaḥ¹⁹ namaḥ²⁰ te²¹ 11.39

tvam⁷ = You; [are] vāyuh¹ = Air; yamaḥ² = Death; agniḥ³ = Fire; varuṇaḥ⁴ = Water; śasāṅkaḥ⁵ = Moon; prajāpatiḥ⁶ = Brahma; prapitāmahaḥ⁸ = the Great Grandfather; ca⁹ = and; namaḥ¹⁰ = homage; namaḥ¹¹ = homage; te¹² = to You; astu¹³ = be; sahastra-kṛtvaḥ¹⁴ = a thousand times; punaḥ¹⁵ = again; ca¹⁶ = and; bhūyaḥ¹⁷ = again; api¹⁸ = also; namaḥ¹⁹ = homage; namaḥ²⁰ = homage; te²¹ = to You. 11.39

11.39: You are Vayu, air; Yama, death or destroyer; Agni, fire; Varuna, water; Sasānka, moon; Prajapati, Brahma; and the great-grandfather. Homage to You a thousand times. Again and again, homage to You.

नमः पुरस्तादथ पृष्ठतस्ते : नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं : सर्व समाप्नोषि ततोऽसि सर्वः ॥ ११- ४० ॥

namaḥ purastād atha pṛṣṭhataś te namostu te sarvata eva sarva

anantavīryāmitavikramas tvam sarvaṁ samāpnoṣi tatosi sarvaḥ 11.40

namaḥ¹ purastāt² atha³ pṛṣṭhataḥ⁴ te⁵ namaḥ⁶ astu⁷ te⁸ sarvataḥ⁹ eva¹⁰ sarva¹¹

ananta-vīrya¹² amita-vikramaḥ¹³ tvam¹⁴ sarvaṁ¹⁵ samāpnoṣi¹⁶ tataḥ¹⁷ asi¹⁸ sarvaḥ¹⁹ 11.40

namaḥ¹ = Homage; te⁵ = to You; purastāt² = from the front; atha³ = and; pṛṣṭhataḥ⁴ = from behind; astu⁷ = let it be; namaḥ⁶ = homage; te⁸ = to You; sarvataḥ⁹ = from all sides; eva¹⁰ = indeed. sarva¹¹ = O All; tvam¹⁴ = You; [are] ananta-vīrya¹² = infinite power; amita-vikramaḥ¹³ = immeasurable prowess. samāpnoṣi¹⁶ = You pervade; sarvaṁ¹⁵ = all; [and] tataḥ¹⁷ = therefore; asi¹⁸ = You are; sarvaḥ¹⁹ = everything. 11.40

11.40: Homage to Thee from front and also behind. I offer homage to You from all sides indeed. (You are) all infinite power, immeasurable prowess. You pervade everything and therefore you are everything.

सखेति मत्वा प्रसभं यदुक्तं : हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं : मया प्रमादात्प्रणयेन वापि ॥ ११- ४१ ॥

sakheti matvā prasabham yad uktam he kṛṣṇa he yādava he sakheti
ajānatā mahimānam tavedam mayā pramādāt praṇayena vāpi 11.41

sakha¹ iti² matvā³ prasabham⁴ yat⁵ uktam⁶ he kṛṣṇa⁷ he yādava⁸ he sakheti⁹

ajānatā¹⁰ mahimānam¹¹ tava¹² idam¹³ mayā¹⁴ pramādāt¹⁵ praṇayena¹⁶ vā api¹⁷ 11.41

matvā³ = Thinking; [of You as] sakha¹ = a friend; iti² = thus; yat⁵ = whatever; [I] uktam⁶ = said; prasabham⁴ = impetuously; he kṛṣṇa⁷ = O Krishna; he yādava⁸ = O Yadava; he sakheti⁹ = O Friend; ajānatā¹⁰ = not knowing; tava¹² = Your; mahimānam¹¹ = Greatness; idam¹³ = these; [were said] mayā¹⁴ = by me; pramādāt¹⁵ = out of negligence; vā api¹⁷ = or even; praṇayena¹⁶ = fondness. 11.41

11.41: Thinking of you as a friend, whatever I said impetuously (Prasabham), O Krishna, O Yadhava, O Friend, without knowing Your greatness (Mahimānam) out of negligence or fondness.

यच्चावहासार्थमसत्कृतोऽसि : विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं : तत्क्षामये त्वामहमप्रमेयम् ॥ ११- ४२ ॥

yac cāvahāsārtham asatkṛtosi vihāraśayyāsanabhojaneṣu

ekothavāpy acyuta tatsamakṣam tat kṣāmaye tvām aham aprameyam 11.42

yat¹ ca² avahāsa-artham³ asat-kṛtaḥ⁴ asi⁵ vihāra⁶ śayyā⁷ āsana⁸ bhojaneṣu⁹

eka¹⁰ atha¹¹ vā¹² api¹³ acyuta¹⁴ tat-samakṣam¹⁵ tat¹⁶ kṣāmaye¹⁷ tvām¹⁸ aham¹⁹ aprameyam²⁰ 11.42

ca² = And; [In] yat¹ = whatever; [manner] asi⁵ = you have been; asat-kṛtaḥ⁴ = disrespected; avahāsa-artham³ = in jest; [while] vihāra⁶ = relaxing; śayyā⁷ = lying; āsana⁸ = sitting; bhojaneṣu⁹ = eating; eka¹⁰ = alone; atha¹¹ vā¹² = or even; api¹³ = also; tat-samakṣam¹⁵ = in the company of others; acyuta¹⁴ = O Acyuta; tat¹⁶ = [for all] these; aham¹⁹ = I; kṣāmaye¹⁷ = ask for forgiveness; tvām¹⁸ = from You; aprameyam²⁰ = the Immeasurable. 11.42

11.42: In whatever manner I disrespected you in jest, while playing, lying down, sitting down, eating together, or when alone or in the company of others, O Acyuta, I ask forgiveness from You, the Immeasurable.

पितासि लोकस्य चराचरस्य : त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो : लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ११- ४३ ॥

pitāsi lokasya carācarasya tvam asya pūjyaś ca gurur garīyān
na tvatsamosty abhyadhikaḥ kutonyo lokatrayepy apratimaprabhāva 11.43

pitā¹ asi² lokasya³ cara-acarasya⁴ tvam⁵ asya⁶ pūjya⁷ ca⁸ guruḥ⁹ garīyān¹⁰

na¹¹ tvat-samaḥ¹² asti¹³ abhyadhikaḥ¹⁴ kutaḥ¹⁵ anyaḥ¹⁶ loka-traye¹⁷ api¹⁸ apratima-prabhāva¹⁹ 11.43

asi² = You are; pitā¹ = the Father; lokasya³ = of all beings; cara-acarasya⁴ = mobile and immobile.
tvam⁵ = You are; pūjya⁷ = worthy of worship; asya⁶ = to this [world]; guruḥ⁹ = the Guru; ca⁸ = and;
garīyān¹⁰ = greater [than a Guru]; asti¹³ = there is; na¹¹ = no [one]; tvat-samaḥ¹² = equal to You; api¹⁸ =
also. kutaḥ¹⁵ = How could there be; anyaḥ¹⁶ = anybody; abhyadhikaḥ¹⁴ = greater; loka-traye¹⁷ = in the
three worlds; apratima-prabhāva¹⁹ = O inimitable Power? 11.43

11.43: You are the Father of the moving and the unmoving world (animate and inanimate). You are the
Guru worthy of worship, and of incomparable power. There is nobody equal to You. How could there be
anybody greater than You in the three worlds?

तस्मात्प्रणम्य प्रणिधाय कायं : प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ११- ४४ ॥

tasmāt praṇamya praṇidhāya kāyaṁ prasādaye tvām aham īśam īḍyam
pīteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum 11.44

tasmāt¹ praṇamya² praṇidhāya³ kāyam⁴ prasādaye⁵ tvām⁶ aham⁷ īśam⁸ īḍyam⁹

pita¹⁰ iva¹¹ putrasya¹² sakheva¹³ sakhyuḥ¹⁴ priyaḥ¹⁵ priyāyāḥ¹⁶ arhasi¹⁷ deva¹⁸ soḍhum¹⁹ 11.44

tasmāt¹ = Therefore; praṇamya² = bowing down; [and] praṇidhāya³ = prostrating; kāyam⁴ = the body
[before You]; aham⁷ = I; prasādaye⁵ = seek to please; tvām⁶ = You; īḍyam⁹ = laudable; īśam⁸ = God.
deva¹⁸ = O God; arhasi¹⁷ = You should; soḍhum¹⁹ = show tolerance; pita¹⁰ iva¹¹ = like a father;
putrasya¹² = to a son; sakheva¹³ = like a friend; sakhyuḥ¹⁴ = to the friend; priyaḥ¹⁵ = a lover; priyāyāḥ¹⁶ =
of the beloved. 11.44

11.44: Therefore, bowing down and prostrating my body before you, O Supreme Lord, I seek to please
you so You show tolerance to me like a father to his son, a friend to a friend, and a lover to the beloved.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा : भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं : प्रसीद देवेश जगन्निवास ॥ ११- ४५ ॥

adr̥ṣṭapūrvam̐ hr̥ṣitosmi dr̥ṣṭvā bhayena ca pravyathitam̐ mano me
tad eva me darśaya deva rūpam̐ prasīda deveśa jagannivāsa 11.45

adr̥ṣṭa-pūrvam¹ hr̥ṣitaḥ² asmi³ dr̥ṣṭvā⁴ bhayena⁵ ca⁶ pravyathitam⁷ manaḥ⁸ me⁹
tat¹⁰ eva¹¹ me¹² darśaya¹³ deva¹⁴ rūpam¹⁵ prasīda¹⁶ deveśa¹⁷ jagannivāsa¹⁸ 11.45

asmi³ = I am; hr̥ṣitaḥ² = glad; dr̥ṣṭvā⁴ = to have seen; adr̥ṣṭa-pūrvam¹ = what was never seen before.
me⁹ = my; manaḥ⁸ = mind; pravyathitam⁷ = is distressed; bhayena⁵ = with fear; ca⁶ = and; deva¹⁴ = O
God; darśaya¹³ = show; me¹² = me; eva¹¹ = indeed; tat¹⁰ = that; rūpam¹⁵ = Form. prasīda¹⁶ = be of
Grace; deveśa¹⁷ = O God of gods; jagannivāsa¹⁸ = O Refuge of the Universe. 11.45

11.45: I am glad to have seen what was never seen before. Fear grips my mind. O Lord, show me your
divine form and grace, O Lord of Lords and Refuge of the Universe.

किरीटिनं गदिनं चक्रहस्तः-: मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन : सहस्रबाहो भव विश्वमूर्ते ॥ ११- ४६ ॥

kirīṭinam̐ gadinam̐ cakrahastam̐ icchāmi tvām̐ draṣṭum̐ aham̐ tathaiva
tenaiva rūpeṇa caturbhujena sahasrabāho bhava viśvamūrte 11.46

kirīṭinam¹ gadinam² cakra-hastam³ icchāmi⁴ tvām⁵ draṣṭum⁶ aham⁷ tatha eva⁸
tena eva⁹ rūpeṇa¹⁰ caturbhujena¹¹ sahasra-bāho¹² bhava¹³ viśva-mūrte¹⁴ 11.46

aham⁷ = I; icchāmi⁴ = desire; draṣṭum⁶ = to see; tvām⁵ = You; kirīṭinam¹ = with a crown; gadinam² = with
a club; cakra-hastam³ = holding a discus in hand; tatha eva⁸ = exactly as before; sahasra-bāho¹² = O
Lord of a thousand hands; [which is] viśva-mūrte¹⁴ = the Universal form. bhava¹³ = Become; tena eva⁹
= very much like [the usual]; caturbhujena¹¹ = four-handed; rūpeṇa¹⁰ = form. 11.46

11.46: I wish to see You with the crown, the club, and the discus in your hand, O Lord of a thousand
arms, which is the Universal Form. Take on the usual four-armed form.

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं : रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यं : यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ११- ४७॥

śrībhagavān uvāca: mayā prasannena tavārjunedaṁ rūpaṁ paraṁ darśitam ātmayogāt

tejomayaṁ viśvam anantam ādyam yan me tvadanyena na dṛṣṭapūrvam 11.47

śrībhagavān uvāca: mayā¹ prasannena² tava³ arjuna⁴ idam⁵ rūpaṁ⁶ param⁷ darśitam⁸ ātma-yogāt⁹
tejomayam¹⁰ viśvam¹¹ anantam¹² ādyam¹³ yat¹⁴ me¹⁵ tvat-anyena¹⁶ na dṛṣṭa-pūrvam¹⁷ 11.47

śrībhagavān uvāca = Sri Bhagavan said: arjuna⁴ = O Arjuna; prasannena² = by Grace; idam⁵ = this; param⁷ = Supreme; tejomayam¹⁰ = plenteously radiant; viśvam¹¹ = universal; anantam¹² = infinite; ādyam¹³ = primal; rūpaṁ⁶ = Form; yat¹⁴ = which; me¹⁵ = of Mine; na dṛṣṭa-pūrvam¹⁷ = has never ever been seen before; tvat-anyena¹⁶ = by anybody other than you; [and] darśitam⁸ = has been shown; mayā¹ = by Me; tava³ = to you; ātma-yogāt⁹ = through My Yogic power. 11.47

11.47: Sri Bhagavan said: O Arjuna, I have shown you by My grace and through My yogic power the supreme, radiant, universal, infinite, and primal form of Mine, which no one, besides you, has ever seen before.

न वेदयज्ञाध्ययनैर्न दानैः- न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके : द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ११- ४८॥

na veda yajñādhyayanair na dānaiḥ na ca kriyābhir na tapobhir ugraiḥ

evamrūpaḥ śakya ahaṁ nṛloke draṣṭum tvadanyena kurupravīra 11.48

na veda yajña¹ adhyayanaiḥ na² dānaiḥ na³ ca⁴ kriyābhiḥ na⁵ tapobhiḥ ugraiḥ⁶
evam-rūpaḥ⁷ śakya⁸ aham⁹ nṛloke¹⁰ draṣṭum¹¹ tvat anyena¹² kuru-pravīra¹³ 11.48

na veda yajña¹ = Neither by Vedic sacrifices; adhyayanaiḥ na² = nor by Vedic studies; dānaiḥ na³ = nor by charity; kriyābhiḥ na⁵ = nor by rituals; ca⁴ = and; tapobhiḥ ugraiḥ⁶ = by severe austerities; śakya⁸ = can; aham⁹ = I; draṣṭum¹¹ = be witnessed; evam-rūpaḥ⁷ = in this form; nṛloke¹⁰ = in the world of humans; tvat anyena¹² = by anyone other than you; kuru-pravīra¹³ = O Kurupravira, the Most brave among the Kurus. 11.48

11.48: Neither by Vedic sacrifices, nor by Vedic studies, nor by charity, nor by rituals, nor by severe tapas (austerity) can I be seen with this form in this world of men by anyone other than you, O KuruPravira (Arjuna).

मा ते व्यथा मा च विमूढभावो : दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं : तदेव मे रूपमिदं प्रपश्य ॥ ११ - ४९ ॥

mā te vyathā mā ca vimūḍhabhāvo dr̥ṣṭvā rūpaṁ ghoram īdṛṅ mamedam
vyapetabhīḥ prītamanāḥ punas tvaṁ tad eva me rūpam idaṁ prapaśya 11.49

mā te vyathā¹ mā ca vimūḍha-bhāvaḥ² dr̥ṣṭvā³ rūpam ghoram⁴ īdṛḅ⁵ mama⁶ idam⁷
vyapeta-bhīḥ⁸ prītamanāḥ⁹ punaḥ¹⁰ tvam¹¹ tat¹² eva¹³ me¹⁴ rūpam¹⁵ idam¹⁶ prapaśya¹⁷ 11.49

mā te vyathā¹ = You need not be agitated; ca mā vimūḍha-bhāvaḥ² = and need not be bewildered;
dr̥ṣṭvā³ = by seeing; īdṛḅ⁵ = as revealed; idam⁷ = this; rūpam^{4A} ghoram^{4B} = dreadful^{4B} form^{4A}; mama⁶ = of
Mine. vyapetabhīḥ⁸ = Removed or free from fear; prītamanāḥ⁹ = glad in the mind; punaḥ¹⁰ = again;
tvam¹¹ = you; prapaśya¹⁷ = witness; idam¹⁶ = this; eva¹³ = very; tat¹² = earlier; rūpam¹⁵ = form; me¹⁴ =
of Mine. 11.49

11.49: You need not be agitated and bewildered by seeing this dreadful form of Mine. Free from fear
and pleased in your mind, you see My (other) form.

संजय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा : स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं : भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ११ - ५० ॥

sañjaya uvāca: ity arjunaṁ vāsudevas tathoktvā svakaṁ rūpaṁ darśayām āsa bhūyaḥ
āśvāsayām āsa ca bhītam enaṁ bhūtvā punaḥ saumyavapur mahātmā 11.50

sañjaya uvāca: iti¹ arjunam² vāsudevaḥ³ tathā⁴ uktvā⁵ svakam⁶ rūpam⁷ darśayāmāsa⁸ bhūyaḥ⁹
āśvāsayāmāsa¹⁰ ca¹¹ bhītam¹² enam¹³ bhūtvā¹⁴ punaḥ¹⁵ saumyavapuḥ¹⁶ mahātmā¹⁷ 11.50

sañjaya uvāca = Sanjaya said: uktvā⁵ = having spoken; iti¹ = thus; arjunam² = to Arjuna; tathā⁴ = in that
manner; vāsudevaḥ³ = Vāsudeva [Krishna]; darśayāmāsa⁸ = displayed; svakam⁶ = His own; rūpam⁷ =
form; bhūyaḥ⁹ = again; ca¹¹ = and; mahātmā¹⁷ = the Great Soul; bhūtvā¹⁴ = assuming; saumyavapuḥ¹⁶ =
placid form; punaḥ¹⁵ = again; āśvāsayāmāsa¹⁰ = comforted; bhītam¹² = fearful; enam¹³ = him
[Arjuna]. 11.50

11.50: Sanjaya said to Dhritarastra: Having spoken to Arjuna, Vasudeva (Krishna) displayed again His
own form. Mahatma (Krishna) assuming the placid form again comforted Arjuna gripped with fear.

अर्जुन उवाच
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ११- ५१ ॥
arjuna uvāca: dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana
idānīm asmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ 11.51

arjuna uvāca: dr̥ṣṭvā¹ idam² mānuṣam³ rūpam⁴ tava⁵ saumyam⁶ janārdana⁷
idānīm⁸ asmi⁹ saṁvṛttaḥ¹⁰ sacetāḥ¹¹ prakṛtiṁ¹² gataḥ¹³ 11.51

arjuna uvāca = Arjuna said: dr̥ṣṭvā¹ = seeing; idam² = this; saumyam⁶ = pleasant; mānuṣam³ = human;
rūpam⁴ = form; tava⁵ = of Yours; janārdana⁷ = O Janardana, Chastiser of enemies; idānīm⁸ = now;
asmi⁹ = I have; saṁvṛttaḥ¹⁰ = regained; sacetāḥ¹¹ = composure in my mind; [and] gataḥ¹³ = returned;
prakṛtiṁ¹² = to my own nature. 11.51

11.51: Arjuna said: O Janardhana (Krishna), seeing your pleasing human form, I regained composure in my mind and have returned to my own nature.

श्रीभगवानुवाच
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ११- ५२ ॥
śrībhagavān uvāca
sudurdarśam idam rūpaṁ dr̥ṣṭvān asi yan mama
devā apy asya rūpasya nityaṁ darśanakāṅkṣiṇaḥ 11.52
śrībhagavān uvāca
sudurdarśam¹ idam² rūpam³ dr̥ṣṭvān asi⁴ yat⁵ mama⁶
devāḥ api⁷ asya⁸ rūpasya⁹ nityam¹⁰ darśana-kāṅkṣiṇaḥ¹¹ 11.52

śrībhagavān uvāca = Sri Bhagavan said: idam² = this; rūpam³ = form; mama⁶ = of Mine; yat⁵ = which;
dr̥ṣṭvān asi⁴ = you have witnessed; sudurdarśam¹ = is rare to see. devāḥ api⁷ = The gods too; darśana-
nityam¹⁰ kāṅkṣiṇaḥ¹¹ = are eternally desirous to see; asya⁸ = this; rūpasya⁹ = form. 11.52

11.52: Sri Bhagavan said: This form of mine, which you have seen is rare (to come by) to see. Even the gods eternally strive to see this form.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११- ५३ ॥

nāhaṁ vedair na tapasā na dānena na cejyayā
śakya evaṁvidho draṣṭuṁ dṛṣṭavān asi māṁ yathā 11.53

na¹ aham² vedaiḥ³ na tapasā⁴ na dānena⁵ na ca ijjayā⁶

śakyaḥ⁷ evaṁ-vidhaḥ⁸ draṣṭuṁ⁹ dṛṣṭavān¹⁰ asi¹¹ māṁ¹² yathā¹³ 11.53

na¹ vedaiḥ³ = Neither by the Vedas; na tapasā⁴ = nor by Tapas or austerity; na dānena⁵ = nor by charity; na ca ijjayā⁶ = and nor by worship; śakyaḥ⁷ = can; aham² = I; dṛṣṭavān¹⁰ = be seen; evaṁ-vidhaḥ⁸ = in this manner; yathā¹³ = as; asi¹¹ = you have; draṣṭuṁ⁹ = seen; māṁ¹² = Me. 11.53

11.53: Neither by the study of Vedas, nor by austerity, nor by charity, nor by sacrifices, is it possible to see Me, as you are seeing Me.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ११- ५४ ॥

bhaktiyā tv ananyayā śakya aham evaṁvidhorjuna
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parāntapa 11.54

bhaktiyā¹ tu² ananyayā³ śakya⁴ aham⁵ evaṁvidhaḥ⁶ arjuna⁷

jñātuṁ⁸ draṣṭuṁ⁹ ca¹⁰ tattvena¹¹ praveṣṭuṁ¹² ca¹³ parāntapa¹⁴ 11.54

tu² = But; bhaktiyā¹ = by devotion; ananyayā³ = rendered to me exclusively; arjuna⁷ = O Arjuna; aham⁵ = I; [make it] śakya⁴ = possible; evaṁvidhaḥ⁶ = in this manner; [for you] jñātuṁ⁸ = to know; ca¹⁰ = and; draṣṭuṁ⁹ = to see; tattvena¹¹ = in truth; ca¹³ = and; praveṣṭuṁ¹² = to merge with Me; parāntapa¹⁴ = O Parantapa. 11.54

11.54: But by devotion rendered to Me exclusively, O Arjuna, I make it possible for you to know, see, and in fact to enter (Me), O Parantapa.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥११- ५५॥

matkarmakṛṇ matparamo madbhaktaḥ saṅgavarjitaḥ
nirvairaḥ sarvabhūteṣu yaḥ sa mām eti pāṇḍava 11.55
mat-karma-kṛt¹ matparamaḥ² madbhaktaḥ³ saṅga-varjitaḥ⁴
nirvairaḥ⁵ sarva-bhūteṣu⁶ yaḥ⁷ saḥ⁸ mām⁹ eti¹⁰ pāṇḍava¹¹ 11.55

yaḥ⁷ = He who; mat-karma-kṛt¹ = does the work for Me; matparamaḥ² = regards Me as the Supreme [Goal]; madbhaktaḥ³ = is devoted to me; saṅga-varjitaḥ⁴ = free from attachment; nirvairaḥ⁵ = free from enmity; sarva-bhūteṣu⁶ = to all beings. saḥ⁸ = He who [is My exclusive devotee]; eti¹⁰ = comes; mām⁹ = to Me; pāṇḍava¹¹ = O Pandava. 11.55

11.55: He who does his work for Me; he who considers Me as Supreme Goal; he who is My devotee, free from attachment; he who has no enmity to all creatures; he comes (attains) to Me. O Pandava.

End BG Chapter 11: The Grand Vision

BG Chapter 12 Bhakti (= Devotion)

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२- १ ॥

arjuna uvāca: evaṁ satatayuktā ye bhaktās tvāṁ paryupāsate

ye cāpy akṣaram avyaktam teṣāṁ ke yogavittamāḥ 12.1

arjuna uvāca: evam¹ satata-yuktāḥ² ye bhaktāḥ³ tvām⁴ paryupāsate⁵

ye⁶ ca⁷ api⁸ akṣaram⁹ avyaktam¹⁰ teṣām¹¹ ke¹² yoga-vit-tamāḥ¹³ 12.1

arjuna uvāca = Arjuna said: evam¹ = thus; ye bhaktāḥ³ = those devotees; satata-yuktāḥ² = ever absorbed [in You]; paryupāsate⁵ = worship; tvām⁴ = You; ca⁷ = and; ye⁶ = those [others]; api⁸ = again; [worship You] [as] akṣaram⁹ = the Imperishable; [and] avyaktam¹⁰ = the Unmanifest; ke¹² = who; teṣām¹¹ = of [among] them; [are] yoga-vit-tamāḥ¹³ = the most learned in Yoga? 12.1

12.1: Arjuna said: Those devotees who are absorbed in You, and those who worship You as the Aksaram (Imperishable) and the Avyaktam (Unmanifested): who among these have the most knowledge of yoga?

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १२- २ ॥

śrībhagavān uvāca: mayy āveśya mano ye mām nityayuktā upāsate

śraddhayā parayopetāḥ te me yuktatamā matāḥ 12.2

śrībhagavān uvāca: mayi¹ āveśya² manaḥ³ ye⁴ mām⁵ nitya-yuktā⁶ upāsate⁷

śraddhayā⁸ parayā⁹ upetāḥ¹⁰ te¹¹ me¹² yukta-tamāḥ¹² matāḥ¹³ 12.2

śrībhagavān uvāca = Sri Bhagavan said: ye⁴ = those who; āveśya² = fix; manaḥ³ = the minds; mayi¹ = on Me; nitya-yuktā⁶ = ever engaged; upāsate⁷ = in worship; mām⁵ = of Me; upetāḥ¹⁰ = endowed; [with] parayā⁹ = Supreme; śraddhayā⁸ = faith; te¹¹ = they; matāḥ¹³ = are considered; me¹² = by Me; yukta-tamāḥ¹² = the most perfect Yogis. 12.2

12.2: Sri Bhagavan said: They, who fix their mind on Me, always engage in worship with supreme faith and are considered by Me as perfect among yogis.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ १२- ३ ॥
ye tv akṣaram anirdeśyamaṁ avyaktam paryupāsate
sarvatragam acintyamaṁ ca kūṭastham acalam dhruvam 12.3
ye¹ tv² akṣaram³ anirdeśyam⁴ avyaktam⁵ paryupāsate⁶
sarvatragam⁷ acintyam⁸ ca⁹ kūṭastham¹⁰ acalam¹¹ dhruvam¹² 12.3

tv² = But; ye¹ = those who; paryupāsate⁶ = worship; akṣaram³ = the Imperishable; anirdeśyam⁴ = the Indefinable; avyaktam⁵ = the Unmanifest; sarvatragam⁷ = the Omnipresent; acintyam⁸ = the Incomprehensible; kūṭastham¹⁰ = the Unchanging; acalam¹¹ = the Immovable; ca⁹ = and; dhruvam¹² = the Eternal; 12.3

12.3-4: Those, who worship the Aksaram, the indefinable, the Avyaktam, the Omnipresent, the Acintyam, the Unchanging, the Immovable and the Eternal, control all the senses, remain levelheaded (even-minded) under all circumstances, and dedicate themselves to the welfare of all creatures, attain Me.

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२- ४ ॥
saṁnīyamyaṁ endriyagrāmaṁ sarvatra samabuddhayāḥ
te prāpnuvanti mām eva sarvabhūtahite ratāḥ 12.4
saṁnīyamya¹ indriya-grāmam² sarvatra³ samabuddhayāḥ⁴
te⁵ prāpnuvanti⁶ mām⁷ eva⁸ sarva-bhūta-hite⁹ ratāḥ¹⁰ 12.4

saṁnīyamya¹ = controlling; indriya-grāmam² = all the sense organs; sarvatra³ = at all times; samabuddhayāḥ⁴ = level-headed; te⁵ = they; prāpnuvanti⁶ = attain; mām⁷ = Me; eva⁸ = indeed; ratāḥ¹⁰ = engaged; [in] sarva-bhūta-hite⁹ = welfare of all beings [all-beings-welfare]. 12.4

12.3-4: Those, who worship the Aksaram, the indefinable, the Avyaktam, the Omnipresent, the Acintyam, the Unchanging, the Immovable and the Eternal, control all the senses, remain levelheaded (even-minded) under all circumstances, and dedicate themselves to the welfare of all creatures, attain Me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२- ५ ॥

kleśodhikataras teṣāṁ avyaktāsaktacetasām

avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate 12.5

kleśaḥ¹ adhikatarah² teṣām³ avyakta⁴ āsakta⁵ cetasām⁶

avyaktā⁷ hi⁸ gatiḥ⁹ duḥkham¹⁰ deha-vadbhiḥ¹¹ avāpyate¹² 12.5

adhikatarah² = greater; [is] kleśaḥ¹ = the difficulty; teṣām³ = for them; cetasām⁶ = whose thoughts; āsakta⁵ = are attached; avyaktā⁷ = to the Unmanifest; hi⁸ = indeed; avyakta⁴ = the Unmanifest; gatiḥ⁹ = Goal; [is] duḥkham¹⁰ = difficult; avāpyate¹² = to attain; deha-vadbhiḥ¹¹ = for the corporeal ones. 12.5

12.5: Greater is the difficulty for those whose thoughts are attached to the Unmanifest (Avyakta), for the progress towards attaining the Unmanifest by the embodied is difficult.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२- ६ ॥

ye tu sarvāṇi karmāṇi mayi saṁnyasya matparaḥ

ananyenaiva yogena māṁ dhyāyanta upāsate 12.6

ye¹ tu² sarvāṇi³ karmāṇi⁴ mayi⁵ sannasya⁶ matparaḥ⁷

ananyena⁸ eva⁹ yogena¹⁰ mām¹¹ dhyāyantaḥ¹² upāsate¹³ 12.6

tu² = For; ye¹ = those who; sannasya⁶ = renounce [dedicate]; sarvāṇi³ = all; karmāṇi⁴ = activities; mayi⁵ = to Me; matparaḥ⁷ = accepting Me as the Supreme; ananyena⁸ = without having a second; eva⁹ = indeed; yogena¹⁰ = by doing Yoga [showing devotion]; upāsate¹³ = worshipping; [and] dhyāyantaḥ¹² = meditating; mām¹¹ = on Me; 12.6

12.6: For them, who dedicate all their activities to Me, accepting me as the Supreme without having a second, showing their devotion to Me, worshipping and meditating on Me, (Continued)

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥१२-७॥
teṣāṁ ahaṁ samuddhartā mṛtyusaṁsārasāgarāt
bhavāmi na cirāt pārtha mayy āveśitacetasām 12.7
teṣām¹ aham² samuddhartā³ mṛtyu⁴ saṁsāra⁵ sāgarāt⁶
bhavāmi⁷ na⁸ cirāt⁹ pārtha¹⁰ mayi¹¹ āveśita¹² cetasām¹³ 12.7

aham² = I; bhavāmi⁷ = become; samuddhartā³ = the deliverer; [from] mṛtyu⁴ saṁsāra⁵ sāgarāt⁶ = the death-dealing⁴ Samsara⁵ Ocean⁶ na⁸ cirāt⁹ = quickly [without delay]; pārtha¹⁰ = O Partha; teṣām¹ = for them; cetasām¹³ = whose minds; āveśita¹² = are fixed; mayi¹¹ = on Me. 12.7

12.7: I soon become their deliverer from the death-dealing **ocean of Samsāra** (birth and rebirth) O son of Partha (Arjuna), because they have their thoughts fixed on Me.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥१२-८॥
mayy eva mana ādhatsva mayi buddhiṁ niveśaya
nivasīṣyasi mayy eva ata ūrdhvaṁ na saṁśayaḥ 12.8
mayi¹ eva² manaḥ³ ādhatsva⁴ mayi⁵ buddhim⁶ niveśaya⁷
nivasīṣyasi⁸ mayi⁹ eva¹⁰ ataḥ¹¹ ūrdhvaṁ¹² na saṁśayaḥ¹³ 12.8

ādhatsva⁴ = Stabilize; manaḥ³ = the mind; mayi¹ = on Me; eva² = indeed; buddhim⁶ niveśaya⁷ = get your Buddhi [intelligence] engaged; mayi⁵ = on Me; na saṁśayaḥ¹³ = there is no doubt; nivasīṣyasi⁸ = you will reside; mayi⁹ = in Me; ataḥ¹¹ ūrdhvaṁ¹² = thereafter [after death]; eva¹⁰ = indeed. 12.8

12.8: Fix your mind on Me, let your intelligence (Buddhim) come to dwell on Me. You will live in Me after that. Of which, there is no doubt.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छासुं धनंजय ॥ १२- ९ ॥

atha cittam samādhātum na śaknoṣi mayi sthiram
abhyāsayogena tato mām ichāptum dhananjaya 12.9

atha¹ cittam² samādhātum³ na śaknoṣi⁴ mayi⁵ sthiram⁶

abhyāsa-yogena⁷ tataḥ⁸ mām⁹ iccha¹⁰ āptum¹¹ dhananjaya¹² 12.9

atha¹ = If; **na śaknoṣi⁴** = you are not able; **samādhātum³** = to set; [your] **cittam²** = mind; **sthiram⁶** = firmly;
mayi⁵ = on Me; **tataḥ⁸** = then; **abhyāsa-yogena⁷** = practice of yoga of repetition [of My name]; [and]
iccha¹⁰ = desire, seek; **āptum¹¹** = to attain; **mām⁹** = Me; **dhananjaya¹²** = O Dhanajaya. **12.9**

12.9: If you are not able to set your mind firmly on Me, then practice of yoga of repetition (of My name),
and thus seek to attain Me, O Dhananjaya.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२- १० ॥

abhyāsepy asamarthosi matkarmaparamo bhava
madartham api karmāṇi kurvan siddhim avāpsyasi 12.10

abhyāse¹ api² asamarthaḥ³ asi⁴ mat-karma-paramaḥ⁵ bhava⁶

madartham⁷ api⁸ karmāṇi⁹ kurvan¹⁰ siddhim¹¹ avāpsyasi¹² 12.10

[If] **asi⁴** = you are; **asamarthaḥ³** = unable; **api²** = even; **abhyāse¹** = to practice [repetition of My name];
bhava⁶ = become; **mat-karma-paramaḥ⁵** = [My-works-Supreme], dedicated to do My Supreme works;
avāpsyasi¹² = you can attain; **siddhim¹¹** = perfection; **api⁸** = even; **kurvan¹⁰** = by performing; **karmāṇi⁹** =
work; **madartham⁷** = on My account. **12.10**

12.10: If you are unable (even) to practice repetition, come to do My Supreme Work . You can attain
perfection (Siddhim) by performing actions for My sake.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२- ११ ॥

athaitad apy aśaktosi kartuṁ madyogam āśritaḥ
sarvakarmaphalatyāgaṁ tataḥ kuru yatātmavān 12.11
atha¹ etat² api³ aśaktaḥ⁴ asi⁵ kartum⁶ madyogam⁷ āśritaḥ⁸
sarva-karma-phala-tyāgam⁹ tataḥ¹⁰ kuru¹¹ yata-ātmavān¹² 12.11

atha¹ = If; aśaktaḥ⁴ asi⁵ = you are⁵ unable⁴; kartum⁶ = to perform; api³ = even; etat² = this [devotional service]; āśritaḥ⁸ = take refuge [in]; madyogam⁷ = Yogam intended to attain Me; tataḥ¹⁰ = then; kuru¹¹ = perform; sarva-karma-phala-tyāgam⁹ = all actions relinquishing the fruits [all-actions-fruits-relinquishment]; yata-ātmavān¹² = with subdued self. 12.11

12.11: If you are unable to perform (even this devotional service), take refuge in My Yogam (Mat Yogam Asritah), and perform all actions relinquishing the fruits [of all actions] with subdued self.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्दयानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२- १२ ॥

śreyo hi jñānam abhyāsāj jñānād dhyānaṁ viśiṣyate
dhyānāt karmaphalatyāgas tyāgāc chāntir anantaram 12.12
śreyaḥ¹ hi² jñānam³ abhyāsāt⁴ jñānāt⁵ dhyānam⁶ viśiṣyate⁷
dhyānāt⁸ karma-phala-tyāgaḥ⁹ tyāgāt¹⁰ śāntiḥ¹¹ anantaram¹² 12.12

śreyaḥ¹ = Better; abhyāsāt⁴ = than practice; hi² = indeed; [is] jñānam³ = knowledge; viśiṣyate⁷ = better; jñānāt⁵ = than knowledge; [is] dhyānam⁶ = meditation; [better] dhyānāt⁸ = than meditation; [is] karma-phala-tyāgaḥ⁹ = relinquishment of fruits of actions [work-fruits-renunciation]; tyāgāt¹⁰ = by such relinquishment; śāntiḥ¹¹ = peace; [comes] anantaram¹² = immediately. 12.12

12.12: Better than practice is knowledge (of the self); better than knowledge is meditation; better than meditation is renunciation of the fruits of work. Because of such renunciation, peace comes immediately.

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२- १३ ॥

adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī 12.13

adveṣṭā¹ sarva-bhūtānām² maitraḥ³ karuṇaḥ⁴ eva⁵ ca⁶
nirmamaḥ⁷ nirahaṅkāraḥ⁸ sama-duḥkha-sukhaḥ⁹ kṣamī¹⁰ 12.13

adveṣṭā¹ = He who has no hatred [for]; sarva-bhūtānām² = all living beings; eva⁵ = indeed; maitraḥ³ = friendly; karuṇaḥ⁴ = compassionate; ca⁶ = and; nirmamaḥ⁷ = free from sense of mineness; nirahaṅkāraḥ⁸ = free from ego; sama-duḥkha-sukhaḥ⁹ = equipoised in sorrow and happiness; kṣamī¹⁰ = patient; 12.13

12.13: He who has no hatred of all living beings, friendly, compassionate, free from mine-ness and free from ego; is same in pleasure and pain, and patient; (continued)

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२- १४ ॥

saṃtuṣṭaḥ satatam yogī yatātmā dṛḍhaniścayaḥ
mayy arpitamanobuddhir yo madbhaktaḥ sa me priyaḥ 12.14

santuṣṭaḥ¹ satatam² yogī³ yata-ātmā⁴ dṛḍha-niścayaḥ⁵
mayi⁶ arpita-manaḥ-buddhiḥ⁷ yaḥ⁸ madbhaktaḥ⁹ saḥ¹⁰ me¹¹ priyaḥ¹² 12.14

yogī³ = Yogi; yaḥ⁸ = who; [is] satatam² = always; santuṣṭaḥ¹ = self-contented; yata-ātmā⁴ = self-controlled; dṛḍha-niścayaḥ⁵ = [of] firm faith; mayi⁶ = in Me; arpita-manaḥ-buddhiḥ⁷ = who has his mind and intellect fixed [on Me] [fixed-mind-intellect] ; saḥ¹⁰ = he; madbhaktaḥ⁹ = a votary of Mine; priyaḥ¹² = [is] dear me¹¹ = to Me. 12.14

12.14: Yogi who is ever self-content, self-controlled, determined in his faith in Me, with his mind and intelligence dwelling upon Me, is My devotee dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१२- १५॥

yasmān nodvijate loko lokān nodvijate ca yaḥ
harṣāmarṣabhayodvegair mukto yaḥ sa ca me priyaḥ 12.15

yasmāt¹ na udvijate² lokāḥ³ lokāt⁴ na udvijate⁵ ca⁶ yaḥ⁷

harṣa amarṣa bhaya udvegaiḥ⁸ muktaḥ⁹ yaḥ¹⁰ saḥ¹¹ ca¹² me¹³ priyaḥ¹⁴ 12.15

yaḥ⁷ = He; yasmāt¹ = by whom; lokāḥ³ = the world [people]; na udvijate² = is not shuddered; ca⁶ = and; yaḥ¹⁰ = who; na udvijate⁵ = is not shuddered; lokāt⁴ = by the world [people]; ca¹² = and; muktaḥ⁹ = is free; harṣa amarṣa bhaya udvegaiḥ⁸ = from delight, displeasure, fear, and agitation; saḥ¹¹ = he; [is] priyaḥ¹⁴ = dear; me¹³ = to Me. 12.15

12.15: He, by whom the world is not shuddered, who is not shuddered by the world, and who is free from delight, displeasure, fear, agitation, is also dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१२- १६॥

anapekṣaḥ śucir dakṣa udāsīno gatavyathaḥ
sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ 12.16

anapekṣaḥ¹ śuciḥ² dakṣaḥ³ udāsīnaḥ⁴ gata-vyathaḥ⁵

sarva-ārambha-parityāgī⁶ yaḥ⁷ madbhaktaḥ⁸ saḥ⁹ me¹⁰ priyaḥ¹¹ 12.16

anapekṣaḥ¹ = He who has no longing [for objects]; [is] śuciḥ² = pure; dakṣaḥ³ = talented, dexterous; udāsīnaḥ⁴ = impartial; gata-vyathaḥ⁵ = free from fear; sarva-ārambha-parityāgī⁶ = who relinquished all undertakings [all-undertaking-relinquishment]; [and] yaḥ⁷ = who; [is] madbhaktaḥ⁸ = My votary; saḥ⁹ = he; [is] priyaḥ¹¹ = dear; me¹⁰ = to Me. 12.16

12.16: He, who has no regard or longing for anything, is pure, talented, impartial, free from fear, and who has renounced all initiatives (in work) and is devoted to Me, is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१२- १७॥

yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati

śubhāśubhparityāgī bhaktimān yaḥ sa me priyaḥ 12.17

yaḥ¹ na hr̥ṣyati² na dveṣṭi³ na śocati⁴ na kāṅkṣati⁵

śubha aśubha parityāgi⁶ bhaktimān⁷ yaḥ⁸ saḥ⁹ me¹⁰ priyaḥ¹¹ 12.17

yaḥ¹ = He who; na hr̥ṣyati² = neither rejoices; na dveṣṭi³ = nor hates; na śocati⁴ = nor grieves; na kāṅkṣati⁵ = nor desires; yaḥ⁸ śubha aśubha parityāgi⁶ = who renounced the good and the bad [good-bad-relinquisher]; saḥ⁹ = [he] that; bhaktimān⁷ = devotee; priyaḥ¹¹ = is dear; me¹⁰ = to Me. 12.17

12.17: He, who neither rejoices nor hates; who neither grieves, nor desires; and who has renounced both the good and the evil, is a devotee dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१२- १८॥

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ

śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ 12.18

samaḥ¹ śatrau ca mitre² ca³ tathā⁴ mānā-pamānayoḥ⁵

śīta-uṣṇa-sukha-duḥkheṣu-samaḥ⁶ saṅga-vivarjitaḥ⁷ 12.18

[He who is] samaḥ¹ = same; śatrau ca mitre² = to a foe and to a friend; ca³ = and; tathā⁴ = likewise [in that manner]; mānā-pamānayoḥ⁵ = in honor and dishonor; śīta-uṣṇa-sukha-duḥkheṣu-samaḥ⁶ = same in cold, heat, happiness, and sorrow [in cold-heat-happiness-sorrow-same]; saṅga-vivarjitaḥ⁷ = free from attachment. 12.18 continued

12.18: He who is same to a foe and a friend, also to honor and dishonor, in cold and heat, in pleasure and pain, who is free from attachment,

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२- १९ ॥

tulyanindāstutir maunī santuṣṭo yena kenacit

aniketah sthiramatiṛ bhaktimān me priyo narah 12.19

tulya-nindā-stutiḥ¹ maunī² santuṣṭaḥ³ yena-kenacit⁴

aniketah⁵ sthira-matiḥ⁶ bhaktimān⁷ me⁸ priyaḥ⁹ narah¹⁰ 12.19

tulya -nindā-stutiḥ¹ = equal in censure and eulogy; maunī² = silent; santuṣṭaḥ³ = content; yena-kenacit⁴ = with anything [and everything]; aniketah⁵ = having no home; sthira-matiḥ⁶ = with firm mind; narah¹⁰ = [that] man; [is] bhaktimān⁷ = a devotee; [and] priyaḥ⁹ = is dear; me⁸ = to Me. 12.19

12.19: equal in censure and praise, silent, content with anything, having no home, with firm mind, that man is a devotee and dear to Me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२- २० ॥

ye tu dharmyāmṛtam idam yathoktaṛ paryupāsate

śraddadhānā matparamā bhaktāṣ teṭiva me priyāḥ 12.20

ye¹ tu² dharmyāmṛtam³ idam⁴ yathā⁵ uktam⁶ paryupāsate⁷

śraddadhānāḥ⁸ matparamāḥ⁹ bhaktāḥ¹⁰ te¹¹ atīva¹² me¹³ priyāḥ¹³ 12.20

tu² = But; ye¹ = those; bhaktāḥ¹⁰ = devotees; matparamāḥ⁹ = holding Me as the Supreme Goal; śraddadhānāḥ⁸ = with faith; paryupāsate⁷ = seek; idam⁴ = this; dharmyāmṛtam³ = nectar of duty. yathā⁵ = as; uktam⁶ = said; te¹¹ = they; [are]; atīva¹² = very; priyāḥ¹³ = dear; me¹³ = to Me. 12.20

12.20: The devotees who hold me as the Supreme Goal with faith and seek this nectar of duty as taught before, are very dear to Me.

End BG Chapter 12 Bhakti

BG Chapter 13: The Knower, the Field, and the Nature

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३- १ ॥

śrībhagavān uvāca: idam śarīram kaunteya kṣetram ity abhidhīyate

etad yo vetti taṁ prāhuḥ kṣetrajña iti tadvidaḥ 13.1

śrībhagavān uvāca: idam¹ śarīram² kaunteya³ kṣetram⁴ iti⁵ abhidhīyate⁶

etat⁷ yaḥ⁸ vetti⁹ taṁ¹⁰ prāhuḥ¹¹ kṣetrajña¹² iti¹³ tadvidaḥ¹⁴ 13.1

śrībhagavān uvāca = Sri Bhagavan said: idam¹ = this; śarīram² = body; kaunteya³ = O son of Kunti; abhidhīyate⁶ = is referred to; iti⁵ = as; kṣetram⁴ = the field; yaḥ⁸ = he who; vetti⁹ = knows; etat⁷ = this; tadvidaḥ¹⁴ = the learned ones; prāhuḥ¹¹ = call; taṁ¹⁰ = him; iti¹³ = as; kṣetrajña¹² = the knower of the field. 13.1

13.1: Sri Bhagavan said: This body, O son of Kunti, is called the field; he, who knows this, is called the knower of the field by the learned ones.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३- २ ॥

kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata

kṣetrakṣetrajñayor jñānam yat taj jñānam matam mama 13.2

kṣetrajñam¹ ca² api³ mām⁴ viddhi⁵ sarva-kṣetreṣu⁶ bhārata⁷

kṣetra⁸ kṣetra-jñayor⁹ jñānam¹⁰ yat¹¹ tat¹² jñānam¹³ matam¹⁴ mama¹⁵ 13.2

ca² = And; api³ = indeed; viddhi⁵ = know; mām⁴ = Me; [as] kṣetrajñam¹ = the Knower of the field; sarva-kṣetreṣu⁶ = in all fields; bhārata⁷ = O Bharata. tat¹² = That; yat¹¹ = which; [is] jñānam¹⁰ = knowledge; kṣetra⁸ kṣetra-jñayor⁹ = of the field and the knower of the field; [is]; jñānam¹³ = knowledge. [That is] mama¹⁵ = My; matam¹⁴ = opinion. 13.2

13.2: Know Me as the Knower of the field in all fields, O Bharata. The knowledge of the field and its Knower is knowledge in My opinion or mind.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३- ३॥
tat kṣetram yac ca yādr̥k ca yadvikāri yataś ca yat
sa ca yo yatprabhāvaś ca tat samāsenā me śṛṇu 13.3
tat kṣetram yat¹ ca² yādr̥k³ ca⁴ yat-vikāri⁵ yataḥ ca yat⁶
saḥ ca yaḥ⁷ yat-prabhāvaḥ⁸ ca tat samāsenā me śṛṇu⁹ 13.3

tat kṣetram yat¹ = What field is that? [that-field-what]; ca² = and; yādr̥k³ = what kind it is? ca⁴ = and ; yat-
vikāri⁴ = what are its transformations? [what-transformations]. yataḥ ca yat⁶ = And from what it
originates? [from what-and-what originates]. saḥ ca yaḥ⁷ = And who is he? [he-and-who]. yat-
prabhāvaḥ⁸ = What greatness pertains to Him? ca tat samāsenā me śṛṇu⁹ = And hear that from Me
briefly [and-that-briefly-from me-hear]. 13.3

13.3: What the field is; what kind it is; what its transformations are; what its source is; what he is; who
he is; and what his greatness is, hear from Me briefly.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३- ४॥
ṛṣibhir bahudhā gītam chandobhir vividhaiḥ pṛthak
brahmasūtrapadaś caiva hetumadbhir viniścitaiḥ 13.4
ṛṣibhiḥ¹ bahudhā² gītam³ chandobhiḥ⁴ vividhaiḥ⁵ pṛthak⁶
brahma-sūtra-padaiḥ⁷ ca⁸ eva⁹ hetumadbhiḥ¹⁰ viniścitaiḥ¹¹ 13.4

ṛṣibhiḥ¹ = The Rishis/Sages; bahudhā² = in many ways; gītam³ = sang; pṛthak⁶ = separately;
chandobhiḥ⁴ = various Vedic hymns; vividhaiḥ⁵ = of different kinds; ca⁸ = and; eva⁹ = indeed; brahma-
sūtra-padaiḥ⁷ = Brahma Sutra aphorisms; [with] hetumadbhiḥ¹⁰ = logic, reason; [and] viniścitaiḥ¹¹ =
certainty [determined knowledge]. 13.4

13.4: The rishis sang this in many ways, in various Vedic hymns, and aphorisms of Brahma sutra with
logic, reason, and certainty.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३- ५ ॥

mahābhūtāny ahaṅkāro buddhir avyaktam eva ca
indriyāṇi daśaikam ca pañca cendriyagocarāḥ 13.5

mahābhūtāni¹ ahaṅkāraḥ² buddhiḥ³ avyaktam⁴ eva⁵ ca⁶
indriyāṇi⁷ daśa⁸ ekam⁹ ca¹⁰ pañca¹¹ ca¹² indriya-gocarāḥ¹³ 13.5

mahābhūtāni¹ = The great elements; ahaṅkāraḥ² = ego; buddhiḥ³ = Buddhi/intellect; avyaktam⁴ = the unmanifest; daśa⁸ = the ten; indriyāṇi⁷ = sense organs; eva⁵ = indeed; ca⁶ = and; ekam⁹ = the one [the mind]; ca¹⁰ = and; ca¹² = also; pañca¹¹ = the five; indriya-gocarāḥ¹³ = objects of the senses. 13.5

13.5: The great elements, the egoism, the intellect, the unmanifested, the senses, the mind, and the five sense objects... continued

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३- ६ ॥

icchā dveṣaḥ sukhaṁ duḥkhaṁ saṅghātaś cetanā dhṛtiḥ
etat kṣetraṁ samāseṇa savikāram udāhṛtam 13.6

icchā dveṣaḥ¹ sukham duḥkham² saṅghātaḥ³ cetanā dhṛtiḥ⁴
etat⁵ kṣetram⁶ samāseṇa⁷ savikāram⁸ udāhṛtam⁹ 13.6

icchā dveṣaḥ¹ = desire, hatred; sukham duḥkham² = happiness, sorrow; saṅghātaḥ³ = the agglomerate [of body and organs, made of 25 elements]; cetanā = sentience; [and] dhṛtiḥ⁴ = firmness; etat⁵ = this; kṣetram⁶ = field; udāhṛtam⁹ = is described; samāseṇa⁷ = in brief; [with the] savikāram⁸ = modifications.

13.6

13.6: Desire, hatred, happiness and sorrow; the body as an agglomerate (of 25 elements), consciousness, and firmness: this is the field briefly described with their modifications.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३- ७॥

amānitvam adambhitvam ahimsā kṣāntir ārjavam
ācāryopāsanam śaucam sthairyam ātmavinigrahaḥ 13.7
amānitvam¹ adambhitvam² ahimsā³ kṣāntiḥ⁴ ārjavam⁵
ācārya-upāsanam⁶ śaucam⁷ sthairyam⁸ ātma-vinigrahaḥ⁹ 13.7

amānitvam¹ = Humility; adambhitvam² = nonostentation; ahimsā³ = non-injury; kṣāntiḥ⁴ = patience;
ārjavam⁵ = straightforwardness; ācārya-upāsanam⁶ = service to teacher; śaucam⁷ = purity; sthairyam⁸
= steadfastness; ātma-vinigrahaḥ⁹ = self-restraint; 13.7 continued.

13.7: Humility, nonostentation (Adambhitvam), nonviolence, patience, straightforwardness, service to
Ācārya, purity, steadfastness, self-restraint... (continued)

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३- ८॥

indriyārtheṣu vairāgyam anahaṅkāra eva ca
janmamṛtyujarāvvyādhiduḥkhadoṣānudarśanam 13.8
indriyārtheṣu¹ vairāgyam² anahaṅkāra³ eva⁴ ca⁵
janma^{6A}-mṛtyu^{6B}-jarā^{6C}-vyādhī^{6D}-duḥkha^{6E}-doṣa^{6F}-anudarśanam^{6G} 13.8

vairāgyam² = non-attachment; indriyārtheṣu¹ = to sense objects; anahaṅkāra³ = paucity of egoism; eva⁴
= indeed; ca⁵ = and; anudarśanam^{6G} = having insight into; doṣa^{6F} = suffering related to [fault or evil];
janma^{6A} = birth; mṛtyu^{6B} = death; jarā^{6C} = old age; vyādhī^{6D} = disease; duḥkha^{6E} = sorrow... 13.8
continued

13.8: aversion towards sense objects, absence of egoism, having insight into the suffering related to
birth, death, old age, disease, sorrow (continued)

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३- ९॥

asaktir anabhiṣvaṅgaḥ putradāragr̥hādiṣu
nityam ca samacittatvam iṣṭāniṣṭopapattiṣu 13.9

asaktiḥ¹ anabhiṣvaṅgaḥ² putra-dāra-gr̥hādiṣu³
nityam⁴ ca⁵ sama-cittatvam⁶ iṣṭa-anīṣṭa-upapattiṣu⁷ 13.9

asaktiḥ¹ = detachment; anabhiṣvaṅgaḥ² = absence of attachment or mineness; putra-dāra-gr̥hādiṣu³ = for son, wife, & home; ca⁵ = and; nityam⁴ = constant; sama-cittatvam⁶ = mental equilibrium; [on] iṣṭa-anīṣṭa-upapattiṣu⁷ = attainment of the desirable and the undesirable... 13.9 (continued)

13.9: detachment; absence of attachment to son, wife, home; constant equilibrium on attainment of the desirable and the undesirable; (continued)

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३- १०॥

mayi cānanyayogena bhaktir avyabhicāriṇī
viviktadeśasevitvam aratir janasaṁsadi 13.10

mayi¹ ca² ananya-yogena³ bhaktiḥ⁴ avyabhicāriṇī⁵
vivikta-deśa-sevitvam⁶ aratiḥ-jana-saṁsadi⁷ 13.10

ananya-yogena³ = dedicated concentration; ca² = and; avyabhicāriṇī⁵ = unswerving; bhaktiḥ⁴ = devotion; mayi¹ = to Me; vivikta-deśa-sevitvam⁶ = resorting to solitary places [solitary-places-resorting]; aratiḥ-jana-saṁsadi⁷ = dissatisfaction [discomfort] in the company of people [dissatisfaction-people-assembly]... 13.10

13.10 Dedicated concentration and unswerving devotion to Me having no other refuge, resorting to solitary places, discomfort in the midst of people.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३- ११ ॥

adhyātmajñānanityatvaṁ tattvajñānārthadarśanam
etaj jñānam iti proktam ajñānaṁ yad atonyathā 13.11
adhyātmajñāna-nityatvam¹ tattva-jñāna-artha-darśanam²
etat³ jñānam⁴ iti⁵ proktam⁶ ajñānam⁷ yat⁸ atah anyathā⁹ 13.11

adhyātmajñāna-nityatvam¹ = steadfastness in the attainment of knowledge of the Self [Self-knowledge-steadfastness] tattva-jñāna-artha-darśanam² = contemplation and insight into knowledge of Reality [Truth-knowledge-insight-contemplation]: etat³ = this; proktam⁶ = is declared; iti⁵ = thus; [as] jñānam⁴ = knowledge; yat⁸ = that which is; atah anyathā⁹ = other than this [than this-other]; [is] ajñānam⁷ = non-knowledge. 13.11

3.11: steadfastness in the attainment of the knowledge of the Supreme Self, and insight into the knowledge of the Truth are (declared) the knowledge, and that which is otherwise is non-knowledge.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादि मत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३- १२ ॥

jñeyam yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute
anādimat paraṁ brahma na sat tan nāsad ucyate 13.12
jñeyam¹ yat² tat³ pravakṣyāmi⁴ yat⁵ jñātvā⁶ amṛtam⁷ aśnute⁸
anādimat⁹ param¹⁰ brahma¹¹ na¹² sat¹³ tat¹⁴ na¹⁵ asat¹⁶ ucyate¹⁷ 13.12

pravakṣyāmi⁴ = I will explain; tat³ = that; yat² = which; [is] jñeyam¹ = knowable; [by] jñātvā⁶ = knowing; yat⁵ = which; aśnute⁸ = one attains; amṛtam⁷ = ambrosia/immortality. param¹⁰ = The supreme; brahma¹¹ = Brahman; [is] anādimat⁹ = one without a beginning. tat¹⁴ = That; ucyate¹⁷ = is said to be; na¹² = neither; sat¹³ = being; na¹⁵ = nor; asat¹⁶ = non-being. 13.12

13.12: I will explain to you that by knowing which one gains the nectar of immortality. That beginningless Supreme Brahman is neither Sat nor Asat.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३- १३ ॥
sarvataḥ pāṇipādaṁ tat sarvatokṣiśiromukham
sarvataḥ śrutimal loke sarvam āvṛtya tiṣṭhati 13.13
sarvataḥ¹ pāṇi-pādam² tat³ sarvataḥ⁴ akṣi-śiraḥ-mukham⁵
sarvataḥ⁶ śruti-mat⁷ loke⁸ sarvam⁹ āvṛtya¹⁰ tiṣṭhati¹¹ 13.13

sarvataḥ¹ = Everywhere; pāṇi-pādam² = hands and feet; sarvataḥ⁴ = everywhere; akṣi-śiraḥ-mukham⁵ = eyes, heads and faces; sarvataḥ⁶ = everywhere; śruti-mat⁷ = having ears; tat³ = That; tiṣṭhati¹¹ = exists; āvṛtya¹⁰ = pervading; sarvam⁹ = everything; loke⁸ = in the world. 13.13

13.13: Everywhere hands and feet; everywhere eyes, heads and faces; everywhere ears: He exists pervading everything.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३- १४ ॥
sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam
asaktaṁ sarvabhṛc caiva nirguṇaṁ guṇabhokṭṛ ca 13.14
sarva-indriya-guṇa-ābhāsam¹ sarva-indriya-vivarjitam²
asaktam³ sarva-bhṛt⁴ ca⁵ eva⁶ nirguṇam⁷ guṇa-bhokṭṛ⁸ ca⁹ 13.14

[He is] sarva-indriya-guṇa-ābhāsam¹ = the light of all organs and Gunas [all-organs-Gunas-light]; sarva-indriya-vivarjitam² = abstaining from all sense organs [all-organs-abstaining]; asaktam³ = unattached; sarva-bhṛt⁴ = supporter of all; ca⁵ = moreover; eva⁶ = indeed; nirguṇam⁷ = devoid of Gunas; ca⁹ = also; guṇa-bhokṭṛ⁸ = enjoyer of Gunas. 13.14. Guna = Sattva, Rajas and Tamas = Virtue, passion and darkness.

13.14: He is the light of all Indriyas and Gunas; He is also the abstainer from Indriyas. He is unattached to anything; He is the supporter of all. He is devoid of any Gunas and yet enjoys the senses.

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३- १५ ॥

bahir antaś ca bhūtānām acaraṁ caram eva ca
sūkṣmatvāt tad avijñeyam dūrastham cāntike ca tat 13.15

bahiḥ¹ antaḥ² ca³ bhūtānām⁴ acaram⁵ caram⁶ eva⁷ ca⁸
sūkṣmatvāt⁹ tat¹⁰ avijñeyam¹¹ dūrastham¹² ca¹³ antike¹⁴ ca¹⁵ tat¹⁶ 13.15

[What is] bahiḥ¹ = outside; ca³ = and; antaḥ² = inside; eva⁷ = also; [in] bhūtānām⁴ = beings; acaram⁵ = the non-mobile; ca⁸ = and; caram⁶ = the mobile; tat¹⁰ = That; sūkṣmatvāt⁹ = on account of subtleness; [is] avijñeyam¹¹ = unknowable; ca¹³ = and; tat¹⁶ = That; [is] dūrastham¹² = far away; ca¹⁵ = and; antike¹⁴ = near. 13.15

13.15: What is outside and inside all beings, and in the moving and the unmoving is too subtle (fine, minute, or small) for apprehension. That, which is near and yet is far away, is That.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३- १६ ॥

avibhaktam ca bhūteṣu vibhaktam iva ca sthitam
bhūtabhartṛ ca taj jñeyam grasiṣṇu prabhaviṣṇu ca 13.16

avibhaktam¹ ca² bhūteṣu³ vibhaktam⁴ iva⁵ ca⁶ sthitam⁷
bhūta-bhartṛ⁸ ca⁹ tat¹⁰ jñeyam¹¹ grasiṣṇu¹² prabhaviṣṇu¹³ ca¹⁴ 13.16

jñeyam¹¹ = Knowable; tat¹⁰ = That [Para Brahman]; [is] avibhaktam¹ = undivided; ca² = and; vibhaktam⁴ = divided; bhūteṣu³ = in all beings; ca⁶ = and; iva⁵ = in the same manner; sthitam⁷ = Existing; bhūta-bhartṛ⁸ = Sustainer of beings; ca⁹ = and; grasiṣṇu¹² = Devourer; ca¹⁴ = also; prabhaviṣṇu¹³ = the Creator. 13.16

13.16: He is undivided and yet He appears divided in all beings. He is the supporter of the world, also the object of knowledge, swallowing and creating also (of beings).

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३- १७॥

jyotiṣām api taj jyotis tamasah param ucyate

jñānaṁ jñeyam jñānagamyam hṛdi sarvasya viṣṭhitam 13.17

jyotiṣām¹ api² tat³ jyotiḥ⁴ tamasah⁵ param⁶ ucyate⁷

jñānam⁸ jñeyam⁹ jñāna-gamyam¹⁰ hṛdi¹¹ sarvasya¹² viṣṭhitam¹³ 13.17

tat³ = That; [is] jyotiḥ⁴ = the Light; api² = even; jyotiṣām¹ = of lights; [It] ucyate⁷ = is said; [It is] param⁶ = beyond; tamasah⁵ = darkness; [It is] jñānam⁸ = knowledge; [It is] jñeyam⁹ = knowable; [It is] jñāna-gamyam¹⁰ = the Known; [It] viṣṭhitam¹³ = exists; hṛdi¹¹ = in the heart; sarvasya¹² = of everyone. 13.17

13.17: He (that) is the Light of all lights. He is beyond Tamas (darkness and delusion). He is the knowledge. He is the object of knowledge. He is the knowledge worthy of knowing. He stands firm in the hearts of all, so it is said.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३- १८॥

iti kṣetram tathā jñānaṁ jñeyam coktam sanāsataḥ

madbhakta etad vijñāya madbhāvāyopapadyate 13.18

iti¹ kṣetram² tathā³ jñānam⁴ jñeyam⁵ ca⁶ uktam⁷ samāsataḥ⁸

mat-bhakta⁹ etat¹⁰ vijñāya¹¹ mat-bhāvāya¹² upapadyate¹³ 13.18

iti¹ = Thus; kṣetram² = the field; tathā³ = also; jñānam⁴ = the knowledge; ca⁶ = and; jñeyam⁵ = the knowable; uktam⁷ = were spoken of; samāsataḥ⁸ = briefly. mat-bhakta⁹ = My votary; vijñāya¹¹ = knowing; etat¹⁰ = this; upapadyate¹³ = attains; mat-bhāvāya¹² = My nature. 13.18

13.18: Thus, the field, also knowledge, and the object of knowledge were briefly recited. My devotee, by understanding their wisdom, enters My own nature or state of Being.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३- १९ ॥

prakṛtiṁ puruṣaṁ caiva viddhy anādi ubhāv api

vikārāñś ca guṇāñś caiva viddhi prakṛtisambhavān 13.19

prakṛtiṁ¹ puruṣam² ca³ eva⁴ viddhi⁵ anādi⁶ ubhāu⁷ api⁸

vikārān⁹ ca¹⁰ guṇān¹¹ ca¹² eva¹³ viddhi¹⁴ prakṛti-sambhavān¹⁵ 13.19

viddhi⁵ = Know; prakṛtiṁ¹ = Nature; ca³ = and; puruṣam² = the individual souls; [are] ubhāu⁷ = both; eva⁴ = indeed; anādi⁶ = without beginning; ca¹⁰ = and ; viddhi¹⁴ = know; api⁸ = also; vikārān⁹ = transformation [change]; ca¹² = and; eva¹³ = indeed; guṇān¹¹ = Gunas; [are] prakṛti-sambhavān¹⁵ = born of Nature. 13.19

13.19: Know that Prakṛiti and Puruṣa are both without beginning; know also that Vikārān and gunas (transformation and modes) are born of Prakṛiti.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३- २० ॥

kārya kāraṇa kartṛtve hetuḥ prakṛtir ucyate

puruṣaḥ sukhaduḥkhānām bhokṛtve hetur ucyate 13.20

kārya-kāraṇa-kartṛtve¹ hetuḥ² prakṛtiḥ³ ucyate⁴

puruṣaḥ⁵ sukha-duḥkhānām⁶ bhokṛtve⁷ hetuḥ⁸ ucyate⁹ 13.20

prakṛtiḥ³ = Nature; ucyate⁴ = is said to be; hetuḥ² = the cause of; kārya-kāraṇa-kartṛtve¹ = agency to body and sense organs [body-organs-agency]. puruṣaḥ⁵ = The individual soul [the self]; ucyate⁹ = is said to be; hetuḥ⁸ = the cause; bhokṛtve⁷ = in the experiencing; sukha-duḥkhānām⁶ = of happiness and sorrow. 13.20

13.20: It is said that Prakṛiti is Kārya Kāraṇa (cause of effect), instrument, and agency. The Puruṣa is said to be the cause of experience of pleasure and pain.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३- २१ ॥

puruṣaḥ prakṛtistho hi bhuṅkte prakṛtijān guṇān
kāraṇaṁ guṇasaṅgosya sadasadyonijanmasu 13.21
puruṣaḥ¹ prakṛtisthaḥ² hi³ bhuṅkte⁴ prakṛtijān⁵ guṇān⁶
kāraṇam⁷ guṇasaṅgaḥ⁸ asya⁹ sad-asad-yoni-janmasu¹⁰ 13.21

puruṣaḥ¹ = Purusa [Jivatma, the individual living soul]; **prakṛtisthaḥ²** = abiding in Prakṛti; **hi³** = indeed; **bhuṅkte⁴** = enjoys; **guṇān⁶** = Gunas; **prakṛtijān⁵** = born of Nature. **guṇasaṅgaḥ⁸** = Attachment to Gunas; [is] **kāraṇam⁷** = the cause; **sad-asad-yoni-janmasu¹⁰** = of birth in good or evil wombs [good-evil-womb-birth]; **asya⁹** = for that Jivatma. **13.21**

13.21: Purusa situated in Prakṛiti certainly enjoys the Gunas of Prakṛiti. Attachment to the Gunas (modes) is the cause of birth of a being in good and evil wombs [= animal wombs].

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३- २२ ॥

upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ
paramātmēti cāpyukto dehesmin puruṣaḥ paraḥ 13.22
upadraṣṭā¹ anumantā² ca³ bhartā⁴ bhoktā⁵ maheśvaraḥ⁶
paramātmā⁷ iti⁸ ca⁹ api¹⁰ uktaḥ¹¹ dehe¹² asmin¹³ puruṣaḥ¹⁴ paraḥ¹⁵ 13.22

maheśvaraḥ⁶ = Mahesvara [Great Lord]; **uktaḥ¹¹** = is said to be; **upadraṣṭā¹** = the Witness; **anumantā²** = the Approver; **ca³** = and; **bhartā⁴** = the Supporter; **bhoktā⁵** = the Enjoyer; **paramātmā⁷** = the Supreme Soul; **ca⁹** = moreover; **iti⁸** = thus; **api¹⁰** = even; **asmin¹³** = this; **paraḥ¹⁵** = Supreme; **puruṣaḥ¹⁴** = Purusa; [is] **dehe¹²** = in the body. 13.22

13.22: The Mahā-Īsvara, the Great Ruler in the body is the witness, the approver, the supporter, the enjoyer, the Supreme Self (Paramātmā) in the body, and the Supreme Purusa.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३- २३ ॥

ya evaṁ vetti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha
sarvathā vartamānopi na sa bhūyobhijāyate 13.23

yaḥ¹ evaṁ² vetti³ puruṣam⁴ prakṛtim⁵ ca⁶ guṇaiḥ⁷ saha⁸
sarvathā⁹ vartamānaḥ¹⁰ api¹¹ na¹² saḥ¹³ bhūyaḥ¹⁴ abhijāyate¹⁵ 13.23

yaḥ¹ = He who; evaṁ² = thus; vetti³ = knows; puruṣam⁴ = man; ca⁶ = and; prakṛtim⁵ = nature; saha⁸ = with; guṇaiḥ⁷ = Gunas/qualities; [though] vartamānaḥ¹⁰ = living; sarvathā⁹ api¹¹ = in all ways; saḥ¹³ = he; na¹² abhijāyate¹⁵ = is never born; bhūyaḥ¹⁴ = again. 13.23

13.23: He who understands Purusa and Prakriti with the gunas (Sattva, Rajas, and Tamas), is never born again though existing in the present in all modes (any mode).

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ १३- २४ ॥
dhyānenātmani paśyanti kecid ātmānam ātmanā
anye sāṅkhyena yogena karmayogena cāpare 13.24

dhyānena¹ ātmani² paśyanti³ kecit⁴ ātmānam⁵ ātmanā⁶
anye⁷ sāṅkhyena yogena⁸ karma-yogena⁹ ca¹⁰ apare¹¹ 13.24

dhyānena¹ = By meditation; kecit⁴ = some; paśyanti³ = see/realize; ātmānam⁵ = Self; ātmani² = in the self; ātmanā⁶ = through Buddhi/mind/intellect; anye⁷ = others; sāṅkhyena yogena⁸ = through Sankhya Yoga; ca¹⁰ = and; apare¹¹ = others; karma-yogena⁹ = through Karma Yoga. 13.24

13.24: By meditation, some see the Atman (The Greater Soul) in the self through intellect, others by the yoga of knowledge (Sāṅkhya yoga or Jñāna Yoga) and still others by Karma Yoga.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३- २५ ॥

anye tv evam ajānantaḥ śrutvānyebhya upāsate

tepi cātitaranty eva mṛtyuṁ śrutiparāyaṇāḥ 13.25

anye¹ tu² evam³ ajānantaḥ⁴ śrutvā⁵ anyebhyaḥ⁶ upāsate⁷

te⁸ api⁹ ca¹⁰ atitaranti¹¹ eva¹² mṛtyum¹³ śruti-parāyaṇāḥ¹⁴ 13.25

tu² = But; anye¹ = others; evam³ = thus; ajānantaḥ⁴ = ignorant of [Yogas]; upāsate⁷ = worship; śrutvā⁵ = by hearing; anyebhyaḥ⁶ = from others [gurus or teachers]; ca¹⁰ = and; te⁸ = they; api⁹ = also; eva¹² = indeed; atitaranti¹¹ = cross over; mṛtyum¹³ = death; śruti-parāyaṇāḥ¹⁴ = by trust in what they heard. 13.25

13.25: But others worship, ignorant of these yogas (Jnāna and Karma), by hearing from others. They certainly go (across) beyond death by (leap of faith) trust in what they heard.

यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३- २६ ॥

yāvat saṁjāyate kiñcit sattvaṁ sthāvaraṅgamam

kṣetra-kṣetrajñasaṁyogāt tad viddhi bhārataṣabha 13.26

yāvat¹ sañjāyate² kiñcit³ sattvam⁴ sthāvara⁵ jaṅgamam⁶

kṣetra-kṣetrajña-saṁyogāt⁷ tat⁸ viddhi⁹ bhārataṣabha¹⁰ 13.26

yāvat¹ kiñcit³ = Whatever; sañjāyate² = comes into existence; sattvam⁴ = beings; sthāvara⁵ = immobile; [and] jaṅgamam⁶ = mobile; viddhi⁹ = know; tat⁸ = that; [it happens from] kṣetra-kṣetrajña-saṁyogāt⁷ = union of the field and the knower of the field [field-knower of the field-union] bhārataṣabha¹⁰ = O the best of Bharatas. 13.26

13.26: Whatever comes into being, unmoving or moving, you must know that (it is by) the union of the ksetra and ksetrajna (field and the knower of the field).

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३- २७॥
samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ yaḥ paśyati sa paśyati 13.27
samam¹ sarveṣu² bhūteṣu³ tiṣṭhantaṁ⁴ parameśvaram⁵
vinaśyatsu⁶ avinaśyantaṁ⁷ yaḥ⁸ paśyati⁹ saḥ¹⁰ paśyati¹¹ 13.27

saḥ¹⁰ = He; yaḥ⁸ = who; paśyati⁹ = sees; avinaśyantaṁ⁷ = the imperishable; parameśvaram⁵ = Supreme Lord; samam¹ = equally; sarveṣu² = in all; tiṣṭhantaṁ⁴ = existing; vinaśyatsu⁶ = perishable; bhūteṣu³ = beings; paśyati¹¹ = [really] sees. 13.27

13.27: He who sees the imperishable Supreme Lord, residing equally in all perishable living entities, really sees.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ १३- २८॥
samaṁ paśyan hi sarvatra samavasthitam īśvaram
na hinasty ātmanātmānaṁ tato yāti parāṁ gatim 13.28
samam¹ paśyan² hi³ sarvatra⁴ samavasthitam⁵ īśvaram⁶
na hinasti⁷ ātmanā⁸ ātmānam⁹ tataḥ¹⁰ yāti¹¹ parāṁ gatim¹² 13.28

paśyan² = Seeing; īśvaram⁶ = the Lord; samam¹ = equally; hi³ = indeed; sarvatra⁴ = everywhere; samavasthitam⁵ = equally abiding; [everywhere] [he] na hinasti⁷ = does not injure/destroy; ātmānam⁹ = Self; ātmanā⁸ = by the self/mind; tataḥ¹⁰ = therefore; [he] yāti¹¹ = attains; parāṁ gatim¹² = the supreme goal. 13.28

13.28: Seeing Isvara (Lord) equally abiding everywhere, he does not injure the (Greater) Self by the (individual) self, and then attains the Supreme goal.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३- २९ ॥

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathātmānam akartāraṁ sa paśyati 13.29
prakṛtya¹ eva² ca³ karmāṇi⁴ kriyamāṇāni⁵ sarvaśaḥ⁶
yaḥ⁷ paśyati⁸ tathā⁹ ātmānam¹⁰ akartāram¹¹ saḥ¹² paśyati¹³ 13.29

yaḥ⁷ = He who; paśyati⁸ = sees; karmāṇi⁴ = activities; kriyamāṇāni⁵ = being performed; sarvaśaḥ⁶ = in many ways; prakṛtya¹ = by Nature; eva² = indeed; ca³ = and; tathā⁹ = also; ātmānam¹⁰ = the Self; [as] akartāram¹¹ = the non-agent; saḥ¹² = he; paśyati¹³ = sees. 13.29

13.29: He, who sees that Prakṛiti (nature) performs all activities, knows that the self is not the doer; he truly sees.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ १३- ३० ॥

yadā bhūtapṛthagbhāvam ekastham anupaśyati
tata eva ca vistāraṁ brahma saṁpadyate tadā 13.30
yadā¹ bhūta-pṛthak-bhāvam² ekastham³ anupaśyati⁴
tata⁵ eva⁶ ca⁷ vistāram⁸ brahma⁹ saṁpadyate¹⁰ tadā¹¹ 13.30

yadā¹ = When; anupaśyati⁴ = one sees/realizes; bhūta-pṛthak-bhāvam² = the state of diversity and individuality of beings [living beings-diverse-state]; ekastham³ = abiding in One; ca⁷ = and; [which are His] vistāram⁸ = expansions; tata⁵ eva⁶ = from That also; saṁpadyate¹⁰ = he attains; brahma⁹ = Brahman; tadā¹¹ = at that time. 13.30

13.30: When one sees that the individuality of all living beings abides in One, and that all living beings are expansions of One, he attains Brahma (realization) then.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३- ३१ ॥

anāditvān nirguṇatvāt paramātmāyam avyayaḥ

śarīrasthopi kaunteya na karoti na lipyate 13.31

anāditvāt¹ nirguṇatvāt² paramātmā³ ayam⁴ avyayaḥ⁵

śarīrasthaḥ⁶ api⁷ kaunteya⁸ na karoti⁹ na lipyate¹⁰ 13.31

avyayaḥ⁵ = The immutable; paramātmā³ = Supreme Soul; [is] anāditvāt¹ = without beginning; [and] nirguṇatvāt² = without attributes; api⁷ = though; śarīrasthaḥ⁶ = dwelling in the body; kaunteya⁸ = O Kaunteya; ayam⁴ = [This] It; na karoti⁹ = neither acts; na lipyate¹⁰ = nor is stained. 13.31

13.31: The imperishable (or immutable) Supreme Self is without beginning and attributes, though dwelling in the body, O Kaunteya; It neither acts nor is stained. Ramanuja; Gunas = Sattva, Rajas, and Tamas

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३- ३२ ॥

yathā sarvagataṁ sauṣṁmyād ākāśaṁ nopalipyate

sarvatrāvasthito dehe tathātmā nopalipyate 13.32

yathā¹ sarva-gataṁ² sauṣṁmyāt³ ākāśam⁴ na upalipyate⁵

sarvatra⁶ avasthitaḥ⁷ dehe⁸ tathā⁹ ātmā¹⁰ na upalipyate¹⁰ 13.32

yathā¹ = As; sarva-gataṁ² = all-pervasive; ākāśam⁴ = Ether; na upalipyate⁵ = is not stained; sauṣṁmyāt³ = due to its subtle nature; sarvatra⁶ = everywhere; tathā⁹ = likewise; ātmā¹⁰ = the Self; avasthitaḥ⁷ = present; dehe⁸ = in the body; na upalipyate¹⁰ = is not stained [by the Gunas due to its Nirguna state]

13.32

13.32: As the all-pervasive ether is not stained due to its subtle nature, the all-pervasive Self, taking abode in the body, is never stained.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥१३- ३३॥

yathā prakāśayaty ekaḥ kṛtsnaṁ lokam imam raviḥ
kṣetram kṣetrī tathā kṛtsnaṁ prakāśayati bhārata 13.33
yathā¹ prakāśayati² ekaḥ³ kṛtsnam lokam⁴ imam⁵ raviḥ⁶
kṣetram⁷ kṣetrī⁸ tathā⁹ kṛtsnam¹⁰ prakāśayati¹¹ bhārata¹² 13.33

yathā¹ = As; ekaḥ³ = one; raviḥ⁶ = sun; prakāśayati² = lights up; imam⁵ = this; kṛtsnam lokam⁴ = whole world; tathā⁹ = likewise; kṣetrī⁸ = the Knower of the field; prakāśayati¹¹ = illuminates; kṛtsnam¹⁰ = all; kṣetram⁷ = field/body; bhārata¹² = O Bharata [Arjuna]. 13.33

13.33: As the sun lights up this the whole world, similarly, the ksetrin (the knower of the field) illuminates all of the ksetram (the field), O Bharata.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥१३- ३४॥

kṣetrakṣetraññayor evam antaram jñānacakṣuṣā
bhūtaprakṛtimokṣam ca ye vidur yānti te param 13.34
kṣetra-kṣetraññayoḥ¹ evam² antaram³ jñāna-cakṣuṣā⁴
bhūta-prakṛti-mokṣam⁵ ca⁶ ye⁷ viduḥ⁸ yānti⁹ te¹⁰ param¹¹ 13.34

ye⁷ = They who; viduḥ⁸ = know; antaram³ = the difference; kṣetra-kṣetraññayoḥ¹ = between the field and the Knower of the field; ca⁶ = and; evam² = thus; jñāna-cakṣuṣā⁴ = the eye of wisdom; [focused on] bhūta-prakṛti-mokṣam⁵ = liberation of beings from Nature [beings-Nature-liberation]; te¹⁰ = they; yānti⁹ = attain; param¹¹ = the Supreme. 13.34

13.34: They who know the difference between the field and the knower of the field and who have the eye of wisdom focused on liberation of beings from Prakṛti attain the Supreme.

End BG Chapter 13: The Knower, the Field, and the Nature

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१४- १॥

śrībhagavān uvāca: param̄ bhūyaḥ pravakṣyāmi jñānānām̄ jñānam̄ uttamam̄

yaj jñātvā munayaḥ sarve parāḥ siddhim̄ ito gatāḥ 14.1

śrībhagavān uvāca: param¹ bhūyaḥ² pravakṣyāmi³ jñānānām⁴ jñānam⁵ uttamam⁶

yat⁷ jñātvā⁸ munayaḥ⁹ sarve¹⁰ parāḥ¹¹ siddhim¹² itaḥ¹³ gatāḥ¹⁴ 14.1

śrībhagavān uvāca = Sri Bhagavan said: pravakṣyāmi³ = I shall declare; bhūyaḥ² = again; param¹ = supreme; jñānam⁵ = knowledge; uttamam⁶ = the highest; jñānānām⁴ = of all knowledge; jñātvā⁸ = knowing; yat⁷ = which; sarve¹⁰ = all; munayaḥ⁹ = sages; gatāḥ¹⁴ = attained; itaḥ¹³ = from here [this world]; parāḥ¹¹ = supreme; siddhim¹² = perfection. 14.1

14.1: Sri Bhagavan said: I shall again declare the supreme knowledge, which is the highest of all knowledge, by knowing which all munis (sages) attained supreme perfection in their afterlives.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥१४- २॥

idaḥ jñānam upāśritya mama sādharmaḥ āgatāḥ

sargepi nopajāyante pralaye na vyathanti ca 14.2

idam¹ jñānam² upāśritya³ mama⁴ sādharmaḥ⁵ āgatāḥ⁶

sarge⁷ api⁸ na upajāyante⁹ pralaye¹⁰ na vyathanti¹¹ ca¹² 14.2

upāśritya³ = Taking refuge in; idam¹ = this; jñānam² = knowledge; [and] āgatāḥ⁶ = attaining; mama⁴ = My; sādharmaḥ⁵ = Nature [same identity]; [they] na upajāyante⁹ = are neither born; sarge⁷ = during creation; na vyathanti¹¹ca¹² = nor suffer pain; api⁸ = even; pralaye¹⁰ = at dissolution.14.2

14.2: Having taken refuge in knowledge, and having entered My nature, they are neither born at the time of creation nor suffer at the time of dissolution.

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥१४- ३॥
mama yonir mahad brahma tasmin garbham dadhāmy aham
sarṁbhavaḥ sarvabhūtānāṁ tato bhavati bhārata 14.3

mama¹ yoniḥ² mahat brahma³ tasmin⁴ garbham⁵ dadhāmi⁶ aham⁷
sambhavaḥ⁸ sarva-bhūtānām⁹ tataḥ¹⁰ bhavati¹¹ bhārata¹² 14.3

mahat brahma³ = The Great Brahman; [is] mama¹ = My; yoniḥ² = Womb; tasmin⁴ = in it [in the Womb];
aham⁷ = I; dadhāmi⁶ = induce [place]; garbham⁵ = pregnancy; tataḥ¹⁰ = thereafter; sambhavaḥ⁸ = birth;
sarva-bhūtānām⁹ = of all beings; bhavati¹¹ = occurs; bhārata¹² O Scion of Bharata. 14.3

14.3: The great Brahman is My womb, in which I induce pregnancy. From that, all living beings are
born, O Bharata.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥१४- ४॥
sarvayoniṣu kaunteya mūrtayaḥ sarṁbhavanti yāḥ
tāsāṁ brahma mahad yonir ahaṁ bījapadaḥ pitā 14.4

sarva-yoniṣu¹ kaunteya² mūrtayaḥ³ sambhavanti⁴ yāḥ⁵
tāsām⁶ brahma⁷ mahat⁸ yoniḥ⁹ aham¹⁰ bīja-pradaḥ¹¹ pitā¹² 14.4

yāḥ⁵ = Whatever; mūrtayaḥ³ = forms; sambhavanti⁴ = appear/are born; sarva-yoniṣu¹ = from all wombs;
kaunteya² = O son of Kunti; mahat⁸ = the Great; brahma⁷ = Brahman; [is] yoniḥ⁹ = the Womb; aham¹⁰ =
I; [am] bīja-pradaḥ¹¹ = the seed giving; pitā¹² = father tāsām⁶ = of them. 14.4

14.4: Whatever forms appear in the wombs, O son of Kunti, I am the seed-giving father of all of them in
the great womb of Brahma.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४- ५ ॥

sattvaṁ rajas tama iti guṇāḥ prakṛtisambhavāḥ
nibadhnanti mahābāho dehe dehinam avyayam 14.5
sattvam¹ rajas² tamaḥ³ iti⁴ guṇāḥ⁵ prakṛti-sambhavāḥ⁶
nibadhnanti⁷ mahābāho⁸ dehe⁹ dehinam¹⁰ avyayam¹¹ 14.5

sattvam¹ = Sattva/goodness; rajas² = Rajas/passion; tamaḥ³ = Tamas/darkness; iti⁴ = thus; guṇāḥ⁵ = the Gunas or qualities; prakṛti-sambhavāḥ⁶ = are born of nature; [and] nibadhnanti⁷ = bind down; avyayam¹¹ = the imperishable; dehinam¹⁰ = living being [soul]; dehe⁹ = to the body; mahābāho⁸ = O Mighty-armed Arjuna. 14.5

14.5: Sattva, Rajas, and Tamas are the gunas, born of Prakṛiti, bind down the imperishable self to the body.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४- ६ ॥

tatra sattvaṁ nirmalatvāt prakāśakam anāmayam
sukhasaṅgena badhnāti jñānasaṅgena cānagha 14.6
tatra¹ sattvam² nirmalatvāt³ prakāśakam⁴ anāmayam⁵
sukhasaṅgena⁶ badhnāti⁷ jñāna-saṅgena⁸ ca⁹ anagha¹⁰ 14.6

tatra¹ = Therefore; sattvam² = Sattva; nirmalatvāt³ = being pure; [is] prakāśakam⁴ = shining; [and] anāmayam⁵ = free of sickness; [but] badhnāti⁷ = binds; sukhasaṅgena⁶ = because of connection to happiness; ca⁹ = and; jñāna-saṅgena⁸ = connection to knowledge; anagha¹⁰ = O sinless one. 14.6

14.6: Because Sattva is pure, it is shining and sickness-free (anāmayam), but binds one (the self) because of its attachment to happiness and knowledge, O Arjuna.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४- ७ ॥

rajo rāgātmakam viddhi tṛṣṇāsaṅgasamudbhavam
tan nibadhnāti kaunteya karmasaṅgena dehinam 14.7
rajaḥ¹ rāgātmakam² viddhi³ tṛṣṇā-asaṅga-samudbhavam⁴
tat⁵ nibadhnāti⁶ kaunteya⁷ karma-saṅgena⁸ dehinam⁹ 14.7

kaunteya⁷ = O son of Kunti; viddhi³ = know; rajaḥ¹ = Rajas/passion; [is] rāgātmakam² = of the form of desire; tṛṣṇā-asaṅga-samudbhavam⁴ = born of avidity and attachment [avidity-attachment-born of]; tat⁵ = that; nibadhnāti⁶ = binds; dehinam⁹ = the embodied self; karma-saṅgena⁸ = by its attachment to actions. 14.7

14.7: Know that Rajas is (of the nature of) passion and greed. O son of Kunti, it (Rajas) binds the embodied self by its attachment to fruits of work.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ १४- ८ ॥

tamas tv ajñānajaṁ viddhi mohanam sarvadehinām
pramādālasyanidrābhis tan nibadhnāti bhārata 14.8
tamaḥ¹ tu² ajñānajaṁ³ viddhi⁴ mohanam⁵ sarva-dehinām⁶
pramāda-ālasya-nidrābhiḥ⁷ tat⁸ nibadhnāti⁹ bhārata¹⁰ 14.8

tu² = But; viddhi⁴ = know; tamaḥ¹ = Tamas/darkness; ajñānajaṁ³ = is born of ignorance; [causing] mohanam⁵ = delusion; sarva-dehinām⁶ = to all embodied selves; tat⁸ = that; nibadhnāti⁹ = binds; pramāda-ālasya-nidrābhiḥ⁷ = by negligence, laziness, and sleep; bhārata¹⁰ = O son of Bharata. 14.8

14.8: Know that Tamas is born of ajnāna (ignorance) and it deludes all embodied selves. It (Tamas) binds by negligence, laziness, and sleep, O son of Bharata.

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ १४- ९ ॥

sattvaṁ sukhe sañjayati rajaḥ karmaṇi bhārata
jñānam āvṛtya tu tamaḥ pramāde sañjayaty uta 14.9

sattvam¹ sukhe² sañjayati³ rajaḥ⁴ karmaṇi⁵ bhārata⁶
jñānam⁷ āvṛtya⁸ tu⁹ tamaḥ¹⁰ pramāde¹¹ sañjayati¹² uta¹³ 14.9

sattvam¹ = Sattva/goodness; sañjayati³ = attaches a person; sukhe² = to happiness; rajaḥ⁴ = rajas/passion; karmaṇi⁵ = to action; bhārata⁶ = O Bharata; tu⁹ = but; tamaḥ¹⁰ = tamas/darkness; sañjayati¹² = attaches; pramāde¹¹ = to negligence; uta¹³ = also āvṛtya⁸ = by hiding; jñānam⁷ = wisdom. 14.9

14.9: Sattva attaches one to happiness; Rajas to action; O Bharata, and Tamas to negligence by hiding wisdom.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४- १० ॥

rajas tamaś cābhibhūya sattvaṁ bhavati bhārata
rajaḥ sattvaṁ tamaś caiva tamaḥ sattvaṁ rajas tathā 14.10

rajaḥ¹ tamaḥ² ca³ abhibhūya⁴ sattvam⁵ bhavati⁶ bhārata⁷
rajaḥ⁸ sattvam⁹ tamaḥ¹⁰ ca¹¹ eva¹² tamaḥ¹³ sattvam¹⁴ rajaḥ¹⁵ tathā¹⁶ 14.10

sattvam⁵ = Sattva/virtue; bhavati⁶ = becomes; abhibhūya⁴ = superior; [by subduing] rajaḥ¹ = Rajas/passion; ca³ = and; tamaḥ² = Tamas/darkness; bhārata⁷ = O Scion of Bharata Clan. rajaḥ⁸ = Rajas; [augments by subduing] sattvam⁹ = Sattva; ca¹¹ = and; tamaḥ¹⁰ = Tamas; eva¹² = indeed. tamaḥ¹³ = Tamas; tathā¹⁶ = thus; [augments by subduing] sattvam¹⁴ = Sattva; [and] rajaḥ¹⁵ = Rajas.

14.10

14.10: Sattva dominates by overcoming Rajas and Tamas; O Bharata, Rajas (dominates) Sattva and Tamas like that; and Tamas (dominates) thus Sattva and Rajas.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥१४- ११॥

sarvadvāreṣu dehesmin prakāśa upajāyate

jñānaṁ yadā tadā vidyād vivṛddhaṁ sattvam ity uta 14.11

sarva-dvāreṣu¹ dehe² asmin³ prakāśa⁴ upajāyate⁵

jñānam⁶ yadā⁷ tadā⁸ vidyāt⁹ vivṛddham¹⁰ sattvam¹¹ iti¹² uta¹³ 14.11

yadā⁷ = When; prakāśa⁴ = light; [of] jñānam⁶ = knowledge; upajāyate⁵ = manifests [shines]; sarva-dvāreṣu¹ = from all gates; asmin³ = in this; dehe² = body; tadā⁸ = then; vidyāt⁹ = know; sattvam¹¹ = Sattva; iti¹² = thus; uta¹³ = indeed; vivṛddham¹⁰ = has augmented. 14.11

14.11: When the light of knowledge shines forth from the gates of the body, we know that Sattva has increased or expanded.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१४- १२॥

lobhaḥ pravṛttir ārambhaḥ karmaṇām aśamaḥ sprhā

rajasy etāni jāyante vivṛddhe bharatarṣabha 14.12

lobhaḥ¹ pravṛtṭiḥ² ārambhaḥ³ karmaṇām⁴ aśamaḥ⁵ sprhā⁶

rajasi⁷ etāni⁸ jāyante⁹ vivṛddhe¹⁰ bharata-rṣabha¹¹ 14.12

lobhaḥ¹ = Greed; pravṛtṭiḥ² = activity; ārambhaḥ³ = beginning; karmaṇām⁴ = of actions; aśamaḥ⁵ = unrest; [and] sprhā⁶ = desire; etāni⁸ = these; jāyante⁹ = manifest; [when] rajasi⁷ = Rajas quality; vivṛddhe¹⁰ = becomes dominant; bharata-rṣabha¹¹ = O the best of Bharatas. 14.12

14.12: Greed, activity, and beginning of self-serving endeavors, unrest, and eager desire: these come forth when Rajas increases, O Best of Bharatas.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४- १३ ॥
aprakāśopravṛttiś ca pramādo moha eva ca
tamasy etāni jāyante vivṛddhe kuru-nandana 14.13
aprakāśaḥ¹ apravṛttiḥ² ca³ pramādaḥ⁴ mohaḥ⁵ eva⁶ ca⁷
tamasi⁸ etāni⁹ jāyante¹⁰ vivṛddhe¹¹ kuru-nandana¹² 14.13

aprakāśaḥ¹ = Darkness; **apravṛttiḥ²** = stagnation/inactivity; **pramādaḥ⁴** = negligence; **ca³** = and; **mohaḥ⁵**
ca⁷ = also delusion; **etāni⁹** = these; **eva⁶** = indeed; **jāyante¹⁰** = come forth; [when] **tamasi⁸** = Tamas
quality; **vivṛddhe¹¹** = increases; **kuru-nandana¹²** = O son of Kuru. **14.13**

14.13: Darkness, stagnation, Negligence, and delusion: these come forth when Tamas increases, O Joy
(son) of Kurus.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४- १४ ॥
yadā sattve pravṛddhe tu pralayam yāti dehabhṛt
tadottamavidām lokān amalān pratipadyate 14.14
yadā¹ sattve² pravṛddhe³ tu⁴ pralayam⁵ yāti⁶ deha-bhṛt⁷
tadā⁸ uttamavidām⁹ lokān¹⁰ amalān¹¹ pratipadyate¹² 14.14

yadā¹ = When; **deha-bhṛt⁷** = the embodied; **yāti⁶** = proceeds to; **pralayam⁵** = dissolution/death; [and]
sattve² = Sattva/virtue; **pravṛddhe³** = is on the ascent/ dominant; **tu⁴** = certainly; **tadā⁸** = then;
pratipadyate¹² = he attains; **amalān¹¹** = the pure; **lokān¹⁰** = world; **uttamavidām⁹** = of knowers of the
highest. **14.14**

14.14: When the embodied proceeds to dissolution and Sattva is on the ascent, that time he reaches
the world of the pure and the knowers of the Highest.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४- १५ ॥

rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate

tathā pralīnas tamasi mūḍhayoniṣu jāyate 14.15

rajasi¹ pralayam² gatvā³ karma-saṅgiṣu⁴ jāyate⁵

tathā⁶ pralīnaḥ⁷ tamasi⁸ mūḍha-yoniṣu⁹ jāyate¹⁰ 14.15

pralayam² gatvā³ = Attaining death [death-attain]; rajasi¹ = in Rajas quality; jāyate⁵ = he takes birth;
karma-saṅgiṣu⁴ = [among people] attached to action; tathā⁶ = likewise; pralīnaḥ⁷ = when one dies;
tamasi⁸ = in Tamas; jāyate¹⁰ = he takes birth; mūḍha-yoniṣu⁹ = in ignorant wombs [in animal wombs].

14.15

14.15: Attaining dissolution during Rajas, (it) takes birth among those attached to action. In like manner, when one dissolves during Tamasic nature, he takes birth in an ignorant womb.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४- १६ ॥

karmaṇaḥ sukṛtasyāhuḥ sāttvikam nirmalam phalam

rajasas tu phalam duḥkham ajñānam tamaṣaḥ phalam 14.16

karmaṇaḥ¹ sukṛtasya² āhuḥ³ sāttvikam⁴ nirmalam⁵ phalam⁶

rajasah⁷ tu⁸ phalam⁹ duḥkham¹⁰ ajñānam¹¹ tamaṣaḥ¹² phalam¹³ 14.16

phalam⁶ = The fruit; sukṛtasya² = of good/pious; karmaṇaḥ¹ = action; āhuḥ³ = is said to be; nirmalam⁵ = pure; sāttvikam⁴ = virtue; tu⁸ = but; phalam⁹ = fruit; rajasah⁷ = of passion; [is] duḥkham¹⁰ = sorrow; phalam¹³ = the fruit; [of] ajñānam¹¹ = ignorance; [is] tamaṣaḥ¹² = Tamas. 14.16

14.16: The fruit of good action is (said to be) Sāttvikam and purity, the fruit of Rājasah is misery (and suffering), and the fruit of Tamaṣaḥ is ignorance.

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४- १७ ॥

sattvāt saṁjāyate jñānaṁ rajaso lobha eva ca
pramādamohau tamaso bhavatojñānam eva ca 14.17

sattvāt¹ saṁjāyate² jñānam³ rajasah⁴ lobha⁵ eva⁶ ca⁷
pramāda-mohau⁸ tamasah⁹ bhavatah¹⁰ ajñānam¹¹ eva¹² ca¹³ 14.17

sattvāt¹ = From virtue; saṁjāyate² = arises; jñānam³ = knowledge; rajasah⁴ = from passion; lobha⁵ = greed; eva⁶ = indeed; ca⁷ = and; tamasah⁹ = from darkness; bhavatah¹⁰ = comes; pramāda-mohau⁸ = madness and delusion; ca¹³ = and; ajñānam¹¹ = ignorance; eva¹² = indeed. 14.17

14.17: From Sattva arises knowledge; from Rajas (arises) greed; and from Tamas arise negligence, delusion and ignorance.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४- १८ ॥

ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ
jaghanya-guṇavṛttisthā adho gacchhanti tāmasāḥ 14.18

ūrdhvam¹ gacchanti² sattvasthāḥ³ madhye⁴ tiṣṭhanti⁵ rājasāḥ⁶
jaghanya-guṇa-vṛttisthāḥ⁷ adhaḥ⁸ gacchhanti⁹ tāmasāḥ¹⁰ 14.18

sattvasthāḥ³ = They who are steadfast in Sattva; gacchanti² = go; ūrdhvam¹ = higher [in the realm of gods]; rājasāḥ⁶ = the Rajasic; tiṣṭhanti⁵ = stay/remain; madhye⁴ = in the middle; tāmasāḥ¹⁰ = the Tamasic; jaghanya-guṇa-vṛttisthāḥ⁷ = immersed in lowest quality, [the lowest-quality-being in any state or condition or employment]; gacchhanti⁹ = go; adhaḥ⁸ = low [born as worms, birds, animals]. 14.18

14.18: They who are steadfast in Sattva go upward (to heaven); the Rajasic stay in the middle; and the Tamasic immersed in the meanest guna, go down or sink low.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१४- १९॥

nānyam guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati
guṇebhyaś ca paraṁ veti madbhāvaṁ sodhigacchati 14.19

na anyam guṇebhyaḥ¹ kartāram² yadā³ draṣṭā⁴ anupaśyati⁵
guṇebhyaḥ⁶ ca⁷ param⁸ veti⁹ madbhāvam¹⁰ saḥ¹¹ adhigacchati¹² 14.19

yadā³ = When; draṣṭā⁴ = a Seer; anupaśyati⁵ = sees; na anyam guṇebhyaḥ¹ = none other than the three
Gunas; [as] kartāram² = the agent; ca⁷ = and; veti⁹ = knows; [that which is] param⁸ = Supreme;
guṇebhyaḥ⁶ = to the Gunas/qualities; saḥ¹¹ = he; adhigacchati¹² = attains; madbhāvam¹⁰ = My
State. 14.19

14.19: When the seer discovers no agent other than the Gunas, and knows that which is Supreme and
beyond the Gunas, he attains to My state.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥१४- २०॥

guṇān etān atītya trīn dehī dehasamudbhavān
janmamṛtyujarāduḥkhair vimuktoḥ amṛtam aśnute 14.20

guṇān¹ etān² atītya³ trīn⁴ dehī⁵ deha-samudbhavān⁶
janma-mṛtyu-jarā-duḥkhair⁷ vimuktaḥ⁸ amṛtam⁹ aśnute¹⁰ 14.20

atītya³ = Transcending; etān² = these; trīn⁴ = three; guṇān¹ = Gunas; [which] deha-samudbhavān⁶ =
give rise to the body [body-giving birth to]; dehī⁵ = the embodied [soul]; vimuktaḥ⁸ = having become free;
janma-mṛtyu-jarā-duḥkhair⁷ = from birth, death, old age, and sorrow; aśnute¹⁰ = attains/experiences;
amṛtam⁹ = immortality. 14.20

14.20: The embodied self transcends the three Gunas that give rise to the body and attains to
immortality, having become free from birth, death, old age and sorrow.

अर्जुन उवाच
कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥१४- २१॥
arjuna uvāca: kair liṅgais trīn guṇān etān atīto bhavati prabho
kimācāraḥ katham caitāms trīn guṇān ativartate 14.21

arjuna uvāca: kaiḥ¹ liṅgaiḥ² trīn³ guṇān⁴ etān⁵ atītaḥ⁶ bhavati⁷ prabho⁸
kim⁹ ācāraḥ¹⁰ katham¹¹ ca¹² etān¹³ trīn¹⁴ guṇān¹⁵ ativartate¹⁶ 14.21

arjuna uvāca = Arjuna said: kaiḥ¹ = by what; liṅgaiḥ² = marks/signs; [one is said to] atītaḥ⁶ = transcend; etān⁵ = these; trīn³ = three; guṇān⁴ = Gunas/qualities? kim⁹ = What; bhavati⁷ = is; [his] ācāraḥ¹⁰ = conduct; prabho⁸ = O Lord; ca¹² = and; katham¹¹ = how; [does he] ativartate¹⁶ = transcend; etān¹³ = these; trīn¹⁴ = three; guṇān¹⁵ = Gunas? 14.21

14.21: Arjuna said:

What are the marks of a man who transcended the three Gunas? What is his conduct? How (in what manner) does he transcend these three Gunas, O Lord?

श्रीभगवानुवाच
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥१४- २२॥
śrībhagavān uvāca: prakāśam ca pravṛttim ca moham eva ca pāṇḍava
na dveṣṭi saṁpravṛttāni na nivṛttāni kāṅkṣati 14.22

śrībhagavān uvāca: prakāśam¹ ca² pravṛttim³ ca⁴ moham⁵ eva⁶ ca⁷ pāṇḍava⁸
na⁹ dveṣṭi¹⁰ saṁpravṛttāni¹¹ na¹² nivṛttāni¹³ kāṅkṣati¹⁴ 14.22

śrībhagavān uvāca = Sri bhagavan said; pāṇḍava⁸ = O Pandava; [he] na⁹ = neither; dveṣṭi¹⁰ = hates; prakāśam¹ = Light [knowledge]; ca² = and; pravṛttim³ = activity; ca⁴ = and; moham⁵ = delusion; eva⁶ = indeed; saṁpravṛttāni¹¹ = when they arise; ca⁷ = and; na¹² = nor; kāṅkṣati¹⁴ = desires; [for them, when they] nivṛttāni¹³ = disappear or cease to exist; 14.22

14.22: Sri Bhagavan said: O Pandava, he, who hates illumination, activity, and delusion, neither when they arise, and desires for them nor when they cease (continued)

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ १४- २३ ॥

udāsīnavad āsīno guṇair yo na vicālyate

guṇā vartanta ity eva yovatiṣṭhati neṅgate 14.23

udāsīnavat¹ āsīnaḥ² guṇaiḥ³ yaḥ⁴ na vicālyate⁵

guṇāḥ⁶ vartante⁷ iti⁸ eva⁹ yaḥ¹⁰ avatiṣṭhati¹¹ na iṅgate¹² 14.23

yaḥ⁴ = He who; āsīnaḥ² = is sitting; udāsīnavat¹ = indifferent to; guṇaiḥ³ = Gunas; na vicālyate⁵ = not perturbed; [knowing] guṇāḥ⁶ = Gunas; vartante⁷ = act; iti⁸ = thus; eva⁹ = surely; yaḥ¹⁰ = he; avatiṣṭhati¹¹ = remains firm; [and] na iṅgate¹² = does not waver... 14.23

14.23: He, who is sitting indifferent to these Gunas, unperturbed, and knowing the Gunas are in motion, remains firm and does not waver.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४- २४ ॥

samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ

tulyapriyāpriyo dhīras tulyanindātmasaṁstutiḥ 14.24

sama-duḥkha-sukhaḥ¹ svasthaḥ² sama-loṣṭa-aśma-kāñcanaḥ³

tulya-priya-apriyaḥ⁴ dhīraḥ⁵ tulya-nindā-ātma-saṁstutiḥ⁶ 14.24

sama-duḥkha-sukhaḥ¹ = equal in sorrow and happiness; svasthaḥ² = abiding in his self; sama-loṣṭa-aśma-kāñcanaḥ³ = equal in regarding a clod, a stone and gold [= equal-clod-stone-gold]; tulya-priya-apriyaḥ⁴ = equal in regarding the desirable and the undesirable [equal-desirable-undesirable]; dhīraḥ⁵ = wise; tulya-nindā-ātma-saṁstutiḥ⁶ = equal in blame, and praise of him [equal-blame-self-praise]... 14.24

14.24: He, who is tranquil in pain and pleasure, abides in his own self, regards that a clod, a stone, and gold are equal; to whom the desirable and the undesirable are the same; who is wise; who is the same in blame and praise; and (continued)

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४- २५ ॥

mānāpamānayos tulyas tulyo mitrāripakṣayoḥ
sarvārambhaparityāgī guṇātītaḥ sa ucyate 14.25

māna-apamānayoḥ¹ tulyaḥ² tulyaḥ³ mitra-ari-pakṣayoḥ⁴
sarva-ārambha-parityāgī⁵ guṇātītaḥ⁶ saḥ⁷ ucyate⁸ 14.25

[who is] tulyaḥ² = equal; māna-apamānayoḥ¹ = in honor and dishonor; tulyaḥ³ = equal; mitra-ari-pakṣayoḥ⁴ = to friends and foes; sarva-ārambha-parityāgī⁵ = who has renounced all initiatives; saḥ⁷ = he; ucyate⁸ = is said to; guṇa-atītaḥ⁶ = transcend the Gunas. 14.25

14.25: He, who considers honor and dishonor equal; who regards friends and foes alike; and who abandons all (self-serving) initiatives, is said to transcend the Gunas.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४- २६ ॥

mām ca yovyabhicāreṇa bhaktiyogena sevate
sa guṇān samatītyaitān brahmabhūyāya kalpate 14.26

mām¹ ca² yah³ avyabhicāreṇa⁴ bhakti-yogena⁵ sevate⁶
saḥ⁷ guṇān⁸ samatītya⁹ etān¹⁰ brahma-bhūyāya¹¹ kalpate¹² 14.26

yah³ = Whoever; sevate⁶ = renders service; mām¹ = to Me; avyabhicāreṇa⁴ = with unswerving; bhakti-yogena⁵ = devotional service; ca² = and; samatītya⁹ = transcends completely; etān¹⁰ = these; guṇān⁸ = Gunas [qualities]; saḥ⁷ = he; kalpate¹² = is fit; brahma-bhūyāya¹¹ = to become Brahman. 14.26

14.26: He, who serves Me with unswerving Bhakti yoga (devotional service) and rises above all these gunas, becomes fit for the state of Brahman.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४- २७ ॥

brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca

śāśvatasya ca dharmasya sukhasyaikāntikasya ca 14.27

brahmaṇaḥ¹ hi² pratiṣṭhā³ aham⁴ amṛtasya⁵ avyayasya⁶ ca⁷

śāśvatasya⁸ ca⁹ dharmasya¹⁰ sukhasya¹¹ aikāntikasya¹² ca¹³ 14.27

aham⁴ = I; [am] pratiṣṭhā³ = the abode; brahmaṇaḥ¹ = of Brahman; hi² = indeed; amṛtasya⁵ = of the immortal; avyayasya⁶ = of the imperishable/ the immutable; ca⁷ = and; śāśvatasya⁸ = of the eternal; ca⁹ = and; dharmasya¹⁰ = of Dharma/ righteousness; ca¹³ = and; aikāntikasya¹² = of absolute; sukhasya¹¹ = happiness or Bliss. 14.27

14.27: I am the abode of Brahman, immortal and imperishable, and eternal dharma and absolute bliss.

End BG Chapter 14: The Three-Guna Psychology

BG Chapter 15: The Supreme Person

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५- १ ॥

śrībhagavān uvāca: ūrdhvamūlam adhaḥśākham aśvattham prāhur avyayam

chandāṁsi yasya paṇāni yas taṁ veda sa vedavit 15.1

śrībhagavān uvāca: ūrdhva-mūlam¹ adhaḥ-śākham² aśvattham³ prāhuḥ⁴ avyayam⁵

chandāṁsi⁶ yasya⁷ paṇāni⁸ yaḥ⁹ taṁ¹⁰ veda¹¹ saḥ¹² vedavit¹³ 15.1

śrībhagavān uvāca = Sri Bhagavan said: **prāhuḥ⁴** = they say; **avyayam⁵** = the imperishable; **aśvattham³** = the Asvattham tree/Banyan tree; **ūrdhva-mūlam¹** = with roots above; [and] **adhaḥ-śākham²** = branches below; **yasya⁷** = of which/that; **paṇāni⁸** = the leaves; [are] **chandāṁsi⁶** = Vedic hymns; **yaḥ⁹ saḥ¹²** = he who; **veda¹¹** = knows; **taṁ¹⁰** = that; [is] **vedavit¹³** = the knower of Vedas. **15.1 chandāṁsi** = Vedic hymns. 'Chandas/chad' means 'to spread as a cover or canopy.' That which covers is a protector. That which protects is Veda. Thus Chandas refers to the Vedas.

15.1: Sri Bhagavan said: It is said that there is the imperishable Asvattham tree with its roots above and the branches below and of which the leaves are the hymns. He who knows this is the knower of the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५- २ ॥

adhaś cordhvaṁ prasṛtāstasya śākhā guṇapraṛddhā viṣayapraṛālāḥ

adhaś ca mūlāny anusantatāni karmānubandhīni manuṣyaloke 15.2

adhaḥ¹ ca² urdhvam³ prasṛtāḥ⁴ guṇa pravṛddhā⁵ viṣaya pravālāḥ⁶

adhaḥ⁷ ca⁸ mūlāni⁹ anusantatāni¹⁰ karma-anubandhīni¹¹ manuṣya-loke¹² 15.2

tasya⁵ śākhāḥ⁶ = Its branches; **prasṛtāḥ⁴** = extend; **adhaḥ¹ ca² urdhvam³** = below and above; **guṇa pravṛddhā⁵** = nourished by Gunas; [with] **viṣaya pravālāḥ⁶** = sense objects as shoots; **ca⁸** = and; **mūlāni⁹** = [its] roots; **anusantatāni¹⁰** = extend; **adhaḥ⁷** = downwards; **manuṣya-loke¹²** = to the world of men; **karma-anubandhīni¹¹** = bound to karma. **15.2**

15.2: Its branches extend downwards and upwards nourished by Gunas, with sense objects as shoots or sprouts; and its roots extend downwards to the world of men, bound to karma.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५- ३ ॥

na rūpam asyeha tathopalabhyate nānto na cādir na ca saṁpratiṣṭhā
aśvattham enaṁ suvirūḍhamūlaṁ asaṅgaśastreṇa dṛḍhena chittvā 15.3

na rūpam¹ asya² iha³ tathaḥ⁴ upalabhyate⁵ na⁶ antaḥ⁷ na⁸ ca⁹ ādiḥ¹⁰ na¹¹ ca¹² saṁpratiṣṭhā¹³
aśvattham¹⁴ enam¹⁵ suvirūḍha-mūlam¹⁶ asaṅga-śastreṇa¹⁷ dṛḍhena¹⁸ chittvā¹⁹ 15.3

iha³ = In this [world]; na^{1A} asya² rūpam^{1B} = neither^{1A} its² form^{1B}; tathaḥ⁴ = also; na⁶ antaḥ⁷ = nor the end;
na⁸ ādiḥ¹⁰ = nor the beginning; ca⁹ = and; na¹¹ saṁpratiṣṭhā¹³ = nor the continuance; upalabhyate⁵ = is
seen; ca¹² = and; chittvā¹⁹ = having cut; enam¹⁵ = this; suvirūḍha-mūlam¹⁶ = firmly rooted; aśvattham¹⁴
= Asvattham tree; dṛḍhena¹⁸ = with strong; asaṅga-śastreṇa¹⁷ = weapon of detachment. 15.3

15.3: Neither its form nor its end nor its beginning nor its continuance is seen. Having cut this firm-rooted
Asvattham tree by the strong weapon of detachment...

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५- ४ ॥

tataḥ padaṁ tatparimārgitavyaṁ yasmin gatā na nivartanti bhūyaḥ
tameva cādyam puruṣaṁ prapadye yataḥ pravṛtṭiḥ prasṛtā purāṇī 15.4

tataḥ¹ padam² tat³ parimārgitavyam⁴ yasmin⁵ gatā⁶ na nivartanti⁷ bhūyaḥ⁸
tam⁹ eva¹⁰ ca¹¹ ādyam¹² puruṣam¹³ prapadye¹⁴ yataḥ¹⁵ pravṛtṭiḥ¹⁶ prasṛtā¹⁷ purāṇī¹⁸ 15.4

tataḥ¹ = Thereafter; parimārgitavyam⁴ = seek; tat³ = that; padam² = goal [Vishnu as the goal]; gatā⁶ =
going; yasmin⁵ = where; [one] na nivartanti⁷ = does not return; bhūyaḥ⁸ = again; [back into a world of
misery]; ca¹¹ = and; prapadye¹⁴ = surrender [take refuge]; tam⁹ = in That; ādyam¹² = primal; puruṣam¹³ =
Person; yataḥ¹⁵ = from whom; eva¹⁰ = indeed; prasṛtā¹⁷ = come forth; purāṇī¹⁸ = eternal; pravṛtṭiḥ¹⁶ =
Manifestation. 15.4

15.4: Thereafter, seek out that goal, attaining which one does not return again. Surrender to the (first
and) Primal Person from whom the ancient manifestation comes forth.

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै- र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५- ५ ॥

nirmānamohā jitasanḡgadoṣā adhyātmanityā vinivṛttakāmāḥ

dvandvair vimuktāḥ sukhaduḥkhasaṁjñaiḥ gacchhanti amūḍhāḥ padam avyayaṁ tat 15.5

nirmāna-mohā¹ jita-saṅga-doṣā² adhyātma-nityā³ vinivṛtta-kāmāḥ⁴

dvandvaiḥ⁵ vimuktāḥ⁶ sukha-duḥkha-sañjñaiḥ⁷ gacchhanti⁸ amūḍhāḥ⁹ padam¹⁰ avyayam¹¹ tat¹² 15.5

amūḍhāḥ⁹ = The wise ones; nirmāna-mohā¹ = without false pride and delusion; jita-saṅga-doṣā² = having vanquished the evil of attachment [conquered-attachment-evil]; adhyātma-nityā³ = (who are) eternally devoted to the Self [Self-eternal]; vinivṛtta-kāmāḥ⁴ = divorced from passion [free from-desires]; vimuktāḥ⁶ = free from; dvandvaiḥ⁵ = dualities; sukha-duḥkha-sañjñaiḥ⁷ = called happiness and sorrow [happiness-sorrow-called]; gacchhanti⁸ = reach; tat¹² = that; avyayam¹¹ = eternal; padam¹⁰ = state. 15.5

15.5: The wise ones, without false pride and delusion, having vanquished the evil of attachment, eternally devoted to the Supreme Self, divorced from passion (Kāmāḥ), free from dualities of happiness and distress, and delusion, reach the eternal state.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५- ६ ॥

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ

yad gatvā na nivartante tad dhāma paramaṁ mama 15.6

na¹ tat² bhāsayate³ sūryaḥ⁴ na śaśāṅkaḥ⁵ na pāvakaḥ⁶

yaṭ⁷ gatvā⁸ na nivartante⁹ tat¹⁰ dhāma¹¹ paramam¹² mama¹³ 15.6

na¹ sūryaḥ⁴ = Neither sun; na śaśāṅkaḥ⁵ = nor moon; na pāvakaḥ⁶ = nor fire; bhāsayate³ = illuminates; tat² = That. tat¹⁰ = That; [is] mama¹³ = My; paramam¹² = Supreme; dhāma¹¹ = abode; gatvā⁸ = reaching; yaṭ⁷ = which; [they] na nivartante⁹ = do not come back. 15.6

15.6: They never come back once they reach the supreme abode of Mine, where neither the sun, nor the moon, nor the fire does not shine.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५- ७॥

mamaivāṁśo jāvaloke jāvabhūtaḥ sanātanaḥ
manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati 15.7
mama¹ eva² aṁśaḥ³ jāva-loke⁴ jāva-bhūtaḥ⁵ sanātanaḥ⁶
manaḥ-ṣaṣṭhāni⁷ indriyāṇi⁸ prakṛti-sthāni⁹ karṣati¹⁰ 15.7

aṁśaḥ³ = A fragment of; mama¹ = My own Self; eva² = indeed; [becomes] sanātanaḥ⁶ = the eternal; jāva-bhūtaḥ⁵ = Jivatmas [embodied souls]; jāva-loke⁴ = in the world of Jivas; karṣati¹⁰ = drawing; indriyāṇi⁸ = the sense organs; [with] manaḥ-ṣaṣṭhāni⁷ = the mind as the sixth sense; [and] prakṛti-sthāni⁹ = abiding in Nature. 15.7

15.7: A fragment of My own Self becomes the eternal living soul in this world of Jivas and draws the senses of material nature (Prakṛti), of which the mind is the sixth.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहित्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५- ८॥

śarīraṁ yad avāpnoti yac cāpy utkrāmatīśvaraḥ
gṛhitvaitāni saṁyāti vāyur gandhān ivāśayāt 15.8
śarīraṁ¹ yat² avāpnoti³ yat⁴ ca⁵ api⁶ utkrāmati⁷ īśvaraḥ⁸
gṛhitva⁹ etāni¹⁰ saṁyāti¹¹ vāyuḥ¹² gandhān¹³ iva¹⁴ āśayāt¹⁵ 15.8

yat⁴ = When; īśvaraḥ⁸ = Isvarah; avāpnoti³ = enters [obtains]; ca⁵ = and; api⁶ = also; yat² = when; [He] utkrāmati⁷ = leaves; śarīraṁ¹ = the body; [He] gṛhitva⁹ = takes; etāni¹⁰ = these [sense organs and the mind]; [and] saṁyāti¹¹ = leaves; iva¹⁴ = as; vāyuḥ¹² = the wind; [carries] gandhān¹³ = the fragrance; āśayāt¹⁵ = from their origin [flowers]. 15.8

15.8: When Isvarah enters and leaves a body, he takes all these (senses and mind) and goes as the wind carries the fragrance from their place (flowers).

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५- ९ ॥

śrotram cakṣuḥ sparśanam ca rasanam ghrāṇam eva ca
adhiṣṭhāya manaś cāyaṁ viṣayān upasevate 15.9

śrotram¹ cakṣuḥ² sparśanam³ ca⁴ rasanam⁵ ghrāṇam⁶ eva⁷ ca⁸
adhiṣṭhāya⁹ manaḥ¹⁰ ca¹¹ ayam¹² viṣayān¹³ upasevate¹⁴ 15.9

ayam¹² = He; upasevate¹⁴ = experiences; viṣayān¹³ = sense objects; adhiṣṭhāya⁹ = by overseeing;
śrotram¹ = the ears; cakṣuḥ² = the eyes; ca⁴ = and; sparśanam³ = the skin; eva⁷ = also; rasanam⁵ = the
tongue; ca⁸ = and; ghrāṇam⁶ = the nose; ca¹¹ = and; manaḥ¹⁰ = the mind. 15.9

15.9: He experiences the sense objects (sound, vision, touch, taste, and smell) by overseeing the ears,
the eyes, the skin, the tongue, the nose, and the mind.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५- १० ॥

utkrāmantam sthitam vāpi bhujñānam vā guṇānvitam
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ 15.10

utkrāmantam¹ sthitam² vā³ api⁴ bhujñānam⁵ vā⁶ guṇa-anvitam⁷
vimūḍhā⁸ na⁹ anupaśyanti¹⁰ paśyanti¹¹ jñāna-cakṣuṣaḥ¹² 15.10

vimūḍhā⁸ = The deluded person; na⁹ = does not; anupaśyanti¹⁰ = see; [the self or the soul] vā³ = either;
utkrāmantam¹ = leaving the body; vā⁶ = or; sthitam² = remaining in the body; api⁴ = although;
bhujñānam⁵ = experiencing; [the sense objects] guṇa-anvitam⁷ = in association with Guna; [only] jñāna-
cakṣuṣaḥ¹² = the ones with the eye of wisdom; paśyanti¹¹ = do see. 15.10

15.10: The ignorant do not see the “self” leaving the body, residing in the body or enjoying the sense
pleasures of the Gunas. Those who have the eye of wisdom can see.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५- ११ ॥

yatanto yoginaś cainarṅ paśyanty ātmany avasthitam

yatantopy akṛtātmāno nainarṅ paśyanty acetasaḥ 15.11

yatantaḥ¹ yoginaḥ² ca³ enam⁴ paśyanti⁵ ātmani⁶ avasthitam⁷

yatantaḥ⁸ api⁹ akṛta-ātmānaḥ¹⁰ na¹¹ enam¹² paśyanti¹³ acetasaḥ¹⁴ 15.11

yatantaḥ¹ = The striving; yoginaḥ² = Yogis; paśyanti⁵ = can see; enam⁴ = this [the Self]; avasthitam⁷ = established; ātmani⁶ = in themselves; ca³ = and; acetasaḥ¹⁴ = the imprudent; akṛta-ātmānaḥ¹⁰ = not established in the self; api⁹ = though; yatantaḥ⁸ = striving; na¹¹ = do not; paśyanti¹³ = see; enam¹² = this. 15.11

15.11: The striving Yogis can see it [the Self] established in themselves. The imprudent, not established in the self, though striving, do not see this.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५- १२ ॥

yad ādityagataṅ tejo jagad bhāsayatekhilam

yac candramasi yac cāgnau tat tejo viddhi māmakam 15.12

yat¹ āditya-gataṅ² tejaḥ³ jagat⁴ bhāsayate⁵ akhilam⁶

yat⁷ candramasi⁸ yat⁹ ca¹⁰ agnau¹¹ tat¹² tejaḥ¹³ viddhi¹⁴ māmakam¹⁵ 15.12

tejaḥ³ = The splendor; yat¹ = which is; āditya-gataṅ² = in the sun; bhāsayate⁵ = illumines; akhilam⁶ = the whole; jagat⁴ = world; yat⁷ = that which is; candramasi⁸ = in the moon; ca¹⁰ = and; yat⁹ = that which is; agnau¹¹ = in the fire; viddhi¹⁴ = know; tat¹² = that; tejaḥ¹³ = light; [is] māmakam¹⁵ = Mine. 15.12

15.12: The splendor coming from the sun illumines the whole world; that which is in the moon and that which is also in the fire, know (Arjuna) that splendor is Mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५- १३ ॥

gām āviśya ca bhūtāni dhārayāmy aham ojasā
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ 15.13

gām¹ āviśya² ca³ bhūtāni⁴ dhārayāmi⁵ aham⁶ ojasā⁷
puṣṇāmi⁸ ca⁹ auṣadhīḥ¹⁰ sarvāḥ¹¹ somaḥ¹² bhūtvā¹³ rasātmakaḥ¹⁴ 15.13

ca³ = Moreover; aham⁶ = I; dhārayāmi⁵ = sustain; bhūtāni⁴ = all beings; ojasā⁷ = with My power; āviśya² = by entering; gām¹ = earth; ca⁹ = and; puṣṇāmi⁸ = I nourish; sarvāḥ¹¹ = all; auṣadhīḥ¹⁰ = flora [herbs]; bhūtvā¹³ = by becoming; rasātmakaḥ¹⁴ = juice or sap-giving; somaḥ¹² = moon. 15.13

15.13: I sustain all beings with My Power, entering earth. Becoming the juice-giving moon, I nourish all the herbs (plants).

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५- १४ ॥
aham vaiśvānaro bhūtvā prāṇināṃ deham āśritaḥ
prāṇāpānasamāyuktaḥ pacāmy annaṃ caturvidham 15.14

aham¹ vaiśvānaraḥ² bhūtvā³ prāṇinām⁴ deham⁵ āśritaḥ⁶
prāṇa-apāna-samāyuktaḥ⁷ pacāmi⁸ annam⁹ caturvidham¹⁰ 15.14

bhūtvā³ = Becoming; vaiśvānaraḥ² = digestive fire; deham⁵ = in the bodies; [and] āśritaḥ⁶ = abiding; prāṇinām⁴ = in all living beings; aham¹ = I; prāṇa-apāna-samāyuktaḥ⁷ = in connection with Prana (Up) and Apana (down) breaths; pacāmi⁸ = digest; caturvidham¹⁰ = four kinds; annam⁹ = of foods. 15.14

15.14: Becoming the (digestive) fire in the bodies of all living creatures, and moving with (ease and) equal balance in upward and downward breaths, I digest foods of four kinds.

सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५- १५ ॥

sarvasya cāharṅ hṛdi sarṅniviṣṭo mattaḥ smṛtir jñānam apohanarṅ ca
vedaiś ca sarvair aham eva vedyo vedāntakṛd vedavid eva cāham 15.15

sarvasya¹ ca² aham³ hṛdi⁴ san-niviṣṭaḥ⁵ mattaḥ⁶ smṛtiḥ⁷ jñānam⁸ apohanam⁹ ca¹⁰
vedaiḥ¹¹ ca¹² sarvaiḥ¹³ aham¹⁴ eva¹⁵ vedyah¹⁶ vedānta-kṛt¹⁷ veda-vit¹⁸ eva¹⁹ ca²⁰ aham²¹ 15.15

aham³ = I; san-niviṣṭaḥ⁵ = am sitting/am seated [as Antaryami--Inner Abider]; hṛdi⁴ = in the heart;
sarvasya¹ = of all living beings; ca² = and; mattaḥ⁶ = from Me; [come] smṛtiḥ⁷ = memory; jñānam⁸ =
knowledge; ca¹⁰ = and; apohanam⁹ = loss [forgetfulness]; ca¹² = and; aham¹⁴ = I; vedyah¹⁶ = am
knowable; sarvaiḥ¹³ vedaiḥ¹¹ = by all Vedas; aham²¹ = I; [am] eva¹⁵ = indeed; vedānta-kṛt¹⁷ = the author
of Vedas; ca²⁰ = and; eva¹⁹ = indeed; veda-vit¹⁸ = the Knower of Vedas. 15.15

15.15: I am seated in the hearts of all living beings. From Me come the memory, the knowledge, and
the removal. I am also the knowable from the Vedas. I am the Author of the Vedas and the Knower of
Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५- १६ ॥

dvāu imau puruṣau loke kṣaraś cākṣara eva ca
kṣaraḥ sarvāṅi bhūtāni kūṭasthokṣara ucyate 15.16

dvāu¹ imau² puruṣau³ loke⁴ kṣaraḥ ca akṣaraḥ⁵ eva⁶ ca⁸
kṣaraḥ⁹ sarvāṅi bhūtāni¹⁰ kūṭasthaḥ¹¹ akṣara¹² ucyate¹³ 15.16

imau² = These; dvāu¹ = two; puruṣau³ = Purushas [entities]; loke⁴ = in this world; [are] kṣaraḥ ca
akṣaraḥ⁵ = the perishable and the imperishable; ca⁸ = and; eva⁶ = indeed; kṣaraḥ⁹ = the perishable; [is]
sarvāṅi bhūtāni¹⁰ = all living beings--their bodies; [and] akṣara¹² = the imperishable; ucyate¹³ = is called;
kūṭasthaḥ¹¹ = the Immutable--Self . 15.16

15.16: There are these two (kinds of) Purushas (entities) in this world, the perishable (Ksara) and the
imperishable (Aksara). The Perishable are (the Mayic bodies of all) living beings and it is said that the
imperishable is the Immutable (soul).

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५- १७ ॥

uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ
yo lokatrayam āviśya bibharty avyaya īśvaraḥ 15.17

uttamaḥ¹ puruṣaḥ² tu³ anyaḥ⁴ parama⁵ ātmā⁶ eti⁷ udāhṛtaḥ⁸
yaḥ⁹ loka-trayam¹⁰ āviśya¹¹ bibharti¹² avyayaḥ¹³ īśvaraḥ¹⁴ 15.17

tu³ = But; **uttamaḥ¹ puruṣaḥ²** = the Highest Person; [is] **anyaḥ⁴** = different; **yaḥ⁹** = who; **udāhṛtaḥ⁸** = is described; [as] **parama⁵ ātmā⁶** = the Supreme Self; **eti⁷** = thus; **āviśya¹¹** = entering inside [pervading]; **loka-trayam¹⁰** = the three worlds; **bibharti¹²** = maintains and preserves; [and is] **avyayaḥ¹³** = the imperishable; **īśvaraḥ¹⁴** = Supreme Controller--God. 15.17

15.17: He pervades and sustains the three worlds and is known as the Imperishable, the Supreme Controller (Isvara). Uttama Purusa is different (from the Ksara and Aksara Purusas).

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १५- १८ ॥

yasmāt kṣaram atītoham akṣarād api cottamaḥ
atosmi loke vede ca prathitaḥ puruṣottamaḥ 15.18

yasmāt¹ kṣaram² atītaḥ³ aham⁴ akṣarāt⁵ api⁶ ca⁷ uttamaḥ⁸
ataḥ⁹ asmi¹⁰ loke¹¹ vede¹² ca¹³ prathitaḥ¹⁴ puruṣottamaḥ¹⁵ 15.18

yasmāt¹ = Since; **aham⁴** = I; **atītaḥ³** = transcend or go beyond; **kṣaram²** = the perishable; **ca⁷** = and; **api⁶** = also; **uttamaḥ⁸** = higher than; **akṣarāt⁵** = the imperishable; **ataḥ⁹** = therefore; **asmi¹⁰** = I am; **prathitaḥ¹⁴** = celebrated; **loke¹¹** = in the world; **ca¹³** = and; **vede¹²** = in the Vedas; [as] **puruṣottamaḥ¹⁵** = Purushottama--the Highest Person/the Supreme Person. 15.18

15.18: Because I go beyond the perishable and higher than the Imperishable and supreme, I am renowned in the world and in the Vedas as **Purushottama (Supreme Person)**.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥१५- १९॥

yo mām evam asammūḍho jānāti puruṣottamam
sa sarvavid bhajati mām sarvabhāvena bhārata 15.19
yah¹ mām² evam³ asammūḍhaḥ⁴ jānāti⁵ puruṣottamam⁶
saḥ⁷ sarva-vit⁸ bhajati⁹ mām¹⁰ sarva-bhāvena¹¹ bhārata¹² 15.19

yah¹ = He who; [is] evam³ = thus; asammūḍhaḥ⁴ = without delusion; jānāti⁵ = knows; mām² = Me; [as] puruṣottamam⁶ = the Supreme Person. saḥ⁷ = He; [is] sarva-vit⁸ = the knower of all; [and] bhajati⁹ = worships; mām¹⁰ = Me; sarva-bhāvena¹¹ = with all his being; bhārata¹² = O Scion of Bharata clan. 15.19
15.19: He, who is undeluded, knows Me as the Supreme Person, knows everything, and worships Me with his heart and soul, O son of Bharata.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥१५- २०॥

iti guhyatamaṁ śāstram idam uktam mayānagha
etat buddhvā buddhimān syāt kṛtakṛtyaś ca bhārata 15.20
iti¹ guhyatamam² śāstram³ idam⁴ uktam⁵ mayā⁶ anagha⁷
etat⁸ buddhvā⁹ buddhimān¹⁰ syāt¹¹ kṛtakṛtyaḥ¹² ca¹³ bhārata¹⁴ 15.20

anagha⁷ = O sinless one; iti¹ = thus; idam⁴ = this; guhyatamam² = the most secret; śāstram³ = doctrine; uktam⁵ = was declared; mayā⁶ = by Me. buddhvā⁹ = Knowing; etat⁸ = this; syāt¹¹ = one becomes; buddhimān¹⁰ = enlightened; ca¹³ = and; kṛtakṛtyaḥ¹² = accomplished in his duties; bhārata¹⁴ = O Scion of Bharata dynasty. 15.20

15.20: O sinless one, I have explained thus the most secret doctrine. Knowing thus, one becomes the enlightened and would have done his duty well, Bharata.

End BG Chapter 15: The Supreme Person

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६- १ ॥

śrībhagavān uvāca: abhayam sattvasamśuddhir jñānayogavyavasthitih

dānam damaś ca yajñaś ca svādhyāyas tapa ārjavam 16.1

śrībhagavān uvāca: abhayam¹ sattva-samśuddhiḥ² jñāna-yoga-vyavasthitih³

dānam⁴ damaḥ⁵ ca⁶ yajñaḥ⁷ ca⁸ svādhyāyaḥ⁹ tapaḥ¹⁰ ārjavam¹⁰ 16.1

śrībhagavān uvāca = Sri Bhagavan said: abhayam¹ = fearlessness; sattva-samśuddhiḥ² = purity of the mind; jñāna-yoga-vyavasthitih³ = steadiness in Yoga of knowledge; dānam⁴ = charity; damaḥ⁵ = self-control [of organs]; ca⁶ = and; yajñaḥ⁷ = sacrifices; ca⁸ = and; svādhyāyaḥ⁹ = study of the scriptures; tapaḥ¹⁰ = austerity; ārjavam¹⁰ = rectitude... 16.1 continued.

16.1: Sri Bhagavan said: Fearlessness, purity of mind, steadiness in yoga of knowledge, charity, self-control, sacrifice, study of scriptures, austerity, rectitude, (continued)...

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६- २ ॥

ahiṁsā satyam akrodhas tyāgaḥ śāntir apaiśunam

dayā bhūteṣv aloluptvam mārdavam hrīr acāpalam 16.2

ahiṁsā¹ satyam² akrodhaḥ³ tyāgaḥ⁴ śāntih⁵ apaiśunam⁶

dayā⁷ bhūteṣu⁸ aloluptvam⁹ mārdavam¹⁰ hrīḥ¹¹ acāpalam¹² 16.2

ahiṁsā¹ = non-injury; satyam² = truthfulness; akrodhaḥ³ = freedom from anger; tyāgaḥ⁴ = renunciation; śāntih⁵ = tranquility; apaiśunam⁶ = abstaining from slander; dayā⁷ = compassion; bhūteṣu⁸ = to all creatures; aloluptvam⁹ = absence of greed; mārdavam¹⁰ = gentleness; hrīḥ¹¹ = modesty; acāpalam¹² = absence of agitation... 16.2 Continued...

16.2: Ahimsa, truthfulness, freedom from anger, renunciation, tranquillity, abstaining from slander, compassion to all creatures, absence of greed, gentleness, modesty, absence of fickleness (absence of agitation),

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ १६- ३॥

tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā
bhavanti saṁpadaṁ daivīm abhijātasya bhārata 16.3

tejaḥ¹ kṣamā² dhṛtiḥ³ śaucam⁴ adrohaḥ⁵ na⁶ atimānitā⁷
bhavanti⁸ sampadam⁹ daivīm¹⁰ abhijātasya¹¹ bhārata¹² 16.3

tejaḥ¹ = vigor; kṣamā² = forgiveness/patience; dhṛtiḥ³ = fortitude; śaucam⁴ = cleanliness; adrohaḥ⁵ = absence of malice; na⁶ atimānitā⁷ = absence of great haughtiness; bhavanti⁸ = are; abhijātasya¹¹ = born of; daivīm¹⁰ = divine; sampadam⁹ = nature; bhārata¹² = O best of Bharatas. 16.3

16.3: vigor, forgiveness, fortitude, cleanliness, absence of malice, and absence of great haughtiness:
These are the qualities of the one born of divine nature, O Bharata.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ १६- ४॥
dambho darpobhimānaś ca krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya pārtha saṁpadam āsurīm 16.4

dambhaḥ¹ darpaḥ² bhimānaḥ³ ca⁴ krodhaḥ⁵ pāruṣyam⁶ eva⁷ ca⁸
ajñānam⁹ ca¹⁰ abhijātasya¹¹ pārtha¹² sampadam¹³ āsurīm¹⁴ 16.4

dambhaḥ¹ = Ostentation; darpaḥ² = arrogance; bhimānaḥ³ = self-conceit; ca⁴ = and; krodhaḥ⁵ = anger; ca⁸ = also; pāruṣyam⁶ = rudeness/roughness; ca¹⁰ = and; ajñānam⁹ = ignorance; [are] eva⁷ = indeed; abhijātasya¹¹ = born of; āsurīm¹⁴ = demonic; sampadam¹³ = nature; pārtha¹² = O partha. 16.4

16.4: Ostentation, arrogance, self-conceit, anger, rudeness, and ignorance are the qualities of those born of demonic nature, O Partha.

दैवी संपद्धिमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ १६- ५ ॥

daivī saṁpad vimokṣāya nibandhāyāsuri matā

mā śucaḥ saṁpadam daivīm abhijātosī pāṇḍava 16.5

daivī¹ sampat² vimokṣāya³ nibandhāya⁴ āsurī⁵ matā⁶

mā⁷ śucaḥ⁸ sampadam⁹ daivīm¹⁰ abhijātaḥ¹¹ asi¹² pāṇḍava¹³ 16.5

daivī¹ = Divine; sampat² = nature; [is] vimokṣāya³ = for liberation; āsurī⁵ = demonic; matā⁶ = is intended;
nibandhāya⁴ = for bondage; mā⁷ do not; śucaḥ⁸ = grieve; pāṇḍava¹³ = O Pandava; asi¹² = you are;
abhijātaḥ = born of; daivīm¹⁰ = divine; sampadam⁹ = nature. 16.5

16.5: Divine qualities lead to liberation, demonic to bondage. Do not grieve, O Pandava, you are born with divine qualities.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ १६- ६ ॥

dvau bhūtasargau lokesmin daiva āsura eva ca

daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu 16.6

dvau¹ bhūta-sargau² loke³ asmin⁴ daiva⁵ āsurah⁶ eva⁷ ca⁸

daivah⁹ vistaraśaḥ¹⁰ proktaḥ¹¹ āsuram¹² pārtha¹³ me¹⁴ śṛṇu¹⁵ 16.6

[There are] dvau¹ = two; [kinds of] bhūta-sargau² = created beings; asmin⁴ = in this; loke³ = world:
daiva⁵ = divine; ca⁸ = and; āsurah⁶ = demonic; eva⁷ = indeed; daivah⁹ = the divine; proktaḥ¹¹ = has
been spoken of; vistaraśaḥ¹⁰ = expansively; [now] śṛṇu¹⁵ = hear; [about] āsuram¹² = the demonic;
me¹⁴ = from me; pārtha¹³ = O Partha. 16.6

16.6: Two types of beings are created in this world, the divine and the demonic. The divine have been described at length. Hear from Me about the demonic, O Partha.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६- ७ ॥

pravṛtīm ca nivṛtīm ca janā na vidur āsurāḥ
na śaucam nāpi cācāro na satyam teṣu vidyate 16.7
pravṛtim¹ ca² nivṛtim³ ca⁴ janāḥ⁵ na⁶ viduḥ⁷ āsurāḥ⁸
na śaucam⁹ na api¹⁰ ca¹¹ ācārah¹² na satyam¹³ teṣu¹⁴ vidyate¹⁵ 16.7

āsurāḥ⁸ = Demonic; janāḥ⁵ = people; na⁶ = do not; viduḥ⁷ = know; pravṛtim¹ = appropriate [permitted] action; ca² = and; nivṛtim³ = prohibited action; ca⁴ = also; na śaucam⁹ = neither purity; ca¹¹ = and; na api¹⁰ = nor even; ācārah¹² = good behavior; na satyam¹³ = nor truthfulness; vidyate¹⁵ = exist; teṣu¹⁴ = in them. 16.7

16.7: People of demonic nature do not know appropriate action and prohibited action. In them, there is neither purity , nor good behavior, nor truthfulness.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ १६- ८ ॥

asatyam apratiṣṭham te jagad āhur anīśvaram
aparaspasambhūtam kim anyat kāmahaitukam 16.8
asatyam¹ apratiṣṭham² te³ jagat⁴ āhuḥ⁵ anīśvaram⁶
aparaspara⁷ sambhūtam⁸ kim anyat⁹ kāma-haitukam¹⁰ 16.8

te³ = They [the Demonic and the Lokayātikas]; āhuḥ⁵ = say; jagat⁴ = world; [is] asatyam¹ = unreal; apratiṣṭham² = without basis; anīśvaram⁶ = without Controller or God; aparaspara⁷ = without [primordial] cause; sambhūtam⁸ = born of union between male and female. kim anyat⁹ = what other [cause is possible]; [except] kāma-haitukam¹⁰ = lust-cause [sexual union]? 16.8

16.8: They say that this world is unreal, without basis, without Isvara or God, without a primordial cause but born of reciprocal union between man and woman. What other cause can there be except lust-cause [sexual union]?

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १६- ९ ॥
etām dr̥ṣṭim avaṣṭabhya naṣṭātmānolpabuddhayaḥ
prabhavanty ugrakarmāṇaḥ kṣayāya jagatohitāḥ 16.9

etām¹ dr̥ṣṭim² avaṣṭabhya³ naṣṭa-ātmānaḥ⁴ alpa-buddhayaḥ⁵
prabhavanti⁶ ugrakarmāṇaḥ⁶ kṣayāya⁷ jagataḥ⁸ ahitāḥ⁹ 16.9

avaṣṭabhya³ = Holding; etām¹ = this; dr̥ṣṭim² = view; naṣṭa-ātmānaḥ⁴ = lost souls; alpa-buddhayaḥ⁵ = of meager intelligence; [and] ugrakarmāṇaḥ⁶ = violent actions; prabhavanti⁶ = become strong; [and] ahitāḥ⁹ = harmful; [causing] kṣayāya⁷ = destruction; jagataḥ⁸ = of the world. 16.9

16.9: Holding this view, the lost souls of meager intelligence and violent actions become strong and harmful causing destruction of the world.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १६- १० ॥
kāmam āśritya duṣpūram dambhamānamadānvitāḥ
mohād gr̥hītvāsadgrāhān pravartanteśucivratāḥ 16.10

kāmam¹ āśritya² duṣpūram³ dambha^{4A}-māna^{4B}-mada^{4C}-anvitāḥ^{4D}
mohāt⁵ gr̥hītvā⁶ asad-grāhān⁷ pravartante⁸ aśuci-vratāḥ⁹ 16.10

āśritya² = given to; duṣpūram³ = insatiable; kāmam¹ = lust; dambha^{4A}-māna^{4B}-mada^{4C}-anvitāḥ^{4D} = endowed with^{4D} ostentation^{4A}, pride^{4B}, [and] arrogance^{4C}; mohāt⁵ = due to delusion; gr̥hītvā⁶ = pursuing; asad-grāhān⁷ = false premises; [they] pravartante⁸ = undertake; aśuci-vratāḥ⁹ = impure vows. 16.10

16.10: Given to insatiable lust, endowed with ostentation, pride, arrogance due to delusion and pursuing false premises, they undertake impure vows.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ १६- ११ ॥

cintām aparimeyām ca pralayāntām upāśritāḥ

kāmopabhogaparamā etāvad iti niścītāḥ 16.11

cintām¹ aparimeyām² ca³ pralayāntām⁴ upāśritāḥ⁵

kāma-upabhoga-paramāḥ⁶ etāvat⁷ iti⁸ niścītāḥ⁹ 16.11

upāśritāḥ⁵ = Clinging to; aparimeyām² = immeasurable/innumerable; cintām¹ = cares; pralayāntām⁴ = until death; ca³ = and; kāma-upabhoga-paramāḥ⁶ = having sense indulgence as the supreme goal; [they] niścītāḥ⁹ = determined; etāvat⁷ = so far; iti⁸ = thus. 16.11

16.11: Clinging to the immeasurable cares until death, having sense indulgence as the supreme goal, thus they determined that this is all.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १६- १२ ॥

āśāpāśāśatair baddhāḥ kāmakrodhaparāyaṇāḥ

īhante kāmabhogārtham anyāyenārthasañcayān 16.12

āśā-pāśā-śataiḥ¹ baddhāḥ² kāma-krodha-parāyaṇāḥ³

īhante⁴ kāma-bhoga-artham⁵ anyāyena⁶ artha-sañcayān⁷ 16.12

baddhāḥ² = Bound by; āśā-pāśā-śataiḥ¹ = hundreds of fetters of hope; [hope-bonds-hundreds]; kāma-krodha-parāyaṇāḥ³ = taking refuge in passion and anger [passion-anger-taking refuge]; īhante⁴ = they strive for; artha-sañcayān⁷ = wealth accumulation; anyāyena⁶ = by unjust means; kāma-bhoga-artham⁵ = for the enjoyment of sense objects [passion-enjoyment- sense objects]. 16.12

16.12: Bound by hundreds of fetters of hope, taking refuge in lust and anger, they strive to accumulate illegal wealth for gratifying their desires.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६- १३ ॥

idam adya mayā labdham imam prāpsyē manoratham

idam asīdam api me bhaviṣyati punar dhanam 16.13

idam¹ adya² mayā³ labdham⁴ imam⁵ prāpsyē⁶ manoratham⁷

idam⁸ asti⁹ idam¹⁰ api¹¹ me¹² bhaviṣyati¹³ punaḥ¹⁴ dhanam¹⁵ 16.13

[He thinks as follows:] adya² = today; idam¹ = this; labdham⁴ = was gained; mayā³ = by me; prāpsyē⁶ = I shall gain; imam⁵ = this; manoratham⁷ = object desired by my mind; asti⁹ = there is; idam⁸ = this; idam¹⁰ = this; api¹¹ = also; [is] me = mine; dhanam¹⁵ = riches; bhaviṣyati¹³ = will come; punaḥ¹⁴ = again. 16.13

16.13: "I gained this today." "I will fulfill this desire (tomorrow)." "I have this wealth." "Moreover, I am going to gain this later." "Riches will come to me again."

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६- १४ ॥

asau mayā hataḥ śatruḥ haniṣye ca aparān api

īśvaraḥ.aham aham bhogī siddhaḥ aham balavān sukhī 16.14

asau¹ mayā² hataḥ³ śatruḥ⁴ haniṣye⁵ ca⁶ aparān⁷ api⁸

īśvaraḥ⁹ aham¹⁰ aham¹¹ bhogī¹² siddhaḥ¹³ aham¹⁴ balavān¹⁵ sukhī¹⁶ 16.14

asau¹ = That; śatruḥ⁴ = foe; hataḥ³ = has been killed; mayā² = by me; ca⁶ = and; haniṣye⁵ = I shall destroy; aparān⁷ = others; api⁸ = indeed; aham¹⁰ = I am; īśvaraḥ⁹ = God; aham¹¹ = I am; bhogī¹² = the experiencer/enjoyer; aham¹⁴ = I am; siddhaḥ¹³ = perfect; balavān¹⁵ = strong; [and] sukhī¹⁶ = happy.

16.14

16.14: "I killed this enemy." "I shall kill others too." "I am the Lord." "I am the enjoyer." "I am perfect, strong, and happy."

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १६- १५ ॥

āḍhyaḥ¹ abhijanavān² asmi³ kaḥ anyaḥ asti⁴ sadṛśo mayā

yakṣye dāsyāmi modiṣya ity ajñānavimohitāḥ 16.15

āḍhyaḥ¹ abhijanavān² asmi³ kaḥ anyaḥ asti⁴ sadṛśaḥ⁵ mayā⁶

yakṣye⁷ dāsyāmi⁸ modiṣye⁹ iti¹⁰ ajñāna-vimohitāḥ¹¹ 16.15

āḍhyaḥ¹ = I am wealthy; abhijanavān² = I am high-born; asmi³ = I am; kaḥ anyaḥ asti⁴ = who-else-is there; sadṛśaḥ⁵ = similar; mayā⁶ = to me; yakṣye⁷ = I will offer sacrifices; dāsyāmi⁸ = I shall give; modiṣye⁹ = I shall be full of joy; iti¹⁰ = thus; [thinks the one with] ajñāna-vimohitāḥ¹¹ = ignorance-delusion. 16.15

16.15: "I am rich and of noble descent." "There is nobody equal to me." "I shall (perform) sacrifice." "I shall give to charity." "I shall rejoice." They think thus deluded by ignorance.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६- १६ ॥

anekacittavibhrāntā mohajālasamāvṛtāḥ

prasaktāḥ kāmabhogeṣu patanti narakeśucau 16.16

aneka-citta-vibhrāntāḥ¹ moha-jāla-samāvṛtāḥ²

prasaktāḥ³ kāma-bhogeṣu⁴ patanti⁵ narake⁶ aśucau⁷ 16.16

aneka-citta-vibhrāntāḥ¹ = Disoriented by many thoughts [many-thoughts-bewildered by]; moha-jāla-samāvṛtāḥ² = tangled in the net of delusion [delusion-net-tangled in]; prasaktāḥ³ = engaged in; kāma-bhogeṣu⁴ = enjoyment of sensual desires; [they] patanti⁵ = fall; aśucau⁷ narake⁶ = into unclean hell. 16.16

16.16: Disorientated by many thoughts, (caught up or) tangled up in the net of delusion, and addicted to sense satisfaction, they fall into unclean Naraka (hell).

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६- १७॥

ātmasambhāvītāḥ stabdhā dhanamānamadānvitāḥ
yajante nāmayajñais te dambhenāvidhipūrvakam 16.17
ātma-sambhāvītāḥ¹ stabdhā² dhana-māna-mada-anvitāḥ³
yajante⁴ nāma-yajñaiḥ⁵ te⁶ dambhena⁷ avidhi-pūrvakam⁸ 16.17

ātma-sambhāvītāḥ¹ = Self-conceited; stabdhā² = arrogant; dhana-māna-mada-anvitāḥ³ = possessed of wealth, pride and delusion [wealth-pride-delusion-possessed of]; te⁶ = they; yajante⁴ = perform sacrifices; nāma-yajñaiḥ⁵ = sacrifices in name only; dambhena⁷ = with vanity; avidhi-pūrvakam⁸ = devoid of sacred injunctions. 16.17

16.17: Self-conceited, arrogant, possessed of wealth, self-pride and delusion, they perform yajna (sacrifice) in name only with vanity and do not follow the rules.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६- १८॥
ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātmaparadeheṣu pradviṣantobhyasūyakāḥ 16.18

ahaṅkāram¹ balam² darpam³ kāmam⁴ krodham⁵ ca⁶ saṁśritāḥ⁷
mām⁸ ātma-para-deheṣu⁹ pradviṣantaḥ¹⁰ abhyasūyakāḥ¹¹ 16.18

saṁśritāḥ⁷ = Engaged in; ahaṅkāram¹ balam² darpam³ kāmam⁴ ca⁶ krodham⁵ = egoism, strength, pride, lust, and anger; abhyasūyakāḥ¹¹ = the jealous or the envious; pradviṣantaḥ¹⁰ = hate; mām⁸ = Me; [abiding] ātma-para-deheṣu⁹ = in their own and other's bodies [as the Inner Abider]. 16.18

16.18: Immersed in their ego, strength, pride, lust, and anger, these jealous and indignant people hate Me residing in their own and others' bodies.

तानहं द्विषतः क्रुरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १६- १९ ॥
tān ahaṁ dviṣataḥ krurān saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu 16.19

tān¹ aham² dviṣataḥ³ krurān⁴ saṁsāreṣu⁵ nar-adhamān⁶
kṣipāmi⁷ ajasram⁸ aśubhān⁹ āsurīṣu¹⁰ eva¹¹ yoniṣu¹² 16.19

tān¹ = Those; [who are] dviṣataḥ³ = hateful; krurān⁴ = cruel; aśubhān⁹ = the inauspicious; nar-adhamān⁶
= the lowest of men; saṁsāreṣu⁵ = in the worlds; aham² = I; kṣipāmi⁷ = throw; [them] ajasram⁸ = for
ever; āsurīṣu¹⁰ yoniṣu¹² = into the demonic wombs; eva¹¹ = indeed. 16.19

16.19: I cast the cruel haters, the inauspicious, and the vilest of men in the worlds into demonic wombs.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ १६- २० ॥
āsurīm yonim āpannā mūḍhā janmani-janmani
mām aprāpyaiva kaunteya tato yānti adhamāṁ gatim 16.20

āsurīm¹ yonim² āpannāḥ³ mūḍhāḥ⁴ janmani-janmani⁵
mām⁶ aprāpya⁷ eva⁸ kaunteya⁹ tataḥ¹⁰ yānti¹¹ adhamām¹² gatim¹³ 16.20

āpannāḥ³ = Having obtained; āsurīm¹ = demonic; yonim² = womb; janmani-janmani⁵ = birth after birth;
mūḍhāḥ⁴ = the fools; aprāpya⁷ = without ever coming to; mām⁶ = Me; eva⁸ = indeed; yānti¹¹ = attain;
gatim¹³ = states tataḥ¹⁰ adhamām¹² = lower than that; kaunteya⁹ = O Kaunteya. 16.20

16.20: Fallen into the demonic wombs birth after birth, the fools never reach me, O Kaunteya, and go to
the lowest state.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ १६- २१ ॥

trividham¹ narakasyedarṅ dvāraṅ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet 16.21

trividham¹ narakasya² idam³ dvāram⁴ nāśanam⁵ ātmanaḥ⁶
kāmaḥ⁷ krodhaḥ⁸ tathā⁹ lobhaḥ¹⁰ tasmāt¹¹ etat¹² trayam¹³ tyajet¹⁴ 16.21

idam³ = This; dvāram⁴ = gate; narakasya² = of hell; nāśanam⁵ = the annihilator; ātmanaḥ⁶ = of the self or soul; [is of] trividham¹ = three kinds: kāmaḥ⁷ = lust; krodhaḥ⁸ = anger; tathā⁹ = also; lobhaḥ¹⁰ = greed; tasmāt¹¹ = therefore; etat¹² = these; trayam¹³ = three; [should be] tyajet¹⁴ = given up. 16.21

16.21: Three kinds of hell, the destructive gates (dvāram) of atma (Jeevatma) are lust, anger, and greed, and therefore one must give up these three.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ १६- २२ ॥
etair vimuktaḥ kaunteya tamodvārais tribhir naraḥ
ācaratya ātmanaḥ śreyas tato yāti parāṅ gatim 16.22

etaiḥ¹ vimuktaḥ² kaunteya³ tamaḥ-dvāraiḥ⁴ tribhiḥ⁵ naraḥ⁶
ācarati⁷ ātmanaḥ⁸ śreyaḥ⁹ tataḥ¹⁰ yāti¹¹ parāṅ gatim¹² 16.22

kaunteya³ = O Kaunteya; vimuktaḥ² = liberated; etaiḥ¹ = from these; tribhiḥ⁵ = three; tamaḥ-dvāraiḥ⁴ = gates to darkness; naraḥ⁶ = a person; ācarati⁷ = does strive; śreyaḥ⁹ = for the good; ātmanaḥ⁸ = of the soul; tataḥ¹⁰ = thereby; yāti¹¹ = he obtains; parāṅ gatim¹² = Supreme Goal. 16.22

16.22: Released from these three gates of darkness, O Kaunteya, this person does what is good for his soul and therefore goes to the Supreme state.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ १६- २३ ॥

yaḥ śāstravidhim utsrjya vartate kāmakārataḥ

na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim 16.23

yaḥ¹ śāstra-vidhim² utsrjya³ vartate⁴ kāma-kārataḥ⁵

na⁶ saḥ⁷ siddhim⁸ avāpnoti⁹ na sukham¹⁰ na parāṁ gatim¹¹ 16.23

yaḥ¹ = He; utsrjya³ = having abandoned; śāstra-vidhim² = scriptural injunctions; vartate⁴ = acts; kāma-kārataḥ⁵ = under the dictates of desires; saḥ⁷ = he; avāpnoti⁹ = attains; na⁶ = neither; siddhim⁸ = perfection; na sukham¹⁰ = nor happiness; na parāṁ gatim¹¹ = nor the Supreme State. 16.23

16.23: Anyone giving up scriptural injunctions acts according to (the dictates of) his desires will attain neither perfection, nor happiness nor the Supreme state.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६- २४ ॥

tasmāc chāstram pramāṇam te kāryākāryavyavasthitau

jñātvā śāstravidhānoktam karma kartum ihārhasi 16.24

tasmāt¹ śāstram² pramāṇam³ te⁴ kārya-akārya-vyavasthitau⁵

jñātvā⁶ śāstra-vidhāna-uktam⁷ karma⁸ kartum⁹ iha¹⁰ arhasi¹¹ 16.24

tasmāt¹ = Therefore; [let] śāstram² = sacred texts; [be] te⁴ = your; pramāṇam³ = authority; kārya-akārya-vyavasthitau⁵ = in the determination of sanctioned action and prohibited action [san.action-proh.action-determination]. [After] jñātvā⁶ = knowing; śāstra-vidhāna-uktam⁷ = the sayings of Sastric injunctions [Sastras-injunctions- sayings]; arhasi¹¹ = you should; kartum⁹ = perform; karma⁸ = action; iha¹⁰ = here [in this world]. 16.24

16.24: Therefore, let sāstra be your authority in knowing the difference between proper and prohibited action. Know the declared scriptural precepts and do your work (accordingly in this world).

End BG Chapter 16: The Divine and the Demon

BG Chapter 17: Gunas and Faith

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७- १ ॥

arjuna uvāca: ye śāstravidhim utsrjya yajante śraddhayānvitāḥ

teṣāṁ niṣṭhā tu kā kṛṣṇa sattvam āho rajas tamaḥ 17.1

arjuna uvāca: ye¹ śāstra-vidhim² utsrjya³ yajante⁴ śraddhayā⁵ anvitāḥ⁶

teṣāṁ⁷ niṣṭhā⁸ tu⁹ kā¹⁰ kṛṣṇa¹¹ sattvam¹² āho¹³ raja¹⁴ tamaḥ¹⁵ 17.1

arjuna uvāca = Arjuna said: ye¹ = those who; utsrjya³ = give up; śāstra-vidhim² = Scriptural injunctions; [and yet] anvitāḥ⁶ = are endowed; śraddhayā⁵ = with faith; [and] yajante⁴ = worship; tu⁹ = but; kā¹⁰ = what; [is] niṣṭhā⁸ = the status; teṣāṁ⁷ = of them; kṛṣṇa¹¹ = O Krishna; [Is it] sattvam¹² = virtue; raja¹⁴ = passion; āho¹³ = or; tamaḥ¹⁵ = darkness. 17.1

17.1: Arjuna said: What is the status of those who give up the scriptural injunctions and worship with faith? Is it Sattva, Rajas, or Tamas: Goodness, passion, or ignorance?

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ १७- २ ॥

śrībhagavān uvāca: trividhā bhavati śraddhā dehināṁ sā svabhāvajā

sāttvikī rājasī caiva tāmasī ceti tāṁ śṛṇu 17.2

śrībhagavān uvāca: trividhā¹ bhavati² śraddhā³ dehinām⁴ sā⁵ svabhāvajā⁶

sāttvikī⁷ rājasī⁸ ca⁹ eva¹⁰ tāmasī¹¹ ca¹² iti¹³ tāṁ¹⁴ śṛṇu¹⁵ 17.2

śrībhagavān uvāca = Sri Bhagavan said: sā⁵ = that; śraddhā³ = faith; dehinām⁴ = of the embodied; bhavati² = becomes; trividhā¹ = threefold; svabhāvajā⁶ = born of their own nature; sāttvikī⁷ = born of goodness; rājasī⁸ = born of passion; ca⁹ = and; eva¹⁰ = indeed; tāmasī¹¹ = born of darkness; ca¹² = and; iti¹³ = thus; śṛṇu¹⁵ = hear; tāṁ¹⁴ = that [from Me]. 17.2

17.2: Sri Bhagavan said: The faith of the embodied is of three kinds, born of their own nature: Sattva, Rajas, and Tamas. Thus, hear that from Me.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥१७- ३॥
sattvānurūpā sarvasya śraddhā bhavati bhārata
śraddhāmayo yaṁ puruṣo yo yacchraddhaḥ sa eva saḥ 17.3

sattva-anurūpā¹ sarvasya² śraddhā³ bhavati⁴ bhārata⁵

śraddhā⁶ mayah⁷ ayam⁸ puruṣaḥ⁹ yaḥ¹⁰ yat¹¹ śraddhaḥ¹² saḥ¹³ eva¹⁴ saḥ¹⁵ 17.3

śraddhā³ = Faith; sarvasya² = of all beings; bhavati⁴ = becomes [is]; sattva-anurūpā¹ = according to their own nature; bhārata⁵ = O Scion of Bharata clan; ayam⁸ = this; puruṣaḥ⁹ = person; [is] śraddhā⁶ mayah⁷ = faith incarnate; yaḥ¹⁰ = that person; yat¹¹ = whichever/whatever; [his] śraddhaḥ¹² = faith [is]; saḥ¹³ eva¹⁴ = that indeed; saḥ¹⁵ = he [is]. 17.3

17.3: Everyone's faith is according to his own nature, O Arjuna. That person is faith incarnate--of the nature of his faith. Whatever his faith is, that certainly, he is.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥१७- ४॥
yajante sāttvikā devān yakṣarakṣāṁsi rājasāḥ
pretān bhūtagaṇāṅś cānye yajante tāmasā janāḥ 17.4

yajante¹ sāttvikāḥ² devān³ yakṣa-rakṣāṁsi⁴ rājasāḥ⁵

pretān⁶ bhūta-gaṇāṅ⁷ ca⁸ anye⁹ yajante¹⁰ tāmasāḥ¹¹ janāḥ¹² 17.4

sāttvikāḥ² = Virtuous people; yajante¹ = worship; devān³ = the gods; rājasāḥ⁵ = the passionate; yakṣa-rakṣāṁsi⁴ = Yaksas and Raksasas; ca⁸ = and; anye⁹ = others; tāmasāḥ¹¹ = the ignorant; janāḥ¹² = people; yajante¹⁰ = worship; pretān⁶ = ghosts; [&] bhūta-gaṇāṅ⁷ = spirits. 17.4

17.4: Good people worship the gods, the passionate worship the yaksas and raksasas, and (others who are) the ignorant people worship the spirits and ghosts.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ १७- ५ ॥
aśāstravihitam̐ ghoram̐ tapyante ye tapo janāḥ
dambhāham̐kārasamyuktāḥ kāmarāgabalanvitāḥ 17.5

aśāstra-vihitam¹ ghoram² tapyante³ ye⁴ tapaḥ⁵ janāḥ⁶
dambha-ahañkāra-samyuktāḥ⁷ kāma-rāga-bala-anvitāḥ⁸ 17.5

ye⁴ janāḥ⁶ = Those persons who; tapyante³ = perform; ghoram² = terrible; tapaḥ⁵ = austerities; aśāstra-vihitam¹ = not ordained in scriptures; dambha^{7A}-ahañkāra^{7B}-samyuktāḥ^{7C} = engaged in^{7C} hypocrisy^{7A} and ego^{7B}; kāma-rāga-bala-anvitāḥ⁸ = possessing^{8D} lust^{8A}, desire^{8B}, strength^{8C}... 17.5 continued

17.5: Those people, who perform terrible austerities not ordained by the scriptures, given to hypocrisy and ego, impelled by lust, attachment, and strength...

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यसुरनिश्चयान् ॥ १७- ६ ॥
karṣayantaḥ śarīrastham̐ bhūtagrāmam acetasaḥ
mām̐ caivāntaḥśarīrastham̐ tān viddhy āsuraniścayān 17.6

karṣayantaḥ¹ śarīrastham² bhūta-grāmam³ acetasaḥ⁴
mām⁵ ca⁶ eva⁷ antaḥ-śarīra-stham⁸ tān⁹ viddhi¹⁰ āsura-niścayān¹¹ 17.6

acetasaḥ⁴ = mindlessly; karṣayantaḥ¹ = torturing; bhūta-grāmam³ = aggregate of elements; śarīrastham² = in the body; ca⁶ = and; eva⁷ = indeed; mām⁵ = Me; antaḥ-śarīra-stham⁸ = who dwells inside the body [as a Witness]; viddhi¹⁰ = know; tān⁹ = them; āsura-niścayān¹¹ = as of the nature of demons. 17.6

17.6: Mindlessly torturing the multitude of elements in the (physical) body and Me who dwell within the body, know those ignorant ones are of demonic resolve.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ १७- ७॥

āhāras tv api sarvasya trividho bhavati priyaḥ
yajñas tapas tathā dānaṁ teṣāṁ bhedaṁ imaṁ śṛṇu 17.7

āhārah¹ tu² api³ sarvasya⁴ trividhaḥ⁵ bhavati⁶ priyaḥ⁷
yajñah⁸ tapaḥ⁹ tathā¹⁰ dānam¹¹ teṣām¹² bhedaṁ¹³ imaṁ¹⁴ śṛṇu¹⁵ 17.7

āhārah¹ = Food; priyaḥ⁷ = dear; tu² = indeed; sarvasya⁴ = to all; api³ = also; bhavati⁶ = is [becomes];
trividhaḥ⁵ = threefold; tathā¹⁰ = so also; yajñah⁸ = sacrifice; tapaḥ⁹ = austerity; dānam¹¹ = charity; śṛṇu¹⁵
= hear; imaṁ¹⁴ = these; bhedaṁ¹³ = differences; teṣām¹² = among them. 17.7

17.7: The food dear to all is also of three kinds. (So are the) Sacrifice, austerity, and charity. Hear the differences between them.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ १७- ८॥

āyusattvabalārogyasukhaprītivivardhanāḥ
rasyāḥ snigdhaḥ sthirā hṛdyā āhārāḥ sāttvikapriyāḥ 17.8

āyuh-sattva-bala-ārogya-sukha-prīti¹ vivardhanāḥ²
rasyāḥ³ snigdhaḥ⁴ sthirāḥ⁵ hṛdyāḥ⁶ āhārāḥ⁷ sāttvika-priyāḥ⁸ 17.8

āhārāḥ⁷ = Foods; vivardhanāḥ² = that promote; āyuh-sattva-bala-ārogya-sukha-prīti¹ = life, existence,
strength, health, happiness, [and] pleasure; [are] rasyāḥ³ = juicy; snigdhaḥ⁴ = smooth; sthirāḥ⁵ = firm;
hṛdyāḥ⁶ = hearty; sāttvika-priyāḥ⁸ = dear to Sattvic persons. 17.8

17.8: The foods that augment a long life, existence, strength, health, happiness, and pleasure are juicy, smooth, firm, and hearty. (Those) foods are dear to Sattvic (people).

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ १७- ९ ॥

kaṭvamlalavaṇātyuṣṇatīkṣṇarūkṣavidāhinaḥ
āhārā rājasasyeṣṭā duḥkhaśokāmayapradāḥ 17.9

kaṭu-amla-lavaṇa-atyuṣṇa-tīkṣṇa-rūkṣa-vidāhinaḥ¹
āhārāḥ² rājasasya³ iṣṭāḥ⁴ duḥkha-śoka-āmaya⁵ pradāḥ⁶ 17.9

kaṭu-amla-lavaṇa-atyuṣṇa-tīkṣṇa-rūkṣa-vidāhinaḥ¹ = Bitter, sour, salty, very hot, pungent, dry, fiery;
āhārāḥ² = foods; iṣṭāḥ⁴ = dear; rājasasya³ = to Rajasic people; pradāḥ⁶ = give; duḥkha-śoka-āmaya⁵ =
pain, sorrow, disease. 17.9

17.9: Rajasic people like foods that are bitter, sour, salty, very hot, pungent, dry and burning and cause
misery, grief and sickness.

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १७- १० ॥
yātayāmaṁ gatarasaṁ pūti paryuṣitaṁ ca yat
ucchiṣṭam api cāmedhyaṁ bhojanaṁ tāmasapriyam 17.10

yāta-yāmam¹ gata-rasam² pūti³ paryuṣitam⁴ ca⁵ yat⁶
ucchiṣṭam⁷ api⁸ ca⁹ amedhyam¹⁰ bhojanam¹¹ tāmasa priyam¹² 17.10

bhojanam¹¹ = Foods; yat⁶ = which; [are] yāta-yāmam¹ = improperly cooked; gata-rasam² = wanting in
flavor; pūti³ = putrid; paryuṣitam⁴ = stale; ca⁵ = and; ucchiṣṭam⁷ = left-over; ca⁹ = and; api⁸ = also;
amedhyam¹⁰ = unfit for sacrifice; [are] tāmasa priyam¹² = dear to the Tamasic person. 17.10

17.10: Foods that are improperly cooked, wanting in flavor, putrid, stale, left-over, and unfit for sacrifice
are dear to the Tamasic person.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ १७- ११ ॥

aphalāṅkṣibhir yajño vidhidrṣṭo ya ijyate
yaṣṭavyam eveti manaḥ samādhāya sa sāttvikaḥ 17.11
aphala-āṅkṣibhiḥ¹ yajñāḥ² vidhi-drṣṭāḥ³ yaḥ⁴ ijyate⁵
yaṣṭavyam eva⁶ iti⁷ manaḥ samādhāya⁸ saḥ⁹ sāttvikaḥ¹⁰ 17.11

yajñāḥ² = Sacrifice; yaḥ⁴ = which; ijyate⁵ = was performed; vidhi-drṣṭāḥ³ = according to injunctions; [by] aphala-āṅkṣibhiḥ¹ = those who have no desire for fruits of their labor; manaḥ samādhāya⁸ = with fixed mind; [knowing it is] yaṣṭavyam eva⁶ = expected performance of duty; saḥ⁹ = that; iti⁷ = thus; [is] sāttvikaḥ¹⁰ = sattvika mode. 17.11

17.11: Sacrifice performed according to injunctions with no desire for fruit, with conviction in the mind and a sworn duty is good (sattva).

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७- १२ ॥

abhisandhāya tu phalaṁ dambhārtham api caiva yat
ijyate bhārataśreṣṭha taṁ yajñam viddhi rājasam 17.12
abhisandhāya¹ tu² phalam³ dambhārtham⁴ api⁵ ca⁶ eva⁷ yat⁸
ijyate⁹ bhārataśreṣṭha¹⁰ taṁ¹¹ yajñam¹² viddhi¹³ rājasam¹⁴ 17.12

tu² = But; yat⁸ = that which; ijyate⁹ = is performed; eva⁷ = indeed; dambhārtham⁴ = for the sake of ostentation; ca⁶ = or; abhisandhāya¹ = holding in view; phalam³ api⁵ = also⁵ the result/fruit³; bhārataśreṣṭha¹⁰ = O best of Bharatas; viddhi¹³ = know; taṁ¹¹ = that; yajñam¹² = sacrifice; rājasam¹⁴ = is Rajas. 17.12

17.12: That which is performed for the sake of dambha (ostentation), and motivated by expectation of fruits, O best of the Bharatas, you know that as sacrifice in Rajasic nature.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७- १३ ॥
vidhihīnam asṛṣṭānnaṁ mantrahīnam adakṣiṇam
śraddhāviraḥitaṁ yajñam tāmasaṁ paricakṣate 17.13
vidhi-hīnam¹ asṛṣṭa-annaṁ² mantra-hīnam³ adakṣiṇam⁴
śraddhā-viraḥitam⁵ yajñam⁶ tāmasam⁷ paricakṣate⁸ 17.13

yajñam⁶ = Sacrifice; vidhi-hīnam¹ = opposed to injunctions; asṛṣṭa-annaṁ² = with undistributed food [prasadam]; mantra-hīnam³ = with no mantras chanted; adakṣiṇam⁴ = with no remuneration to priests; [and] śraddhā-viraḥitam⁵ = deprived of faith; paricakṣate⁸ = is said to be; tāmasam⁷ = Tamas. 17.13

17.13: Sacrifice that is opposed to injunctions, in which no food is distributed, no mantra is chanted, no remuneration is paid to the priests, and no faith is expressed is declared Tamasic.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७- १४ ॥
devadvijaguruprājñapūjanaṁ śaucam ārjavam
brahmacaryam ahimsā ca śārīraṁ tapa ucyate 17.14
deva-dvija-guru-prājña-pūjanam¹ śaucam-ārjavam-
brahmacaryam² ahimsā³ ca⁴ śārīram⁵ tapa⁶ ucyate⁷ 17.14

deva^{1A}-dvija^{1B}-guru^{1C}-prājña^{1D}-pūjanam^{1E} = Worship^{1E} of gods^{1A}, the twice-borns^{1B}, the Guru^{1C}, and the wise^{1D}; śaucam-ārjavam-brahmacaryam² = purity, honesty, celibacy; ca⁴ = and; ahimsā³ = non-injury; [these] ucyate⁷ = are said to be; tapa⁶ = penance; śārīram⁵ = of the body. 17.14

17.14: The worship of the gods, the twice-born, the guru, and the wise; purity, honesty, celibacy, and ahimsa: these are (said to be) the penance of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१७- १५॥

anudvegakaram vākyaṁ satyaṁ priyahitaṁ ca yat
svādhyāyābhyasanam caiva vāṅmayam tapa ucyate 17.15

anudvegakaram¹ vākyaṁ² satyam³ priya-hitam⁴ ca⁵ yat⁶
svādhyāya-abhyasanam⁷ ca⁸ eva⁹ vāk-mayam¹⁰ tapa¹¹ ucyate¹² 17.15

vākyaṁ² = Speech; yat⁶ = which is; anudvegakaram¹ = not causing apprehension; satyam³ = truthful; priya-hitam⁴ = agreeable and beneficial; ca⁵ = and; [promotes] svādhyāya-abhyasanam⁷ = Vedic study practice; ca⁸ = also; eva⁹ = indeed; ucyate¹² = is said to be; tapa¹¹ = austerity; vāk-mayam¹⁰ = of speech. 17.15

17.15: Speech that is not frightening, truthful, agreeable, beneficial, and promotes practice of Vedic recitation, is said to be austerity of word.

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१७- १६॥
manahprasādaḥ saumyatvaṁ maunam ātmavinigrahaḥ
bhāvasamśuddhir ity etat tapo mānasam ucyate 17.16

manah-prasādaḥ¹ saumyatvam² maunam³ ātma-vinigrahaḥ⁴
bhāva-samśuddhiḥ⁵ iti⁶ etat⁷ tapaḥ⁸ mānasam⁹ ucyate¹⁰ 17.16

manah-prasādaḥ¹ = Serenity of mind; saumyatvam² = gentleness; maunam³ = silence; ātma-vinigrahaḥ⁴ = self-restraint; bhāva-samśuddhiḥ⁵ = purity of nature; iti⁶ = thus; etat⁷ = these; ucyate¹⁰ = are said to be; tapaḥ⁸ = austerity; mānasam⁹ = of the mind. 17.16

17.16: The serenity of mind, gentleness, silence, self-restraint and purity of nature are called penance of mind.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
 अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७- १७ ॥
 śraddhayā parayā taptam tapas tat trividham naraiḥ
 aphalākāṅkṣibhir yuktaiḥ sāttvikam paricakṣate 17.17
 śraddhayā¹ parayā² taptam³ tapaḥ⁴ tat⁵ trividham⁶ naraiḥ⁷
 aphala-ākāṅkṣibhiḥ⁸ yuktaiḥ⁹ sāttvikam¹⁰ paricakṣate¹¹ 17.17

tat⁵ = This; trividham⁶ = threefold; tapaḥ⁴ = austerity; taptam³ = practiced; parayā² śraddhayā¹ = with supreme faith; naraiḥ⁷ = by men; aphala-ākāṅkṣibhiḥ⁸ = who do not long for results; yuktaiḥ⁹ = Yogis; paricakṣate¹¹ = speak of it; sāttvikam¹⁰ = as endowed with the quality of Sattva. 17.17

17.17: Threefold penance performed with utmost faith by men of yogic pursuits without expectation of any fruits is called Sattvika.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
 क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १७- १८ ॥
 satkāramānapūjārtham tapo dambhena caiva yat
 kriyate tad iha proktam rājasam calam adhruvam 17.18
 satkāra-māna-pūja-artham¹ tapaḥ² dambhena³ ca eva⁴ yat⁵
 kriyate⁶ tat⁷ iha⁸ proktam⁹ rājasam¹⁰ calam¹¹ adhruvam¹² 17.18

tapaḥ² = Austerity; satkāra^{1A}-māna^{1B}-pūja^{1C}-artham^{1D} = for the express purpose of or in consideration of^{1D} reverence^{1A}, honor^{1B}, worship^{1C}; ca eva⁴ = and also; yat⁵ = which; kriyate⁶ = is performed; dambhena³ = with hypocrisy; tat⁷ = that; iha⁸ = in this world; proktam⁹ = is considered; rājasam¹⁰ = born of Rajas; calam¹¹ = unsteady; [and] adhruvam¹² = impermanent. 17.18

17.18: If the motivation for penance is to earn a name, accolade, honor, and reverential attention, and hypocritical in nature, it is said to be Rajasic and its gains are unsteady and impermanent.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१७- १९॥

mūḍhagrāheṇātmano yat pīḍayā kriyate tapaḥ
parasyotsādanārthaṁ vā tat tāmasam udāhṛtam 17.19
mūḍha-grāheṇa¹ ātmanaḥ² yat³ pīḍayā⁴ kriyate⁵ tapaḥ⁶
parasya⁷ utsādanārtham⁸ vā⁹ tat¹⁰ tāmasam¹¹ udāhṛtam¹² 17.19

yat³ = That; tapaḥ⁶ = austerity; kriyate⁵ = performed; mūḍha-grāheṇa¹ = with a foolish effort or plan;
pīḍayā⁴ = causing pain; ātmanaḥ² = to one own self [body]; vā⁹ = or utsādanārtham⁸ = for the purpose of
destruction; parasya⁷ = of others; tat¹⁰ = that; udāhṛtam¹² = is said to be; tāmasam¹¹ = of the nature of
Tamas. 17.19

17.19: Penance performed with foolish stubbornness and self-hurt or to cause destruction of others is
said to be Tamasic.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥१७- २०॥

dātavyam iti yad dānaṁ dīyateṅanupakāriṇe
deśe kāle ca pātre ca tad dānaṁ sāttvikam smṛtam 17.20
dātavyam¹ iti² yat⁴ dānam⁵ dīyate⁶ anupakāriṇe⁷
deśe kāle ca pātre⁸ ca tat dānam⁹ sāttvikam smṛtam¹⁰ 17.20

dātavyam¹ = Charity or gift as a duty; yat⁴ = which; dānam⁵ = gift; dīyate⁶ = given; iti² = thus;
anupakāriṇe⁷ = to one who does not reciprocate; deśe^{8A} kāle^{8B} ca^{8C} pātre^{8D} = at a proper place^{8A} and^{8C}
time⁸ to a deserving person^{8D}; ca tat dānam⁹ = and that gift; sāttvikam smṛtam¹⁰ = is regarded^{10B} as of
the nature of Sattva or virtue^{10A}. 17.20

17.20: Charity given to the deserving, who can make no return, in a proper place and time and to a
worthy person, is regarded as sattvic or virtuous.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥१७- २१॥
yat tu prattyupakārārtham phalam uddīśya vā punaḥ
dīyate ca parikliṣṭam tad dānam rājasam smṛtam 17.21
yat¹ tu² pratti-upakāra-artham³ phalam⁴ uddīśya⁵ vā⁶ punaḥ⁷
dīyate⁸ ca⁹ parikliṣṭam¹⁰ tat dānam¹¹ rājasam smṛtam¹² 17.21

tu² = But; tat dānam¹¹ = that gift; yat¹ = which; dīyate⁸ = is made; pratti-upakāra-artham³ = with the expectation of return in kind; vā⁶ = or; punaḥ⁷ = again; uddīśya⁵ = with desire for; phalam⁴ = fruit, result or return favor; ca⁹ = and; parikliṣṭam¹⁰ = unwillingly/reluctantly; rājasam smṛtam¹² = is regarded as of the nature of Rajas or passion. 17.21

17.21: Charity is regarded Rajasic or of the nature of passion, when the service is rendered unwillingly in anticipation of return in kind.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥१७- २२॥
adeśakāle yad dānam apātrebhyaś ca dīyate
asatkṛtam avajñātam tat tāmasam udāhṛtam 17.22
adeśa-kāle¹ yat² dānam³ apātrebhyaḥ⁴ ca⁵ dīyate⁶
asat-kṛtam⁷ avajñātam⁸ tat⁹ tāmasam udāhṛtam¹⁰ 17.22

tat⁹ = That; dānam³ = charity; yat² = which; dīyate⁶ = is given; a¹-deśa^{1A}-kāle^{1B} = at wrong¹ place^{1A} and time^{1B}; apātrebhyaḥ⁴ = to unworthy persons; asat-kṛtam⁷ = without formal actions; ca⁵ = and; avajñātam⁸ = with contempt; tāmasam udāhṛtam¹⁰ = is regarded as of the nature of Tamas or darkness. 17.22

17.22: Charity given at the wrong place and time to an unworthy person (the undeserving) without respect and with contempt is said to be Tamasic.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७- २३ ॥

om̐ tat sad iti nirdeśo brahmaṇas trividhaḥ smṛtaḥ
brāhmaṇās tena vedāś ca yajñāś ca vihitāḥ purā 17.23
om̐ tat sat¹ iti² nirdeśaḥ³ brahmaṇaḥ⁴ trividhaḥ⁵ smṛtaḥ⁶
brāhmaṇāḥ⁷ tena⁸ vedāḥ⁹ ca¹⁰ yajñāḥ¹¹ ca¹² vihitāḥ¹³ purā¹⁴ 17.23

om̐ tat sat¹ = Om Tat Sat; smṛtaḥ⁶ = is regarded; iti² = thus; trividhaḥ⁵ = a threefold; nirdeśaḥ³ =
appellation; brahmaṇaḥ⁴ = of Brahman; ca¹⁰ = and; brāhmaṇāḥ⁷ = the Brahmanas; vedāḥ⁹ = Vedas; ca¹²
= and; yajñāḥ¹¹ = sacrifice; vihitāḥ¹³ = are ordained; tena⁸ = by that [appellation]; purā¹⁴ = formerly or in
ancient times. 17.23

Om Tat Sat = Supreme-That-Truth.

17.23: OM TAT SAT is regarded as the threefold appellation of Brahman. Accompanying this and at the
beginning of creation, the Brahmanas, the Vedas, and the Sacrifices were decreed.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ १७- २४ ॥

tasmād om̐ ity udāhṛtya yajñadānatapaḥkriyāḥ
pravartante vidhānuktāḥ satatam̐ brahmavādinām 17.24
tasmāt¹ om̐² iti³ udāhṛtya⁴ yajña-dāna-tapaḥ-kriyāḥ⁵
pravartante⁶ vidhāna-uktāḥ⁷ satatam̐⁸ brahma-vādinām⁹ 17.24

tasmāt¹ = Therefore; yajña-dāna-tapaḥ-kriyāḥ⁵ = acts (kriyah) of sacrifice, charity, and austerity;
vidhāna-uktāḥ⁷ = according to scriptural injunctions; brahma-vādinām⁹ = of the expounders of Brahman;
satatam̐⁸ = always; pravartante⁶ = are initiated; udāhṛtya⁴ = after incantation of; om̐² = om; iti³ = thus.

17.24

17.24: Therefore, Veda-ordained sacrifice, charity, and penance are always initiated by incantation of
AUM by the teachers (expounder) of Brahman.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥१७- २५॥

tad ity anabhisandhāya phalaṁ yajñatapaḥkriyāḥ
dānakriyāś ca vividhāḥ kriyante mokṣakāṅkṣibhiḥ 17.25
tat¹ iti² anabhisandhāya³ phalam⁴ yajña-tapaḥ-kriyāḥ⁵
dāna-kriyāḥ⁶ ca⁷ vividhāḥ⁸ kriyante⁹ mokṣa-kāṅkṣibhiḥ¹⁰ 17.25

[After chanting] **tat¹** = THAT [TAT = Brahman]; **iti²** = thus; **yajña-tapaḥ-kriyāḥ⁵** = sacrifice, austerity, and action; **ca⁷** = and; **vividhāḥ⁸** = various; **dāna-kriyāḥ⁶** = charitable acts; **kriyante⁹** = are performed; **mokṣa-kāṅkṣibhiḥ¹⁰** = by persons wanting liberation; **anabhisandhāya³** = without aspiration for; **phalam⁴** = fruitive results. **17.25**

17.25: The persons longing for moksa do sacrifice, penance, and various acts of charity without seeking the fruits, after incanting "TAT."

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥१७- २६॥

sadbhāve sādhubhāve ca sad ity etat prayujyate
praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate 17.26
sad-bhāve¹ sādhu-bhāve² ca³ sat⁴ iti⁵ etat⁶ prayujyate⁷
praśaste⁸ karmaṇi⁹ tathā¹⁰ sat-śabdaḥ¹¹ pārtha¹² yujyate¹³ 17.26

etat⁶ = This; [word] **sat⁴** = SAT; **iti⁵** = thus; **prayujyate⁷** = is uttered; [in connection with] **sad-bhāve¹** = coming into existence [like birth]; **ca³** = and; **sādhu-bhāve²** = becoming a virtuous person; **sat-śabdaḥ¹¹** = the sound SAT; **yujyate¹³** = is used; **tathā¹⁰** = also; [for] **praśaste⁸** = an auspicious; **karmaṇi⁹** = act; **pārtha¹²** = O Partha. **17.26**

17.26: "SAT" is used in the sense of existence and goodness. The sound "SAT," O Partha is used for auspicious action.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥१७- २७॥

yajñe tapasi dāne ca sthitiḥ sad iti cocyate

karma caiva tadarthīyaṁ sad ity evābhidhīyate 17.27

yajñe¹ tapasi² dāne³ ca⁴ sthitiḥ⁵ sat⁶ iti⁷ ca⁸ ucyate⁹

karma¹⁰ ca¹¹ eva¹² tat¹³ arthīyam¹⁴ sat¹⁵ iti¹⁶ eva¹⁷ abhidhīyate¹⁸ 17.27

sthitiḥ⁵ = Steadfastness; yajñe¹ = in sacrifice; tapasi² = in austerity; ca⁴ = and; dāne³ = in charity; iti⁷ = thus; ucyate⁹ = is called; sat⁶ = SAT; ca⁸ = and; ca¹¹ = moreover; karma¹⁰ = the act; arthīyam¹⁴ = meant; eva¹² = indeed; [by] tat¹³ = That; eva¹⁷ = indeed; abhidhīyate¹⁸ = is called; iti¹⁶ = thus; sat¹⁵ = SAT. 17.27

17.27: Firmness in sacrifice, penance, and charity is also called "SAT." The act serving these is called "SAT."

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥१७- २८॥

aśraddhayā hutam dattam tapas taptam kṛtam ca yat

asad ity ucyate pārtha na ca tat prepya no iha 17.28

aśraddhayā¹ hutam² dattam³ tapaḥ⁴ taptam⁵ kṛtam⁶ ca⁷ yat⁸

asad⁹ iti¹⁰ ucyate¹¹ pārtha¹² na¹³ ca¹⁴ tat¹⁵ pretya¹⁶ na iha¹⁷ 17.28

[Whatever is] hutam² = offered in sacrifice; dattam³ = given in charity; [whatever] tapaḥ⁴ = austerity; taptam⁵ = is performed; [and] kṛtam⁶ = done; aśraddhayā¹ = without faith; ca⁷ = and; yat⁸ = which [whatever]; asat⁹ = untruth; iti¹⁰ = thus; ucyate¹¹ = is said; pārtha¹² = O Partha; ca¹⁴ = moreover; tat¹⁵ = that; [has value] na¹³ = neither; pretya¹⁶ = after demise; na iha¹⁷ = nor in this [life]. 17.28

17.28: Whatever offering, gift, penance, or any other act performed without faith is called "ASAT." It is null and void here or hereafter (after death).

End BG Chapter 17: Gunas and Faith

BG Chapter 18: Renunciation and Liberation

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८- १ ॥

arjuna uvāca: saṁnyāsasya mahābāho tattvam icchāmi veditum

tyāgasya ca hr̥ṣīkeśa pṛthak keśiniṣūdana 18.1

arjuna uvāca: saṁnyāsasya¹ mahābāho² tattvam³ icchāmi⁴ veditum⁵

tyāgasya⁶ ca⁷ hr̥ṣīkeśa⁹ pṛthak⁹ keśi-niṣūdana¹⁰ 18.1

arjuna uvāca = Arjuna said: mahābāho² = O mighty-armed one; hr̥ṣīkeśa⁹ = O Killer of Demon Kesi; icchāmi⁴ = I desire; veditum⁵ = to know; tattvam³ = the truth; saṁnyāsasya¹ = of asceticism or renunciation; ca⁷ = and; tyāgasya⁶ = of Tyaga; pṛthak⁹ = severally [one by one, individually and comparatively = compare and contrast]; keśi-niṣūdana¹⁰ = O Killer of Demon Kesi. 18.1

18.1 Arjuna said: I wish (or desire) to know the Truth about Sannyāsa and Tyāga and the difference (thereof), O Mahabaho, O Kesi-nisūdana.

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८- २ ॥

śrībhagavān uvāca: kāmyānāṁ karmaṇāṁ nyāsaṁ saṁnyāsaṁ kavayo viduḥ

sarvakarmaphalatyāgaṁ prāhuḥ tyāgaṁ vicakṣaṇāḥ 18.2

śrībhagavān uvāca: kāmyānām¹ karmaṇām² nyāsam³ saṁnyāsam⁴ kavayaḥ⁵ viduḥ⁶

sarva-karma-phala-tyāgam⁷ prāhuḥ⁸ tyāgam⁹ vicakṣaṇāḥ¹⁰ 18.2

śrībhagavān uvāca = Sri Bhagavan said: kavayaḥ⁵ = the learned; viduḥ⁶ = know; saṁnyāsam⁴ = renunciation; [is] nyāsam³ = renunciation; karmaṇām² = of actions; kāmyānām¹ = attached to desire; vicakṣaṇāḥ¹⁰ = the wise (the experienced); prāhuḥ⁸ = declare; tyāgam⁹ = Tyaga; [is] sarva^{7A}-karma^{7B}-phala^{7C}-tyāgam^{7D} = giving up^{7D} the fruits^{7C} of all^{7A} actions^{7B}. 18.2

18.2: Sri Bhagavan said: The seer knows that sannyāsa is renunciation of work attached to desires. The wise declare Tyāga as renouncing the fruits of all actions. Sannyasam= renouncing of action. Tyagam: renouncing of fruits.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १८- ३ ॥

tyājyaṁ doṣavad ity eke karma prāhur manīṣiṇaḥ
yajñadānatapaḥkarma na tyājyam iti cāpare 18.3

tyājyam¹ doṣavat² iti³ eke⁴ karma⁵ prāhuḥ⁶ manīṣiṇaḥ⁷

yajña-dāna-tapaḥ-karma⁸ na⁹ tyājyam¹⁰ iti¹¹ ca¹² apare¹³ 18.3

eke⁴ = Some; manīṣiṇaḥ⁷ = wise men; prāhuḥ⁶ = say or declare; karma⁵ = work or action; doṣavat² = laden with evil; iti³ tyājyam¹ = should be renounced¹ thus³; ca¹² = and; apare¹³ = others; [say] yajña^{8A}-dāna^{8B}-tapaḥ^{8C}-karma^{8D} = acts^{8D} of sacrifice^{8A}, charity^{8B} & penance^{8C}; [should] na⁹ tyājyam¹⁰ = not be relinquished; iti¹¹ = thus. 18.3

18.3: Some wise men say that all work is evil and should be renounced, while others say that acts of sacrifice, charity, and penance should not be relinquished.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ १८- ४ ॥

niścayaṁ śṛṇu me tatra tyāge bharatasattama

tyāgo hi puruṣavyāghra trividhaḥ saṁprakīrtitaḥ 18.4

niścayam¹ śṛṇu² me³ tatra⁴ tyāge⁵ bharata-sattama⁶

tyāgaḥ⁷ hi⁸ puruṣa-vyāghra⁸ trividhaḥ⁹ saṁprakīrtitaḥ¹⁰ 18.4

bharata-sattama⁶ = O the Best of Bharatas; niścayam¹ = certainly; śṛṇu² = hear; me³ = from Me; tatra⁴ = with regards to; tyāge⁵ = renunciation; tyāgaḥ⁷ = renunciation; hi⁸ = indeed; puruṣa-vyāghra⁸ = O tiger among men; saṁprakīrtitaḥ¹⁰ = is declared to be; trividhaḥ⁹ = of three kinds. 18.4

18.4: Certainly, hear from Me, O the Best of the Bharatas. In renunciation, Tyāga is declared to be of three kinds, O Tiger among men.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८- ५ ॥

yajñadānatapaḥkarma na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām 18.5

yajña¹ dāna² tapaḥ³ karma⁴ na⁵ tyājyam⁶ kāryam⁷ eva⁸ tat⁹

yajña¹⁰ dānam¹¹ tapaḥ¹² ca¹³ eva¹⁴ pāvanāni¹⁵ manīṣiṇām¹⁶ 18.5

karma⁴ = Acts; [of] yajña¹ =sacrifice; dāna² = charity; [and] tapaḥ³ = penance; na⁵ tyājyam⁶ = should not be renounced; eva⁸ = indeed; tat⁹ = that [these]; kāryam⁷ = should be done; yajña¹⁰ = sacrifice; dānam¹¹ = charity; ca¹³ = and; eva¹⁴ = indeed; tapaḥ¹² = austerity; [are] pāvanāni¹⁵ = purifiers; manīṣiṇām¹⁶ = of the wise. 18.5

18.5: Acts of sacrifice, charity, and penance should not be renounced and must be done. Sacrifice, charity, and penance purify the wise.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८- ६ ॥

etāny api tu karmāṇi saṅgaṁ tyaktvā phalāni ca
kartavyānīti me pārtha niścitaṁ matam uttamam 18.6

etāni¹ api² tu³ karmāṇi⁴ saṅgam⁵ tyaktvā⁶ phalāni⁷ ca⁸

kartavyāni⁹ iti¹⁰ me¹¹ pārtha¹² niścitam¹³ matam¹⁴ uttamam¹⁵ 18.6

tu³ = But; etāni¹ = these; karmāṇi⁴ = actions; api² = indeed; kartavyāni⁹ = should be performed; tyaktvā⁶ = by renouncing; saṅgam⁵ = attached; phalāni⁷ = fruits; ca⁸ = and; iti¹⁰ = thus; [it is] me¹¹ = My; niścitam¹³ = firm/decided/entrenched; [and] uttamam¹⁵ = the best/the highest; matam¹⁴ = opinion; pārtha¹² = O Partha. 18.6

18.6: All actions should be performed renouncing the attached fruits. It is thus My decided (considered) and best opinion, O Partha.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १८- ७॥

niyatasya tu sarṇnyāsaḥ karmaṇo nopapadyate
mohāt tasya parityāgas tāmasaḥ parikīrtitaḥ 18.7
niyatasya¹ tu² sarṇnyāsaḥ³ karmaṇaḥ⁴ na⁵ upapadyate⁶
mohāt⁷ tasya⁸ parityāgaḥ⁹ tāmasaḥ¹⁰ parikīrtitaḥ¹¹ 18.7

tu² = But; sarṇnyāsaḥ³ = renunciation; niyatasya¹ = of prescribed/obligatory; karmaṇaḥ⁴ = acts/duty; [is] na⁵ = not; upapadyate⁶ = proper. parityāgaḥ⁹ = renunciation; tasya⁸ = of them [obligatory acts]; mohāt⁷ = because of delusion; parikīrtitaḥ¹¹ = is said to be; tāmasaḥ¹⁰ = due to ignorance. 18.7

18.7: Renunciation of prescribed duty is improper. Renunciation because of illusion is (said to be) due to Tamas or ignorance. Tamas = darkness, ignorance.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १८- ८॥

duḥkham ity eva yat karma kāyagleśabhayāt tyajet
sa kṛtvā rājasam tyāgaṁ naiva tyāgaphalaṁ labhet 18.8
duḥkham¹ iti² eva³ yat⁴ karma⁵ kāya-kleśa-bhayāt⁶ tyajet⁷
saḥ⁸ kṛtvā⁹ rājasam tyāgam¹⁰ na¹¹ eva¹² tyāga-phalam¹³ labhet¹⁴ 18.8

yat⁴ = Whatever; karma⁵ = work; tyajet⁷ = one renounces; iti² eva³ = thus indeed from [on account of] duḥkham¹ = difficulty; [and] kāya-kleśa-bhayāt⁶ = for fear of bodily pain; saḥ⁸ = he; kṛtvā⁹ = having done; rājasam tyāgam¹⁰ = renunciation based on passion; na¹¹ = does not; eva¹² = indeed; labhet¹⁴ = gain; tyāga-phalam¹³ = the fruits of renunciation 18.8

18.8: He, who renounces his work because of difficulty and for fear of bodily pain, does not gain the fruits of Tyāga by doing Rajasic Tyāga or renunciation. Rajas = passion, motion.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥१८- ९॥

kāryam ity eva yat karma niyatam kriyaterjuna
saṅgam tyaktvā phalam caiva sa tyāgaḥ sāttviko mataḥ 18.9

kāryam¹ iti² eva³ yat⁴ karma⁵ niyatam⁶ kriyate⁷ arjuna⁸
saṅgam⁹ tyaktvā¹⁰ phalam¹¹ ca¹² eva¹³ saḥ¹⁴ tyāgaḥ¹⁵ sāttvikaḥ¹⁶ mataḥ¹⁷ 18.9

yat⁴ = Whatever; niyatam⁶ = obligatory; karma⁵ = action/duty; kriyate⁷ = is done; iti² = thus; eva³ = indeed; [is] kāryam¹ = prescribed duty; arjuna⁸ = O Arjuna; tyaktvā¹⁰ = giving up; saṅgam⁹ = attachment; ca¹² = and; phalam¹¹ = fruits; saḥ¹⁴ = that; eva¹³ = indeed; mataḥ¹⁷ = is regarded; sāttvikaḥ¹⁶ = Sattvic; tyāgaḥ¹⁵ = renunciation. 18.9

18.9: When he does the prescribed duty, that ought to be done, O Arjuna, giving up the attachment and the fruits, in My opinion, is sattvic Tyāga or renunciation. Sattva = virtue, goodness.

न द्वेष्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१८- १०॥

na dveṣṭy akuśalam karma kuśale nānuṣajjate
tyāgī sattvasamāviṣṭo medhāvī chinnaśaṅśayaḥ 18.10

na¹ dveṣṭi² akuśalam³ karma⁴ kuśale⁵ na⁶ anuṣajjate⁷
tyāgi⁸ sattva⁹ samāviṣṭaḥ¹⁰ medhāvī¹¹ chinna¹² śaṅśayaḥ¹³ 18.10

[He who] na¹ = neither; dveṣṭi² = hates; akuśalam³ = disagreeable; karma⁴ = action; na⁶ = nor; anuṣajjate⁷ = is attached to; kuśale⁵ = agreeable; [action] [is] tyāgi⁸ = a renouncer; samāviṣṭaḥ¹⁰ = full of; sattva⁹ = Sattva/goodness; medhāvī¹¹ = a wise man; chinna¹² = having cut off; śaṅśayaḥ¹³ = doubts.

18.10

18.10: He, who neither hates disagreeable action nor is attached to agreeable action, is a sattvika, a Tyagi, and a wise man, having cut off all doubts.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १८- ११ ॥

na hi dehabhṛtā śakyam tyaktuṁ karmāṅy aśeṣataḥ
yas tu karmaphalatyāgī sa tyāgīty abhidhīyate 18.11

na¹ hi² deha-bhṛtā³ śakyam⁴ tyaktum⁵ karmāṅi⁶ aśeṣataḥ⁷
yaḥ⁸ tu⁹ karma-phala-tyāgī¹⁰ saḥ¹¹ tyāgī¹² iti¹³ abhidhīyate¹⁴ 18.11

[It is] na¹ = never; hi² = indeed; śakyam⁴ = possible; [for] deha-bhṛtā³ = the corporeal being; [to] tyaktum⁵ = renounce; karmāṅi⁶ = actions; aśeṣataḥ⁷ = entirely; tu⁹ = but; yaḥ⁸ = whoever; karma^{10A}-phala^{10B}-tyāgī^{10C} = renounces^{10C} fruits^{10B} of actions^{10A}; saḥ¹¹ = he; abhidhīyate¹⁴ = is said to be; iti¹³ = thus; tyāgī¹² = the renouncer. 18.11

18.11: It is certainly never possible for the embodied one to renounce all actions. However, anyone renouncing the fruit of work is (said to be) a Tyagi.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १८- १२ ॥

aniṣṭam iṣṭam miśram ca trividham karmaṇaḥ phalam
bhavaty atyāginām pretya na tu saṅnyāsinām kvacit 18.12

aniṣṭam¹ iṣṭam² miśram³ ca⁴ trividham⁵ karmaṇaḥ⁶ phalam⁷
bhavati⁸ atyāginām⁹ pretya¹⁰ na¹¹ tu¹² saṅnyāsinām¹³ kvacit¹⁴ 18.12

aniṣṭam¹ = The undesirable (hell); iṣṭam² = the desirable (gods); ca⁴ = and; miśram³ = mixed (humans); trividham⁵ = three kinds; [of] phalam⁷ = fruits/results; karmaṇaḥ⁶ = of actions; [that] bhavati⁸ = happen; pretya¹⁰ = after death; atyāginām⁹ = to the non-renouncer; tu¹² = but; na¹¹ = not; saṅnyāsinām¹³ = to the Sannyasis or renouncers; kvacit¹⁴ = at any time. 18.12

18.12: The desirable, the undesirable, and the mixed are the three kinds of fruits of work that come after death for the Atyagi but not for the Tyagi.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१८- १३॥

pañcaitāni mahābāho kāraṇāni nibodha me

sāṁkhyae kṛtānte proktāni siddhaye sarvakarmaṇām 18.13

pañca¹ etāni² mahābāho³ kāraṇāni⁴ nibodha⁵ me⁶

sāṁkhya⁷ kṛtānte⁸ proktāni⁹ siddhaye¹⁰ sarva-karmaṇām¹¹ 18.13

nibodha⁵ = Learn; me⁶ = from Me; mahābāho³ = O Mighty-armed one; etāni² = these; pañca¹ = five; kāraṇāni⁴ = factors/causes; siddhaye¹⁰ = for fulfillment; sarva-karmaṇām¹¹ = of all actions; proktāni⁹ = as said; sāṁkhya⁷ = in Samkhya doctrinal; kṛtānte⁸ = conclusions. 18.13

18.13: Learn from Me O Mahā-Bāho, these five factors/causes for fulfillment of all actions as stated in the Samkhya doctrinal conclusions (Sāṁkhya-kṛtānte).

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥१८- १४॥

adhiṣṭhānam tathā kartā karaṇam ca pṛthagvidham

vividhāś ca pṛthakceṣṭā daivam caivātra pañcamam 18.14

adhiṣṭhānam¹ tathā² kartā³ karaṇam⁴ ca⁵ pṛthak⁶ vidham⁷

vividhāḥ⁸ ca⁹ pṛthak¹⁰ ceṣṭāḥ¹¹ daivam¹² ca¹³ eva¹⁴ atra¹⁵ pañcamam¹⁶ 18.14

adhiṣṭhānam¹ = The place (the body); tathā² = also; kartā³ = the doer/the agent/the experiencer/the enjoyer; pṛthak⁶ = different; vidham⁷ = kinds; karaṇam⁴ = of the organs/instruments; ca⁵ = and; vividhāḥ⁸ = various; ca⁹ = and; pṛthak¹⁰ = different; ceṣṭāḥ¹¹ = efforts; ca¹³ = and; eva¹⁴ = indeed; daivam¹² = divinity; [are] atra¹⁵ = here; pañcamam¹⁶ = the fifth. 18.14 (the body¹, the doer², the organs³, efforts⁴ and divinity⁵)

18.14: The body, also the agent or the doer, the organs of various kinds, various and separate efforts, and the divinity the fifth is also here.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१८- १५॥

śarīravānmanobhir yat karma prārabhate naraḥ
nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ 18.15
śarīra-vān-manobhiḥ¹ yat² karma³ prārabhate⁴ naraḥ⁵
nyāyyaṁ⁶ vā⁷ viparītaṁ⁸ vā⁹ pañca¹⁰ ete¹¹ tasya¹² hetavaḥ¹³ 18.15

yat² = Which [whatever]; karma³ = action; naraḥ⁵ = man; prārabhate⁴ = performs/does; śarīra-vān-manobhiḥ¹ = by body, speech and mind; nyāyyaṁ⁶ = proper; vā⁷ = or; tasya¹² = its; viparītaṁ⁸ vā⁹ = opposite/reverse/contrary/perverse; ete¹¹ = these; pañca¹⁰ = five; [are] hetavaḥ¹³ = the causes. 18.15

18.15: Whether karma is done in a proper or perverse manner (right or wrong), a man does it by his body, speech and mind; these are its five primary causes. (the body¹, the doer², the organs³, efforts⁴ and divinity⁵)

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१८- १६॥

tatraivaṁ sati kartāram ātmānaṁ kevalaṁ tu yaḥ
paśyaty akṛtabuddhitvān na sa paśyati durmatih 18.16
tatra¹ evaṁ² sati³ kartāram⁴ ātmānam⁵ kevalam⁶ tu⁷ yaḥ⁸
paśyati⁹ akṛta-buddhitvāt¹⁰ na¹¹ saḥ¹² paśyati¹³ durmatih¹⁴ 18.16

tu⁷ = But; tatra¹ evaṁ² sati³ = that being so; yaḥ⁸ = he; paśyati⁹ = sees; kevalam⁶ = the pure; ātmānam⁵ = his own Self; kartāram⁴ = As the doer; saḥ¹² = he; akṛta-buddhitvāt¹⁰ = due to lack of intelligence; na¹¹ = never; paśyati¹³ = sees; [and thus he is] durmatih¹⁴ = one with perverse intellect. 18.16

18.16: He sees his own pure “Self” as the [sole] doer or agent due to lack of intelligence. Thus, this ignoramus never sees or perceives. (The ego is the doer; agent is one among the five entities. The pure self is not the agent.)

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥१८- १७॥

yasya nāhaṅkṛto bhāvo buddhir yasya na lipyate

hatvā api sa imāṅl lokān na hanti na nibadhyate 18.17

yasya¹ na² ahaṅkṛtaḥ³ bhāvaḥ⁴ buddhiḥ⁵ yasya⁶ na⁷ lipyate⁸

hatvā⁹ api¹⁰ saḥ¹¹ imān¹² lokān¹³ na¹⁴ hanti¹⁵ na¹⁶ nibadhyate¹⁷ 18.17

yasya¹ = He who; na² = does not; [have] bhāvaḥ⁴ = the state of mind; [of] ahaṅkṛtaḥ³ = doership; yasya⁶ = whose; buddhiḥ⁵ = intelligence; [is] na⁷ = not; lipyate⁸ = attached or tainted; api¹⁰ = even; hatvā⁹ = by killing; imān¹² = these; lokān¹³ = beings; saḥ¹¹ = he; na¹⁴ = does not; hanti¹⁵ = kill; na¹⁶ = nor; nibadhyate¹⁷ = is bound. 18.17

18.17: He who is free from doership or ego, whose intelligence is not tainted, though he kills in this world, never kills and is never bound (by his killing). (Duteous killing by a soldier does not bind.)

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८- १८॥

jñānam jñeyam parijñātā trividhā karmacodanā

karaṇam karma karteti trividhaḥ karmasaṅgrahaḥ 18.18

jñānam¹ jñeyam² parijñātā³ trividhā⁴ karma-codanā⁵

karaṇam⁶ karma⁷ karta⁸ iti⁹ trividhaḥ¹⁰ karma-saṅgrahaḥ¹¹ 18.18

jñānam¹ = Knowledge; jñeyam² = object of knowledge; [and] parijñātā³ = the knower; [are] trividhā⁴ = three kinds; [of] karma-codanā⁵ = impeller to action. karaṇam⁶ = The sense organs; karma⁷ = the action; [and] karta⁸ = the doer; iti⁹ = thus; [are] trividhaḥ¹⁰ = three kinds; karma-saṅgrahaḥ¹¹ = components of action [forming the aggregate]. 18.18

18.18: Knowledge, object of knowledge, and the knower are the three kinds of stimulus (impelling) to action. The sense organs, the action, and the doer are the threefold confluence of action.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १८- १९ ॥

jñānaṁ karma ca kartā ca tridhaiva guṇabhedataḥ
procyate guṇasaṁkhyāne yathāvac chṛṇu tāny api 18.19
jñānam¹ karma² ca³ kartā⁴ ca⁵ tridhā⁶ eva⁷ guṇa-bhedataḥ⁸
procyate⁹ guṇa-saṁkhyāne¹⁰ yathāvat¹¹ śṛṇu¹² tāni¹³ api¹⁴ 18.19

jñānam¹ = Knowledge; karma² = action; ca³ = and; kartā⁴ = doer/agent; [are] tridhā⁶ = threefold; eva⁷ = indeed; guṇa-bhedataḥ⁸ = according to differences in Gunas; ca⁵ = and; procyate⁹ = are referred to; guṇa-saṁkhyāne¹⁰ = in the science of Gunas; śṛṇu¹² = Hear; api¹⁴ = also; tāni¹³ = all of them; yathāvat¹¹ = as they are. 18.19

18.19: Jnāna, karma, and kartā are threefold, according to the difference in Gunas as stated in the science of Gunas of Sankhya doctrine. Hear it rightly.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८- २० ॥

sarvabhūteṣu yenaikaṁ bhāvam avyayam īkṣate
avibhaktaṁ vibhakteṣu taj jñānaṁ viddhi sāttvikam 18.20
sarvabhūteṣu¹ yena² ekam³ bhāvam⁴ avyayam⁵ īkṣate⁶
avibhaktam⁷ vibhakteṣu⁸ tat⁹ jñānam¹⁰ viddhi¹¹ sāttvikam¹² 18.20

īkṣate⁶ = One sees; sarvabhūteṣu¹ = all beings; [in] ekam³ = One; avyayam⁵ = imperishable; bhāvam⁴ = Being; yena² = by which; [that Being remains] avibhaktam⁷ = undivided; vibhakteṣu⁸ = in the divided; viddhi¹¹ = know; tat⁹ = that; jñānam¹⁰ = knowledge; [is] sāttvikam¹² = goodness. 18.20

18.20: That is knowledge, by which “One” Being is seen in all beings as the Imperishable and the Undivided in the divided. Know that knowledge is Sattva.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥१८- २१॥

pr̥thaktvena tu yaj jñānaṁ nānābhāvān pr̥thagvidhān

vetti sarveṣu bhūteṣu taj jñānaṁ viddhi rājasam 18.21

pr̥thaktvena¹ tu² yat³ jñānam⁴ nānā-bhāvān⁵ pr̥thagvidhān⁶

vetti⁷ sarveṣu⁸ bhūteṣu⁹ tat¹⁰ jñānam¹¹ viddhi¹² rājasam¹³ 18.21

tu² = But; jñānam⁴ = knowledge; yat³ = which; vetti⁷ = knows or sees; sarveṣu⁸ = among all; bhūteṣu⁹ = beings; pr̥thaktvena¹ = because of separateness or individuality; nānā-bhāvān⁵ = distinct nature; [and] pr̥thagvidhān⁶ = diverse condition; viddhi¹² = know; tat¹⁰ = that; jñānam¹¹ = knowledge; [comes] rājasam¹³ = from Rajas. 18.21 Rajas: The principle of motion, activity and disharmony constituent of Prakṛti.

18.21: The knowledge by which one sees manifold divisions among all beings because of their separateness (individuality), distinct nature and diverse condition, know that knowledge is Rajas. (We are all one.)

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहेतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥१८- २२॥

yat tu kṛtsnavad ekasmin kārye saktam ahetikam

atattvārthavad alpam ca tat tāmasam udāhṛtam 18.22

yat¹ tu² kṛtsnavat³ ekasmin⁴ kārye⁵ saktam⁶ ahaitukam⁷

a-tattva-artha-vat⁸ alpam⁹ ca¹⁰ tat¹¹ tāmasam¹² udāhṛtam¹³ 18.22

tu² = But; tat¹¹ = that; udāhṛtam¹³ = is said to be; tāmasam¹² = of the nature of Tamas; yat¹ = which is; saktam⁶ = clinging/attached; ekasmin⁴ = to one; kārye⁵ = act; kṛtsnavat³ = as if it were the whole; ahaitukam⁷ = without regard to the cause; ca¹⁰ = and; a-tattva-artha-vat⁸ = without regard to knowledge of the Reality or Truth; [and therefore] alpam⁹ = is frivolous. 18.22

18.22: Tamas holds to a single act as if it were the whole, without regard to the cause, and knowledge of the Reality or Truth and therefore, is frivolous.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥१८- २३॥

niyataṁ saṅgarahitam arāgadveṣataḥ kṛtam
aphalaprepsunā karma yat tat sāttvikam ucyate 18.23

niyatam¹ saṅga-rahitam² arāga-dveṣataḥ³ kṛtam⁴
aphala-prepsunā⁵ karma⁶ yat⁷ tat⁸ sāttvikam⁹ ucyate¹⁰ 18.23

tat⁸ = That; karma⁶ = action; yat⁷ = which; kṛtam⁴ = is performed; [as] niyatam¹ = obligation; saṅga-rahitam² = free from attachment; arāga-dveṣataḥ³ = without love or hatred; aphala-prepsunā⁵ = by one without attachment to fruits; ucyate¹⁰ = is called; sāttvikam⁹ = Sattva. 18.23 Sattva = goodness.

18.23: That action, which is performed as duty or obligation, without love, hatred, or desire, by one without attachment to its fruits, is called Sattva.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥१८- २४॥

yat tu kāmeṣunā karma sāhaṅkāreṇa vā punaḥ
kriyate bahulāyāsaṁ tad rājasam udāhṛtam 18.24

yat¹ tu² kāmeṣunā³ karma⁴ sa-ahaṅkāreṇa⁵ vā⁶ punaḥ⁷
kriyate⁸ bahula-āyāsam⁹ tat¹⁰ rājasam¹¹ udāhṛtam¹² 18.24

tu² = But; karma⁴ = action; yat¹ = which; kriyate⁸ = is done; kāmeṣunā³ = by one attached to fruits; [and] sa-ahaṅkāreṇa⁵ = an egoistic person; vā⁶ = or; punaḥ⁷ = again; bahula-āyāsam⁹ = with extraordinary effort; tat¹⁰ = that; udāhṛtam¹² = is declared to be; rājasam¹¹ = imbued with Rajas. 18.24

18.24: Action, which is performed with a desire to enjoy the fruits, and is prompted by ego and an extraordinary effort, is considered Rajasic.

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥१८- २५॥
anubandham kṣayam hiṁsām anapekṣya ca pauruṣam
mohād ārabhyate karma yat tat tāmasam ucyate 18.25
anubandham¹ kṣayam² hiṁsām³ anapekṣya⁴ ca⁵ pauruṣam⁶
mohāt⁷ ārabhyate⁸ karma⁹ yat¹⁰ tat¹¹ tāmasam¹² ucyate¹³ 18.25

tat¹¹ =That; karma⁹ = work; yat¹⁰ = which; ārabhyate⁸ = is undertaken; mohāt⁷ = with delusion;
anapekṣya⁴ = without regard to; anubandham¹ = bondage/consequence; kṣayam² = loss; hiṁsām³ =
injury; ca⁵ = and; pauruṣam⁶= capability; ucyate¹³ = is regarded; tāmasam¹² = Tamas.18.25

18.25: Work that is undertaken with delusion, and without regard to consequence, loss, injury, and
ability, is said to be Tamasic. Tamas = darkness, ignorance.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥१८- २६॥
muktasaṅgonahamvādī dhṛtyutsāhasamanvitaḥ
siddhyasiddhyor nirvikāraḥ kartā sāttvika ucyate 18.26
muktasaṅgaḥ¹ anahamvādī² dhṛti-yutsāha-samanvitaḥ³
siddhi-asiddhyoḥ⁴ nirvikāraḥ⁵ kartā⁶ sāttvika⁷ ucyate⁸ 18.26

kartā⁶ = The doer/agent; [who] muktasaṅgaḥ¹ = is liberated from attachment; anahamvādī² = is not
egoistic in speech; dhṛti-yutsāha-samanvitaḥ³ = is endowed with determination and enthusiasm; [and]
nirvikāraḥ⁵ = is unaffected by; siddhi-asiddhyoḥ⁴ = success and failure; ucyate⁸ = is said to be; sāttvika⁷
= imbued with Sattva. 18.26

18.26: The doer or agent, who is unattached, not egoistic in speech, endowed with determination and
enthusiasm, and unaffected by success or failure, is said to be sattvic. Sattva = Virtue and goodness.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥१८- २७॥

rāgī karmaphalaprepsur lubdho hiṃsātmakośuciḥ

harṣaśokānvitaḥ kartā rājasaḥ parikīrtitaḥ 18.27

rāgī¹ karma-phala-prepsuḥ² lubdhaḥ³ hiṃsa-ātmakaḥ⁴ aśuciḥ⁵

harṣa-śoka-anvitaḥ⁶ kartā⁷ rājasaḥ⁸ parikīrtitaḥ⁹ 18.27

kartā⁷ =The doer/agent; **rāgī¹** = who is attached; **karma-phala-prepsuḥ²** = who desires for fruits of actions; [is] **lubdhaḥ³** = greedy; **hiṃsa-ātmakaḥ⁴** = injurious by nature; **aśuciḥ⁵** = impure/unclean; [and] **harṣa-śoka-anvitaḥ⁶** = who is subject to joy and sorrow; **parikīrtitaḥ⁹** = is proclaimed to be; **rājasaḥ⁸** = imbued with Rajas .18.27 Rajas = motion and passion.

18.27: The doer, who is passionate and desires fruits of actions; who is greedy, injurious by nature, and impure; and who is subject to joy and sorrow, is proclaimed to be Rajasic.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥१८- २८॥

ayuktaḥ prākṛtaḥ stabdhaḥ śaṭhao naiṣkṛtikolaśaḥ

viṣādī dīrghasūtrī ca kartā tāmasa ucyate 18.28

ayuktaḥ¹ prākṛtaḥ² stabdhaḥ³ śaṭhaḥ⁴ naiṣkṛtikaḥ⁵ alasaḥ⁶

viṣādī⁷ dīrghasūtrī⁸ ca⁹ kartā¹⁰ tāmasa¹¹ ucyate¹² 18.28

kartā¹⁰ = Doer/agent; [who] **ayuktaḥ¹** = is unbalanced; **prākṛtaḥ²** = uncultivated; **stabdhaḥ³** = stubborn; **śaṭhaḥ⁴** = deceitful; **naiṣkṛtikaḥ⁵** = usurping; **alasaḥ⁶** = lazy; **viṣādī⁷** = despondent; **ca⁹** = and; **dīrghasūtrī⁸** = procrastinating; **ucyate¹²** = is said to be; **tāmasa¹¹** = imbued with Tamas.18.28

18.28: The doer, who is unbalanced, uncultivated, obstinate, deceitful, usurping, lazy, despondent, and procrastinating, is said to be Tamasic.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
 प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥१८- २९॥
 buddher bhedaṁ dhṛteś caiva guṇatas trividhaṁ śṛṇu
 procyamānam aśeṣeṇa pṛthaktvena dhanan̄jaya 18.29
 buddheḥ¹ bhedaṁ² dhṛteḥ³ ca⁴ eva⁵ guṇataḥ⁶ trividham⁷ śṛṇu⁸
 procyamānam⁹ aśeṣeṇa¹⁰ pṛthaktvena¹¹ dhanan̄jaya¹² 18.29

śṛṇu⁸= Hear; trividham⁷ = the three kinds; [of] bhedaṁ² = differences; buddheḥ¹ = of intellect; ca⁴ = and; dhṛteḥ³ = of steadiness; eva⁵ = indeed; guṇataḥ⁶ = according to the Gunas; procyamānam⁹ = that being said; aśeṣeṇa¹⁰ = fully; [and] pṛthaktvena¹¹ = severally; dhanan̄jaya¹² = O Dhananjaya. 18.29

18.29: Hear the three kinds of differences in intellect and steadiness explained fully and severally according to the gunas, O Dhananjaya.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
 बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥१८- ३०॥
 pravṛtṭiṁ ca nivṛtṭiṁ ca kāryākārye bhayābhaye
 bandhaṁ mokṣaṁ ca yā veti buddhiḥ sā pārtha sāttvikī 18.30
 pravṛtṭim¹ ca² nivṛtṭim³ ca⁴ kārya-ākārye⁵ bhaya-abhaye⁶
 bandham⁷ mokṣam⁸ ca⁹ yā¹⁰ veti¹¹ buddhiḥ¹² sā¹³ pārtha¹⁴ sāttvikī¹⁵ 18.30

buddhiḥ¹² = Intellect; yā¹⁰ = by which; [one] veti¹¹ = knows; pravṛtṭim¹ = Pravṛtti Marga; ca² = and; nivṛtṭim³ = Nivṛtti Marga; ca⁴ = and; kārya-ākārye⁵ = duty and unduteousness; bhaya-abhaye⁶ = fear and fearlessness; bandham⁷ = bondage; ca⁹ = and; mokṣam⁸ = liberation; sā¹³ = that [Buddhi]; pārtha¹⁴ = O Partha; sāttvikī¹⁵ = is imbued with Sattva. 18.30. Sattva = virtue and goodness. kārya-ākārye⁵ = right action and wrong action, 'enjoined and prohibited action'. (Sankara). pravṛtṭim¹ = Path of worldly action; nivṛtṭim³ = Path of spirituality or renunciation, the path that leads through unfolding back to the spiritual worlds; often called the path of light or luminous arc. (Theosophical dictionary)

18.30: Buddhi, by which one knows action and non-action (renunciation), what should be done and what should not be done, fear and fearlessness, bondage and liberation, O Partha, is sattvic.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥१८- ३१॥

yayā dharmam adharmaṁ ca kāryaṁ cākāryam eva ca
ayathāvat prajānāti buddhiḥ sā pārtha rājasī 18.31
yayā¹ dharmam² adharmam³ ca⁴ kāryam⁵ ca⁶ akāryam⁶ eva⁷ ca⁸
ayathāvat⁹ prajānāti¹⁰ buddhiḥ¹¹ sā¹² pārtha¹³ rājasī¹⁴ 18.31

buddhiḥ¹¹ = Intellect; yayā¹ = by which; prajānāti¹⁰ = it knows; ayathāvat⁹ = imperfectly/wrongly;
dharmam² = virtue; ca⁴ = and; adharmam³ = vice; ca⁶ = and; kāryam⁵ = permitted action; eva⁷ ca⁸ = as
also; akāryam⁶ = prohibited action: sā¹² = that [intellect]; pārtha¹³ = O Partha; rājasī¹⁴ = is imbued with
Rajas. 18.31 Rajas = passion and motion.

18.31: Buddhi, by which it knows imperfectly dharmam and adharma, what should be done and what
should not be done, is Rajasic, O Partha.

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥१८- ३२॥

adharmam dharmam iti yā manyate tamasāvṛtā
sarvārthān viparītāñś ca buddhiḥ sā pārtha tāmasī 18.32
adharmam¹ dharmam² iti³ yā⁴ manyate⁵ tamasā⁶ āvṛtā⁷
sarva-arthān⁸ viparītāñś⁹ ca¹⁰ buddhiḥ¹¹ sā¹² pārtha¹³ tāmasī¹⁴ 18.32

buddhiḥ¹¹ = Intellect; yā⁴ = which; manyate⁵ = thinks; adharmam¹ = vice; iti³ = thus; [as] dharmam² =
virtue; āvṛtā⁷ = is covered; tamasā⁶ = by darkness or ignorance; ca¹⁰ = and; [sees] sarva-arthān⁸ = all
objects; viparītāñś⁹ = contrary [to truth]; sā¹² = that [intellect]; pārtha¹³ = O Partha; tāmasī¹⁴ = is imbued
with Tamas. 18.32

18.32: Tamasic Buddhi, covered by ignorance, thinks Adharma (vice) as Dharmam (virtue), and sees
all things contrary to their real nature, O Partha.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥१८- ३३॥

dhṛtyā yayā dhārayate manaḥprāṇendriyakriyāḥ
yogenāvyabhicāriṅyā dhṛtiḥ sā pārtha sāttvikī 18.33
dhṛtyā¹ yayā² dhārayate³ manaḥ⁴ prāṇa⁵ indriya⁶ kriyāḥ⁷
yogena⁸ avyabhicāriṅyā⁹ dhṛtiḥ¹⁰ sā¹¹ pārtha¹² sāttvikī¹³ 18.33

avyabhicāriṅyā⁹ = Unswerving, unfailing; dhṛtyā¹ = determination; yayā² = by which; dhārayate³ = one controls; manaḥ⁴ prāṇa⁵ indriya⁶ kriyāḥ⁷ = actions⁷ of mind⁴, breath⁵ and sense organs⁶; yogena⁸ = by Yoga; sā¹¹ = that; dhṛtiḥ¹⁰ = firmness; pārtha¹² = O Partha; sāttvikī¹³ = is imbued with Sattva. 18.33

18.33: The unswerving determination, by which one controls and steadies the mind, the life-breaths, and the activities of the senses by yoga (meditation)-- that firmness-- O Partha, is sattvic.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥१८- ३४॥

yayā tu dharmakāmārthān dhṛtyā dhārayaterjuna
prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī 18.34
yayā¹ tu² dharma-kāma-arthān³ dhṛtyā⁴ dhārayate⁵ arjuna⁶
prasaṅgena⁷ phala-ākāṅkṣī⁸ dhṛtiḥ⁹ sā¹⁰ pārtha¹¹ rājasī¹² 18.34

arjuna⁶ = O Arjuna; tu² = but; dhṛtyā⁴ = determination; yayā¹ = by which; [one] dhārayate⁵ = holds fast; dharma-kāma-arthān³ = duty, desire and wealth; prasaṅgena⁷ = with attachment; phala-ākāṅkṣī⁸ = desirous of fruits;; sā¹⁰ = that; dhṛtiḥ⁹ = determination; pārtha¹¹ = O Partha; rājasī¹² = is imbued with Rajas. 18.34

18.34: The determination, by which one holds fast to Dharma, Kāma, and Artha (duty, desire and wealth) with attachment to desires of fruit O Partha, is Rajasic.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥१८- ३५॥

yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madam eva ca
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī 18.35
yayā¹ svapnam² bhayam³ śokam⁴ viṣādam⁵ madam⁷ eva⁸ ca⁹
na¹⁰ vimuñcati¹¹ durmedhā¹² dhṛtiḥ¹³ sā¹⁴ pārtha¹⁵ tāmasī¹⁶ 18.35

dhṛtiḥ¹³ = Determination; yayā¹ = by which; durmedhā¹² = a fool; na¹⁰ = never; vimuñcati¹¹ = gives up;
svapnam² = dream; bhayam³ = fear; śokam⁴ = grief; viṣādam⁵ = despondence; ca⁹ = and; madam⁷ =
conceit; eva⁸ = indeed; sā¹⁴ = that [determination]; pārtha¹⁵ = O partha; tāmasī¹⁶ = is imbued with
Tamas. 18.35

18.35: The determination by which a fool never gives up dream, fear, grief, despondence, and conceit
or arrogance, O Partha, is Tamasic.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥१८- ३६॥

sukhaṁ tv idānīm trividhaṁ śṛṇu me bharatarṣabha
abhyāsād ramate yatra duḥkhāntaṁ ca nigacchhati 18.36
sukham¹ tu² idānīm³ trividham⁴ śṛṇu⁵ me⁶ bharatarṣabha⁷
abhyāsāt⁸ ramate⁹ yatra¹⁰ duḥkhāntam¹¹ ca¹² nigacchhati¹³ 18.36

tu² = But; idānīm³ = now; śṛṇu⁵ = hear; me⁶ = from Me; bharatarṣabha⁷ = O the Best of Bharatas;
sukham¹ = happiness; [is of] trividham⁴ = three kinds; yatra¹⁰ = which; ramate⁹ = one enjoys; abhyāsāt⁸ =
by practice; ca¹² = and; nigacchhati¹³ = attains; duḥkhāntam¹¹ = end of suffering. 18.36

18.36: And now hear from Me, O Best among Bharatas, the three kinds of happiness, which one enjoys
by practice and by which he reaches the end of suffering.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥१८- ३७॥

yat tadagre viṣam iva pariṇāmemṛtopamam
tat sukhaṁ sāttvikaṁ proktam ātmabuddhiprasādajam 18.37

yat¹ tat² agre³ viṣam⁴ iva⁵ pariṇāme⁶ amṛta⁷ upamam⁸
tat⁹ sukham¹⁰ sāttvikam¹¹ proktam¹² ātma-buddhi-prasādajam¹³ 18.37

tat² = That; sukham¹⁰ = happiness; yat¹ = which; [is] iva⁵ = like; viṣam⁴ = poison; agre³ = at the outset; [and] pariṇāme⁶ = at the end; upamam⁸ = comparable to; amṛta⁷ = nectar: tat⁹ = that [happiness]; sāttvikam¹¹ = imbued with Sattva; proktam¹² = is said; ātma-buddhi-prasādajam¹³ = to arise from the Grace of the intellect of the Self. 18.37

18.37: That happiness, which is like the poison at the beginning and nectar at the end, comes from Atma buddhi and is sattvic.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥१८- ३८॥

viṣayendriyasāñyogād yat tad agreṁṛtopamam
pariṇāme viṣam iva tat sukhaṁ rājasam smṛtam 18.38

viṣaya¹ indriya² sañyogāt³ yat⁴ tat⁵ agre⁶ amṛtopamam⁷
pariṇāme⁸ viṣam⁹ iva¹⁰ tat¹¹ sukham¹² rājasam¹³ smṛtam¹⁴ 18.38

tat⁵ = That; sukham¹² = happiness; yat⁴ = which; [arises from] viṣaya¹ indriya² sañyogāt³ = contact³ between sense organs² and objects of the senses¹; [is] amṛtopamam⁷ = like ambrosia; agre⁶ = at the outset; [and] iva¹⁰ = like; viṣam⁹ = poison; pariṇāme⁸ = at the end: tat¹¹ = that [happiness]; smṛtam¹⁴ = is said to be; rājasam¹³ = imbued with Rajas. 18.38

18.38: The happiness, which comes from the contact of objects of senses with the senses, is nectar at the beginning and poison at the end, and is known as Rajasic.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ १८- ३९ ॥

yad agre cānubandhe ca sukhaṁ mohanam ātmanaḥ
nidrālasya pramādottham tat tāmasam udāhṛtam 18.39

yat¹ agre² ca³ anubandhe⁴ ca⁵ sukham⁶ mohanam⁷ ātmanaḥ⁸

nidrā⁹ ālasya¹⁰ pramāda¹¹ uttham¹² tat¹³ tāmasam¹⁴ udāhṛtam¹⁵ 18.39

tat¹³ = That; sukham⁶ = happiness; yat¹ = which; [is] mohanam⁷ = delusive; ātmanaḥ⁸ = of the self; agre² = in the beginning; ca³ = and; anubandhe⁴ = at the end; [which] uttham¹² = rises; [from] nidrā⁹ = sleep; ālasya¹⁰ = laziness; ca⁵ = and; pramāda¹¹ = negligence; udāhṛtam¹⁵ = is declared to be; tāmasam¹⁴ = imbued with Tamas. 18.39

18.39: That happiness, which deludes the atman in the beginning and at the end and which comes from sleep, laziness, and negligence, is said to be Tamasic.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८- ४० ॥

na tad asti pṛthivyāṁ vā divi deveṣu vā punaḥ
sattvaṁ prakṛtijair muktaṁ yad ebhiḥ syāt tribhir guṇaiḥ 18.40

na¹ tat² asti³ pṛthivyām⁴ vā⁵ divi⁶ deveṣu⁷ vā⁸ punaḥ⁹

sattvam¹⁰ prakṛtijaiḥ¹¹ muktaṁ¹² yat¹³ ebhiḥ¹⁴ syāt¹⁵ tribhiḥ¹⁶ guṇaiḥ¹⁷ 18.40

asti³ = There is; na¹ = no; tat² = such; sattvam¹⁰ = being or entity; pṛthivyām⁴ = on earth; vā⁵ = or; divi⁶ = in heaven; vā⁸ = or; punaḥ⁹ = again; deveṣu⁷ = among the gods; yat¹³ = who/which; syāt¹⁵ = is/can be; muktaṁ¹² = free; ebhiḥ¹⁴ = from these; tribhiḥ¹⁶ = three; guṇaiḥ¹⁷ = Gunas; prakṛtijaiḥ¹¹ = born of Nature. 18.40

18.40: There is no being either on earth or in heaven or among the gods, who is free from the three modes of Gunas born of Prakṛti.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ १८- ४१ ॥

brāhmaṇakṣatriyaviśāṁ śūdrāṇāṁ ca parantapa
karmāṇi pravibhaktāni svabhāvaprabhavair guṇaiḥ 18.41

brāhmaṇa-kṣatriya-viśāṁ-śūdrāṇāṁ-ca¹ parantapa²-
karmāṇi³ pravibhaktāni⁴ svabhāva-prabhavaiḥ⁵ guṇaiḥ⁶ 18.41

parantapa² = O Parantapa; brāhmaṇa^{1A}-kṣatriya^{1B}-viśāṁ^{1C}-ca^{1D}-śūdrāṇāṁ^{1E} = of the Brahmanas^{1A},
Ksatriyas^{1B}, Vaisyas^{1C}, and^{1D} Sudras^{1E}; karmāṇi³ = their activities; pravibhaktāni⁴ = are
separated/distinguished; [according to] guṇaiḥ⁶ = Gunas; svabhāva-prabhavaiḥ⁵ = born of their own
inherent disposition. 18.41

18.41: Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, O Parantapa, and their activities are divided according
to the Gunas born of their own nature.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ १८- ४२ ॥

śamao damas tapaḥ śaucam kṣāntir ārjavam eva ca
jñānam vijñānam āstikyaṁ brahmakarma svabhāvajam 18.42

śamaḥ¹ damaḥ² tapaḥ³ śaucam⁴ kṣāntiḥ⁵ ārjavam⁶ eva⁷ ca⁸
jñānam⁹ vijñānam¹⁰ āstikyam¹¹ brahma-karma¹² svabhāvajam¹³ 18.42

śamaḥ¹ damaḥ² tapaḥ³ śaucam⁴ kṣāntiḥ⁵ ārjavam⁶ jñānam⁹ vijñānam¹⁰ ca⁸ eva⁷ āstikyam¹¹ =
Tranquillity¹, self-control², austerity³, purity⁴, patience⁵, honesty⁶, knowledge⁹, wisdom¹⁰, and⁸ indeed⁷
belief in God¹¹; [are] brahma-karma¹² = duty of Brahmana; svabhāvajam¹³ = born of his innate
disposition. 18.42

18.42: Tranquillity, self-control, austerity, purity, patience, honesty, knowledge, wisdom, and belief in
God are the duty of the Brāhmaṇa born of his inherent disposition (karma SvA-bhAva-jam)

शौर्यं तेजो धृतिर्दक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ १८- ४३ ॥
śauryaṁ tejo dhṛtir dākṣyaṁ yuddhe cāpy apalāyanam
dānam īśvarabhāvaś ca kṣātraṁ karma svabhāvajam 18.43
śauryaṁ tejo dhṛtir dākṣyaṁ yuddhe cāpy apalāyanam
dānam īśvarabhāvaś ca kṣātraṁ karma svabhāvajam 18.43

śauryam¹ tejaḥ² dhṛtiḥ³ dākṣyam⁴ yuddhe⁵ ca⁶ api⁷ apalāyanam⁸
dānam⁹ īśvarabhāvaḥ¹⁰ ca¹¹ kṣātram¹² karma¹³ svabhāvajam¹⁴ 18.43

śauryam¹ = Heroism; tejaḥ² = boldness; dhṛtiḥ³ = determination; dākṣyam⁴ = skill; ca⁶ = and; api⁷ = also;
apalāyanam⁸ = not running away; yuddhe⁵ = from battle; dānam⁹ = generosity; ca¹¹ = and;
īśvarabhāvaḥ¹⁰ = lordliness; [are] karma¹³ = the duty; kṣātram¹² = of a Ksatriya; svabhāvajam¹⁴ = born of
his inherent disposition. 18.43

18.43: Heroism, boldness, determination, skill, not fleeing from the battle, generosity, and lordliness are
the duty of Kshatriya born of his inherent disposition or becoming.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १८- ४४ ॥
kṛṣigaurakṣyavāṇijyaṁ vaiśyakarma svabhāvajam
paricaryātmakaṁ karma śūdrasyāpi svabhāvajam 18.44
kṛṣi-gaurakṣya-vāṇijyam¹ vaiśya-karma² svabhāvajam³
paricaryātmakam⁴ karma⁵ śūdrasya⁶ api⁷ svabhāvajam⁸ 18.44

1

kṛṣi-gaurakṣya-vāṇijyam¹ = Cultivation, cow protection, and trade; vaiśya-karma² = duties of Vaisya;
[are] svabhāvajam³ = born of his own nature; paricaryātmakam⁴ = the nature of service; [and] karma⁵ =
duty; śūdrasya⁶ = of the Sudra; api⁷ = also; [are] svabhāva-jam⁸ = born of his own inherent disposition.

18.44

18.44: Cultivation, cow protection, and trade are the duty of Vaishya, born of his own (Vaishya) nature.
Duty of Sudra is of the nature of service (to other three), born of his own inherent disposition. (Cow
protection is rearing of cattle.)

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८- ४५ ॥

sve sve karmāṇy abhirataḥ saṁsiddhiṁ labhate naraḥ

svakarmanirataḥ siddhiṁ yathā vindati tac chṛṇu 18.45

sve sve¹ karmaṇi² abhirataḥ³ saṁsiddhim⁴ labhate⁵ naraḥ⁶

sva-karma-nirataḥ⁷ siddhim⁸ yathā⁹ vindati¹⁰ tat¹¹ śṛṇu¹² 18.45

abhirataḥ³ = Devoted to; sve sve¹ = one's own; karmaṇi² = duty; naraḥ⁶ = man; labhate⁵ = attains; saṁsiddhim⁴ = perfection. śṛṇu¹² = Hear; yathā⁹ = as; [to how] sva-karma-nirataḥ⁷ = one engaged in his own duty; vindati¹⁰ = attains/achieves; tat¹¹ = that; siddhim⁸ = success. 18.45

18.45: Devoted to his own duty, man attains perfection. Hear now as to how one engaged in his own duty attains perfection/success.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८- ४६ ॥

yataḥ pravṛttir bhūtānāṁ yena sarvam idam tatam

svakarmanā tam abhyarcya siddhiṁ vindati mānavaḥ 18.46

yataḥ¹ pravṛttiḥ² bhūtānām³ yena⁴ sarvam⁵ idam⁶ tatam⁷

svakarmanā⁸ tam⁹ abhyarcya¹⁰ siddhim¹¹ vindati¹² mānavaḥ¹³ 18.46

[By doing] svakarmanā⁸ = his own duties; [and] abhyarcya¹⁰ = by worshipping; tam⁹ = Him; yataḥ¹ = from whom; pravṛttiḥ² = manifestation; [of] bhūtānām³ = all beings; [arises] yena⁴ = by whom; sarvam⁵ = all; idam⁶ = this; tatam⁷ = is pervaded; mānavaḥ¹³ = a man; vindati¹² = attains; siddhim¹¹ = perfection/success. 18.46

18.46: By worshipping Him, from Whom all beings arise, and Who pervades all this, and by doing his own duties, man attains perfection.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥१८- ४७॥

śreyān svadharmo viguṇaḥ paradharmot svanuṣṭhitāt
svabhāvaniyataṁ karma kurvan nāpnoti kilbiṣam 18.47

śreyān¹ svadharmah² viguṇaḥ³ paradharmāt⁴ su-anuṣṭhitāt⁵
svabhāva-niyatam⁶ karma⁷ kurvan⁸ na⁹ āpnoti¹⁰ kilbiṣam¹¹ 18.47

śreyān¹ = Better/superior; svadharmah² = one's own dharma/duty; [though] viguṇaḥ³ = imperfect/deficient; [than] paradharmāt⁴ = dharma of another; su-anuṣṭhitāt⁵ = perfectly done. [By] kurvan⁸ = doing; karma⁷ = duty; svabhāva-niyatam⁶ = according to one's own nature; [one] na⁹ = never; āpnoti¹⁰ = attains/incurs; kilbiṣam¹¹ = sin. 18.47

18.47: Better is one's own dharma though imperfectly performed than the dharma of another however perfectly done. By performing one's karma according to one's own nature, one does not incur any sin.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥१८- ४८॥

sahajam karma kaunteya sadoṣam api na tyajet
sarvārambhā hi doṣeṇa dhūmenāgnir ivāvṛtāḥ 18.48

sahajam¹ karma² kaunteya³ sadoṣam⁴ api⁵ na⁶ tyajet⁷
sarva-ārambhāḥ⁸ hi⁹ doṣeṇa¹⁰ dhūmena¹¹ agniḥ¹² iva¹³ āvṛtāḥ¹⁴ 18.48

kaunteya³ = O son of Kunti; [one should] na⁶ = never; tyajet⁷ = abandon/give up; sahajam¹ = natural/innate/inborn; karma² = duty; api⁵ = though; sadoṣam⁴ = defective. sarva-ārambhāḥ⁸ = All endeavors; hi⁹ = indeed; [are afflicted] doṣeṇa¹⁰ = with defects; iva¹³ = as; agniḥ¹² = fire; āvṛtāḥ¹⁴ = is surrounded/covered/enveloped; dhūmena¹¹ = with smoke. 18.48

18.48: One should not give up one's innate karma, O Kaunteya, though defective. All endeavors are covered with defects as the fire is covered by smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥१८- ४९॥

asaktabuddhiḥ sarvatra jītātmā vigataspr̥haḥ
naiṣkarmyasiddhiṁ paramāṁ saṁnyāsenādhigacchati 18.49

asakta-buddhiḥ¹ sarvatra² jītātmā³ vigata-spr̥haḥ⁴
naiṣkarmya-siddhim⁵ paramām⁶ saṁnyāsenā⁷ adhigacchati⁸ 18.49

[He whose] **asakta-buddhiḥ¹** = Buddhi or intellect is unattached; **sarvatra²** = everywhere; **jītātmā³** = who has control over self; **vigata-spr̥haḥ⁴** = whose desires departed; [who attained] **naiṣkarmya-siddhim⁵** = perfection of non-action or transcendence of Karma; **adhigacchati⁸** = attains; **paramām⁶** = the Supreme; **saṁnyāsenā⁷** = through renunciation. **18.49**

18.49. He whose Buddhi is unattached everywhere, who has control over self, whose desires have departed, who has attained perfection of non-action or transcendence of Karma, attains the Supreme through renunciation.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥१८- ५०॥

siddhiṁ prāpto yathā brahma tathāpnoti nibodha me
samāsenaiḥ kaunteya niṣṭhā jñānasya yā parā 18.50

siddhim¹ prāptaḥ² yathā³ brahma⁴ tathā⁵ āpnoti⁶ nibodha⁷ me⁸
samāsenā⁹ eva¹⁰ kaunteya¹¹ niṣṭhā¹² jñānasya¹³ yā¹⁴ parā¹⁵ 18.50

nibodha⁷ = Learn; **me⁸** = from me; **samāsenā⁹** = briefly; **eva¹⁰** = indeed; **kaunteya¹¹** = O son of Kunti; **prāptaḥ²** = having achieved; **siddhim¹** = spiritual perfection; [he] **yathā³** = as **tathā⁵** = by that; **āpnoti⁶** = attains; **brahma⁴** = Brahman; **yā¹⁴** = which; [is] **parā¹⁵** = the supreme; **niṣṭhā¹²** = state; **jñānasya¹³** = of knowledge. **18.50**

18.50: Learn from Me briefly, O Kaunteya, having achieved perfection, he attains Brahman, which is the supreme state of knowledge.

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ १८- ५१ ॥

buddhyā viśuddhayā yukto dhṛtyātmānaṁ niyamy ca

śabdādīn viṣayāṁs tyaktvā rāgadveṣau vyudasya ca 18.51

buddhyā¹ viśuddhayā² yuktaḥ³ dhṛtyā⁴ ātmānam⁵ niyamyā⁶ ca⁷

śabdādīn⁸ viṣayān⁹ tyaktvā¹⁰ rāga-dveṣau¹¹ vyudasya¹² ca¹³ 18.51

yuktaḥ³ = Endowed with; viśuddhayā² = pure; buddhyā¹ = intellect; niyamyā⁶ = controlling; ātmānam⁵ = the self; [with] dhṛtyā⁴ = steadiness; ca⁷ = and; tyaktvā¹⁰ = giving up/rejecting; viṣayān⁹ = sense objects; śabdādīn⁸ = beginning with sound; ca¹³ = and; vyudasya¹² = casting aside; rāga-dveṣau¹¹ = likes and dislikes... 18.51 continued

18.51: Endowed with purified Buddhi, controlling self with determination, giving up sound, and sense objects, and casting aside likes and dislikes (continued)

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८- ५२ ॥

viviktasevī laghvāśī yata-vākkāyamānasaḥ

dhyānayogaparo nityaṁ vairāgyaṁ samupāśritaḥ 18.52

vivikta-sevī¹ laghu-āśī² yata³ vāk-kāya-mānasaḥ⁴

dhyāna-yoga-paraḥ⁵ nityam⁶ vairāgyam⁷ samupāśritaḥ⁸ 18.52

vivikta-sevī¹ = living in solitude; laghu-āśī² = eating lightly; yata³ =controlling; vāk-kāya-mānasaḥ⁴ = speech, body, and mind; [engaged] nityam⁶ = always; dhyāna-yoga-paraḥ⁵ = in the highest as in meditation and yoga; samupāśritaḥ⁸ = taking refuge in; vairāgyam⁷ = detachment or dispassion; 18.52 continued...

18.52: Living in solitude, eating lightly, controlling speech, body, and mind, engaged all the time in yoga of meditation, having taken refuge in detachment (continued)

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥१८- ५३॥

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ

parigrahaṁ vimucya nirmamaḥ śānto brahmabhūyāya kalpate 18.53

ahaṅkāraṁ¹ balaṁ² darpaṁ³ kāmaṁ⁴ krodhaṁ⁵

parigrahaṁ⁶ vimucya⁷ nirmamaḥ⁸ śāntaḥ⁹ brahma-bhūyāya¹⁰ kalpate¹¹ 18.53

vimucya⁷ = giving up; **ahaṅkāraṁ¹** = ego; **balaṁ²** = power; **darpaṁ³** = pride; **kāmaṁ⁴** = lust; **krodhaṁ⁵** = anger; **parigrahaṁ⁶** = possession; [exercising] **nirmamaḥ⁸** = indifference to a sense of mine; [and upholding] **śāntaḥ⁹** = peace; [he] **kalpate¹¹** = becomes worthy of; **brahma-bhūyāya¹⁰** = absorption in Brahman. 18.53

18.53: giving up **ego**, power, **pride**, lust and anger, possession, and in perfect indifference to a sense of “mine,” and endowed with peace, he becomes worthy of attaining Brahma-būyāyas (absorption in Brahman).

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥१८- ५४॥

brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu madbhaktiṁ labhate parām 18.54

brahma-bhūtaḥ¹ prasanna-ātmā² na śocati³ na kāṅkṣati⁴

samaḥ⁵ sarveṣu bhūteṣu⁶ madbhaktim⁷ labhate⁸ parām⁹ 18.54

brahma-bhūtaḥ¹ = Being one with Brahman; **prasanna-ātmā²** = the bliss-self; **na śocati³** = does neither lament; **na kāṅkṣati⁴** = nor desires; [being] **samaḥ⁵** = the same; **sarveṣu bhūteṣu⁶** = towards all beings; [he] **labhate⁸** = gains; **parām⁹** = supreme; **madbhaktim⁷** = devotion to Me. 18.54

18.54: Being one with Brahman, the tranquil atma neither laments nor desires. Regarding all beings equal, he attains Supreme devotion to Me.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ १८- ५५ ॥

bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā viśate tadanantaram 18.55

bhaktiyā¹ mām² abhijānāti³ yāvān⁴ yaḥ⁵ ca⁶ asmi⁷ tattvataḥ⁸
tataḥ⁹ mām¹⁰ tattvataḥ¹¹ jñātvā¹² viśate¹³ tadanantaram¹⁴ 18.55

bhaktiyā¹ = Through devotion; mām² = to Me; abhijānāti³ = he knows; tattvataḥ⁸ = in truth; yāvān⁴ = what I am; ca⁶ = and; yaḥ⁵ = who; asmi⁷ = I am; tataḥ⁹ = then; jñātvā¹² = knowing; mām¹⁰ = Me; tattvataḥ¹¹ = in truth; viśate¹³ = he enters; [into Me] tadanantaram¹⁴ = after that. 18.55

18.55: Through devotion to Me, he comes to know in Truth who I am, and what My nature is. Knowing Me thus in Truth, he enters into Me after that.

सर्वकर्माण्यपि सदा कुर्वाणो मद्भ्रपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ १८- ५६ ॥

sarvakarmāṇy api sadā kurvāṇo madvyapāśrayaḥ
matprasādād avāpnoti śāśvataṁ padam avyayam 18.56

sarva¹ karmāṇi² api³ sadā⁴ kurvāṇaḥ⁵ madvyapāśrayaḥ⁶
mat-prasādāt⁷ avāpnoti⁸ śāśvatam⁹ padam¹⁰ avyayam¹¹ 18.56

kurvāṇaḥ⁵ api³ = While performing; sarva¹ = all; karmāṇi² = activities; sadā⁴ = all the time; madvyapāśrayaḥ⁶ = he who takes refuge in Me; avāpnoti⁸ = attains; śāśvatam⁹ = eternal; avyayam¹¹ = imperishable; padam¹⁰ = abode; mat-prasādāt⁷ = by My Grace. 18.56

18.56: While performing all activities all the time, he, who takes refuge in Me, attains the eternal imperishable abode by My grace.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥१८- ५७॥

cetasā sarvakarmāṇi mayi saṁnyasya matparaḥ
buddhiyogam upāśritya maccittaḥ satataṁ bhava 18.57
cetasā¹ sarva-karmāṇi² mayi³ saṁnyasya⁴ matparaḥ⁵
buddhi-yogam⁶ upāśritya⁷ mat-cittaḥ⁸ satatam⁹ bhava¹⁰ 18.57

cetasā¹ = Mentally; saṁnyasya⁴ = renouncing; sarva-karmāṇi² = all actions; mayi³ = to Me; upāśritya⁷ = by observing; buddhi-yogam⁶ = concentration with your intellect; [on] matparaḥ⁵ = Me as the Supreme; bhava¹⁰ = become such; [by] satatam⁹ = constantly; mat-cittaḥ⁸ = thinking of Me in your mind. 18.57

18.57: Mentally renouncing all actions to Me, and practicing Buddhi-yoga, think of Me in your mind as the Supreme Goal all the time.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥१८- ५८॥

maccittaḥ sarvadurgāṇi matprasādat tariṣyasi
atha cet tvam ahaṅkārān na śroṣyasi vinaṅkṣyasi 18.58
maccittaḥ¹ sarva-durgāṇi² mat-prasādat³ tariṣyasi⁴
atha⁵ cet⁶ tvam⁷ ahaṅkārāt⁸ na⁹ śroṣyasi¹⁰ vinaṅkṣyasi¹¹ 18.58

maccittaḥ¹ = Concentrating your mind on Me; tariṣyasi⁴ = you will overcome (traverse); sarva-durgāṇi² = all obstacles; mat-prasādat³ = by My Grace; atha⁵ = moreover; cet⁶ = if; tvam⁷ = you; ahaṅkārāt⁸ = because of ego; na⁹ = do not; śroṣyasi¹⁰ = listen; [you] vinaṅkṣyasi¹¹ = will perish. 18.58

18.58: Thinking of Me, you will overcome all your difficulties by My grace. However, if you do not listen to Me because of your ego, you will perish.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ १८- ५९ ॥

yad ahaṅkāram āśritya na yotsya iti manyase
mithyaiṣa vyavasāyas te prakṛtiḥ tvāṁ niyoṣyati 18.59

yat¹ ahaṅkāram² āśritya³ na³ yotsye⁴ iti⁵ manyase⁶
mithya⁷ eṣaḥ⁸ vyavasāyaḥ⁹ te¹⁰ prakṛtiḥ¹¹ tvāṁ¹² niyoṣyati¹³ 18.59

āśritya³ = Taking refuge; [in] yat¹ = that; ahaṅkāram² = ego; manyase⁶ = you think; na³ yotsye⁴ = I shall not fight; iti⁵ = thus. eṣaḥ⁸ = This; [is] mithya⁷ = false; vyavasāyaḥ⁹ = determination/decision; te¹⁰ = of yours. prakṛtiḥ¹¹ = [your] nature; niyoṣyati¹³ = will compel; tvāṁ¹² = you [to fight].

18.59: Taking refuge in your ego, you think: "I shall not fight." Your decision is contrary (to Dharma).
Your nature will compel you (to fight).

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ १८- ६० ॥

svabhāvajena kaunteya nibaddhaḥ svena karmaṇā
kartuṁ necchasi yan mohāt kariṣyasi avaśopi tat 18.60

svabhāvajena¹ kaunteya² nibaddhaḥ³ svena⁴ karmaṇā⁵
kartuṁ⁶ na⁷ icchasi⁸ yat⁹ mohāt¹⁰ kariṣyasi¹¹ avaśa¹² api¹³ tat¹⁴ 18.60

svabhāvajena¹ = Begotten by your nature; kaunteya² = O Kaunteya; nibaddhaḥ³ = bound; svena⁴ = by your own; karmaṇā⁵ = activities; yat⁹ = that which; [you] icchasi⁸ = wish; na⁷ = not; kartuṁ⁶ = to do; [because of] mohāt¹⁰ = delusion; api¹³ = even; tat¹⁴ = that; kariṣyasi¹¹ = you will do; avaśa¹² = against your will. 18.60

18.60: Born of your own nature O Kaunteya, bound by your own activities, what you wish not to do because of delusion, you will do even that against your will.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८- ६१ ॥

īśvaraḥ sarvabhūtānāṃ hr̥ddeśerjuna tiṣṭhati

bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā 18.61

īśvaraḥ¹ sarva-bhūtānām² hr̥t-deśe³ arjuna⁴ tiṣṭhati⁵

bhrāmayan⁶ sarva-bhūtāni⁷ yantra⁸ ārūḍhāni⁹ māyayā¹⁰ 18.61

īśvaraḥ¹ = The Supreme Lord; tiṣṭhati⁵ = abides; hr̥t-deśe³ = in the place of the heart; sarva-bhūtānām² = of all beings. arjuna⁴ = O Arjuna; [Isvara] bhrāmayan⁶ = spins; sarva-bhūtāni⁷ = all beings; [as if] ārūḍhāni⁹ = mounted on; yantra⁸ = a machine; māyayā¹⁰ = through Maya. 18.61

18.61: The Supreme Lord resides within the hearts of all living beings, O Arjuna. By His māyā power, Isvara causes all beings to spin as if they are mounted on a machine (carousel or upright wheel).

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १८- ६२ ॥

tam eva śaraṇaṃ gaccha sarvabhāvena bhārata

tatprasādāt parāṃ śāntim sthānaṃ prāpsyasi śāśvatam 18.62

tam¹ eva² śaraṇam³ gaccha⁴ sarva-bhāvena⁵ bhārata⁶

tat-prasādāt⁷ parām⁸ śāntim⁹ sthānam¹⁰ prāpsyasi¹¹ śāśvatam¹² 18.62

bhārata⁶ = O Scion of Bharata; gaccha⁴ = take; śaraṇam³ = refuge/surrender; tam¹ eva² = in Him; sarva-bhāvena⁵ = with all your being. tat-prasādāt⁷ = By His Grace; prāpsyasi¹¹ = you will attain; parām⁸ = Supreme; śāntim⁹ = peace; [and] śāśvatam¹² = eternal; sthānam¹⁰ = abode. 18.62

18.62: Surrender unto Him with all your being, O Bharata; by His grace, your will attain the Supreme peace and eternal abode.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥१८- ६३॥

iti te jñānam ākhyātaṁ guhyād guhyataraṁ mayā

vimṛśyaitad aśeṣeṇa yathecchasi tathā kuru 18.63

iti¹ te² jñānam³ ākhyātam⁴ guhyāt⁵ guhyataram⁶ mayā⁷

vimṛśya⁸ etat⁹ aśeṣeṇa¹⁰ yatha¹¹ icchasi¹² tathā¹³ kuru¹⁴ 18.63

iti¹ = Thus; jñānam³ = knowledge; guhyataram⁶ = more secret; guhyāt⁵ = than the most secret;
ākhyātam⁴ = has been related; te² = to you; mayā⁷ = by Me. vimṛśya⁸ = Reflect; etat⁹ = on this;
aśeṣeṇa¹⁰ = fully; [and] kuru¹⁴ = do; yatha¹¹ = as; icchasi¹² = you wish; tathā¹³ = likewise. 18.63

18.63: Thus, knowledge that is more secret than the most secret has been related unto you by Me.

Reflect on that fully, and then do as you wish.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥१८- ६४॥

sarvaguhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ

iṣṭosi me dṛḍham iti tato vakṣyāmi te hitam 18.64

sarva-guhya-tamaṁ¹ bhūyaḥ² śṛṇu³ me⁴ paramam⁵ vacaḥ⁶

iṣṭaḥ⁸ asi⁹ me¹⁰ dṛḍham¹¹ iti¹² tataḥ¹³ vakṣyāmi¹⁴ te¹⁵ hitam¹⁶ 18.64

śṛṇu³ = Hear; me⁴ = from Me; bhūyaḥ² = again; paramam⁵ = the Supreme; vacaḥ⁶ = word; sarva-guhya-
tamaṁ¹ = the most secret of all: iti¹² = thus; asi⁹ = you are; dṛḍham¹¹ = very; iṣṭaḥ⁸ = dear; me¹⁰ = to Me.

tataḥ¹³ = Therefore; vakṣyāmi¹⁴ = I speak; te¹⁵ = to you; [for your] hitam¹⁶ = benefit. 18.64

18.64: Hear from Me the most secret of all, My Supreme word. You are very dear to Me; therefore, I
speak to you for your benefit.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥१८- ६५॥

manmanā bhava madbhakto madyājī mām namaskuru

mām evaiṣyasi satyaṁ te pratijāne priyosi me 18.65

manmanā¹ bhava² mad-bhaktaḥ³ madyājī⁴ mām⁵ namaskuru⁶

mām⁷ eva⁸ eṣyasi⁹ satyam¹⁰ te¹¹ pratijāne¹² priyaḥ¹³ asi¹⁴ me¹⁵ 18.65

manmanā¹ = Keeping your thoughts on Me; bhava² = become; mad-bhaktaḥ³ = My votary; madyājī⁴ = My sacrificer. namaskuru⁶ = Do obeisance; mām⁵ = to Me. mām⁷ = To Me; eva⁸ = indeed; eṣyasi⁹ = you will come. [I] satyam¹⁰ = truly; pratijāne¹² = promise; te¹¹ = to you; asi¹⁴ = you are; priyaḥ¹³ = dear; me¹⁵ = to Me. 18.65

18.65: Think of Me, become My devotee, worship Me, and offer your obeisance to Me. Certainly you will come to Me. I truly promise you that you are dear to Me.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८- ६६॥

sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja

ahaṁ tvāṁ sarvapāpebhyo mokṣayaiṣyāmi mā śucaḥ 18.66

sarva-dharmān¹ parityajya² mām³ ekam⁴ śaraṇam vraja⁵

aham⁶ tvām⁷ sarva-pāpebhyaḥ⁸ mokṣayaiṣyāmi⁹ ma¹⁰ śucaḥ¹¹ 18.66

parityajya² = abandoning; sarva-dharmān¹ = all duties; śaraṇam vraja⁵ = take refuge; mām³ = in Me; ekam⁴ = only/alone . aham⁶ = I; mokṣayaiṣyāmi⁹ = shall deliver; tvā⁷ = you; sarva-pāpebhyaḥ⁸ = from all sins. ma¹⁰ = do not; śucaḥ¹¹ = worry. 18.66

18.66: Abandoning all duties, surrender unto Me only. I shall deliver you from all sins. Do not lament.

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥१८- ६७॥

idam te nātapaskāya nābhaktāya kadācana
na cāśuśrūṣave vācyam na ca mām yobhyasūyati 18.67

idam¹ te² na³ atapaskāya⁴ na⁵ abhaktāya⁶ kadācana⁷
na⁸ ca⁹ aśuśrūṣave¹⁰ vācyam¹¹ na¹² ca¹³ mām¹⁴ yaḥ¹⁵ abhyasūyati¹⁶ 18.67

idam¹ = This; [should] na³ = not; [be divulged or taught] te² = by you; na⁵ = neither; [to] atapaskāya⁴ = one who is not a Tapasvin; ca⁹ = and; na⁸ = nor; [to] abhaktāya⁶ = one who is not a devotee; na¹² = nor; [to] aśuśrūṣave¹⁰ = one who has no desire to listen to; [My] vācyam¹¹ = words; ca¹³ = and; [to] yaḥ = one who; abhyasūyati¹⁶ = speaks ill; mām¹⁴ = of Me; kadācana⁷ = at any time. 18.67

18.67: This should never be divulged by you at any time to any one who is not austere, who is not a devotee (of Mine), who is disobedient (not god-obedient), or who speaks ill of Me.

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥१८- ६८॥

ya imam paramam guhyam madbhakteṣv abhidhāsyati
bhaktim mayi parāṁ kṛtvā mām evaiṣyaty asamśayaḥ 18.68

yaḥ¹ imam² paramam³ guhyam⁴ madbhakteṣu⁵ abhidhāsyati⁶
bhaktim⁷ mayi⁸ parām⁹ kṛtvā¹⁰ mām¹¹ eva¹² eṣyati¹³ asamśayaḥ¹⁴ 18.68

yaḥ¹ = He who; abhidhāsyati⁶ = teaches; imam² = this; paramam³ = Supreme; guhyam⁴ = Secret; madbhakteṣu⁵ = to My devotees; [is] kṛtvā¹⁰ = doing/offering; parām⁹ = Supreme; bhaktim⁷ = devotion; mayi⁸ = to Me; eṣyati¹³ = attains; mām¹¹ = Me; eva¹² = indeed; asamśayaḥ¹⁴ = without any doubt. 18.68

18.68: Anyone who teaches the Supreme secret of Mine to My devotees shall be doing the highest devotional service to Me and will come to Me without doubt.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥१८- ६९॥

na ca tasmān manuṣyeṣu kaścīn me priyakṛttamaḥ
bhavitā na ca me tasmād anyāḥ priyataro bhuvi 18.69
na¹ ca² tasmāt³ manuṣyeṣu⁴ kaścīn⁵ me⁶ priya-kṛt-tamaḥ⁷
bhavitā⁸ na⁹ ca¹⁰ me¹¹ tasmāt¹² anyāḥ¹³ priyatarāḥ¹⁴ bhuvi¹⁵ 18.69

ca² = And; [there is] na¹ = no; kaścīn⁵ = one; tasmāt³ = other than him; manuṣyeṣu⁴ = among men;
priya-kṛt-tamaḥ⁷ = dearer; me⁶ = to Me; ca¹⁰ = and; na⁹ = nor; bhavitā⁸ = will there be; anyāḥ¹³ = anyone;
priyatarāḥ¹⁴ = dearer; me¹¹ = to Me; tasmāt¹² = than him; bhuvi¹⁵ = in the world. 18.69

18.69: There is no one other than him among men who performs a service dearer to Me and nor will
there be any one other than him dearer to Me in this world.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥१८- ७०॥

adhyeṣyate ca ya imaṁ dharmyaṁ saṁvādam āvayoḥ
jñānayajñena tenāham iṣṭaḥ syām iti me matiḥ 18.70
adhyeṣyate¹ ca² yaḥ³ imam⁴ dharmyam⁵ saṁvādam⁶ āvayoḥ⁷
jñāna-yajñena⁸ tena⁹ aham¹⁰ iṣṭaḥ¹¹ syām¹² iti¹³ me¹⁴ matiḥ¹⁵ 18.70

ca² = And; yaḥ³ = he who; adhyeṣyate¹ = will learn by study; imam⁴ = this; saṁvādam⁶ = dialogue;
āvayoḥ⁷ = of us two; dharmyam⁵ = steeped in virtue; aham¹⁰ = I; syām¹² = shall be; iṣṭaḥ¹¹ = worshipped;
tena⁹ = by him; jñāna-yajñena⁸ = through sacrifice of knowledge; iti¹³ = thus; [is] me¹⁴ = My; matiḥ¹⁵ =
opinion. 18.70

18.70: He, who studies the sacred conversation of ours, steeped in Dharma, will worship Me through
the sacrifice of knowledge. This is My opinion.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥१८- ७१॥

śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ

sopi muktaḥ śubhāṁl lokān prāpnuyāt puṇyakarmaṇām 18.71

śraddhāvān¹ anasūyaḥ² ca³ śṛṇuyāt⁴ api⁵ yaḥ⁶ naraḥ⁷

sah⁸ api⁹ muktaḥ¹⁰ śubhān¹¹ lokān¹² prāpnuyāt¹³ puṇya-karmaṇām¹⁴ 18.71

śraddhāvān¹ = The faithful; ca³ = and; anasūyaḥ² = the good-willed; naraḥ⁷ = man; śṛṇuyāt⁴ = listens; api⁵ = indeed; api⁹ = also; sah⁸ = he; yaḥ⁶ = who; [is] muktaḥ¹⁰ = free; prāpnuyāt¹³ = attains; śubhān¹¹ = auspicious; lokān¹² = world; [of] puṇya-karmaṇām¹⁴ = pious Karmics (the pious). 18.71

18.71: The man, who listens with faith and good will (anasūyah), being liberated, attains the auspicious world of the pious karmics.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥१८- ७२॥

kaccid etac chrutam pārtha tvayaikāgreṇa cetasā

kaccid ajñānasam̐mohaḥ pranaṣṭas te dhananjaya 18.72

kaccit¹ etat² śrutam³ pārtha⁴ tvayā⁵ ekāgreṇa⁶ cetasā⁷

kaccit⁸ ajñāna¹⁰ sam̐mohaḥ¹¹ pranaṣṭaḥ¹² te¹³ dhananjaya¹⁴ 18.72

pārtha⁴ = O Partha; kaccit¹ = has; etat² = this; śrutam³ = been heard; tvayā⁵ = by you; [with] ekāgreṇa⁶ = one-pointed; cetasā⁷ = mind? kaccit⁸ = Has; te¹³ = your; sam̐mohaḥ¹¹ = delusion; [born of] ajñāna¹⁰ = ignorance; [been] pranaṣṭaḥ¹² = destroyed; dhananjaya¹⁴ = O Dhananjaya ?18.72

18.72: O Partha, did you hear this with a (focused) single-minded attention? Has your delusion born of ignorance been destroyed, O Dhananjaya?

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥१८- ७३॥

arjuna uvāca: naṣṭo mohaḥ smṛtir labdhā tvatprasādān mayācyuta
sthitosmi gatasandehaḥ kariṣye vacanam tava 18.73

arjuna uvāca: naṣṭaḥ¹ mohaḥ² smṛtiḥ³ labdhā⁴ tvat-prasādāt⁵ mayā⁶ acyuta⁷
sthitaḥ⁸ asmi⁹ gata¹⁰ sandehaḥ¹¹ kariṣye¹² vacanam¹³ tava¹⁴ 18.73

arjuna uvāca = Arjuna said: [my] mohaḥ² = delusion; naṣṭaḥ¹ = has been destroyed; [and] smṛtiḥ³ = knowledge/memory; labdhā⁴ = has been gained; mayā⁶ = by me; tvat-prasādāt⁵ = because of Your Grace. acyuta⁷ = O Acuyta [Krishna]; asmi⁹ = I am; sthitaḥ⁸ = firm; gata¹⁰ = removed; [of] sandehaḥ¹¹ = doubts. kariṣye¹² = I shall act; [according to] tava¹⁴ = Your; vacanam¹³ = words. 18.73

18.73: Arjuna said: My delusion has been destroyed; I gained knowledge (smṛti) by Your grace, O Acuyta. I stand firm with all doubts removed. I shall act according to Your word.

संजय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥१८- ७४॥

sañjaya uvāca: ity aham vāsudevasya pārthasya ca mahātmanah
saṁvādam imam aśrauṣam adbhutam roma-harṣaṇam 18.74

sañjaya uvāca: iti¹ aham² vāsudevasya³ pārthasya⁴ ca⁵ mahātmanah⁶
saṁvādam⁷ imam⁸ aśrauṣam⁹ adbhutam¹⁰ roma-harṣaṇam¹¹ 18.74

sañjaya uvāca = Sanjaya said: iti¹ = thus; aham² = I; aśrauṣam⁹ = heard; imam⁸ = this; adbhutam¹⁰ = marvelous; saṁvādam⁷ = conversation; vāsudevasya³ = of Vāsudeva; ca⁵ = and; pārthasya⁴ = of Partha; mahātmanah⁶ = the Great-souled [warrior]; roma-harṣaṇam¹¹ = causing horripilation. 18.74

18.74: Sanjaya said: Thus, I heard this marvelous dialogue between Vasudeva (Lord Krishna) and the great-souled Partha (Arjuna). (It was) so wonderful that it made my hair stand on end.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥१८- ७५॥

vyāsaprasādāc chrutavān etad guhyam ahaṁ param
yogaṁ yogeśvarāt kṛṣṇāt sāksāt kathayataḥ svayam 18.75

vyāsa-prasādāt¹ śrutavān² etat³ guhyam⁴ aham⁵ param⁶
yogam⁷ yogeśvarāt⁸ kṛṣṇāt⁹ sāksāt¹⁰ kathayataḥ¹¹ svayam¹² 18.75

vyāsa-prasādāt¹ = By the Grace of Vyasdeva; aham⁵ = I; śrutavān² = heard; etat³ = this; param⁶ = Supreme; guhyam⁴ = secret; [and] yogam⁷ = Yoga; sāksāt¹⁰ = directly; kṛṣṇāt⁹ = from Krishna; yogeśvarāt⁸ = Lord of Yoga; svayam¹² = Himself; kathayataḥ¹¹ = speaking [to Arjuna]. 18.75

18.75: By the grace of Vyasadeva, I heard this supreme secret and yoga directly from Yoga-Isvara Krishna as He Himself was speaking (to Arjuna).

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥१८- ७६॥

rājan saṁsmṛtya saṁsmṛtya saṁvādam imam
adbhutam keśavārjunayoḥ puṇyam hṛṣyāmi ca muhur muhuḥ 18.76

rājan¹ saṁsmṛtya² saṁsmṛtya³ saṁvādam⁴ imam⁵
adbhutam⁶ keśava⁷ arjunayoḥ⁸ puṇyam⁹ hṛṣyāmi¹⁰ ca¹¹ muhuḥ muhuḥ¹² 18.76

rājan¹ = O king; saṁsmṛtya² saṁsmṛtya³ = remembering again and again; imam⁵ = this; adbhutam⁶ = wonderful; ca¹¹ = and; puṇyam⁹ = pious; saṁvādam⁴ = dialogue; [between] keśava⁷ = Kesava; [and] arjunayoḥ⁸ Arjuna; hṛṣyāmi¹⁰ = I am thrilled with joy; muhuḥ muhuḥ¹² = every moment upon moment.

18.76

18.76: O King, again and again remembering this pious and wonderful dialogue between Kesava (Krishna) and Arjuna, I am thrilled with joy every moment upon moment.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ १८- ७७ ॥

tac ca saṁsmṛtya saṁsmṛtya rūpam atyadbhutaṁ hareḥ

vismayo me mahān rājan hr̥ṣyāmi ca punaḥ punaḥ 18.77

tat¹ ca² saṁsmṛtya saṁsmṛtya³ rūpam⁴ ati⁵ adbhutam⁶ hareḥ⁷

vismayaḥ⁸ me⁹ mahān¹⁰ rājan¹¹ hr̥ṣyāmi¹² ca¹³ punaḥ punaḥ¹⁴ 18.77

ca² = And; saṁsmṛtya saṁsmṛtya³ = remembering again and again; tat¹ = that; ati⁵ = greatly; adbhutam⁶ = wondrous; rūpam⁴ = form; [of] hareḥ⁷ = Hari [Bhagavan Krishna]; [in] mahān¹⁰ = great; vismayaḥ⁸ = amazement; ca¹³ = and; me⁹ = I; hr̥ṣyāmi¹² = rejoice; punaḥ punaḥ¹⁴ = again and again; rājan¹¹ = O King. 18.77

18.77: Remembering again and again the most wondrous form of Hareh (Hari, Lord Krishna) in amazement I rejoice again and again, O King.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८- ७८ ॥

yatra yogeśvaraḥ kṛṣṇo yatra pāṛtho dhanurdharaḥ

tatra śrīr vijayo bhūtir dhruvā nītir matir mama 18.78

yatra¹ yogeśvaraḥ² kṛṣṇaḥ³ yatra⁴ pāṛthaḥ⁵ dhanuḥ-dharaḥ⁶

tatra⁷ śrīḥ⁸ vijayaḥ⁹ bhūtiḥ¹⁰ dhruvā¹¹ nītiḥ¹² matiḥ¹³ mama¹⁴ 18.78

yatra¹ = Where; [there is] kṛṣṇaḥ³ = Krishna; yogeśvaraḥ² = the Lord of Yoga; yatra⁴ = where; [there is] pāṛthaḥ⁵ = partha; dhanuḥ-dharaḥ⁶ = the archer; tatra⁷ = there; [are] śrīḥ⁸ = fortune; vijayaḥ⁹ = victory; bhūtiḥ¹⁰ = power; [and] dhruvā¹¹ = firm; nītiḥ¹² = morality. [that is] mama¹⁴ = my; matiḥ¹³ = opinion. 18.78

18.78: Where there is Krishna, the Lord of Yoga, where Partha, the archer is, there will be fortune, victory, power, and morality. That is my opinion (according to Sanjaya).

End BG Chapter 18: Renunciation and Liberation

Addenda

1.15: Hrisikesa blew His conch, Pāchajanya; Dhanajaya blew his conch, Devadatta; and Bhima the big eater and formidable doer of deeds blew his big conch, Paundra.

Hrisikesa is Lord Krishna, Dhananjaya is Arjuna and Virokdara [Bhima] is Arjuna's sibling. Panchajanya, Devadatta and Paundram are the names of conches of the respective personas. Bhima means 'The Terrible', and thus are the epithet Bhima and eponymous acts, Bhima Karma (= terrible deeds).

1.18: O King, king Drupada, the sons of Draupadi and the mighty-armed son of Subhadra blew the conches one by one, separately.

Yuddhisthira, Arjuna, Bhima, Nakula and Sahadeva are the five brothers collectively known as the Pandavas [the five-some or the pentad]. Yudhisthira, Bhima and Arjuna are the sons of King Pandu and Kunti; Nakula and Sahadeva are twins born of King Pandu and Madri. Draupadi is married to the Pandavas, the five siblings.

1.19: The tumultuous roar (of the conches), reverberating through the sky and the earth, tore the hearts of the sons of Dhritarastra (the Kauravas).

The Pandavas are the righteous kings and the Kauravas are the usurpers of the kingdom of Pandavas. The roar of the conches of the Pandavas shattered the hearts of the unrighteous, a clue to the outcome.

1.40: With the ruin of the family, the eternal kula dharma is destroyed. When dharma is destroyed, the whole family turns to adharma.

Kula-dharmāḥ³: Established order of the family, family institution. Dharma⁵: Established order.

1.41: When Adharma prevails, O Krishna, the women of the family become morally corrupt, and when women are tainted, O Varsneya (Krishna), Varna Samkara comes into existence.

To this day in India, women bear the heavier burden than men in guarding morality; any scrofulness on their part brings disproportionably erosive shame to the family.

1.42: Commingling (of castes) brings hell to the family and those who destroyed the race. The spirits of the ancestors fall, deprived of their offerings of food and water.

Purport: Because of commingling of castes, the family and the destroyers of the race go to hell. The spirit of the ancestor falls, deprived of the offerings of food and water.

1.43: By such evil deeds such as kula ghānām and Varna Sankara, eternal Jāti dharmā and kula dharmā are destroyed.

Ramanuja: (1017–1137 CE) By the sins of the clan-destroyers who bring about inter-mixture of classes, the ancient tradition of the clan and class are destroyed. --Translation from Sanskrit to English by Svami Adidevananda.

Sankara: (788 – 820 CE) Due to these misdeeds of the ruiners of the family, which cause intermingling of castes, the traditional rites and duties of the castes and families become destroyed. --Translation from Sanskrit to English by Swami Gambhirananda.

2.1: Madhusudhana (Killer of demon Madhu), Lord Krishna, having seen Arjuna overwhelmed by compassion, looking confused, eyes brimming with tears, depressed and lamenting, Indo-Aryan culture insists on nobility, courage, and straight dealing--Dr. Radhakrishnan.

2.2: Sri Bhagavan said to Arjuna where this filth (kasmalam) came from at this hour of crisis which is Unaryan practice and which would not lead him to heaven but to infamy.

(Indo)-Aryan = one with courage, courtesy, nobility and straight dealing. Definition by Dr.

Radhakrishnan, (5 September 1888 – 17 April 1975)

kaśmalam³ = Impurity (Sankara); Despondency (Ramanuja); Stain, Dejection

(Radhakrishnan). asvargyam⁸ = A + Svargyam = That which does not yield Svargam or heaven (on earth) -- Radhakrishnan.

akīrti⁹ karam¹⁰ = That which does not confer fame; Disgrace (Radhakrishnan).

2.64: He, who is free from likes and dislikes, attachment or aversion, while keeping the senses and sense objects under control of, and regulated by atman, gains calmness of mind (prasādam). vidheya-ātmā = whose mind can be subdued at will (Sankara). ātma = mind (Sankara).

3.10: Once upon a time (Time of creation) the lord of creatures created men along with sacrifices and said, by this you bring forth more and more and let it be the giver of your desires.

The Jīva is the finite self of the individual soul. It is distinct from the body (deha, the sense organs (indriya), mind (manas) and vital breath (prāna). The Jīva is as eternal (nitya) as Brahman. When we speak of Brahman creating the Jīvas what is meant is that they are projected into manifestation. The Jīva, prior to this manifestation, lies inactive like a bird whose wings have not yet grown. God awakens it from its torpidity and sets it on a career of creative activity. While commenting on the verse in the Bhagavadgīta III. 10. Ramanuja writes:

"In the past, this Prajāpati, the Bhagavān intently reflected at the time of creation on the entities (cit), entangled in matter (acit) from an immemorial past. They were destitute of a name, of a form and of a distinction, and embosomed in Him. They were fit for fulfilling great aims but were lying latent like inert or unintelligent substances. Prajāpati, out of infinite mercy looked on them and wishing to work out their deliverance, created them or projected them into manifestation." (Ramanuja's Teachings in his own words, page 99.)

3.20: Certainly, by work done without attachment, Janaka and others attained perfection. You should also do work, for the welfare or maintenance (Lokasamgraha) of the world. Saṁgraham = holding together. Ramanuja: Indeed by Karma Yoga alone did Janaka and others reach perfection. Even recognizing its necessity for the guidance of the world, you must perform action.

4.38-39: 4.38: Nothing exists in this world for comparison, when it comes to knowledge as the purifier. He, who has been perfect in yoga of knowledge for a long time, finds it in his own self in due course of time. 4.39: With control of the senses and single-minded devotion, a man of faith gains wisdom. Having achieved that, he gains supreme peace soon.

The Gita says (IV. 38.39) "There is naught that purifies like knowledge, he that is perfected in control himself in due time finds that in his self. Single-hearted man of faith, with sense in check, gains knowledge." Ramanuja considers that true knowledge is impossible without morality, without sacrifice and worship. Page 114 RAMANUJA'S TEACHINGS IN HIS OWN WORDS.

7.7: There is nothing higher than Me, O Arjuna. All that is here (universe) is strung on Me, as a row of gems on a thread.

Ramanuja explains *sāmāndhikarāṇya* as the rule which expresses the inseparable relation existing between substance and attribute or the invariable co-existence of subject and Predicate (Gita. Bh. VII. 7). "All things thus are predicative to or modes of, ParamaPuruṣa: hence Paramapuruṣa alone exists (the substance) adjectivated by everything else. All terms are thus connotations of Him by the rule of *Sāmāndhikarāṇya* or the rule which expresses the inseparable relation existing between substance and attribute or the invariable co-existence of subject and predicate." (Ramanuja's Teachings in his own words, page 68-69.)

7.18: All these (four kinds of people) are noble, but the Jnāni, I consider, as truly My Self. In my opinion, he whose mind abides in Me alone has Me as the unsurpassed Goal. Jnānam = Spiritual Knowledge. Vijnanam = Experiential knowledge of God – Ramakrishna Paramahansa (February 18, 1836 – August 16, 1886).

Ramanuja says: "As for the Jnānī I deem him as my own self that is, my very life depends on him. If it be asked how, the reason is that in the same manner that he cannot live without me--his highest goal--I cannot live without him". Beautiful reciprocity, indeed, between the redeemer and redeemed, the Raksaka and the Rakśya. (Ramanuja's Teachings in his own words, page 92.)

8.14: He, who remembers Me constantly lacking extraneous thoughts and is absorbed in Me constantly, O Partha, is a Yogin to whom I am easily accessible.

He refers to the Lord as saying "I am again happily accessible to him (i.e. the yogi) this wise-I, on my part would not be able to bear separation of them (my lovers) from me: and therefore I myself elect him; I carry to fruition the meditation he adopts for reaching me; I ward off from him the obstacles which may hamper him in his progress in meditation; I generate in him the intense love and affection for me". (Page 108

RAMANUJA'S TEACHINGS IN HIS OWN WORDS)

9.29: I am the same to all living beings. No one is despicable or dear to Me. They, who worship Me with devotion, are in Me, and I am certainly in them.

The protection that God offers to the individual soul takes also the form of a promise of rescuing him from the sense of fear (*abhaya pradāna*): The Vaiṣṇava teachers refer lovingly to the words of Sri Rama in the Rāmāyana where he says that it is his sacred resolve to rescue all beings from fear (*Abhayam sarva bhṛtebhyo dadāmi etad vratam mama*). God has pledged himself to save all souls, even the erring ones. As the Bhagavad Gita says 'I am disposed equally towards all creatures, there is not anyone specially hateful, any specially beloved, to Me.' (Bh, Gi. IX.29). 'He is the protector of the whole world,

bhuvanasya goptā.' (Ramanuja's Teachings in his own words, page 90.)

Again, commenting on the Gita verse (IX. 29) Ramanuja seems to refer to the operation of spontaneous and irresistible grace of God which demands nothing else from the individual than the act of complete surrender (prapatti) and laying the entire burden of its salvation on God himself (bhara nyāsa). (ibid pages 100-101)

9.30: Even the one, who commits the most sinful acts, worships with exclusive devotion to Me, is thought of as a sadhu, because he has rightly resolved.

Further commenting on the next verse, (IX. 30), Ramanuja writes: "People are born of several castes, each caste having its own rules of conduct..... Even if they should transgress those laws, they are deserving of being accounted as righteous if in the manner aforesaid they do but worship Me with a worship exclusively devoted to Me. God's grace manifests itself in this manner that silently and unobtrusively the Lord supplements the self-effort of the individual soul which consists in his turning Godward and filling his heart and soul with intense love and devotion to God. His own feeble efforts are now supplemented by God taking upon himself the burden of prospering the devotee's onward march towards him. (ibid page 101)

10.10: To them who are continuously devoted, and worship Me with eternal love, I give Buddhi Yogam (Yoga of intelligence), by which they come to Me.

10.11: Out of compassion for them alone, I destroy their ignorance and darkness by abiding in their self with the shining lamp of wisdom.

Ramanuja: RAMANUJA'S TEACHINGS IN HIS OWN WORDS (page 84) . The Lord himself says, "I am the origin of all, everything proceeds from me; knowing this the wise worship me with love. To the ever devoted worshipping in love, I give that means of wisdom by which they attain to me. In mercy only to them, dwelling in their hearts, do I destroy the darkness born of ignorance, with the brilliant light of knowledge (Gītā Bhaṣya X.10-11) (S. Bh. II. 3.41).

15.5: The wise ones, without false pride and delusion, having vanquished the evil of attachment, eternally devoted to the Supreme Self, divorced from passion (Kāmāh), free from dualities of happiness and distress, and delusion, reach the eternal state.

The next stanza, (XV. 5) is said to mean "To those who claim Me as their saviour (or protector) all the several stages of the aforesaid character-forming are effected through My sole agency, These states are so easily traversed till perfection is reached". This idea of God's irresistible spontaneous grace (nirhetuka kṛpā) is accentuated in Ramanuja's śaraṇāgati Gadya here the Lord is made to say 'having through My mere grace alone fully overcome, with its cause, the obstacles to the attainment of high devotion thou shalt become my eternal servant." RAMANUJA'S TEACHINGS IN HIS OWN WORDS, page 108.)

15.7: A fragment of My own Self becomes the eternal living soul in this world of Jivas and draws the senses of material nature (Prakṛti), of which the mind is the sixth.

Śruti moreover declares the individual soul to be a part of the Highest person, an eternal part of Myself becomes the individual soul (Jiva) in the world of life (Bh. Gi, XV.7) For this reason also the soul must be held to be a part of Brahman. The individual soul is a part of the highest self, as the light issuing, from a luminous thing such as fire or the sun is a part of that body. RAMANUJA'S TEACHINGS IN HIS OWN WORDS, page 86.

18.1: Arjuna said: I wish (or desire) to know the Truth about Sannyāsa and Tyāga and the difference (thereof), O Mahabaho, O Kesi-nisūdana.

Radhakrishnan makes the following observation: The Gītā insists NOT on renunciation of action but on action with renunciation of desire. This is true saṁnyāsa. Tyāga is renunciation of fruits of all works. . Page 351, The Bhagavadgītā by Radhakrishnan.

18.12: The desirable, the undesirable, and the mixed are the three kinds of fruits of work that come after death for the Atyagi but not for the Tyagi.

Sankara: S considers atyāgins to karmayogins and saṁnyāsins to be those who have renounced all work except that which is essential for the maintenance of the body. Page 355 The Bhagavadgītā by Radhakrishnan.

18.14: The body, also the agent or the doer, the organs of various kinds, various and separate efforts, and the divinity the fifth is also here.

Dr. Radhakrishnan makes the following observation: For Sankara, an agent is the psychological self, which mistakes the organism (the body) for the true self; for Ramanuja it is the individual self, the jīvātman; for Madhva, it is the supreme Lord Vishnu.

Action of an agent is the culmination of 5 elements. The self is akartṛ or non-doer but its witnessing starts the activities of prakṛti.

Action = Heredity, Nature, Effort, Environment, and Providence.

Ibid, page 355.

18.30: Buddhi, by which one knows action and non-action (renunciation), what should be done and what should not be done, fear and fearlessness, bondage and liberation, O Partha, is sattvic.

Sattva = virtue and goodness. kārya-ākārye⁵ = right action and wrong action; 'enjoined and prohibited action'. (Sankara). pravṛttim¹ = Path of worldly action; nivṛttim³ = Path of spirituality or renunciation, the path that leads through unfolding back to the spiritual worlds; often called the path of light or luminous arc. (Theosophical dictionary)

18.39: That happiness, which deludes the atman in the beginning and at the end and which comes from

sleep, laziness, and negligence, is said to be Tamasic.

Happiness from Tamas, Rajas and Sattva (Darkness, Passion, and Virtue).

Tamas =	Violence	Inertia	blindness	Error	
Rajas =	Wealth	Power	Pride	Glory	
Sattva =	Higher mind	Higher Spirit	Restraint	Knowledge	Calmness

Table format by Veeraswamy Krishnaraj. Table elements from Dr. Radhakrishnan. Ibid 363.

18.41: Brāhmana, Kshatriya, Vaishya and Sūdra, O Parantapa, and their activities are divided according to the Gunas born of their own nature.

The fourfold order is not peculiar to Hindu society. It is of universal application. The classification depends on types of human nature. Each of the four classes has certain well-defined characteristics though they are not to be regarded as exclusive. These are not determined always by heredity.

The Gītā cannot be used to support the existing social order with its rigidity and confusion. It takes up the theory of the four orders and enlarges its scope and meaning. Man's outward life must express his inward being; the surface must reflect the profundity. Each individual has his inborn nature, svabhāva, and to make it effective in his life is his duty, svadharma. Each individual is a focus of the Supreme, a fragment

of the Divine. His destiny is to bring out in his life this divine possibility. The one Spirit of the universe has produced the multiplicity of souls in the world, but the idea of the Divine is our essential nature, the truth of our being, our svabhāva, and not the apparatus of the gunas, which is only the medium for expression.

If each individual does what is appropriate to him, if he follows the law of his being, his svadharma, then God would express Himself in the free volitions of human beings. All that is essential for the world will be done without a conflict. But men rarely do what they ought to do. When they undertake to determine events believing that they know the plan of the whole, they work mischief on earth. So long as our work is done in accordance with our nature, we are righteous, and if we dedicate it to God, our work becomes a means of spiritual perfection. When the divine in the individual is completely manifested, he attains the eternal imperishable status, śasvataṁ padam avyayam. The problem that human life sets to us is to discover our true self and live according to its truth; otherwise we would sin against our nature. The emphasis on svabhāva indicates that human beings are to be treated as individuals and not as types. Arjuna is told that he who fights gallantly as a warrior becomes mature for the peace of wisdom.

There are four broad types of nature and answering to them are four kinds of social living. The four classes are not determined by birth or colour but by psychological characteristics which fit us for definite functions in society. Dr. Radhakrishnan, The Bhagavadgītā , page 364-5.

18.66: Abandoning all duties, surrender unto Me only. I shall deliver you from all sins. Do not lament. Sankara: Abandoning all rites and duties: Being a Kṣatriya, Arjuna (the warrior) is not qualified for steadfastness in Knowledge through monasticism in the primary sense. Still, the Gītā being meant for mankind as a whole, monasticism is spoken of here by accepting Arjuna as a representative man. –page 739, Bhagavadgita Commentary by Sankara. Translation from Sanskrit to English by Swami Gambhīrānanda.

Ramanamaharishi (RMR): Jnana Marga and Bhakti Marga (Prapatti) are one and the same. Self-surrender leads to realization, just as enquiry does. Complete self-surrender means that you have no further thought of 'I'. Then all your predispositions (samskaras) are washed off and you are free. You should not continue as a separate entity at the end of either course. (TALKS with RMR, pages 40-41.)

The author maintains a website: www.bhagavadgitausa.com
Veeraswamy Krishnaraj