The Bhagavad-Gita in Sanskrit and English
Word for Word Translation
Veerawamy 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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Veeraswamy Krishnaraj
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Monier-Williams, 'Sanskrit-English Dictionary
www.bhagavadgitausa.com
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References:
S = Sankara; R = Ramanuja; RN = Radhakrishnan.
Monier-Williams, 'Sanskrit-English Dictionary'

1 Om namo Nārāyanāya
2 Srīman Nārāyana charanau saranam prapadyē
   Srimathē Nārāyanāya nama:
3 Sarva-dharmān parityajya mām ekam śaranam vraja
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Chapter 01: Arjuna’s distress

धृतराष्ट्र उवाच
dhṛtarāṣṭra uvāca

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।
dharmakṣetre kurukṣetre samaveta yuyutsavaḥ

मामकाः पाण्डवाश्चैव किमकुवमत
dūṣṭvā tu paṇḍavāṁikaṁ vyūḍham duryodhanas tadā

ाचार्याम् उपासाङ्गम्या राजाव वचनम्

1.1

धृतराष्ट्र ईवाच
dhṛtarāṣṭra uvāca: dharmakṣetre kurukṣetre samavetā yuyutsavaḥ

मामकाः पाण्डवाश्चैव किमकुवमत
dūṣṭvā tu paṇḍavāṁikaṁ vyūḍham duryodhanas tadā

ाचार्याम् उपासाङ्गम्या राजाव वचनम्

1.1

मामकाः पाण्डवाश्चैव किमकुवमत
dūṣṭvā tu paṇḍavāṁikaṁ vyūḍham duryodhanas tadā

ाचार्याम् उपासाङ्गम्या राजाव वचनम्

1.2

धृतराष्ट्र ईवाच
dhṛtarāṣṭra uvāca: dharmakṣetre kurukṣetre samavetā yuyutsavaḥ

मामकाः पाण्डवाश्चैव किमकुवमत
dūṣṭvā tu paṇḍavāṁikaṁ vyūḍham duryodhanas tadā

ाचार्याम् उपासाङ्गम्या राजाव वचनम्

1.2

मामकाः पाण्डवाश्चैव किमकुवमत
dūṣṭvā tu paṇḍavāṁikaṁ vyūḍham duryodhanas tadā

ाचार्याम् उपासाङ्गम्या राजाव वचनम्

1.2
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.

1.4: Here are the heroes and the great archers equal to Bhima and Arjuna in battle: Yuyudhana, Virata, and Drupada, the great charioteer.
धृष्टकेतुश्चेहलकतानः काििराजश्च वीयमवान् ।
पुरुजत्कुिततभोजश्च िैब्यश्च नरपुङ्गवः ॥ १-५॥
dhṛṣṭaketuś cekitānaḥ kāśirājaś ca vīryavān
purujit kuntibhojaś ca śaibyaś ca narapungavaḥ ।

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

युधामन्युश्च िवक्रातत ईत्तमौजाश्च वीयमवान् ।
सौभद्रो द्रौपदेयाश्च सर्वं एव महारथाः
॥ १-६॥
yudhāmanyuś ca vikrānta uttamaujāś ca vīryavān
saubhadro draupadeyāś ca sarva eva mahārathā

1.6: Yudhamanyu the valiant, Uttamauja the powerful, the son of Subhadra, and the sons of Draupadi are great chariot fighters.
but; dvijottama⁷ = O the Best among Brahmanas; nibodha⁶ = know; tān⁵ = them; [as] viśīṣṭā³ = the most distinguished; [on] asmākam¹ = our [side]; saṁjñā-artham¹¹ te¹⁴ = for your information; [I] bravīmi¹³ = will name; tān¹² = them; nāyakāḥ⁸ = the leaders; [of] mama⁹ = my; saṁjñāya¹⁰ = 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.
anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ
nānāśastraḥ praharanaḥ sarve yuddhaviśāradāḥ 1.9

anye1 ca2 bahavaḥ3 śūrāḥ4 mad-arthē5 tyakta-jīvitāḥ⁶
nānāḥ7 śastraḥ8 praharanaḥ9 sarve10 yuddha11 viśāradāḥ12 1.9

anye1 = Many others; ca2 = and; bahavaḥ3 = many; śūrāḥ4 = heroes; tyakta-jīvitāḥ⁶ = those willing to
sacrifice their lives; mad-arthē5 = for me; nānāḥ7 śastraḥ8 praharanaḥ9 = 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.

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aparyāptam tat asmākam balarṁ bhīma-abhirakṣitam
paryāptam tv idam eteṣāṁ balarṁ bhīma-abhirakṣitam 1.10

aparyāptam1 tat2 asmākam3 balarṁ4 bhīma5 abhirakṣitam6
paryāptam7 tu8 idam9 eteṣāṁ10 balarṁ11 bhīma12 abhirakṣitam13 1.10

tat2 = That; balarṁ4 = strength; asmākam3 = of ours; aparyāptam1 = is unlimited; abhirakṣitam6 =
protected by; bhīma5 = Bhisma; tu8 = but; idam9 = this; balarṁ11 = strength; eteṣāṁ10 = 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.
1.11: All of you, stationed everywhere on all fronts in your respective positions, protect Bhishma without remiss.

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

1.14: Thereafter, Madhava and Pandava (Lord Krishna and Arjuna) sitting on the great chariot yoked with white horses sounded the divine conches.
1.15: Hrisikesa blew His conch, Pāchajanya; Dhananjaya 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 cones of the respective personas. Bhima means 'The Terrible', and thus are the epithet Bhima and eponymous acts, Bhima Karma (= terrible deeds).

1.16: Son of Kunti, king Yudhithira blew the Conch by name Anantavijayam; Nakula and Shadeva blew the Conches Sughosa and Manipuspaka.
1.17: Kasi Raja, the wielder of the great bow, Sikhandi, the great charioteer, Dhrstadhyumna, Virata, and Satyaki, who has never known defeat...

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]. Yuddhisthira, 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 Dhritarashtra (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.

1.20: O King, thereupon Arjuna, whose flag bore the crest of Hanuman, seeing the sons of Dhritarashtra ready for battle, took up his bow.
Hṛṣīkeśaṁ tadā vākyam idam āha mahīpate
senayor ubhayor madhye rathāṁ sthāpayā me 'cyuta 1.21

हृषीकेशाः तदाः वाक्यम् इदाः आहं महीपाते
सेनयो उभयो मध्ये रथम् स्थापयाः मेऽच्युत १.२१॥

ḥṛṣīkeśam1 tadā2 vākyam3 idam4 āha5 mahī-pate6
senayo7 ubhayo8 madhye9 ratham10 sthāpayā11 me12 acyuta13 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.

yāvad etān nirikṣehāṁ yoddhukāmāṁn avasthitān
kair mayā saha yoddhavyam asmin raṇasamudyame 1.22

यावद एतान निरिक्षेहां योद्धुकामां भवु अवस्थितान्
कैर मया सह योद्धव्यमः अस्मिन रणसमुद्याम् १.२२॥

yāvat1 etān2 nirikṣe3 aham4 yoddhu-kāmān5 avasthitān6
kai7 maya8 saha9 yoddhavyam10 asmin11 raṇa12 samudyame13 1.22

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 दुबुमद्धेयुमद्धे प्रयिचकह्लषमवः
॥ १-२३ ॥

yotsyamānān avekṣe 'haṁ ya ete 'tra samāgatāḥ
dhārtarāṣṭrasya durbuddher yuddhe priyacikīrṣavah 1.23

yotsyamānān1 avekṣe2 aham3 ye4 ete5 atra6 samāgatāḥ7
dhārtarāṣṭrasya8 durbuddhe9 yuddhe10 priyacikīrṣavah11 1.23

aham3 = I; avekṣe2 = wish to see; yotsyamānān1 = the prospective fighters; ye4 = whoever; ete5 = they;
[are] samāgatāḥ7 = assembled; atra6 = here; priyacikīrṣavah11 = wishing to do good; [to] durbuddhe9 =
the evil-minded; dhārtarāṣṭrasya8 = son of Dhrstarastra; 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 Dhrtarāstra.

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सञ्जय ईवाच
एवमुक्तो हृषीकेिो गुडाकेिेन भारत ।
सेनयोरुभयोममध्ये स्थापियत्वा रथोत्तमम् ॥ १-२४ ॥

Sañjaya Uvāca:

evam ukto ṭṛṣikeśo guḍākeśena bhārata
senayor ubhayor madhye sthāpayitvā rathottamam 1.24

Sañjaya Uvāca:

evami uktaṁ ṭṛṣikeśah4 guḍākeśena4 bhārata5
senayoḥ7 ubhayoḥ8 madhye9 sthāpayitvā10 rathottamam11

Sañjaya Uvāca: = Sanjaya said:

evami1 = Thus; uktaṁ2 = spoken to; guḍākeśena4 = by arjuna; ṭṛṣikeśah3 = Hrisikesa [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 (Dhrtarāstra), having been addressed by Gudakesana (Arjuna), Hrsikesa (Lord Krishna)
placed the best of chariots in the midst of both armies.

------------------------------------------------------------------------------------------------------------------------
bhīṣmadronaḥpramukhataḥ sarveṣāṁ ca mahīkṣitām
uvāca pārtha paśyai tān samavetān kurūn iti 1.25
bhīṣmaḥ dronaḥ pramukhataḥ sarveṣāṁ ca mahīkṣitām
uvācaḥ pārtha paśyai etān samavetān kurūn iti 1.25

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

tatrā paśyat sthitān pārthaḥ pitṛn atha pitāmahan
ācāryān mātulān bhrātṛn pautrān sakhīṁ tathā 1.26
tatrā paśyat pitṛn pārthah pārthah pitṛn atha pitāmahan
ācāryān mātulān bhrātṛn putrān sakhiṁ tathā 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...
śvaśurān suhṛdaś ca va senayor ubhayor api
tān samīkṣya sa kaunteya sarvān bandhūn avasthitān 1.27
śvaśurān¹ suhṛdaḥ² ca³ eva⁴ senayoḥ⁵ ubhayoḥ⁶ api⁷
tān⁸ samīkṣya⁹ saḥ¹⁰ kaunteya¹¹ sarvān¹² bandhūn¹³ avasthitān¹⁴

śvaśurān¹ = fathers-in-law; saḥ¹⁰ = He; kaunteya¹¹ = Arjuna; samīkṣya⁹ = seeing; sarvān¹² = all; 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

अर्जुन उबाच दृष्ट्वर्म स्वजनं कृष्ण युयुतं समुपिस्थतम् ॥ १-२८॥
kṛpayā parayā 'viṣṭo viṣidann idamabravīt
dṛṣṭve 'marṣa svajanam kṛṣṇa yuyutsarṇ samupasthitam 1.28
kṛpayā¹ parayā² āvīṣṭaḥ³ viṣidan⁴ idam⁵ abravīt⁶
dṛṣṭve⁷ imam⁸ svajanam⁹ kṛṣṇa¹⁰ yuyutsam¹¹ samupasthitam¹² 1.28

āvīṣṭaḥ³ = Overcome with; parayā² = supreme; kṛpayā¹ = compassion; viṣidan⁴ = bemoaning; idam⁵ = this; [Arjuna] abravīt⁶ = spoke; kṛṣṇa¹⁰ = O Krishna; dṛṣṭvā⁷ = having seen; imam⁸ = these; svajanam⁹ = relatives; yuyutsam¹¹ = intending to fight; samupasthitam¹² = readying for [battle]...

1.28: Overcome by supreme compassion and bemoaning, Arjuna spoke, O Krishna, seeing these relatives with intention to fight and readying for battle...
Arjuna continues to speak: mama² = My; gātrāni³ = limbs; sidanti¹ = are afflicted with fatigue; ca⁵ = and; mukham⁴ = mouth; pariśuṣyatì⁶ = 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.

Arjuna spoke: gāṇḍīvam¹ = [My] bow; sraṁsate² = is slipping and sliding; hastā³ = from my hands; ca⁵ = and; eva⁶ = certainly; tvak⁴ = [my] skin; paridahyate⁷ = is burning; ca⁹ = and; [I] na⁸ = [am] not; śaknomi¹⁰ = able to; avasthātum¹¹ = stand; ca¹⁴ = and; iva¹³ = as if; me¹⁵ = my manah¹⁶ = 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.
Arjuna said, keśava⁵ = O Kesava; [I] paśyāmi³ = see; viparītāni⁴ = adverse; nimittāni¹ = omens; ca² = and; na⁶ & anupaśyāmi⁹ = I am not prescient; ca⁷ = also; [I see nothing] śreyaḥ⁶ = 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.

Arjuna said, keśava⁵ = O Kesava; [I] paśyāmi³ = see; viparītāni⁴ = adverse; nimittāni¹ = omens; ca² = and; na⁶ & anupaśyāmi⁹ = I am not prescient; ca⁷ = also; [I see nothing] śreyaḥ⁶ = good; hatvā¹⁰ = by killing; svajanam¹¹ = my own people; āhave¹² = in battle. 1.31

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?
येषामथे काङ्क्षतं नो राज्यं भोगाः सुखानि च ।
त आमेऽविस्थता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ १-३॥

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 पितामहः ।
मातुलाः श्विुराः पौत्राः श्यालाः संबितधनस्तथा ॥ १-३४॥

1.34: Teachers, fathers, sons, as well as grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives.
एतान हनुमिन्द्रामि नतोषि मधुसूदन ।
अपि त्रिलोक्यार्जुनस्य हेतोः किं नु महीक्षते ॥ १-३५ ॥
etān na hantum icchhāmi ghnato 'pi madhusūdana
api trailokyārājyasya hetoḥ kim nu mahīkṛte । ।.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.

निन्हत्य धार्तराष्ट्राः का प्रीति: स्याज्जनादमन ।
Papam evā 'śrayed asmān hatvai 'tān ātatāyinaḥ । ।.36

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

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…
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?

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-dharma: Established order of the family, family institution. Dharma: 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 and any scrofulousness on their part brings disproportionally 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.
By such vices; all these; miscegenation of races; by the perpetrators of destruction of family; by the causers; eternal and traditional; Jati Dharma or Caste duties; and; Family duties; come to destruction.

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.

1.44: We have heard it said (by the learned) that those men, whose kula dharmā is destroyed, O Janardana, would always dwell in hell.
अहो बत महत्पापं कर्तुं व्यवसिता वयम्।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १-४५॥

ahāḥ bata mahat pāpaṁ kartuṁ vyavasītā vayam
yad rājya-sukha-lobhena hantuṁ svajanam udyatāḥ 1.45

ahāḥ1 bata2 mahat3 pāpaṁ4 kartum5 vyavasītā6 vayam7
yatu8 rājya9 sukha-lobhena10 hantu11 svajanam12 udyatāḥ13 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-lobhā; kingdom-pleasure-greed: greed for the pleasures of kingdom.

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यदि मामप्रतीकारमिस्त्रं िस्त्रपाणयः ।
धातराष्ट्रा रने हन्युस्तन्मे क्षेतरेण् भवेत् ॥ १-४६॥

yadi mām apratīkāram aśastraṁ śastrapāṇayaḥ
dhītrāṣṭrā ṛaṇe hanyus tan me kṣemataram bhavet 1.46

yadi1 mām2 apratīkāram3 aśastraṁ4 śastrapāṇayaḥ5
dhītrāṣṭrā6 ṛaṇe7 hanyu8 ṛaṇe7 tat9 me10 kṣemataram11 bhavet12 1.46

tat9 bhavet12 kṣemataram11 me10 = it9 would be12 better11 for me10; yadi1 dhītrāṣṭrā6 śastrapāṇayaḥ5
hanyu8 ṛaṇe7 = if1 the sons of Dhritrastra6 with weapons on hand5 were to kill me8 on the battlefield7;
mām2 aśastraṁ4 apratīkāram3 = 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.
End Chapter 01 Arjuna's Distress
Chapter 02: The Battlefield of Kurusetra

śrībhagavān uvāca: kutas tvā kaśmalam idam viśame samupasthitam
anāryajuṣṭam asvargyam akīrtikaram arjuna 2.2

śrībhagavān uvāca: kutaha1 tvā2 kaśmalam3 idam4 viśame5 samupasthitam6
anāryajuṣṭam7 asvargyam8 akīrt9 karam10 arjuna11

śrībhagavān uvāca = Sri Bhagavan said; arjuna11 = O Arjuna; kutaha1 = Wherefrom; idam4 = this;
kaśmalam3 = Impurity; samupasthitam6 = came; tvā2 = to you; viśame5 = at this hour of crisis; [which is]
anārya-juṣṭam7 = UnAryan practice; [which] asvargyam8 = does not yield heaven; [which] akīrt9
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
akīrt9 karam10 = That which does not confer fame; Disgrace (Radhakrishnan).

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.
2.3: 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.

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?
śreyah⁵ = it is better; bhoktum⁶ = to live; [by] bhaksyam⁷ = begging; api⁸ = even now; iha⁹ & loke¹⁰ = in this world. [rather than] ahatvā = slaying. hi³ = certainly; gurūṁ¹ = the Gurus; [and] mahā-anubhāvān⁴ = Great Souls; tu¹ = but; [by] hatvā¹¹ = slaying; gurūṁ¹³ = gurus; [I] bhuñjīya¹⁶ = have to enjoy; artha-kāman¹² = 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.

na ṇ caṁ tād vidmaḥ kataran no garīyo yad vā jayema yadi vā no jayeyuḥ yān eva hatvā na jijīvīṣāmas te 'vasthitā pramukhe dhārtarāṣṭrāḥ 2.6

na¹ ca² etat³ vidmaḥ⁴ katarat⁵ naḥ⁶ garīyaḥ⁷ yat⁸ vā⁹ jayema¹⁰ yadi¹² vā¹³ naḥ¹⁴ jayeyuḥ¹⁵ yān¹⁶ eva¹⁷ hatvā¹⁸ na¹⁹ jijīvīṣāmaḥ²⁰ te²¹ avasthitāḥ²² pramukhe²³ dhārtarāṣṭrāḥ²⁴

naḥ⁶ = We; na¹ = do not; ca² = as well; vidmaḥ⁴ = know; etat³ = 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 Dhrtrarastra; eva¹⁷ = assuredly; avasthitāḥ²² = are arrayed; pramukhe²³ = before us; yān¹⁶ = whom; hatvā¹⁸ = by slaying; [we] na¹⁹ = never; jijīvīṣāmaḥ²⁰ = 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 Dhrtrarastra arrayed before us in the battlefield, we do not have a penchant for living.
कार्पण्यदोषोपहतस्वभावः पृच्छािम त्वां धर्मसम्मूढचेताः ।
यच्रेयः स्यािििश्चतं ब्रूिह तत्मे शिष्यस्तेिहं शाधि मां त्वा प्रपिम् ॥२- ७॥

kārpaṇya1 doṣa2 upahata3 svabhāva4 pṛchāmi5 tvāṁ6 dharma7 saṁmūḍha8 cetā9
yat10 śreyah11 syāt12 niścitam13 brūhi14 tat15 me16 śiṣya17 te18 aham19 śādhi20 mām21 tvāṁ22
prapannam23

svabhāva4 = My own state of being; upahata3 = is afflicted; [by] doṣa2 = faulty; [misplaced] kārpaṇya1 = compassion. [I have a] saṁmūḍha8 = completely stupefied cetā9= mind; [about] dharma7 = duty. pṛchāmi5 = I beseech; tvāṁ6 = You: brūhi14 = to say; tat15 = that; yat10 = what; syāt12 = perhaps; śreyah11 = is assuredly good; niścitam13 = for certain; me16 = to me. aham19 = I am; te18 = Your; śiṣya17 = disciple. śādhi20 = give instructions; mām21 = to me; [I] prapannam23 = surrender; tvāṁ22 = 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 यच्छोकमुच्छोषणिमितद्रयाणाम् ।
अवाय्य भूमावसपत्नमृद्धं राज्यं सुराणामिप चािधपत्यम् ॥२- ८॥

na hi prapaśyāmi mamā1'panudyād yac chokam ucchoṣanam indriyānāṁ
avāpya bhūmāv asapatanam rddhaṁ rājyaṁ surāṇām api că 'dhipatyam 2.8
na1 hi2 prapaśyāmi3 mama4 apanudyāt5 yat6 śokam7 ucchoṣanam8 indriyānāṁ9
avāpya10 bhūmāv11 asapatanam12 rddhaṁ13 rājyaṁ14 surāṇām15 api16 că17 adhipatyam18

hi2 = indeed; na1 & prapaśyāmi13 = I do not see; [how I could] apanudyāt5 = expel; yat6 = that; śokam7 = sorrow; [which] ucchoṣanam8 = desiccates; mama4 = my; indriyānāṁ9 = senses [though] avāpya10 = having obtained; bhūmāv11 = on the earth; asapatanam12 = unrivalled [by foes]; rddhaṁ13 = richness; api16 = even; că17 = also; adhipatyam16= sovereignty [over]; rājyaṁ14 = 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 unrivaled prosperity on the earth and the supremacy over gods in heaven.
**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.

**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.
śrībhagavān uvāca ।

श्रीभगवानुवाच

अशोच्यानवाचश्च एव गतासून गतासूं नानाशीतमिति पणिन्ति ।

गतासून गतासूं श्च नानाशीतत पिण्डताः ॥ २-११ ॥

śrībhagavān uvāca: aśocyān anvaśocas tvam prajñāvādāṁ ca bhāṣase
gatāsūn agatāsūṁś ca nā ’nuśocanti paṇḍitāḥ ॥ २.११ ॥

śrībhagavān uvāca: aśocyān anvaśocas tvam prajñāvādāṁ ca bhāṣase

gata7 asūn9 agata9 asūn10 ca11 na12 anuśocantī13 paṇḍitāḥ14

śrībhagavān uvāca ।

श्रीभगवानुवाच

अशोच्यानवाचश्च एव गतासून गतासूं नानाशीतमिति पणिन्ति ।

गतासून गतासूं श्च नानाशीतत पिण्डताः ॥ २-१२ ॥

na1 tu2 eva3 aham4 jātu5 na6 āsām7 na8 tvam9 na10 ime11 janādhipāḥ12

na13 ca14 eva16 na16 bhaviṣyāmah17 sarve18 vayam19 atah20 param21

na1 tu2 eva3 = never was there; jātu5 = at any time; aham4 = I; na6 āsām7 = 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; na18 bhaviṣyāmah17 = shall cease to exist; atah20 param21 = after this, after the death of the physical body. ॥ २.१२ ॥

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.
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).

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).
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.

2.16: In the nonexistent (Asatah), there is no continuance (Bhava), and in the existent (Satah), there is no cessation (Abhava). In the two, the seers saw the truth and came to that conclusion.
अविनाशि तु तद्विद्धि येन सर्वमिदं तत्मृ 
विनाशमध्यस्यास्य न कश्चित्तुमहवति \ ॥ २- १७॥

विनाशम अव्ययस्याः स्या न किश्चत्कतुमहवति ॥

तु तद्विद्धि येन सर्वम इदाम् ततम्

vināśam avyayasyā 'syā na kaścit kartum arhati 2.17

avināśi tu2 tat3 viddhi4 yena5 sarvam6 idam7 tatam8

vināśam9 avyayasya10 asya11 na12 kaścit13 kartum14 arhati15

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

अन्तवन्ति इसे देखा नित्यस्योत्तरम्: शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २- १८॥

antavanta ime dehā nityasyo 'ktāḥ śarīrāḥ
anāśino 'prameyasya tasmād yudhyasva bhārata 2.18

antavanta1 ime2 dehā3 nityasya4 uktāh5 śarīrāh6

anāśina7 aprameyasya8 tasmāt9 yudhyasva10 bhārata11

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).
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.

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.
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?

2.22: As a person (narah) 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.
2.23: The weapons cannot cut the self, the fire cannot burn it, the water cannot wet it, and the wind cannot dry it.

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

**Sankara**: sanātanah = Changeless; It is not produced from any cause, as a new thing.
2.25: This (atman) is unmanifest (avyaktah), inconceivable (acintyah), and unchanging (avikāryah).

Knowing this, you don’t deserve to grieve.

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

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?
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.

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.
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.

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

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

2.36: Your enemies will utter many unspeakable words and prevarication, while disparaging your ability (Sāmarthyam). Is there any sorrow worse than that?
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 krta-niscayah), get up.

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

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).
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.

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.
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.

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.
traiguṇyaviṣayā veda nistraiguṇyō bhavā 'rjuna
nirdvandvo nityasatvastho niryogakṣema ātmavān 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).

yāvān artha udapāne sarvataḥ samplutodake
tāvān sarveṣu vedeṣu brāhmaṇasya vijñānataḥ 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)

कर्मंयेवाधिकारस्ते मा फलेषु कदाचन ।

योगस्थः कुरु कर्माणि सद्गं त्यक्त्वा धनंजय ।

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.

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.
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.
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.

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.
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).
śrībhagavān uvāca

prajahāti yadā kāmān sarvān pārtha manogatān
ātmany evā 'tmanā tuṣṭaḥ sthitaprajñas tadocyate

śrībhagavān uvāca

prajahāti1 yadā2 kāmān3 sarvān4 pārtha5 manah-gatān6
ātmani7 eva8 ātmanā9 tuṣṭa10 sthitaprajña11 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] manah-gatān6 = have gone into the mind;
tuṣṭa10 = remains pleased;
ātmani7 = in his self;
eva8 = alone;
ātmanā9 = by his self;
tadā12 = at that time; [he] ucyate13 = is identified as; sthitaprajña11 = one with steady wisdom.

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.

duḥkheṣv anudvignamanāḥ sukheṣu vigatasprhaḥ
vītarāgabhayakrodhaḥ sthitadhīr munir ucyate

duḥkheṣu1 = free of sorrow; anudvigna-manāḥ2 = unagitated in mind; sukheṣu3 = in happiness; [and] vigata-sprhaḥ4 = free from covetousness; vīta5 rāga6 bhaya7 krodha8 sthita-dhiḥ9 munih10 ucyate11

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

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 विनिवर्तते निराहारस्य देहिन:।
रसवर्ज रसोप्यस्य परं दृष्ट्वा निवर्तते॥ ८-६ ॥

viṣayā vinivartante nirāhārasya dehinaḥ
rasavarjasya raso 'py asya paraṁ dṛṣṭvā nivartate 2.59
viṣayāḥ vinivartante2 nirāhārasya3 dehinaḥ4
rasa-varjam5 rasaḥ6 api7 asya8 param9 dṛṣṭvā10 nivartate11

viṣayāḥ1 = objects of sense organs; vinivartante2 = retreat; nirāhārasya3 + dehinaḥ4 = from the
abstaining3 man's body4; rasa5A-varjam5B = except5B the taste5A; rasaḥ6 + 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.

yatato हृप कौतेय पुरुषस्य विपिश्चतः।
आितद्रयाणि प्रमाथीिन हरित प्रसभं मनः॥ २-६० ॥

yatato hy api kaunteya puruṣasya vipaścitaḥ
indriyāṇi pramāthīni haranti prasabhaṁ manah 2.60
yatataḥ1 hi2 api3 kaunteya4 puruṣasya5 vipaścitaḥ6
indriyāṇi7 pramāthīṇi8 haranti9 prasabham10 manah11

kaunteya4 = O son of Kunti, Arjuna: pramāthīni8 = agitated; indriyāṇi7 = senses; haranti9 = carry away;
manah11 = 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.
Having curbed all his senses, he should meditate on (Supreme) Me; when his senses are under restraint, his wisdom is steadfast.

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

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).
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.

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?
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.

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

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.
vihāya kāmān yaḥ sarvān pumāṁś carati niḥspṛṭḥah
nirmamo nirahaṅkāraḥ sa śāntim adhigacchhati 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 पारथ नैनां प्राप्य विमुह्यित ।
स्थित्वास्यामतत्कालेऽिप ब्रह्मिनवामणमृच्छित ॥

eṣā brāhmī sthitiḥ pārtha naiṁ prāpya vimuhyati
sthitvā syāṁ antakāle 'pi brahma-nirvāṇam āchati 2.72

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
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?

By using confusing words, you perplex my mind. Therefore tell me with certainty that one thing by which I may obtain bliss (Srēyah = Bliss, eminence, greatness).
śrībhagavān uvāca
lokesmin dvividhā niṣṭhā purā prakṛtī mayānagha
jñānayogena sāṅkhyaṁ karmayogena yoginām 3.3

śrībhagavān uvāca
loke asmin dvi-vidyāh niṣṭhāh purā proktā mayā anagha
jñāna-yogena sāṅkhyaṁ karma-yogena yoginām

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).

na karmaṁ anārāmbhān naṅskaryam puruṣoṣnute
na ca sarīryāsanād eva siddhiṁ samadhigacchati 3.4

na1 karmaṁ2 anārāmbhā3 naṅskaryam4 puruṣaḥ5 aṅśnute6
na7 ca8 sannyāsanāt9 eva10 siddhiṁ11 samadhigacchati12

3.4: Neither because man does not initiate an action, he attains (Niaṣkaryam) abandonment of action, nor because of renunciation of action, he attains (siddhim) perfection.
न हि कश्चित्क्षणमणि जातु तिष्ठत्यकर्मकृत् ।
 कार्यते ह्यविः कर्म सर्वः प्रकृतिजैगुमणैः ॥ ३ - ५ ॥

na hi kaścit kṣaṇam api jātu tiṣṭhaty akarmakṛt
kāryate hy avaśaḥ karma sarvah prakṛtijair guṇaiḥ 3.5

na² hi² kaścit³ kṣaṇam⁴ api⁵ jātu⁶ tiṣṭhati⁷ akarma-kṛt⁸
kāryate⁹ hi¹⁰ avaśaḥ¹¹ karma¹² sarvah¹³ prakṛtijaḥ¹⁴ guṇaiḥ¹⁵ 3.5

hi² = Certainly; na¹ = no; kaścit³ = one; jātu⁶ = any time; tiṣṭhati⁷ = remains; api⁵ = even; [for] kṣaṇam⁴ = a moment; akarma-kṛt⁸ = without performing action. hi¹⁰ = Assuredly; sarvah¹³ = 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 Ganas prakṛtijair¹⁴ = prakṛti + jaiḥ = born of Prakrti 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 ।
इन्द्रियार्थानिविद्यात्मा मिथ्याचारः स उच्यते ॥ ३ - ६ ॥

karmendriyāṇi sarīyamya ya āste manasā smaran
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate 3.6

karma-indriyāṇi¹ sarīyamya² yaḥ³ āste⁴ manasā⁵ smaran⁶
indriya-arthān⁷ vimūḍha⁸ ātmā⁹ mithyā-ācāraḥ¹⁰ saḥ¹¹ ucyate¹² 3.6

vimūḍha⁸ + ātmā⁹ = Foolish soul, ignoramus; yaḥ³ = who; sarīyamya² = bringing under control; karma-

indriyāṇi¹ = Sense organs (hands, feet, eyes, nose, ears); āste⁴ = sits; manasā⁵ + smaran⁶ = brooding⁶ in the mind⁶; 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.
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).

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.
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.

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.
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.

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.
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.

3.14: From food come the living creatures. From the rains comes the food. From sacrifice come the rains. From work comes sacrifice.
3.15: Know thou that karma originates from Brahma. Brahma originates from the imperishable. Therefore all-pervading Brahma is eternally situated in sacrifice.

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).
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 oblige work.]

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.
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).

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. Samgraha = 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.
yat Śreṣṭhaḥ tat eva itaraḥ janaḥ
sah Pramāṇaḥ kurute lokah tat anuvartate 3.21

yat = Whatever and whichever; Śreṣṭhaḥ = great man, superior person; ācarati = does, performs; itaraḥ = another; janaḥ = person; [imitates]; tat = that and that [action] alone.

yat = Whatever; saḥ = he [the superior person]; kurute = upholds; [as] Pramāṇaḥ = testimony, [Vedic or secular authority--Sankara]; lokah = humanity; anuvartate = follows tat = that. 3.21

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

na me Parthaṁ kartavyaṁ trīṣu lokeṣu kirçana
nānavāptam avāptavyam varta eva ca karma 3.22

pārtha = Arjuna; asti = there is; na = no; kartavyam = duty; [Partha, there is no duty for me.]; me = for me; kirçana = whatsoever; trīṣu lokeṣu = in the three worlds: na = nothing unobtained; avāptavyam = to be obtained. [Yet I] varte = am involved; ca = also; karma = 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.
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.

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.
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).

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.

bhārata⁶ = O Bharata (Arjuna); yathā⁴ = as; avidvāṁsah⁴ = the ignoramuses, the unenlightened; kurvantī⁸ = act; saktāḥ¹ = with attachment; karmanī² = to [their] work; vidvān⁸ = the enlightened, the learned; kuryāt⁷ = act; tatha⁸ = 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

na buddhibhedam janayet ajñānāṁ karmasaṁgrīnāṁ
joṣayet sarvakarmāṇi vidvān yuktāḥ samācaran 3.26
na¹ buddhi-bhedam² janayet³ ajñānāṁ⁴ karma-saṁgrīnāṁ⁵
joṣayet⁶ sarva⁷ karmāṇi⁸ vidvān⁹ yuktah¹⁰ samācaran¹¹ 3.26

vidvān⁹ = The learned and the enlightened; na¹+ janayet³ = should not cause; buddhi-bhedam² = confusion in perception or belief; ajñānāṁ⁴ = of the ignoramus; [who] karma-saṁgrīnāṁ⁵ = performing actions according to Vedic injunctions; [the Vidvan] joṣayet⁶ = should induce [the ignorant] to perform; sarva⁷ karmāṇi⁸ = all actions [as prescribed in Sastras]; [himself] yuktah¹⁰ = 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.
3.27: All actions are conditioned by gunas (Sattva, Rajas and Tamas) of material nature. He whose mind is perplexed by Ahamkara thinks, “I am the doer.” see addenda.

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.
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.

\[3.29\]

### 3.30

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

\[3.30\]
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.

3.32: The ignorant, 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.
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 (Nigrahah) restraint or reprimand do?

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).
śreyān svadharma viguṇaḥ paradharmaḥ svanuṣṭhitat
svadarme nidhanam śreyah paradharmaḥ bhayāvahah 3.35
śreyān¹ svadharmaḥ² viguṇaḥ³ para-dharmaṭ⁴ svanuṣṭhitāṭ⁵
sva-dharmaṇ⁶ nidhanam⁷ śreyah⁸ para-dharmaḥ⁹ bhaya-āvahah¹⁰

svadharmaḥ² = One’s own duty; viguṇaḥ³ = destitute of merits, deficient, lacking Guna; [is] śreyān¹ = more eminent, superior to; para-dharmaṭ⁴ = another’s Dharma or duties; svanuṣṭhitāṭ⁵ = well-executed.
nidhanam⁷ = Death, destruction; śreyah⁸ = is superior; [while performing] sva-dharmaṇ⁶ = one’s own duty.
para-dharmaḥ⁹ = Another’s duty; [is] bhaya-āvahah¹⁰ = 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.

arjuna uvāca
atha kena prayuktoṁ paṁpaṁ carati pūruṣaḥ
anicchann api vārṣṇeyya balād iva niyojitah 3.36

arjuna uvāca
atha¹ kena² prayuktah³ ayam⁴ pāpam⁵ carati⁶ pūruṣaḥ⁷
anicchann⁸ api⁹ vārṣṇeyya¹⁰ balāt¹¹ iva¹² niyojitah¹³ 3.36

arjuna = Arjuna; uvāca = said; vārṣṇeyya¹⁰ = O Scion of Vrsni; kena² = by what; atha¹ = then; ayam⁴ this; pūruṣaḥ⁷ = man; prayuktah³ = was urged, propelled, impelled; carati⁶ = to perpetrate, commit; pāpam⁵ = sin; api⁹ = even; anicchann⁸ = against his wish; iva¹² = as if; niyojitah¹³ = impelled, urged; balāt¹¹ = by force? 3.36

3.36: Arjuna said: O Vārsneya, what impels a man to commit a sin against his free will, as if he is forced into it?
श्रीभगवानुवाच
cाम एष क्रोध एष रजोगुणसमुिवः ।
महाशो महापाप्मा विद्धध्येनमिह वैरिणाम् ॥ ३७॥

śrībhagavān uvāca
kāma eṣa krodha eṣa rajoguṇa-samudbhavah
mahāśano mahāpāpmā viddhy enam iha vairiṇam 3.37

śrībhagavān uvāca
kāmaḥ eṣaḥ krodhaḥ eṣaḥ rajoguṇa-samudbhavah
mahā-āśanah mahāpāpmāḥ viddhiḥ enamḥ ihaḥ vairiṇamḥ 3.37

śrībhagavān = Sri Bhagavan Krishna; uvāca = said; eṣaḥ = this; kāmaḥ = desire; eṣaḥ = this; krodhaḥ = anger; rajoguṇa-samudbhavah = arising from Rajas Guna; mahā-āśanah = great devourer; mahāpāpmāḥ = great sinner. viddhi = Know; enam = this [desire]; vairiṇam = the enemy; iha = 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).

dhūmenāvriyate vahniḥ yathādarśo malena ca
yatholbenāvṛto garbhas tathā tenedam āvṛtam 3.38
dhūmenaḥ āvriyateḥ vahniḥ yathāḥ adarśaḥ malenaḥ ca
yathāḥ ulbenaḥ āvṛtaḥ garbhaḥ tathāḥ tenaḥ āvṛtaḥ 3.38

[As] dhūmena = smoke; āvriyate = is enveloped; vahniḥ = by fire; yathāḥ = as; adarśaḥ = mirror; malenaḥ = by impurity or dust; ca = and; yathāḥ = as; garbhaḥ = fetus; āvṛtaḥ = is covered; ulbenaḥ = by the womb; tathāḥ = so; idam = this [desire]; āvṛtaḥ = is encompassed or covered; tenaḥ = by that [desire]. 3.38

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 ज्ञािननो िनत्यवैह्ऱरणा ।
कामरूपेण कौततेय दुष्टपूरेणानलेन च ॥ ३- ३९,॥

āvṛtam jñānam etena jñānino nityavairiṇā
kāmarupeṇa kaunteya duśpūreṇānalena ca 3.39

āvṛtam1 jñānam2 etena3 jñāninaḥ4 nityavairiṇā5
kāma-rupeṇa6 kaunteya7 duśpūreṇa8 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; kāma6A-rupeṇa6B = in the form of desire [desire6A + in form of6B];
[which is ] ca10 = also; duśpūreṇa8 = 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 बुद्धिरस्याधिष्ठानयुच्यते ।
एतैर्विमोहत्येष ज्ञातमावृत्य देहिनम् ॥ ३- ४०,॥

indriyāṇi mano buddhir asyādhiṣṭānam ucyate
etair vimohatyat eśa 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 Jnānam (wisdom) by desire deludes the embodied soul.
Therefore O Bharatāraśṭabha (best of Bharatas), you should at the outset subdue the senses and the desire which being the sinner, destroy knowledge (jnāna) and wisdom (vijñāna).

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.
mahābāho¹⁰ = O Mighty-armed one; evam¹ = thus; buddhvā⁴ = knowing, understanding, comprehending; ātmānam⁶ = the Self; [is] param³ = superior; buddheḥ² = to the intellect. saṁstabhya⁶ = 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.
Śrībhagavān uvāca: imāṁ vivasvate yogam proktavān aham avyayam
vivasvān manave prāha manuvśākavebraviṭ
dv 4.1
śrībhagavān uvāca: imam1 vivasvate2 yogam3 proktavān4 aham5 avyayam6
vivasvān7 manave8 prāha9 manuḥ10 ikśvākave11 abraviṭ12 4.1

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

एवं परम्पराप्राप्तिममं राजषमयो िवदुः ।
स कालेनेह महता योगो नष्टः परततप ॥ ४-२॥
evam1 paramparāprāptam imam1 rājarṣayo viduḥ
sa kāleneha mahatā yoga naṣṭaḥ parantapa13 4.2

imam4 = This [Yoga]; evam1 = thus; [has been] prāptam3 = acquired, gained; paramparā2 = through lineage. rājarṣayah5 = Royal Sages [king-sages]; viduḥ6 = knew; saḥ7 = that [knowledge]. [Owing to] mahatā10 = great; kālena8 = passage of time; iha9 = in this world; yogah11 = 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).
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.

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?
Śrībhagavānuvāca

bhūtāṁ śrībhagavanuvača: bahūni me vyatiśāni janmāni tava cārjuna
tān i ahāṁ veda sarvāṃi na tvaṁ vettha parantapa 4.5

Śrībhagavānuvāca: bahūni1 me2 vyatiśāni3 janmāni4 tava ca5 arjuna7
tān i ahāṁ6 veda10 sarvāni11 na12 tvam13 vettha14 parantapa15 4.5

śrībhagavānuvāca = Sri Bhagavan said;
arjuna7 = O Arjuna;
bahūni1 = many;
janmāni4 = births;
me2 = of Mine;
cā5 = and;
tava ca6 = of yours;
vyaatišāni3 = have gone by.
ahāṁ6 = I;
veda10 = know;
tān i ahāṁ7 = them;
sarvāni11 = all;
na12 = do not;
tvettha14 = 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.

अजोपि सन्नवयायात्मा भूतानामीश्वरोपि सन्।

प्रकृति स्वामिधिः संभवायात्ममायया ॥ ४-६॥
apjōpi san avyayātmā bhūtānām īśvaropi san
prakṛtiṁ svām adhiṣṭhāya sarbhavāmy ātmanāyā 4.6
ajaḥ1 api2 san3 avyaya4 ātmā5 bhūtānām6 īśvara7 api8 san9
prakṛtim10 svām11 adhiṣṭhāya12 sarbhavāmi13 ātma-māyayā14 4.6

api2 san3 ajāh1 = Though I am birthless or unborn [though2 being3 birthless1] ; avyaya4 ātmā5 = imperishable4 soul5; api8 san9 = though; [and] īśvara7 = 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]; sarbhavāmi13 = 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.
**Yadā Yadā Hī Dharmasya Glānir Bhavati Bhārata**

Abhyutthānam Adharmasya Tadātmānam Srjāmy Aham 4.7

Yadā1 Yadā2 Hi3 Dharmasya4 Glānī5 Bhavati6 Bhārata7

Abhyutthānam8 Adharmasya9 Tadā10 Ātmānam11 Srjāmi12 Aham13 4.7

bhārata7 = O Scion of Bharata Clan; yadā1 yadā2 hi3 = whenever [at any time]; bhavati6 = there is; glānī5 = decrease; dharmasya4 = of Dharma [righteousness, virtue or duty]; [and] abhyutthānam8 = ascendency; adharmasya9 = of Adharma, of unrighteousness; tadā10 = then; aham13 = I; srjāmi12 = 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 adharm (unrighteousness), at that time I send forth myself.

**Paritrāṇāya Sādhūnāṁ Vināśāya Ca Duskṛtām**

Dharmasainstẖāpanārthāya Saribhavāmi Yuge Yuge 4.8

Paritrāṇāya1 Sādhūnām2 Vināśāya3 Ca4 Duskṛtām5

Dharma6 Sarīsthāpanā7 Ārthāya8 Sarībhavāmi9 Yuge10 Yuge11 4.8

paritrāṇāya1 = For rescue and protection; sādhūnām2 = of the righteous; vināśāya3 = for destruction; duskrām5 = of the evil, the corrupt, the sinning; ca4 = and; dharma6 sarīsthāpanā7 ārthāya8 = for the purpose of establishing righteousness [Righteousness6 establishing7 for the purpose of8]; sarībhavāmi9 = 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.
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.

4.10: Freed from desire, fear, and anger, absorbed in, and regarding Me as their sole refuge, and purified by jnāna (wisdom) and meditation, many people attained to My nature.
4.11: O Partha, I approach in like manner all men who want to attain my feet, and follow my path in all aspects.

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.
cātur-varṇyaṁ māyā srṣṭarī guṇakarmavibhāgaśaḥ
tasya kartāram api māṁ viddhy akartāram avyayam 4.13
cātur-varṇyaṁ¹ mayā² srṣṭam³ guṇa-karma-vibhāgaśaḥ⁴
tasya⁵ kartāram⁶ api⁷ māṁ⁸ viddhi⁹ akartāram¹⁰ avyayam¹¹ 4.13

cātur-varṇyaṁ¹ = Four varnas or castes; srṣṭam³ = 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; māṁ⁸ = 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.)

na māṁ karmāṇi limpanti na me karmaphale srphā
itī māṁ yobhijānāti karmabhīr na sa badhyate 4.14
na¹ māṁ² karmāṇi³ limpanti⁴ na⁵ me⁶ karmaphale⁷ srphā⁸
itī⁹ māṁ¹⁰ yaḥ¹¹ abhijānāti¹² karmabhīḥ¹³ na¹⁴ saḥ¹⁵ badhyate¹⁶ 4.14

karmāṇi³ = Actions; na¹ = do not; limpanti⁴ = taint, stain; māṁ² = Me; na⁵ = nor; me⁶ = for Me; [there is] srphā⁸ = any desire; karma-phale⁷ = for actions that bear fruits. saḥ¹⁵ = He; yaḥ¹¹ = who; abhijānāti¹² = knows; māṁ¹⁰ = Me; itī⁹ = thus; na¹⁴ = does not; badhyate¹⁶ = become bound; karmabhīḥ¹³ = 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 पूर्वरिप मुमुक्षुभः।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरां कर्मम् ॥ ४-१५ ॥

Evam jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvaṁ pūrvaiḥ pūrvataraṁ kṛtam 4.15

jñātvā = Knowing; evam = thus; karma = action, duty, work; kṛtam = was carried out, performed; api = even; pūrvaiḥ = by the ancient; mumukṣubhiḥ = aspirants for liberation; tasmāt = therefore; tvam = you; kuru = carry out, perform; karma = action; eva = exactly; kṛtam = as performed; pūrvataram = earlier; pūrvaiḥ = by the ancients.

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 क्रिमकर्मेऽति कवयोप्यत्र मोहिता:।
tate कर्म प्रवक्ष्याऽमि यज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ४-१६ ॥

kim karma kimakarma iti kavayopy atra mohitā
tat te karma pravakṣyāmi yaj jñātvā mokṣyaseśubhāt 4.16

kim = What is action? kim akarma = what is inaction? iti = Thus; kavayah = api = even the wise; atra = in this respect; mohitā = are perplexed. pravakṣyāmi = I will explicate; tat = that; karma = action; te = to you; jñātvā = knowing; yat = which; mokṣyase = you will become liberated; aśubhāt = 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.
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.

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.
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.

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.
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.

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.
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.

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

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

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

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

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

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.
śreyān dravyamayād yajñāj jñānayajñah paramātpa
sarvam karmākhaḷam pārtha jñāne parisamāpyate 4.33
śreyān1 dravyamayāt yajñāt3 jñāna-yajñah4 parantapa5
sarvam6 karma7 akhilam8 pārtha9 jñāne10 parisamāpyate11 4.33

śreyān1 = Better, greater; [than] dravyamayāt yajñāt3 = material sacrifice [material2 sacrifice3]; [is] jñāna-yajñah4 = knowledge sacrifice; parantapa5 = O Arjuna. sarvam6 = All; karma7 akhilam8 = activities7 in toto5; 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 - karmakhaḷam - O Partha, attain fulfillment or completion in knowledge or wisdom.

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.
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.

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

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.
śraddhāvān labhate jñānam yat endriyam
labdhvā parāvā śāntim adhigacchati.

śraddhāvān labhate jñānam yat endriyam
labdhvā parāvā śāntim acireṇa adhigacchati.

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.

ajñaś ca śraddadhānaś ca sarvasyātmā vinaśyati
nāyaṁ lokostī na paro na sukharo sarvasyātmah.

ajña ca aśraddadhānaś ca sarvasyātmā aśmā vinaśyati
na ayaṁ lokah asti na parah na sukhah sarvasyātmah.

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.
[For] yoga\textsuperscript{1} sannyasta\textsuperscript{2} karmāṇam\textsuperscript{3} jñāna\textsuperscript{4} saṁchinna\textsuperscript{5} sarṣayam\textsuperscript{6} \\
dhāna\textsuperscript{9} jaya \textsuperscript{11} = O Dhana\textsuperscript{9} jaya, winner of wealth.

4.41: Actions do not bind him, who has renounced his work by yoga, removed his doubts by wisdom and owns his soul, O Dhana\textsuperscript{9} jaya.

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
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.

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.
5.3: It should be known that the enduring renouncer - nityasannyasi - neither detests nor desires, and free from dualities, O Mighty-armed one, is easily released from bondage.

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.
yat sāṅkhyaṁ prāpyate sthānam tad yogair api gamyate
ekaṁ sāṅkhyaṁ ca yogaṁ ca yaḥ paśyati sa paśyati 5.5

tat5 = That; sthānam4 = place [state of Liberation, Paramapadam]; yat1 prāpyate3 = that is reached;
sāṅkhyaṁ2 = by the Sankhya; gamyate8 = is attained; yogaih8 = by the Yogis; api7 = also. sah16 = He;
yah14 = who; paśyati17 = sees; sāṅkhyaṁ10 = Sankhya; 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).

sāṅnyāsas tu mahābāho duśkharm āptum ayogataḥ
yogayukto munir brahma nacireṇādhi-gacchati 5.6
sāṅnyāsah1 tu2 mahābāho3 duśkharm4 āptum5 ayogatah6
yoga-yuktaḥ7 muniḥ8 brahma9 na10 cireṇa11 adhigacchati12 5.6

tu2 = But; sāṅnyāsah1 = renunciation; ayogatah6 = without yoga; mahābāho3 = O Mighty-armed one; [is] duśkharm4 = 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 muniḥ or sage and attains Brahman without any delay.
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.

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...
5.9: Speaking, discharging (evacuation), grasping, opening, or closing his eyes. He realizes that the senses operate in the realm of sense objects.

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 केवलैहरितद्रयैरिप।
योगिनः कर्म कुर्वन्ति सहस्य त्यक्तवात्मशुंदृशः॥५- ११॥

योगिनः कर्म कुर्वन्ति सहरस्य त्यक्तवात्मशुंदृशः 5.11

yoginah 7 karma kurvanti saṅgar̥ḥ tyaktvātmaśuddhaye 5.11

yoginah7 karma kurvanti8 saṅgam10 tyaktvā11 ātma12 śuddhayē13 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.

युक्तं कर्मफलं त्यक्तवा शांतिमाप्रोति नैष्ठिकिम्।
अयुक्तं कामकारेण फले सक्तो निबध्यते॥५- १२॥

युक्तं कर्मफलं त्यक्तवा शांतिम् अपनो नैष्ठिकिम् 5.12

युक्तं1 कर्मफलं त्यक्तवा11 शांति12 अपोनो13 नैष्ठिकिम्6

युक्तं1 karma-phalam2 tyaktvā3 šāntim4 āpnoti5 naiṣṭhikīm6

yuktah7 kāma-kārene8 phale9 saktah10 nibadhya11 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.
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.

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.
5.15: The all-pervading Brahman or Supreme accepts neither the sin nor the merit of anyone. Ignorance envelops wisdom, deluding the living creatures.

5.16: For those, in whom ignorance is destroyed by knowledge of the Self, that knowledge lights up or illuminates the Supreme like the sun.
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.

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.
5.19. Here they whose mind is in equilibrium conquer Samsara and are established [abide] in Brahman, who is flawless and the same.

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.
bāhyasparśeṣv asakta-ātmā vindaty ātmani yat sukham
sa brahmayogayuktātmā sukham aṣayam aśnute 5.21

bāhyasparśeṣu asakta-ātmā vindati ātmani yat sukham
sah7 brahma-yoga8 yuktā-ātmā9 sukham10 aṣayam11 aśnute12 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.

ye hi sāṃsparśajā bhogā duḥkhayonaya eva te 5.22

ye1 hi2 sāṃsparśajāḥ bhogā4 duḥkha5 yonaya6 eva7 te8
ādi9 anta10 vantaḥ11 kaunteya12 na13 teṣu14 ramate15 budhaḥ16 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.
śaknotiḥ haiva yaḥ soḍhumḥ prāk śarīravimokṣaṇāt
kāmakaṇḍhoḍhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ 5.23
śaknotiḥ iha eva yaḥ soḍhumḥ prāk śarīravimokṣaṇāt
kāmaḥ krodhaḥ udbhavaṁ vegam sa yuktaḥ sa sukhī naraḥ 5.23

śaknotiḥ iha eva yaḥ soḍhumḥ = One who is able to endure in this birth; udbhavaṁ = the origin of; vegam = the flood of; kāmaḥ krodhaḥ = desire and anger; prāk = before; śarīraḥ vimokṣaṇāt = giving up the body; saḥ yuktaḥ sa sukhī naraḥ = That man; sukhī = is a happy one.

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.

yontaḥ sukhoṭaṁ tathāntaṁ jyotir eva yaḥ
sa yogī brahma-nirvāṇaṁ brahma-bhūtaṁ adhigacchati 5.24
yaḥ antaḥ-sukhaḥ antaḥ-ārāmaḥ tathā antaḥ-jyotiḥ eva yaḥ
daḥ yogī brahma-nirvāṇaṁ brahma-bhūtaṁ adhigacchati 5.24

yaḥ = One who; [is] antaḥ-sukhaḥ = happy inside; [and] antaḥ-ārāmaḥ = happy within; tathā antaḥ-jyotiḥ = in like manner has inner light; eva yaḥ = Surely anyone; [like] saḥ yogī = that Yogi; Brahma-bhūtaḥ = having become Brahman; adhigacchati = attains; brahma-nirvāṇaṁ = absorption in Brahman --liberation.

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).
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 Brahanm.

5.26: The beatitude of Brahanm is imminent in the ascetic, whose desire and anger are removed, whose mind is restrained, and who has knowledge of the Self.
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)

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.
bhoktāram yajñatapasāṁ sarvalokamaheśvaram
suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntim āchati 5.29
bhoktāram1 yajña2 tapasām3 sarva-lokā4 maheśvaram5
suhṛdam6 sarva-bhūtānām7 jñātvā8 mām9 śāntim10 ācchati11 5.29

bhoktāram1 yajña2 tapasām3 = Knowing Me as enjoyer of the fruits of sacrifices and austerities [enjoyer1-sacrifices2-austerities3]; [and] sarva-lokā4 maheśvaram5 = the Great Lord of all the worlds [all-worlds4-the great Lord5]; suhṛdam6 sarva-bhūtānām7 jñātvā8 mām9 śāntim10 ācchati11 = 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

śrībhagavān uvāca: anāśritaḥ karmaphalamāṁ kāryaṁ karma karoti yaḥ
sa sannyāśī ca yogī ca na niragnir na cākriyaḥ 6.1
śrībhagavān uvāca: anāśritaḥ1 karma-phaṁ2 kāryam3 karma4 karoti5 yaḥ6
saḥ7 sannyāśī8 ca9 yogī10 ca11 na12 niḥ13 agniḥ14 na15 ca16 akriyaḥ17 6.1

śrībhagavān uvāca = Sri Bhagavan said; anāśritaḥ karma-phaṁ = without dependence on fruits of actions; yaḥ karoti karma kāryam = he who performs his action as his duty [he who performs5 action as duty]; saḥ sannyāśī ca yogī ca = he is a Sannyasi also, [and] Yogi also [he is a Sannyasi also, [and] Yogi also11]; na niḥ agniḥ na15 ca16 akriyaḥ = neither without fire, nor also without action. 6.1

6.1: The Lord said: He, who does his obligatory work without claiming the fruit of action, is a sannyāsi and a yogi. He does not become a yogin simply because he renounces the sacred fire and performs no action.

yam sannyāsam iti prāhuḥ yogam tam viddhi pāṇḍava
na hi asannyāsta sarīṅkalpaḥ yogī bhavati kaścana 6.2

yam1 sannyāsam2 iti3 prāhuḥ4 yogam5 tam6 viddhi7 pāṇḍava8
na9 hi10 asannyāstā11 sarīṅkalpaḥ12 yogī13 bhavati14 kaścana15 6.2

yam1 sannyāsam2 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 asannyāstā11 sarīṅkalpaḥ12 = 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 sannyāsa, you know that as yoga, O Pandava. No one becomes a yogin without renouncing (selfish) desire.
Desirous of advancing in karma yoga, action is the means for a sage. When he attains to such yoga, tranquility is the means.

6.3

When one does not have any attachment to sense objects and actions [When surely he has neither attachments to sense objects nor attachment to actions]; he is the relinquisher of desires. He is said to be at that time the ascender in Yoga.

6.4
uddhared ātmanātmānah nātmānam avasādayet
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanah 6.5
uddharet1 ātmanā2 ātmānam3 na4 ātmānam5 avasādayet6
ātma7 eva hi8 ātmanah9 bandhuḥ10 ātma11 eva12 ripuḥ13 ātmanah14 6.5

[One should] uddharet1 = raise; ātmānam3 = his soul; [from the ocean of Samsara] ātmanā2 = by his self; [and] na4 = never; [let] ātmānam9 = the embodied soul; avasādayet6 = sink. ātma7 = One's own self; [is] eva hi8 = verily indeed; ātmanah9 = ones own; bandhuḥ10 = friend. ātma11 = One's own self; [is] eva12 = indeed; ātmanah14 = 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.

bandhur ātmātmanas tasya yenātmaivātmanā jītaḥ
anātmanas tu śatrutve vartetātmaiva śatruvat 6.6

bandhuḥ1 ātmā2 ātmanah3 tasya4 yenā5 ātmā6 eva7 ātmanā8 jītaḥ9
anātmanah10 tu11 śatrutve12 vartetā13 ātma14 eva15 śatruvat16 6.6

ātmā2 = Self; [is] bandhuḥ1 = the friend; ātmanah3 = of self; tasya4 = of him; yena5 = by whom; ātmā6 = the self; jītaḥ9 = has been subdued; eva7 = verily; ātmanā8 = by the self; tu11 = but; anātmanah10 = for one who has not conquered his self; ātma14 = his self; eva15 = itself; vartetā13 = 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.
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.

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.
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.

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].
śucau 1 deśe 2 pratiṣṭhāpya 3 sthiram 4 āsanam 5 ātmanaḥ 6
na7 ati8 uchritam9 na10 ati11 ničam12 calīa13 ajīna14 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 uchritam9 = neither too elevated; na10 ati11 ničam12 = nor too low; calīa13 ajīna14 kuśa15 uttaram16 = [made of] cloth13, animal skin14, Kusa15 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)

tatraikāgra1 manaḥ2 kṛtvā4 yatacittendriyakriya8
upaviśya9 āsane10 yuñjyā11 yogam12 ātma13-viśuddhaya14 6.12

tatra1 ekāgram2 manaḥ3 kṛtvā4 yata5 citta6 indriya7 kriya8
upaviśya9 āsane10 yuñjyā11 yogam12 ātma13-viśuddhaya14 6.12

[By] kṛtvā4 = making; manaḥ3 = the mind; ekāgram2 = one-pointed; [and by] kriya8 =keeping; citta6-indriya7 = the mind and the sense organs; yata5 = under control; upaviśya9 = sitting; tatra1 āsane10 = on that1 seat10; yuñjyā11 Yogam12 = practices11 Yoga12; ātma13 viśuddhaya14 = 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.
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)

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.
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.

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.
yuktāhāravihārasya yuktaceṣṭasya karmasu
yuktasvapnāvabodhasya yogo bhavati duḥkhahā 6.17
yuktaḥ āhāraḥ vihārasya yuktaceṣṭasya karmasu
yuktasvapnāvabodhasya yogo bhavati duḥkhahā 6.17

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.

yadā viniyataṁ cittam ātmany evāvatiṣṭhate
niḥspṛhaḥ sarvakāmebhyo yukta ity ucyate tadā 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.
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.

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.
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.

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 विद्याद्:वसंयोगवियोगं योगसंज्ञितम्।
स नित्यायेन योजन्यो योगोनिर्विर्णचेतसा॥६-२३॥

tam 1 vidyāda 2 duḥkhasaṁyogaviyogaṁ yogasaṁjñitam
sa niścayena yoktavyo yogonirvīṇṇaḥ cetasā 6.23

vidyāt 2 = You must know; tam 1 = that; duḥkha3 sarṣyoga4 viyogam5 = disjunction from union with sorrow
[sorrow-union-disjunction]; [goes] yogasamjñitam6 = by the name of Yoga; sa7 = that; yoga8 ṣ = Yoga;
yoktavyaḥ9 = should be practiced; niścayena8 = with determination; [and] anirvīṇṇa11 = 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.)

संकल्पप्रभवात्कामांस्त्यक्त्वा सवामनिेषतः ।
मनसैवेितद्रयग्रामं िविनयम्य समतततः॥६-२४॥

saṅkalpaprabhavān kāmā n3 tyaktvā sarvān aśeṣatah
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;
saṅkalpa1 prabhavān2 = 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.
śanaiḥ śanair uparamed buddhyā dhṛtīghīṭayā
ātmasaṁsthāṁ manaḥ kṛtvā na kiṁcid api cintayet 6.25
śanaiḥ¹ śanaiḥ² uparamet³ buddhyā⁴ dhṛtīghīṭayā⁵
ātma-saṁsthāṁ⁶ manaḥ⁷ kṛtvā⁸ na⁹ kiṁcita¹⁰ api¹¹ cintayet¹² 6.25

tataḥ tataḥ niścarati manaḥ cañcalam asthiram
tatas tato niyamayaitad ātmany eva vaśaṁ nayet 6.26
yataḥ yataḥ niścarati manaḥ cañcalam asthiram
tataḥ tataḥ niyamya 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; tataḥ⁹ tataḥ⁸ = from all above causes; niyamya⁸ = 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).

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.
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.

6.28: The stainless Yogi by constantly concentrating his mind easily experiences infinite bliss of contact with Brahman.
sarvābhūtasthām ātmānāṁ sarvabhūtāni ca tātmanī
tkṣate yogayuktātmā sarvatra samadarśanaḥ 6.29

sarva-bhūta-stham1 ātmānam2 sarva-bhūtāni3 ca4 ātmanī5
tkṣate6 yoga-yuktā-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, Brahmā everywhere [everywhere6 (who) has visions
of the same divinity (Brahmā)]; tkṣate6 = 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] ātmanī5 = 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.

yo mā paśyati sarvatra sarvar na mayī paśyati
tasyāhāṁ na praṇaśyāmi sa ca me na praṇaśyati 6.30

yaḥ1 mām2 paśyati3 sarvatra4 sarvar ca5 mayī6 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; ca5 = and
[who] paśyati8 = sees; sarvar5 = all things [sara-asaram = mobiles and immobiles]; mayī7 = in Me;
aham10 = I; na11 & praṇaśyāmī12 = 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.
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.
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.

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.
śrībhagavān uvāca

asañśayam mahābāho mano durnigrahaḥ ca
tu kaunteya vairāgyena ca
gṛhyate 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.

asañśayam mahābāho mano durnigrahaḥ ca
tu kaunteya vairāgyena ca
gṛhyate 6.35

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].
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?

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?
एततः संशयं कृष्ण छेत्तुमहमस्य शेत्ता न हृयुपपद्यते ॥ ६० ॥

etat मे सरङ्खयाḥ कृष्ण छेत्तुमहमस्य शेत्ता न हृयुपपद्यते ॥ ६- ३९ ॥

śrībhagavān uvāca

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

śrī bhagavān uvāca

पार्थ नैवेह नामुत्र विनाशस् तस्य विद्यते

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.

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 (kalyānakrt, auspicious activities).
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.

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.
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.

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.
6.45: The yogi, striving earnestly, free from all sins, and perfecting himself through many births, attains to the Supreme (Supreme Goal).

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.
Even; among all; Yogis; he who; worships; Me; within his mind; abiding in Me; with faith; he; is considered; by Me; the most accomplished of all yogis.

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

śrībhagavān uvāca: mayy āsaktamanāḥ pārtha yogam yuñjan madāśrayaḥ
asarṁśayaṁ samagraṁ māṁ yathā jñāyasī tac chṛṇu ॥ ७- १ ॥

śrībhagavān uvāca: mayi āsaktamanāḥ pārtha yogam yuñjan madāśrayaḥ
asarṁśayaṁ samagraṁ māṁ yathā jñāyasī tat ca śṛṇu ॥ ७- २ ॥

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.

jñānam tehaḥ savijñānam idaṁ vaksyāmy aśeṣataḥ
yaj jñātvā neha bhūyo anyaj jñātavyam avaśiṣyate ॥ ७- २ ॥

jñānam te aham sa vijñānam idam vaksyāmi aśeṣataḥ
yat jñātvā na iha bhūyaḥ anyat jñātavyam avaśiṣyate ॥ ७- २ ॥

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.
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.

7.4: Earth, water, fire, air, ether, mind, intelligence, certainly ego, all together are the eightfold division of my nature (Prakriti).
7.5: Besides this lower prakriti, understand My other higher nature, O Mighty-armed one, the Life-Being (Jīva-Bhūta or Purusa) which sustains this universe (jagat).

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.
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.

7.8: I am the taste in the water, O Son of Kunti; I am the light in the moon and the sun; the prāṇava (AUM) in the Vedas; sound in the ether; and the virility (manhood) in men.
puṇyam gandhaḥ prthivyāṁ ca tejaḥ caśmi vibhāvasa

7.9

jīvanam sarvabhūteṣu tapa caśmi tapasviṣu 7.9

puṇyah1 gandhaḥ2 prthivyām3 ca4 tejaḥ5 ca6 asmi7 vibhāvasau8

jīvanam9 sarvābhūteṣu9 tapah12 ca13 asmi14 tapasviṣu15 7.9

asmī7 = I am; puṇyah1 = pleasant; gandhaḥ2 = fragrance; prthivyāṁ3 = in the earth; ca4 = and; tejaḥ5 = brightness; vibhāvasau8 = in the fire; ca9 = and; jīvanam10 = life; sarvābhūteṣu11 = beings; ca13 = and; asmi14 = I am; tapaḥ12 = the austerity; tapasviṣu15 = of Tapsvis 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.

bījaṁ māṁ sarvabhūtānām viddhi pārtha sanātanam

7.10

buddhir buddhimatāṁ asmi tejas tejasvināṁ aham 7.10

bījam1 māṁ2 sarva-bhūtānāṁ3 viddhi4 pārtha5 sanātanam6

buddhiḥ7 buddhimaṁ8 asmi9 tejas10 tejasvināṁ11 aham12 7.10

pārtha6 = O Partha; viddhi4 = know; māṁ2 = Me; sanātanam6 = the eternal; bījam1 = seed; sarva-bhūtānāṁ3 = of all living beings; asmi9 = I am; buddhiḥ7 = the intellect; buddhimatāṁ8 = of the intelligent; aham12 = I am; tejas10 = the brilliance; tejasvināṁ11 = 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.
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.

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.
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).

This divine māyā of the three Gunas is an impediment; certainly, those who take refuge in me can cross over this māyā.
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.

duṣkṛtinaḥ³ = The evil doers; mūḍhāḥ⁴ = the ignorant; [and] nara-adhamāḥ⁶ = the lowest among men; [who] [are] apahṛta⁸ = 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

7.16: Four kinds of virtuous people worship me, O Arjuna. They are the distressed, the seeker of knowledge, the seeker of wealth, and the Jñāni (the seeker of wisdom), O the best of Bharatas.

arjuna⁶ = O Arjuna; bharatarṣabha¹² = the Best of Bharatas; caturvidhā¹ = four kinds; [of] janāḥ⁴ = people; [of] sukṛtinah⁵ = virtuous acts; bhajante² = worship; mām³ = Me; ārtaḥ⁷ = the afflicted, the fallen [the seeker of relief from affliction]; jñāsuḥ⁸ = the seeker of Knowledge; arthārthī⁹ = the seeker of wealth; ca¹¹ = and; jñānī¹⁰ = the seeker of Knowledge. 7.16
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.

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.
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.

7.20: Those, whose wisdom succumbed to desires, surrender to other gods and perform various rites, compelled by their own natures.
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).

7.22: Endowed with that faith, he worships that god, and fulfills his desires, granted by Me alone.
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.

The unintelligent, who do not know me as the Highest, the Imperishable, and the Supreme, think of me as the Unmanifest becoming the manifest.
7.25: I do not manifest to everyone, veiled by My Yoga-māyā. The foolish do not understand me as unborn and unchanging.

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.
7.27: Desire and hate arise from the dual nature of delusion, O Bharata. All living beings surge forth into delusion, O Parantap.

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.
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.

7.30: They who know Me (associated) with Adhibhūtam, Adhidaivam and Adhiyajnam, know Me at the time of death, with their mind meditating on Me.
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)?

8.2: Who is the Adhiyajna in this body? O Madhusudana, at the time of departure (Prayāṇa-kale) from life, how can the self-controlled know You?
śrībhagavān uvāca:...

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.

8.4: Adhibhūtam is perishable, Purusa is Adhidaiva, and I am Adhiyajna in the body, O the Best of embodied beings (Arjuna).
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.

8.6: Whatever one remembers of being at the time of giving up the body, similar being he becomes O Kauteya, having always remembered that being.
tasmāt sarveṣu kāleṣu mām anusmara yudhya ca
mayy arpitamanodbhir mām evaṁśayaḥ 8.7

tasmāt1 sarveṣu2 kāleṣu3 mām4 anusmara5 yudhya6 ca8
mayi9 arpita10 manah11 buddhi12 mām13 eva14 esya15 asaṁśayaḥ16 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.

abhyaṣayogayuktena cetasā nānyagāminā
parāṁ puruṣāṁ divyaṁ yāti pārthānucintayan 8.8

abhyaśa1a yoga-yuktena1b cetasā2 na anya-gāminā4
paramam5 puruṣam6 divyam8 yāti7 pārthā8 anucintayan9 8.8

pārthā6 = O Partha; abhyaśa1a yoga-yuktena1b = engaged in the yoga1b of practice1a; 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.
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-varnam) beyond darkness [attains the Supreme].

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 Purusam and Divyam.
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.

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)
8.13: Anyone, who utters the monosyllable OM of (Sabda-) Brahman and leaves the body, remembering Me, attains the Supreme goal.

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.
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.

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.
They know; \textit{aha\textsuperscript{4}} = day; \textit{brahma\textsuperscript{6}} = of Brahma; \textit{yat\textsuperscript{5}} = which; \textit{paryantam\textsuperscript{3}} = ends; [in] \textit{ahar\textsuperscript{4} yad brahma\textsuperscript{6} vidu\textsuperscript{7}}

\textit{ratri\textsuperscript{8} yuga\textsuperscript{2} paryantam\textsuperscript{3} aha\textsuperscript{4} yat\textsuperscript{5} brahma\textsuperscript{6} vidu\textsuperscript{7}}

\textit{ratri\textsuperscript{8} yuga sahasra-antam\textsuperscript{9} te\textsuperscript{10} aha-ratra\textsuperscript{11} vida\textsuperscript{12} janah\textsuperscript{13}} 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.

\textit{avyaktat\textsuperscript{1} vyaktayah sarvah prabhavanty aharagame}

\textit{ratri\textsuperscript{8} yaga praliyante tatra vayaktasarj\textsuperscript{11} jake} 8.18

\textit{avyaktat\textsuperscript{1} vyaktayah sarvah\textsuperscript{3} prabhavanti\textsuperscript{4} aha\textsuperscript{-\textsuperscript{5}} agame\textsuperscript{5}}

\textit{ratri\textsuperscript{8} yaga paryantye tatra\textsuperscript{8} eva\textsuperscript{9} avyakta\textsuperscript{10} sarj\textsuperscript{11} jake} 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 भूतवा भूतवा प्रलीयते ।
रात्र्यागमेऽविः पाथम प्रभवत्यहरागमे ॥ ८-१९॥

bhūtagrāmaḥ sa evāyam bhūtva bhūtvā pralīyate
rātryāgamevaśaḥ pārtha prabhavaty aharāgame 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 भावोऽतयोऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न िवनश्यित ॥ ८- २०॥

paras tasmāt tu bhāvoyovyaktovyaktāt sanātanaḥ
yāḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati 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 आत्युक्तस्तमाहः परमां गितम्।
यं प्राप्य न िनवतमतते तद्धाम परमं मम ॥ ८ ॥

avyaktokṣara ity uktas tam āhuḥ paramāṁ gatim
yam prāpya na nivartante tad dhāma paramarhi mama 8.21

avyaktah1 aksaraḥ2 iti3 uktaḥ4 tam5 āhuḥ6 paramām7 gatim8
yam9 prāpya10 na11 nivartante12 tat13 dhāma14 paramam15 mama16 8.21

avyaktah1 = The unmanifest; iti3 = thus; uktaḥ4 = is called; aksaraḥ2 = imperishable. tam5 = That [aksram]; āhuḥ6 = is called; paramām7 = 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 लभ्यस्त्वनतयया ।
यस्याततःस्थािन भूतािन येन सवमिमदं ततम् ॥ ८- २२॥

puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā
yasyāntaḥstāni bhūtāni yena sarvam idam tatam 8.22

puruṣaḥ1 saḥ2 paraḥ3 pārtha4 bhaktyā5 labhyaḥ6 tu7 ananyayā8
yasya9 antahsthānī bhūtāni yena12 sarvam13 idam14 tatam15 8.22

saḥ2 = He; paraḥ3 = the Supreme; puruṣaḥ1 = Person; pārtha4 = O partha; labhyaḥ6 = can be gained or attained; ananyayā8 = by exclusive one-pointed; bhaktyā5 = devotion; [to Me]; yasya9 = in whom; bhūtān11 = beings; antahsthānī10 = 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.
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.

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 पण्मासा दक्षिणायनम्।
तत्र चात्रमसं ज्योित्योगी प्राप्य निवर्तते॥ ८- २५॥

dhūmo rātris tathā krṣṇah ṣaṁmāsā dakṣiṇāyanaṁ

tatra cāndrasamār jyotir yogī prāpya nivartate 8.25

dhūmaḥ¹ rātriḥ² tathā³ krṣṇaḥ⁴ ṣaṁmāsā⁵ dakṣiṇāyanaṁ⁶
tatra⁷ cāndramasam⁸ jyotiḥ⁹ yogi¹⁰ prāpya¹¹ nivartate¹² 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 यात्यनावृित्तमयावर्तते पुनः॥ ८- २६॥

śuklakṛṣṇe gati hy ete jagataḥ śāśvate mate
ekāyā yāti anāvṛttim anyayāvartate punaḥ 8.26

śukla¹ kṛṣṇe² gati³ hi⁴ ete⁵ jagata⁶ śāśvate⁷ mate⁸
ekāyā⁹ yāti¹⁰ anāvṛttim¹¹ anyayā¹² āvartate¹³ punaḥ¹⁴ 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).
naite sṛti pārtha jānan yogī muhyati kaścana
tasmāt sarveṣu kāleṣu yogayukto bhavārjuna 8.27

kaścana8 = Whoever; yogī6 = Yogi; jānan5 = knowing; ete2 = the two; sṛti3 = paths; na1 = is not;
muhayati7 = deluded; tasmāt9 = therefore; pārtha4 = O Partha; sarveṣu10 kāleṣu11 = at all times; bhava13 = be; yogayuktāḥ12 = 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.

vedeṣu yajñeṣu tapaḥsū caiva dāneṣu yat puṇyaphalam pradīṣṭam
atyeti tat sarvam idam viditvā yogī paraṁ sthānam upaiti cādyam 8.28

vedeṣu1 yajñeṣu2 tapaḥsū3 ca4 eva5 dāneṣu6 yat7 puṇya-phalam8 pradīṣṭam9
atyeti10 tat11 sarvam12 idam13 viditvā14 yogī15 param16 sthānam17 upaiti18 ca19 ādyam20 8.28

viditvā14 = Knowing; sarvam12 = all; idam13 = this; atyeti10 = going beyond; tat11 = that; vedeṣu1 = the study of Vedas; yajñeṣu2 = the performance of Yagnas; tapaḥsū3 = the observance of austerities; ca4 = and; eva5 = indeed; dāneṣu6 = the giving of charity; yat7 = which; [result in] puṇya-phalam8 = merit and demerit; pradīṣṭam9 = 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
śrībhagavān uvāca: idam tu te guhyatamān pravakṣyāmy anasūyave
jñānaṁ vijñānasahitāṁ yaj jñātvā mokṣyaseṣubhāt 9.1
śrībhagavān uvāca: idam1 tu2 te3 guhyatamam4 pravakṣyāmi5 anasūyave6
jñānam7 vijñāna8 sahitam9 yat10 jñātvā11 mokṣyase12 aśubhāt13 9.1

śrībhagavān uvāca = Sri Bhagavan said: pravakṣyāmi = I shall declare; te = to you; [who are]
anasūyave = not jealous; [of Me]; idam = this; tu = yet; tguhyatamam = supreme secret; [of] jñānam = knowledge; sahitam = with; vijñāna = wisdom; jñātvā = knowing; yat = which; mokṣyase = you shall be liberated; aśubhāt = 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.

rājavidyā rājaguhyāṁ pavitrāṁ uttāmāṁ
pratyakṣāvagamaṁ dharmyāṁ susukhaṁ kartum avyayām 9.2
rāja-vidyā1 rāja-guhyām2 pavitrām3 uttāmām4
pratyakṣa6 avagama7 dharmyām8 susukha9 kartum10 avyayām11 9.2

idam = This; [is] rāja-vidyā = Sovereign Knowledge; rāja-guhyām = Sovereign Secret; pavitrām = the purest; [and] uttāmām = the best; [realized by] pratyakṣa = direct; avagama = comprehension. [It is] dharmyām = righteous; susukha = easy; [to] kartum = practice; [and] avyayām = 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.
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.

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)
And yet not all beings exist in Me. Look at My (yogam aśvaram) divine yogic power. I am the source and the sustainer of all beings, but I do not remain in them.

As the mighty wind, always remaining in Akāsa, moves everywhere, know thou that all beings abide in Me in like manner.
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.

Using Prakrti of My own Self, I send forth again and again the entire multitude of beings, which are helpless under the influence of [their own] Prakrti.
na ca māṁ tāni karmāṇi nibadhnanti dhanañjaya
udāsīnavad āsīnam asaktaṁ teṣu karmasū 9.9
naḥ ca tāni karmāṇi nibadhnanti dhanañjaya
udāsīnavat āsīnam asaktaṁ teṣu karmasū 9.9

9.9: Not all these actions ever bind Me O Dhanajaya, because through all these activities I remain unattached, unconcerned, or indifferent.

mayādhyakṣena prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad viparivartate 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.
9.11: The fools ignore Me appearing in a human body, not knowing My Supreme nature as the Maha Isvara of all beings.

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.
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.

9.14: Always singing My glories, striving, steadfast in vows, and offering homage to Me with devotion, they are ever steadfast in worshipping Me.
jñānayajñena cāpy anye yajanto mām upāsate
ekatvena prthaktvena bahudhā viśvatomukham

jñāna-yajñena1 ca2 api3 anye4 yajantaḥ5 mām6 upāsate7
ekatvena8 prthaktvena9 bahudhā10 viśvataḥ-mukham11

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] prthaktvena9 = 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.

ahāṁ1 kratuḥ2 aham3 yajñāḥ4 svadāham aham auṣadham
mantraḥ9 aham10 aham11 eva12 ājyam13 aham14 agniḥ15 aham16 hutam17

aham1 = I; kratuḥ2 = am Vedic ritual. aham3 = I; yajñāḥ4 = am sacrifice. aham6 = I; svadāḥ5 = am oblation. aham7 = I; auṣadham8 = am medicinal herb. aham10 = I; mantraḥ9 = am Mantra. aham11 = I; eva12 = indeed; ājyam13 = am butter. aham14 = I; agniḥ15 = am fire. aham7 = 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 पिवत्रमोंकार ऊक्साम यजुरेव च ॥ ९- १७॥

pitāham asya jagato mātā dhātā pitāmahaḥ
vedyaṁ pavitram orṅkāra ṛk sāma yajura eva ca 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.

गतिर भर्ता प्रभुः साक्षी निवासः सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९- १८॥

gatir bhartā prabhuḥ sākṣī nivāsaḥ saraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bijam avyam 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, and the imperishable seed.

[I am] gatiḥ1 = the Goal; bhartā2 = the Sustainer; prabhuḥ3 = the Lord; sākṣī4 = the Witness; nivāsaḥ5 = the Abode; saraṇaṁ6 = the Refuge; suhṛt7 = the selfless friend; prabhavaḥ8 = the creation; pralayaḥ9 = the dissolution; sthānaṁ10 = the resting place; nidhānaṁ11 = the repository; bijam12 = seed. 9.18
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.

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’s world and enjoying the divine pleasures. These pious, reaching Indra’s world, enjoy the celestial pleasures of gods in heaven.
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).

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).
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).

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).
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.

9.26: Whoever offers Me a leaf, a flower, a fruit, or water with devotion, piety and purity, (is My devotee). I accept them.
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; yat⁷ = whatever; dadāsi⁸ = 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.

śubha-āśubha-phalaiḥ¹ evam² mokṣyaṁ karma-bandhanaiḥ⁴
sannyāsa-yoga-yukta-ātmā⁴ vimuktaḥ⁶ mām⁷ upaiṣyaṁ 9.28

mokṣyaṁ³ = You will be freed; karma-bandhanaiḥ⁴ = from the bondage of Karma; evam² = thus; [bearing] śubha-āśubha-phalaiḥ¹ = good and bad results or fruits; sannyāsa-yoga-yukta-ātmā⁴ = with the dedicated mind of Yoga of renunciation [renunciation-Yoga-dedicated-mind]; [and] vimuktaḥ⁶ = becoming liberated; [you] upaiṣyaṁ⁸ = 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.
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.

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.
9.31: Soon he becomes a righteous soul (Dharmātma) and attains to lasting peace. O son of Kunti, let it be known that My devotee never perishes.

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.
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.

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.
śrībhagavānuvāca

भूय एव महाबाहो श्रुतु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥

Śrībhagavānuvāca: bhūya eva mahābāho śṛṇu me paramāṁ vacaḥ
yat tehaṁ priyamāṇāya vakṣyāmi hitakāmyayā 10.1

śrībhagavānuvāca: bhūyaḥ eva mahābāho śṛṇu me paramāṁ vacaḥ
yat te aham priyamāṇāya vakṣyāmi hita-kāmyayā 10.1

śrībhagavān uvāca = Sri Bhagavan said: mahābāho = O mighty-armed one; śṛṇu = hear; bhūyaḥ eva = once again; me = My; paramāṁ = Supreme; vacaḥ = words; yat = which; aham = I; vakṣyāmi = say; te = to you; hita-kāmyayā = for your welfare; priyamāṇāya = 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 महषमयः ।
अहमादिहि देवानां महषिणां च सर्वश्च: ॥

na me viduḥ suragaṇāḥ prabhavam na maharṣayaḥ
aham ādir hi devānāṁ maharṣiṇāṁ ca sarvasaḥ 10.2

na = Neither; sura-gaṇāḥ = the gods; na = nor; maharṣayaḥ = the great sages; viduḥ = know; me = My; prabhavam = origin. aham = I; adiḥ = the origin; devānāṁ = of the gods; ca = and; maharṣiṇām = of the Great Rishis; sarvasaḥ = 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.
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.

10.4: Intelligence, knowledge, freedom from delusion, patience, truth, self-restraint, calmness, happiness, sadness, birth, death, fear, fearlessness,
ahiṁsā = noninjury; samatā = equanimity; tuṣṭiḥ = contentment; tapah = austerity; dānam = charity; yaśaḥ-ayaśaḥ = fame and infamy: [these] prthak-vidhāḥ = different; bhāvāḥ = natures; bhūtānām = of living beings; bhavanti = come; mattāḥ = 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.

mahàrṣayaḥ sapta pūrve catvāro manvas tathā
madbhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ 10.6
mahàrṣayaḥ sapta pūrve catvārah manavaḥ tathā
madbhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ

sapta = The seven; mahàrṣayaḥ = Great Rishis; pūrve = of ancient days; tathā = also; catvārah = four; manavaḥ = Manus; madbhāvā = born of My nature; mānasā = from my mind: imāḥ = these; prajāḥ = creatures; loka = in the world; jātā = are born; yeṣāṁ = 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 तत्वतः।
सोऽिवकङ्के योगेन युज्यते नात्र सङ्क्षयः॥१०-७॥
etāṁ vibhūtim yogarṇ ca mama yo vetti tattvataḥ
sovikampena yogena yujyate nātra sarṣayaḥ 10.7
etāṁ₁ vibhūtim² yogam³ ca⁴ mama⁵ yaḥ⁶ vetti⁷ tattvataḥ⁸
saḥ⁹ avikampena¹⁰ yogena¹¹ yujyate¹² na¹³ atra¹⁴ sarṣayaḥ¹⁵ 10.7

yah⁶ = He who [whoever]; vetti⁷ = knows; tattvataḥ⁸ = in truth; etāṁ¹ = 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; sarṣayaḥ¹⁵ = doubt; atra¹⁴ = about this.10.7

10.7: He who knows in truth My Pervasive Manifestation and power of Yoga (Vibhutim and Yogam) is steadfast in yoga. Never is there any doubt.

अहं सर्वस्य प्रभवो मतं सर्वं प्रवत्तते।
इति मतवा भजन्ते मां बुध्वा भावसमितवताः॥१०-८॥
ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ budhā bhāva-samanvitāḥ 10.8
ahaṁ¹ sarvasya² prabhavaḥ³ mattaḥ⁴ sarvam⁵ pravartate⁶
iti⁷ matvā⁸ bhajante⁹ māṁ¹⁰ budhā¹¹ bhāva-samanvitāḥ¹² 10.8

ahaṁ¹ = I; [am] prabhavaḥ³ = the origin; sarvasya² = of all. mattaḥ⁴ = From Me; sarvam⁵ = all; pravartate⁶ = proceeds. iti⁷ = Thus; matvā⁸ = knowing; budhā¹¹ = the wise ones; bhajante⁹ = worship; māṁ¹⁰ = 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.
With their mind focused on Me; their lives dedicated or surrendered to Me; enlightening one another by always talking about Me, they enjoy delight.

To them who are continuously devoted, and worship Me with eternal love, I give Buddhī Yogam (Yoga of intelligence), by which they come to Me.
Out of compassion for them alone, I destroy their ignorance and darkness by abiding in their self with the shining lamp of wisdom.

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.
10.13: All Rishis (sages) say this of you. The deva-rishis like Narada, also Asita, Devala, Vyasa, and You Yourself are telling me.

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).
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.

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).
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?

10.18: O Janardhana (Krishna) tell me again in detail your yogam and vibhutim (power of yoga and manifestations). There is no satiation or satisfaction in me in hearing your nectar-like words.
śrībhagavān uvāca: hanta te kathayiṣṭyāmi divyāḥ hy ātmavibhūtayaḥ
prādhānyataḥ kuruśreṣṭha nāsty anto vistarasya me 10.19
śrībhagavān uvāca: hanta te kathayiṣṭyāmi divyāḥ hi ātmavibhūtayaḥ
prādhānyataḥ kuruśreṣṭha nāsty anto vistarasya me 10.19

śrībhagavān uvāca = Sri Bhagavan said: hi[1] = indeed; ātma-vibhūtayaḥ[6] = My manifestations; [are]
to you; prādhānyataḥ[7] = only those that are important. na asti[8] = There is no; antaḥ[9] = end; [to] me[11] =
My; vistarasya[10] = 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.

aham ātmā guḍākeṣa sarvabhūtāśayasthitaḥ
aham ādiś ca madhyāṁ ca bhūtānāṁ anta eva ca 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.
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.

10.22: Of the Vedas, I am the Samaveda. Of all the gods, I am the Vasavah. Of all the Indriyas (senses), I am the mind. I am consciousness in living beings.
10.23: Of the (eleven) Rudras, I am Sankara (Lord Siva). (I am) Vitteso (Kubera) of the Yaksas and Raksasas. Of the (eight) Vasus, I am Fire. I am Meru of all mountaintops or peaks.

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.
महर्षिणां भृगुर्हं गिराम श्यम एकम एक्षरम् ।
यज्ञार्हं जपयाज्ञोऽिस्म स्थावराः प्रहिमालयः ॥ १०- २५॥

महर्षिणांः भृगुर्हं गिराम श्यम एकम एक्षरम्
यज्ञार्हं जपयाज्ञोऽिस्म स्थावराः प्रहिमालयः ॥ १०- २५॥

mahārṣiṇāṁ bhṛguṁ girām asmy ēkam āksaram
yajñānāṁ japaṁjapayōṁśm sthāvarāṁ himālayaḥ ।

mahārṣiṇāṁbhṛguṁ asmy ēkam āksaram
yajñānāṁ japaṁjapayōṁśm sthāvarāṁ himālayaḥ ।

10.25: Of the great Rishis (sages), I am Bhṛgu. Of sounds, I am Āksaram (monosyllable, AUM). I am Japa of sacrifices. I am Himalaya of the Immovables.

अश्वत्थं सर्ववृक्षाणं देवर्षीणां च नारदः ।
गंधर्वाणं चित्ररथाः सिद्धां च कपिलो मुनि: ॥ १०- २६॥

aśvatthaṁ sarvavṛkṣāṇāṁ devārṣiṇāṁ ca nāradaḥ
gandharvāṇāṁ citrarathāṁ siddhānāṁ kapilō muniḥ ।

aśvatthaṁ sarvavṛkṣāṇāṁ devārṣiṇāṁ ca nāradaḥ
gandharvāṇāṁ citrarathāṁ siddhānāṁ kapilō muniḥ ।

sarvavṛkṣāṇāṁ = Of all trees; aśvatthaṁ = Asvattah tree [Banyan tree]; devārṣiṇāṁ = of divine sages; nāradaḥ = Sage Narada; gandharvāṇāṁ = of Gandharvas; citrarathāḥ = Chitraratha; ca = and; siddhānāṁ = of the perfected beings; kapilō muniḥ = Kapila Muni. ।

10.26: Of all trees, I am Asvattah. Of all the divine Rishis, I am Narada. I am Chitraratha among Gandharvas. Of all perfected beings, I am Kapila Muni.
10.27: Know Me, to be Ucchaisravas among horses born along with the nectar. Of the elephants, I am Airavata. Of men, I am king.

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.

10.30: Of the Daityas, I am Prahlada. 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 पवतामिस्म रामः िस्त्रभृतामहम् ।
झषाणां मकरश्चािस्म स्रोतसामिस्म जाहनवी ॥ १० - ३१ ॥

पवानः पवताम आम रामः शस्त्रभृता आम ।
झासाणां मकरा चास्म स्त्रोतसाम आस्म जाहनवी ।

पवानः पवताम आस्म रामः शस्त्रभ्रता आम ।
झासाणां मकरा चास्म स्त्रोतसाम आस्म जाहनवी ॥

पवताम २ = Of the purifiers; आस्म ३ = I am; पवानः १ = the wind; शस्त्रभ्रता ५ = of weapon bearers; 
आम ८ = Rama; झासाणाम १ = of fish; आस्म ५ झासाणाम ७ = I am; मकराह ६ = Makara; चा० ६ = and; 
स्त्रोतसाम ११ = of rivers; आस्म ५ = I am; जाहनवी १३ = River Ganga.

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.

सगामणामाह्लदरततश्च मध्यं चैवाहमजुमन ।
ऄध्यात्मिवद्या िवद्यानां वादः प्रवदतामहम् ॥ १० - ३२ ॥

सर्गाणाम आदित आताण च मध्याण च आर्जुन 
अध्यात्मविद्या विद्यानां वादः प्रवदताम आहम ।

सर्गाणाम १ अदि२ आताण ३ मध्याण ४ आर्जुन ।
अध्यात्मविद्या ३ विद्यानां ५ आर्जुने ।

c gargāṇām १ = Of creations; आहम ७ = I; [am] आदि२ = beginning; आताण ३ = end; का० ३ = and; मध्याण ४ =
मध्याण ४ = middle; आर्जुना ८ = O Arjuna; का० ५ = and; एवा० ६ = indeed; अध्यात्मविद्या ७ = Self-Knowledge; विद्यानाम १० =
of all knowledge; [and] आहम ११ = I; [am] वादाह ११ = argument; प्रवदताम १२ = of arguments; . । १०.३२

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.
Of letters; I am; the letter 'A'; of the compounds; dual; and; indeed; imperishable; Time; i; [am] = I am; all destroying; death and (am) the origin of future (beings). Among women (I am) fame, prosperity (Srih), speech, memory, intelligence, firmness and patience.

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).

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.
ब्रह्मसम तथा सामां गायत्री छतदसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १० - ३५ ॥

brḥatsāma tathā sāmnāṁ gāyatiḥ chandasāṁ aham
māsānāṁ mārgaśīrṣoḥam ṛtūnāṁ kusumākaraḥ 10.35

brḥat-sāma1 tathā2 sāmnāṁ3 gāyati4 chandasāṁ5 aham6
māsānāṁ7 mārga-śīrṣa8 aham9 ṛtūnāṁ10 kusumākaraḥ11 10.35

aham6 = I; brḥat-sāma1 = Brhatsama; tathā2 = also; sāmnāṁ3 = of Sama Veda; gāyati4 = Gayatri;
chandasāṁ5 = of the meters; māsānāṁ7 = of the months; mārga-śīrṣa8 = margasirasa (Dec-Jan);
aham9 = I; kusumākaraḥ11 = flower bearer; ṛtūnāṁ10 = 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 छलयतामिस्म तेजस्तेजिस्वनामहम् ।
जयोऽिस्म व्यवसायोऽिस्म सत्त्वं सत्त्ववतामहम् ॥ १० - ३६ ॥

dyutaṁ chalayatāṁ asmi tejas tejasvinām aham
jayosmi vyavasāyosmi sattvarśati sattvavatām aham 10.36

dyutam1 chalayatāṁ2 asmi3 tejah4 tejasvinām5 aham6
jayah7 asmi8 vyavasāyaḥ9 asmi10 sattvam11 sattva-vatām12 aham13 10.36

asmi3 = I am; dyutam1 = the gambling; chalayatāṁ2 = of the fraudulent; aham6 = I am; tejah4 = splendor;
tejasvinām5 = of the splendid; asmi8 = I am; jayaḥ7 = victory; asmi10 = I am; vyavasāyaḥ9 = the resolve;
aham13 = I; 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 the
resolve (of the resolute); I am the absolute virtue of the virtuous.
वृष्णीनां वासुदेवोऽिस्म पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुिना किवः ॥

१०.३७

१०.३७: 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 दमयतामस्म नीितरिस्म िजगीषताम् ।
मौनं चैवािस्म गुह्यानां ज्ञानं ज्ञानवताम
हम् ॥

१०.३८

१०.३८: 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.
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.

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.
10.41: Whatever being has vitality, splendor and power, know that to be a manifestation of a fragment of My splendor.

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.
**BG Chapter 11: The Grand Vision**

**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.

**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.

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**arjuna uvāca** = Arjuna said: **madanugrāhāya**¹ = as grace to me; **paramam**² = supreme; **guhyam**³ = secret; **vacaḥ**⁸ = words; **uktam**⁷ = were said; **tvayā**⁶ = by You; **yat**⁵ = by which; **tena**¹⁰ = by that; **ayam**¹² = this; **mohaḥ**¹¹ = delusion; **mama**¹⁴ = of mine; **vigataḥ**¹³ = disappeared. 11.1

**bhava-apyayau**¹ bhūtānāṃ śruta vistarāśo ma'yā
**tvattaḥ kamalapatrākṣa māhātmyam api cāvyayam** 11.2

**dkamala-patra-akṣa**⁸ = O Lotus-leaf-eyes [Krishna]; **bhava-apyayaun**¹ = creation and dissolution; **hi**² = indeed; **bhūtānām**³ = of beings; **śruta**⁴ = have been heard; **vistarāṣaḥ**⁵ = at length; **mayā**⁶ = by me; **tvattaḥ**⁷ = from You; **ca**¹¹ = and; **api**¹⁰ = also; [Your] **avayayam**¹² = imperishable; **māhātmyam**⁹ = greatness. 11.2
एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

draṣṭum icchāmi te rūpam aiśvaram puruṣottama 11.3

evam etat yathāttha tvam ātmānaṁ paramēśvara
draṣṭum icchāmi te rūpam aiśvaram puruṣottama 11.3

evam1 etat2 yathā3 āttha4 tvam5 ātmānam6 paramēśvara7
draṣṭum8 icchāmi9 te10 rūpam11 aiśvaram12 puruṣottama13 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 मयाः प्रभो ।

prabho8 = O Lord; yadi2 = if; manyase1 = You think; tat3 = that; [it] sakyam4 = is possible; mayā5 = by me; draṣṭum6 = to witness; itī7 = thus; yogesvara9 = O Lord of Yogis; tataḥ10 = then; tvam12 = You; darsaya13 = show; avayam15 = 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.
śrībhagavān uvāca

paśya me pārtha rūpāṇi śatasota sahastraśaḥ
nānāvidhāni divyāni nānāvarṇākṛtīni 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): divyāni8 = 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.

paśyādityān vasūn rudrān aśvinau marutas tathā
bahūny adṛṣṭapūrvāṇi paśyāścaryāṇi bhārata 11.6

paśya1 adityān2 vasūn3 rudrān4 aśvinau5 marutaḥ6 tathā7
bahūni8 adṛṣṭa-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; adṛṣṭa-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).
paśya⁶ = See; iha¹ = here; ekastha² = 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

11.8: But thou cannot see Me with your own (two physical) eyes; I give you divine eyes to see My Yogam Aisvaram, My yogic power.
Thus saying, O King, the Great Controller and the Lord of yogic powers, Hari showed to Arjuna His Supreme divine Universal form.

11.9: Sanjaya said:

Many mouths and eyes, many visions of wonder and (marvel), many divine ornaments, many divine weapons held up high.

11.10: Many mouths and eyes, many visions of wonder and (marvel), many divine ornaments, many divine weapons held up high.
11.11: Wearing Divine garlands and garments smeared with Divine perfumes, all uncommonly wonderful, resplendent, boundless God facing all sides.

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 जगत्कृत्नं प्रिवभक्तमनेकधा ।
एपश्यद्देवदेवस्य िरीरे पाण्डवस्तदा ॥ ११ - १३ ॥
tatraikasthaṁ jagat kṛtsnaṁ pravibhaktam anekadhā
apaśyad devadevasya śarīre pāṇḍavas tadā 11.13

tatra1 ekastham2 jagat3 kṛtsnam4 pravibhaktam5 anekadhā6
apaśyat7 devadevasya8 śarīre9 pāṇḍavah10 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.

tataḥ1 sa vismayāviṣṭo hṛṣṭaromā dhanaṅjayah
pranāmya śirasā devam kṛtaṅjaliḥ abhāṣata11 11.14
tataḥ1 saḥ2 vismaya-āviṣṭah3 hṛṣṭa-romā4 dhanaṅjayaṁ5
pranāmya6 śirasā7 devam8 kṛta-aṅjaliḥ10 abhāṣata11 11.14
	tataḥ1 = Then; saḥ2 = he [Arjuna]; vismaya-āviṣṭah3 = filled with wonder; [and] hṛṣṭa-romā4 = his hair
standing on end; dhanaṅjayaḥ5 = Dhananjaya; pranāmya6 = bowing down; śirasā7 = with his head;
devam8 = to the Lord; kṛta-aṅjaliḥ10 = 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 देवां सर्वत्र सर्वोत्तमं दिव्याः
ब्रह्मामिः कमलासनस्थः
रिषीश्च सर्वमनुरगांश्च ह्लदव्यान् ॥ ११-१५॥

arjuna uvāca: paśyāmi devā sarvā dehe
brahmāṃ tīṣam kamalāsanastham
ṛṣīḥ ca sarvān uragāṇ ca divyān 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 सवमतोऽनततरूपम् ।
नाततं न मध्यं न पुनस्तवाकद
पश्यामि िवश्वेश्वर िवश्वरूप ॥ ११-१६॥

aneka-bāhūdara-vaktra-netraṁ paśyāmi tvāṁ sarvatonantarūpam
nāntaṁ na madhyāṁ na punaṁ tavādīṁ paśyāmi viśveśvara viśvarūpa 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.
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.

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 (Sāsvata-Dharma-goptā), the unmanifest and the eternal Supreme Personality. That is my opinion.
पश्यामि त्वां दीप्तहताशवक्त्रं स्वतेजसा विश्वमिदं तपनतम् ॥ ११.१९ ॥

पश्यामि त्वां दीप्तहताशवक्त्रं स्वतेजसा विश्वमिदं तपनतम् ॥ ११.१९ ॥

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.

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.
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.

रूपं महते बहुवक्त्रनेत्रं: महाबाहो बहुबाहुरुपादम्।
बहुदरं बहुदुंग्राकरालं: दृष्ट्वा लोकः प्रव्यिथातस्तथाहृम् ॥ ११ - २३॥

रूपमं महते बहुवक्त्रनेत्रम् महाबाहो बहुबाहुरुपादम्।
बहुदरं बहुदुंग्राकरालं: दृष्ट्वा लोकः प्रव्यिथतास्तथाहृम् ॥ ११ - २३॥

mahābāho5 = O mighty-armed one; drṣṭvā9 = seeing; te3 = Your; mahat2 = great; rūpam1 = form; bahu-vaktra-netram4 = with many mouths and eyes; bahu-bāhu-uru-pādam6 = many arms, thighs and legs; bahu-udaram7 = many stomachs; bahu-damśṭā-kaṇālam8 = 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.

नभःस्पृिं दीप्तमनेकवणं
व्यात्ताननं दीप्तिविालनेत्रम्।
दृष्ट्वा िह त्वां प्रव्यिथताततरात्मा
धृति न विन्दामि शमं च विष्णो ॥ ११ - २४॥

nabhaḥ-spṛṣam1 diptam anekavarnaṁ vyāttānanam diptaviśālanetram
drṣṭvā hi tvāṁ pravyathitāntarātmā dhṛtim na vindāmi śamarḥ ca viṣṇo 11.24

nabhaḥ-spṛṣam1 diptam2 aneka-varna3 vyātta-ānanam4 dipta-viśāla-netram5
drṣṭvā hi7 tvāṁ8 pravyathita9 antarātmā10 dhṛtim11 na12 vindāmi13 śamam14 ca15 viṣṇo16 11.24

hi7 = Indeed; drṣṭvā9 = seeing; tvāṁ8 = You; nabhaḥ-spṛṣam1 = touching the sky; diptam2 = glowing; aneka-varna3 = in many colors; vyātta-ānanam4 = with wide open mouth; dipta-viśāla-netram5 = large lustrous eyes; antarātmā10 = my inner soul; pravyathita9 = shakes in fear; [I] vindāmi13 = find; na12 = no; dhṛtim11 = courage; ca15 = and; śamam14 = 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.
daṁṣṭra-karālāni ca te mukhāni drṣṭvaiva kālānalasāṁnibhāni
dīśo na jāne na labhe ca śarma prasīda deveśa jagannivāsa 11.25
disaḥ na jāne na labhe ca śarma prasīda deveśa jagannivāsa 11.125

eva6 = Thus; drṣṭvā5 = seeing; te3 = Your; daṁṣṭra-karālāni1 = formidable teeth; mukhāni4 = faces; ca2 = and; kāla-analā7 sannibhāni8 = a likeness to Time's Fire [Fire of Dissolution]; na10 jāne11 = I do not know; diṣaḥ9 = 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.

amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ sarve sahaivāvanipālasaṅghaiḥ
bhīṣmo droṇaḥ sūtaputraḥ tathāsau sahāsmaḍiyair api yodhamukhyaiḥ 11.26
amī1 ca2 tvāṁ3 dhṛtarāṣṭrasya4 putrāḥ5 sarve6 saha7 eva8 avanipāla-saṅghaiḥ9
bhīṣma10 droṇaḥ11 sūta-putraḥ12 tathā13 asau14 saha15 asmaḍiyaiḥ16 api17 yodha-mukhyaiḥ18 11.26

amī1 = These; dhṛtarāṣṭrasya4 putrāḥ5 = sons5 of Dhṛtarāṣṭra4; ca2 = and; saha7 = with; eva8 = indeed; avanipāla9-śaṅghaiḥ9b = host9b of rulers of earth9a; sarve6 = all; [enter] tvāṁ3 = into You; bhīṣma10 = Bhism; droṇaḥ11 = Drona; tathā13 = also; asau14 = this; sūta-putraḥ12 = son of Suta [Karna]; saha15 = with; api17 = also; asmaḍiyaiḥ16 = 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)
वक्त्रणी ते त्वरमाणः विषांति: ्ंद्रश्यन्ते चूर्णितेऽर्तमांगः: ||११-२७||

केिचििलग्ना दिनाततरेषु संदृश्यतसंदृश्यतः चूर्तणतैरुत्तमाङ्गः ॥

११-२७

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 द्रवितत ।
तथा तवामी नरलोकवीरा: विषांति वक्त्राण्यिभिवज्वलितत ॥

११-२८

11.28: As many (swift) currents of rivers rush towards the ocean, so are the brave men of this world entering Your flaming mouths.
yathā pradīptaṁ jvalanāṁ pataṅgā viśanti nāśāya samṛddhavegāḥ
tathaiva nāśāya viśanti lokās tavāpi vaktrāṇi samṛddhavegāḥ 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.

lelihyase grasamānāḥ samantāḥ lokān samagrān vadanair jvaladbhiḥ
tebhir āpūrya jagat samagramaḥ bhasas tavogrāḥ pratapanti viṣṇo 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.
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.

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.
तस्मात्त्वमुित्ति यिो लभस्व
िजत्वा ित्रून् भुङ्क्ष्व राज्यं समृद्धम् ।

ि मयैवै िनहताः पूवममेव
ि निमित्तमात्रं भव सव्यसािचन् ॥ ११ - ३३॥

tasmāt tvam uttiṣṭha yaśo labhasva jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayaiva ete nihatāḥ pūrvam eva nimitta-mātram bhava savyasācin 11.33

tasmāt1 tvam2 uttiṣṭha3 yaśaḥ4 labhasva5 jitvā6 śatrūn7 bhuṅkṣva8 rājyaṁ9 samṛddham10
maya11 eva12 ete13 nihatāḥ14 pūrvam15 eva16 nimitta-mātram17 bhava18 savyasācin19 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

कणं तथातयानिप योधवीरान् ।

मया हतांस्त्वं जिह मा व्यिथिा

युध्यस्व जेतािस रणे सपत्नान् ॥ ११ - ३४॥

droṇam1 ca2 bhīṣmam3 ca4 jayadratham5 ca6 karna7 tathā anyān8 api9 yodhvīrān10
maya11 hatān12 tvam13 jahi14 mā15 vyathiṣṭhā16 yudhyasva17 jetāsi18 raṇe19 sapatnān20 11.34

tvam13 = You; jahi14 = destroy; droṇam1 ca2 = also Drona; bhīṣmam3 ca4 = and Bhisma; jayadratham5
cā6 = and Jayadratha; karna7 = Karna; tathā anyān8 = also others; api9 = indeed; yodhvīrān10 =
brave warriors; [who had been previously] hatān12 = killed; mayā11 = by Me. mā15 = Do not;
vyathiṣṭhā16 = be perturbed; yudhyasva17 = fight; jetāsi18 = you will conquer; sapatnān20 = [your] foes;
raṇe18 = 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.

11.34: 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).
**Sanjaya Uvāca**

एतच्चुत्वा वचनं केिवस्य: 
कृताञ्जिलवेपमानः ह्लकरीटी।

नमस्कृत्वा भूय एवाह कृष्टणं: 
सगद्गदं भीतभीतः प्रणम्य ॥

11.35

सान्जया उवाच: एतचरुत्वा वचनं केिवस्य कृताञ्जिलवेपमानः ह्लकरीटी: 
नमस्कृत्वा भूय एवाह कृष्टणं: 
सगद्गदं भीतभीतः प्रणम्य ॥ 11.35

**Arjuna Uvāca**

स्थाने हृषीकेि तव प्रकीर्त्याम: 
जगत्प्रहृष्टयत्यानुरज्यते च।

रक्षांिस भीतािन ह्लदिो द्रवितत: 
सवे नमस्यितत च िसद्धसंघाः ॥

11.36

आर्जुना उवाच: sthāne hṛṣīkeśa tava prakīrtyā jagat prahṛṣyaty anurajyate ca 
rakṣāṁsi bhītāṁ diśo dravanti sarve namasyanti ca siddhasaṅghāḥ ॥ 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.
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.

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.
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.

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 प्रसर्भम यदुक्तं : हे कृष्ण हे यादव हे सखेति।
अजातता महिमानं तवेदं : मया प्रमादात्प्रणयेन वापि॥ ११ - ४१॥

sakheti matvā prasabhaṁ yad uktaṁ he kṛṣṇa he yādava he sakheti
ajānata mahimānaṁ tavedaṁ mayā pramādāt praṇayena vāpi 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.

यज्ञवालहासार्थमसत्कृतोऽिस : विहारश्यासनभोजनेषु।
एकोऽथवाप्यच्युत तत्समक्षं : तत्क्षामये त्वामहमप्रमेयम्॥ ११ - ४२॥

yac cāvahāsārtham asatkṛtaṁ vihārasayyāsanabhojaneṣu
ekothavāpy acyuta tatsamakṣarīṁ tat kṣāmaye tvāṁ aham aprameyam 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.
Pitāṣi lokasya carācarasya tvam asya pūjaś ca gurur gaṇyān
na tvatsamosty abhyadhikaḥ kutonyo lokatrayeṣpy apratima-prabhāva 11.43

Pitāṣi = the Father; lokasya = of all beings; carācarasya = mobile and immobile.
Tvam = You; asya = to this [world]; pūjaḥ = worthy of worship; ca = and; guruh = the Guru.
Na = no [one]; tvat = equal to; samaḥ = greater; abhyadhikaḥ = how could there be anybody greater;
loka-trayeṣ = in the three worlds; apratima-prabhāva = O inimitable Power?

11.43: You are the Father of the moving and the unmov

ing 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?

Tasmāt praṇāmya prāṇidhāya kāyaṁ prasādaye tvāṁ aham īśam īḍyam
pīleva putrasya sakheva sakhyuḥ priyah priyāyārhasi deva soḍhum 11.44

Tasmāt = Therefore; praṇāmya = bowing down; [and] prāṇidhāya = prostrating; kāyaṁ = the body
[before You]; aham = I; prasādaye = seek to please; tvām = You; īḍyam = laudable; īśam = God.
Deva = O God; arhasi = You should; soḍhum = show tolerance; pīla = like a father;
Putrasya = to a son; Sakheva = like a friend; Sakhyuḥ = to the friend; Priyah = a lover; priyāyāh = of the beloved.

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.
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.

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.
śrībhagavān uvāca: mayā prasannena tavārjunedaṁ rūpay param darśitam ātmayogāt
tejomayam viśvam anantam ādyam ādya
yat me tvatanyena na dṛṣṭa-pūrvam ॥ ११-४७ ॥

śrībhagavān uvāca: mayā1 prasannena2 tava3 arjuna4 idam5 rūpam6 param7 darśitam8 ātma-yogāt6
tejomayam10 viśvam11 anantam12 ādyam13 yat14 me15 tvat-anyena16 na dṛṣṭa-pūrvam17 ॥ ११-४७ ॥

śrībhagavān uvāca = Sri Bhagavan said: arjuna4 = O Arjuna; prasannena2 = by Grace; idam5 = this; param7 = Supreme; tejomayam10 = plenteously radiant; viśvam11 = universal; anantam12 = infinite; ādyam13 = primal; rūpam6 = 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-yogāt6 = through My Yogic power.

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 वेदयज्ञाध्ययनैनम दानै:- नम च क्रियाभिन्न तपोथिनै: ॥

एवं रूपः शक्यं आहं नृलोके द्रष्टुं त्वदतयेन कुरुप्रवीर ॥ ११-४८ ॥

na veda yajña1 adhyayanai na2 dānai3 na3 ca4 kriyābhīḥ na5 tapobhīḥ ugrai6
evān-rūpaḥ7 śakya8 aham9 nṛloke10 ṛṣṭuṃ11 tvat anyena12 kuru-pravīra13 ॥ ११-४८ ॥

na veda yajña1 = Neither by Vedic sacrifices; adhyayanai na2 = nor by Vedic studies; dānai3 = nor by charity; kriyābhīḥ na5 = nor by rituals; ca4 = and; tapobhīḥ ugrai6 = by severe austerities; śakya8 = can; aham9 = I; ṛṣṭuṃ11 = be witnessed; evan-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 Kuru.

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).
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.

Sanjaya said: Having spoken to Arjuna, Vasudeva (Krishna) displayed again His own form. Mahatma (Krishna) assuming the placid form again comforted Arjuna gripped with fear.
Arjuna said:

**Śrībhagavān uvāca**

Sudurdarśam idaṁ rūpaṁ drṣṭvān asi yan mama
devā api asya rūpasya nityaṁ darśanakāṁkiṣṇaḥ

Śrībhagavān uvāca

**11.52**

Śrībhagavān uvāca = Sri Bhagavan said: idaṁ = this; rūpaṁ = form; mama = of Mine; yat = which; drṣṭvān asi4 = you have witnessed; sudurdarśam1 = is rare to see. devāh api7 = The gods too; darśana-nityam10 kāṁkiṣṇaḥ11 = are eternally desirous to see; asya = this; rūpasya = 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.
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.

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.
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
Arjuna uvāca: evam satatayuktā ye bhaktivā tvāṁ paryupāsate
ye cāpy akṣaram avyaktam teṣāṁ ke yogavitamāḥ 12.1

Śrībhagavān uvāca: mayy āveśya mano ye māṁ nityayuktā upāsate
śraddhayā parayopetāḥ te me yuktatamāḥ matāḥ 12.2

Śrībhagavān uvāca: mayi āveśyaṁ manohyaṁ ye māṁ nityayuktā upāsate
śraddhayā parayagatāṁ te me yuktatamāḥ matāḥ 12.2

śrībhagavān uvāca = Sri Bhagavan said: ye⁴ = those who; āveśya² = fix; manah³ = the minds; mayi¹ = on Me; nitya-yuktā⁶ = ever engaged; upāsate⁷ = in worship; mām⁸ = of Me; upetāḥ¹⁰ = endowed; [with] parayā⁹ = Supreme; śraddhayā⁸ = faith; te¹¹ = they; matāḥ¹³ = are considered; me¹² = by Me; yuktatamāḥ¹² = 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 त्वाक्षरमिनदेश्यमव्यक्तं पयुमपासते ॥
सरवत्रगमिचित्तं च कूटस्थमचलं ध्रुवम् ॥ १२- ३॥

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.

संलियम्येत्रन्यामं सर्वत्र समबुद्धयः ॥
ते प्राप्नुवितत मामेव सर्वभूतिहते रताः ॥ १२- ४॥

saṁniyamṣaṇḍhiyāgrāmarṁ sarvatra samabuddhayāḥ
te prāpnuvanti mām eva sarvabhūtahite ratāḥ 12.4

saṁniyamyam¹ indriya-grāmam² sarvatra³ samabuddhayāh⁴
te⁶ prāpnuvanti⁶ mām⁷ eva⁸ sarva-bhūta-hite⁹ ratāḥ¹⁰ 12.4

saṁniyamyam¹ = controlling; indriya-grāmam² = all the sense organs; sarvatra³ = at all times; samabuddhayāh⁴ = level-headed; te⁶ = 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.
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.

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)
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.

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.

aham² = I; bhavāmi⁷ = become; samuddhartā³ = the deliverer; [from] mṛtyu⁴ samsāra⁵ sāgarat⁶ = the death-dealing Samsara Ocean na⁶ cirat⁹ = quickly [without delay]; pārtha¹⁰ = O Partha; teṣām¹¹ = for them; cetasām¹² = whose minds; āveśita¹² = are fixed; mayi¹¹ = on Me. 12.7

ādhatsva⁴ = Stabilize; manah³ = the mind; mayi¹ = on Me; eva² = indeed; buddhim⁶ niveśaya⁷ = get your Buddhi [intelligence] engaged; mayi⁵ = on Me; na saṁśayaḥ¹³ = there is no doubt; niveśyasī⁸ = you will reside; mayi⁹ = in Me; ataḥ¹¹ ūrdhvam¹² = 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.
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.

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.
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.

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.
adveṣṭā sarvabhuṭānāṁ maitraḥ karuṇa eva ca
nirmamo nirahāṅkāraḥ samaduḥkhasukhaḥ kṣamī 12.13
adveṣṭā₁ sarva-bhuṭānām² maitraḥ³ karuṇaḥ⁴ eva⁵ ca⁶
nirmama⁷ nirahaṅkāraḥ⁸ sama-duḥkha-sukhaḥ⁹ kṣamī¹⁰ 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)

yogī⁰ = Yogi; yahⁱ = who; [is] satatam² = always; santusthā³ = self-contented; yata-ātmā⁴ = self-controlled; dr̥ṣṭa-niścayaḥ⁵ = [of] firm faith; mayi⁶ = in Me; arpita-manaḥ-buddhiḥ⁷ = who has his mind and intellect fixed [on Me] [fixed-mind-intellect]; saḥ⁸ = he; madbhaktāḥ⁹ = a votary of Mine; priyah¹² = [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.
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.

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.
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.

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,
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.

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.
**BG Chapter 13: The Knower, the Field, and the Nature**

**śrībhagavān uvāca**: idam śarīraṁ kaunteya kṣetram ity abhidhiyate

etad yo vetti tam prāhuḥ kṣetrajña iti tadvidah 13.1

**śrībhagavān uvāca**: idam 1śarīram 2kaunteya 3kṣetram 4iti 5abhidhiyate

etat 7yah 8vetti 9tam 10prāhuḥ 11kṣetrajña 12iti 13tadvidah 14 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.

**śrībhagavān uvāca**: kṣetrajñaṁ cāpi māṁ viddhi sarvakṣetreṣu bhārata

kṣetra-kṣetra-jñayo jñānam yat taj jñānaṁ matoṁ mama 13.2

kṣetra 1kṣetra-jñayoh 2jñānam 3yat 4taj 5jñānam 6matoṁ 7mama 15 13.2

Ca2 = And; api3 = indeed; viddhi6 = know; māṁ4 = Me; [as] kṣetrajas1 = the Knower of the field; sarva-kṣetreṣu8 = in all fields; bhārata7 = O Bharata. tat12 = That; yat11 = which; [is] jñānam10 = knowledge; kṣetra8 kṣetra-jñayoh9 = 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 यच् यादृक्च यििकाह्र यतश्च यत्।
स च यो यत्प्रभावश्च तत्समासेन मे श्रुणु॥ १३- ३॥

tat kṣetram yat ca yādṛk ca yadvikāri yataś ca yat
sa ca yo yatprabhāvaś ca tat samāsena me śṛṇu 13.3

tat kṣetram yat ca yādṛk ca yad-vikāri yataḥ ca yat
daḥ ca yah7 yat-prabhāvahā ca tat samāsena me śṛṇu9 13.3

13.3: What 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.

ऋषिपिरवहुद्धा गीतं छतदोिभर्तविवधैः पृथक्।
ब्रह्मसूत्रपदैश्चैव हेतुमििर्तविनिश्चतैः॥ १३- ४॥

ṛṣibhir bahudhā gītaṁ chandobhir vividhāhy phthak
brahma-sūtrapadaś caiva hetumadbhir viniścitaṁ 13.4

ṛṣibhir1 bahudhā2 gītam3 chandobhiṁ4 vividhāhiṁ5 phthak6
brahma-sūtra-padaṁ7 ca8 eva9 hetumadbhīṁ10 viniścitaṁ11 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.
mahābhūtāni

ahaṅkāro buddhir avyaktam eva ca

indriyāṇi daśaikaṁ 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]; 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

icchā dveṣaḥ sukhaṁ duḥkhāṁ saṅghātaṁ cetanāṁ dhṛtiṁ

etat kṣetram samāsena savikāram udāḥtam 13.6

icchā dveṣaḥ¹ sukham duḥkhāṁ² saṅghātaḥ³ cetanāṁ dhṛtiḥ⁴

etat⁵ kṣetram⁶ samāsena⁷ savikāram⁸ udāḥtam⁹ 13.6

icchā dveṣaḥ¹ = desire, hatred; sukham duḥkhāṁ² = happiness, sorrow; saṅghātaḥ³ = the agglomerate [of body and organs, made of 25 elements]; cetanā = sentience; [and] dhṛtiḥ⁴ = firmness; etat⁵ = this; kṣetram⁶ = field; udāḥtam⁹ = is described; samāsena⁷ = 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.
अमानित्वमदम्भित्वमहिः स्मातिराज्वम् ।
आचार्योपासन्तं शौचं स्वैर्यमात्मविनिग्रहः ॥ १ ३ - ७॥

`amānitvam adambhitvam ahiṁśā kṣāntir ārjavam`

`ācāryopāsanaṁ śaucāṁ sthairyam ātmavinigrahaḥ` 13.7

`amānitvam1 adambhitvam2 ahiṁśā3 kṣāntiḥ4 ārjavam5`

`ācārya-upāsana6 śaucam7 sthairyam8 ātma-vinigrahaḥ9` 13.7

**13.7:** 
Humility, nonostentation (Adambhitvam), non-injury, patience, straightforwardness, service to teacher, purity, steadfastness, self-restraint... (continued)

िन्द्रियार्थेः वैराग्यमनहं कर्तव्यं एवं च ।
जनममृत्युजरायाधिकारं ब्रह्मानुदर्शनम् ॥ १ ३ - ८॥

`indriyārtheṣu vairāgyam anahaṁkāra eva ca`

`janamamṛtyujarāvyādhiduhkhadosanudarśanam` 13.8

`indriyārtheṣu1 vairāgyam2 anahaṁkāra3 eva4 ca5`

`janma6a-mṛtyu6b-jarā6c-vyādhī6d-duḥkhā6e-doṣa6f-anudarśanam6g` 13.8

**13.8:** 
Aversion towards sense objects, absence of egoism, having insight into the suffering related to birth, death, old age, disease, sorrow... (continued)
asaktiṁ ca samacittavam iṣṭa-aniṣṭa-upapattiṣu 13.9

13.9: detachment; absence of attachment to son, wife, home; constant equilibrium on attainment of the desirable and the undesirable... (continued)

13.10 Dedicated concentration and unswerving devotion to Me having no other refuge, resorting to solitary places, discomfort in the midst of people.
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.

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 तत्सवमतोऽिक्षििरोमुखम् ।
सर्वतः श्रुितल्लोके सवमावृत्य ितिित ॥ १३- १३॥
sarvataḥ pāṇi-pādam tat sarvatokṣiśiromukham
sarvataḥ śrutimal loke sarvam āvṛtya tiṣṭhati 13.13
sarvataḥ¹ pāṇi-pādam² tat³ sarvataḥ⁴ aksi-śirah-mukham⁵
sarvataḥ⁶ śruti-māt⁷ loke⁸ sarvam⁹ āvṛtya¹⁰ tiṣṭhati¹¹ 13.13

sarvataḥ¹ = Everywhere; pāṇi-pādam² = hands and feet; sarvataḥ⁴ = everywhere; aksi-śirah-mukham⁵ = eyes, heads and faces; sarvataḥ⁶ = everywhere; śruti-māt⁷ = 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.

सर्वेण्यगुणाभासं सर्वेण्यिववर्तजतम् ।
ऄसक्तं सर्वभृच्ैव िनगुमणं गुणभोक्तृ च ॥ १३- १४॥
sarvendriyaguṇābhāsaṁ sarvendriyavivarjitaṁ
asaktaṁ sarvabhrcaiva nirguṇaṁ guṇabhoktṛ ca 13.14
sarva-indriya-guṇa-ābhāsant sarva-indriya-vivarjitaṁ²
asaktam³ sarva-bhṛt⁴ ca⁵ eva⁶ nirguṇam⁷ guṇa-bhoktṛ⁸ ca⁹ 13.14

[He is] sarva-indriya-guṇa-ābhāsant¹ = the light of all organs and Gunas [all-organs-Gunas-light]; sarva-indriya-vivarjitaṁ² = 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-bhoktṛ⁸ = 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.
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.

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).
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.

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.
प्रकृति पुरुषं चैव विद्र्धयनाती उभावपि।
विकारांश्च गुणांश्च विद्ध विकृतिसंभवान् ॥ १३- १९॥

प्रकृतिं पुरुषां च विद्ध्य अनादि उभाव अपि
विकारां गुणां च विद्ध प्रकृतिसंभवान् ॥ १३- १९॥

13.19: जानिए कि प्रकृति और पुरुष दोनों अनादि हैं। जानिए कि विकार और गुण (परिवर्तन और गुण) प्रकृति के निकट से उभरते हैं।

कार्यकरणकार्त्त्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३- २०॥

कार्य कारणकार्त्त्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३- २०॥

13.20: प्रकृति का कार्यकरणकार्त्त्व (कार्यकार्यकार्त्त्व) है। पुरुष उसके साथ ही सुख और दुःख का कारण है।

13.19: प्रकृति (Prakriti) और पुरुष (Purusa) दोनों अनादि हैं। जानिए कि प्रकृति और गुण (गुणांश्च) प्रकृति से हैं।

13.20: प्रकृति का कार्यकरणकार्त्त्व है। पुरुष उसके साथ ही सुख और दुःख का कारण है।
13.21: Purusa situated in Prakriti certainly enjoys the Gunas of Prakriti. Attachment to the Gunas (modes) is the cause of birth of a being in good and evil wombs [animal wombs].

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 प्रकृति च गुणेऽः सह ।
सर्वथा वर्तमानोपि न स भूयोज्जिजायते ॥ १३ - २३॥
y evam vetti puruṣam prakṛtīṁ ca guṇaiḥ saha
sarvathā vartamānopi na sa bhūyobhijāyate 13.23

yaḥ¹ evam² vetti³ puruṣam⁴ prakṛtim⁵ ca⁶ guṇaiḥ⁷ saha⁸
sarvathā⁹ vartamānah¹⁰ api¹¹ saḥ¹² bhūyah¹⁴ abhijāyate¹⁵ 13.23

yaḥ¹ = He who; evam² = thus; vetti³ = knows; puruṣam⁴ = man; ca⁶ = and; prakṛtim⁵ = nature; saha⁸ = with; guṇaiḥ⁷ = Gunas/qualities; [though] vartamānah¹⁰ = living; sarvathā⁹ api¹¹ = in all ways; saḥ¹³ = he; na¹² abhijāyate¹⁵ = is never born; bhūyah¹⁴ = 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).

dhyānenātmani paśyanti kecid ātmānam ātmanā ।
anye sāṁkhya-yogena karmayogena cāpare ॥ १३ - २४॥
dhyānena¹ atmani² paśyanti³ kecid⁴ ātmānam⁵ ātmanā⁶
anye⁷ sāṁkhya-yogena⁸ karma-yogena⁹ ca¹⁰ apare¹¹ 13.24
dhyānena¹ = By meditation; kecid⁴ = some; paśyanti³ = see/realize; ātmānam⁵ = Self; ātmanī² = in the self; ātmanā⁶ = through Buddhi/mind/intellect; anye⁷ = others; sāṁkhya-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 (Sānkhya yoga or Jñāna Yoga) and still others by Karma Yoga.
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.

13.26: Whatever comes into being, unmoving or moving, you must know that (it is by) the union of the kṣetra and kṣetrajña (field and the knower of the field).
13.27: He who sees the imperishable Supreme Lord, residing equally in all perishable living entities, really sees.

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 सर्वाः।
यः पश्यति तथात्मानमकतामरं स पश्यति ॥ १३- २९॥

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ
yah paśyati tathātmānam akartāram sa paśyati 13.29

yah⁷ paśyati⁸ tathā⁹ ātmānam¹⁰ akartāram¹¹ saḥ¹² paśyati¹³ 13.29

yah⁷ = 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 Prakriti (nature) performs all activities, knows that the self is not the doer; he truly sees.

यदा भूतपृथर्गभावमेकस्थमनुपश्यित ।
तत एवं च विस्तारं ब्रह्म संपद्यते तदा ॥ १३- ३०॥

yadā bhūta-pṛthagbhāvam ekasthaṁ anupaśyati
tata eva ca vistāraṁ brahma saṁpadyatē tadā 13.30

yadā¹ bhūta-pṛthak-bhāvam² ekasthaṁ³ anupaśyati⁴
tata⁵ eva⁶ ca⁷ vistāraṁ⁸ brahma⁹ sampadyate¹⁰ tadā¹¹ 13.30

yadā¹ = When; anupaśyati⁴ = one sees/realizes; bhūta-pṛthak-bhāvam² = the state of diversity and individuality of beings [living beings-diverse-state]; ekasthaṁ³ = abiding in One; ca⁷ = and; [which are His] vistāraṁ⁸ = expansions; tata⁵ eva⁶ = from That also; sampadyate¹⁰ = 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.
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

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.
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.

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 Prakrti attain the Supreme.
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.

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 योिनि महाद्वारं तस्मिन ज्ञात्व दयामयहम्।
संभवं सर्वौ भूतां ततो भवति भारत॥ १४- ३॥
mama yonir mahad brahma tasmin garbham dadhāmy aham
saṁbhavaḥ sarvabhūtāṁ tato bhavati bhārata 14.3

14.3: The great Brahman is My womb, in which I induce pregnancy. From that, all living beings are
born, O Bharata.

सर्वयोिनिः कौंतेयूः मूर्ताय संभवति याः॥
तासा महाद्वारो बीजप्रदः श्रीपता ॥ १४- ४॥
sarva-yoniṣu kaunteya mūrtaya saṁbhavanti yāḥ
tāsāṁ brahma mahad yonir ahaṁ bīja-pradaḥ pitā 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.
Sattva, Rajas, and Tamas are the gunas, born of Prakriti, bind down the imperishable self to the body.
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.

14.8: Know that Tamas is born of ajñāna (ignorance) and it deludes all embodied selves. It (Tamas) binds by negligence, laziness, and sleep, O son of Bharata.
Sattva attaches one to happiness; Rajas to action; O Bharata, and Tamas to negligence by hiding wisdom.

14.9: Sattva attaches one to happiness; Rajas to action; O Bharata, and Tamas to negligence by hiding wisdom.

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 देहेऽिस्मतप्रकाश उपजायते ।
ज्ञानं यदा तदा विद्यामिनां सत्त्वमित्युत ॥ १४- ११॥

sarvadvāreṣu dehesmin prakāśa upajāyate
jñānam yadā tadā vidyād vivṛddhāṁ sattvam ity uta 14.11
sarva-dvāreṣu1 dehe2 asmin3 prakāśa4 upajāyate5
jñānam6 yadā7 tadā8 vidyā9 vivṛddham10 sattvam11 itī12 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; vidyā9 = know; sattvam11 =
Sattva; itī12 = 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 कर्मणामशः स्पृहा ।
रजस्येतािन जायतते िववृद्धे भरतषमभ ॥ १४- १२॥

lobhaḥ1 pravṛttiḥ2 ārambhaḥ3 karmaṇām4 aśamaḥ5 sprhā6
rajasi7 etāni8 jāyante vivṛddhe bharata-rśabha 14.12
lobhaḥ1 pravṛttih2 ārambhaḥ3 karmanām4 aśamaḥ5 sprhā6
rajasi7 etāni8 jāyante8 vivṛddhe10 bharata-rśabha11 14.12

lobhaḥ1 = Greed; pravṛttih2 = activity; ārambhaḥ3 = beginning; karmanām4 = of actions; aśamaḥ5 =
unrest; [and] sprhā6 = desire; etāni8 = these; jāyante8 = manifest; [when] rajasi7 = Rajas quality;
vivṛddhe10 = becomes dominant; bharata-rśabha11 = 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.
अप्रकाशोःप्रवृद्धेः प्रमादो मोह एव च ।
तमस्येतानि जायते विवृद्धे कुरुनन्दन ॥ १४- १३॥
aprakāśa apravṛttih ca pramādo moha eva ca
tamas etāni jāyante vivṛddhe kurunandana 14.13

 aprakāśaḥ = Darkness; apravṛttih2 = stagnation/inactivity; pramādaḥ4 = negligence; ca3 = and; mohaḥ5 = 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 ।
tadottamavidāṁ lokān amalān pratipadyate ॥ १४- १४॥
yadā satte pravṛddhe tu pralayam yātī dehabhṛt
tadā uttamaṁ lokān amalān pratipadyate 14.14

(yadā1 satte2 pravṛddhe3 tu⁴ pralayam⁵ yāti⁶ deha-bhṛt⁷)
tadā⁸ uttamaṁ⁹ lokān¹⁰ amalān¹¹ pratipadyate¹² 14.14

yadā1 = When; deha-bhṛt⁷ = the embodied; yāti⁶ = proceeds to; pralayam⁵ = dissolution/death; [and] satte² = Sattva/virtue; pravṛddhe³ = is on the ascent/ dominant; tu⁴ = certainly; tadā⁸ = then; pratipadyate¹² = he attains; amalān¹¹ = the pure; lokān¹⁰ = world; uttamaṁ⁹ = 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.
pralayam\(^2\) gatvā\(^3\) karma-saṅgiṣu\(^4\) jāyate\(^5\)

14.15

pralayam\(^2\) gatvā\(^3\) karma-saṅgiṣu\(^4\) jāyate\(^5\)

tathā pralīnas tamasi mūḍhayonisu jāyate 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.
सत्त्वात् सांज्याते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहं तमसो भवतो ज्ञानमेव च ॥ १४- १७॥

१४.१७:   दृष्ट: सत्त्वात् सांज्याते ज्ञानं रजसो लोभ एव च।
प्रमादमोहं तमसो भवतो ज्ञानमेव च॥

२८२

उध्वं गच्छितता उध्वं गच्छितता
सत्त्वस्था मध्ये ितितता राजसाः ।
जघतयगुणवृित्तस्था ऄधो गच्छितता तामसाः ॥

१४- १८॥

१४.१८:   ोध्वम् गच्छितता
उध्वम् गच्छितता
सत्त्वस्था मध्ये ितितता राजसाः।
जघतयगुणवृित्तस्था ऄधो गच्छितता तामसाः॥

सत्त्वस्था३ = दृष्ट: सत्त्वात् सांज्याते ज्ञानं रजसो लोभ एव च।
प्रमादमोहं तमसो भवतो ज्ञानमेव च॥ १४- १७॥

२८२

१४.१८:   दृष्ट: सत्त्वात् सांज्याते ज्ञानं रजसो लोभ एव च।
प्रमादमोहं तमसो भवतो ज्ञानमेव च॥

उध्वम् गच्छितता उध्वम् गच्छितता
सत्त्वस्था मध्ये ितितता राजसाः।
जघतयगुणवृित्तस्था ऄधो गच्छितता तामसाः॥

१४- १८॥

२८२

१४.१८:   ोध्वम् गच्छितता
उध्वम् गच्छितता
सत्त्वस्था मध्ये ितितता राजसाः।
जघतयगुणवृित्तस्था ऄधो गच्छितता तामसाः॥

उध्वम् गच्छितता
उध्वम् गच्छितता
सत्त्वस्था मध्ये ितितता राजसाः।
जघतयगुणवृित्तस्था ऄधो गच्छितता तामसाः॥

१४- १८॥

२८२

१४.१८:   दृष्ट: सत्त्वात् सांज्याते ज्ञानं रजसो लोभ एव च।
प्रमादमोहं तमसो भवतो ज्ञानमेव च॥ १४- १७॥

२८२

१४.१८:   दृष्ट: सत्त्वात् सांज्याते ज्ञानं रजसो लोभ एव च।
प्रमादमोहं तमसो भवतो ज्ञानमेव च॥ १४- १७॥

उध्वम् गच्छितता
उध्वम् गच्छितता
सत्त्वस्था मध्ये ितितता राजसाः।
जघतयगुणवृित्तस्था ऄधो गच्छितता तामसाः॥

१४.१८:   दृष्ट: सत्त्वात् सांज्याते ज्ञानं रजसो लोभ एव च।
प्रमादमोहं तमसो भवतो ज्ञानमेव च॥ १४- १७॥

२८२
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.

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.
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?

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)
14.23: He, who is sitting indifferent to these Gunas, unperturbed, and knowing the Gunas are in motion, remains firm and does not waver.

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 िमत्राह्ऱरपक्षयोः ।
सवामरम्भपह्ऱरत्यागी गुणातीतः स ईच्यते ॥

14.25

māna-apamānayoḥ1 tulyaḥ2 tulyaḥ3 mitra-ari-pakṣayoh4
sarva-ārambahaparityāgī5 gunāśītaḥ6 saḥ7 ucyate8 14.25

[who is] tulyaḥ2 = equal; māna-apamānayoḥ1 = in honor and dishonor; tulyaḥ3 = equal; mitra-ari-pakṣayoh4 = to friends and foes; arva-ārambahaparityāgī5 = who has renounced all initiatives; saḥ7 = he; ucyate8 = is said to; guṇa-āśītaḥ6 = 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 योव्यिभचारेण भिक्तयोगेन सेवते ।
स गुणातसमतीत्यैतातब्रह्मभूयाय कल्पते ॥

14.26

māṁ ca yovyabhicāreṇa bhaktiyogena sevate
sa guṇān samatītyaitān brahmabhūyāya kalpate 14.26

yah3 = Whoever; sevate6 = renders service; māṁ1 = to Me; avyabhicareṇa4 bhakti-yogena5 sevate6
saḥ7 guṇān8 samatītya9 etān10 brahma-bhūyāya11 kalpate12 14.26

yah3 = Whoever; sevate6 = renders service; māṁ1 = to Me; avyabhicareṇa4 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.
brahmaṇo hi pratiśṭhāham amṛtasyāvyayasya ca
śāśvatasya ca dharmasya sukhasyaikāntikasya ca 14.27

aham4 = I; [am] pratiśṭhā3 = the abode; brahmaṇaḥ1 = of Brahman; hi2 = indeed; amṛtasya5 = of the immortal; ayyayasya6 = 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
śrībhagavān uvāca: ārdhvamūlam adhaḥśākham aśvattham prāhur avyayam

chandāsī yasya parṇāni yas taṁ veda sa vedaṁ 15.1

śrībhagavān uvāca: ārdhva-mūlam1 adhaḥ-śākham2 aśvattham3 prāhuḥ4 avyayam5

chandāsī5 yasya7 parṇāni8 yaḥ9 tam10 veda11 saḥ12 vedaṁ13 15.1

śrībhagavān uvāca = Sri Bhagavan said: prāhuḥ = they say; avyayam = the imperishable; aśvattham = the Asvattham tree/Banyan tree; ārdhva-mūlam = with roots above; [and] adhaḥ-śākham = branches below; yasya = of which/that; parṇāni = the leaves; [are] chandāsī = Vedic hymns; yaḥ = he who; veda = knows; tam = that; [is] vedaṁ = the knower of Vedas. 15.1 chandāsī = 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.

ārdhaḥ cœrdhvaṁ prasṛṭāṣṭasya śākhā guṇapravṛddhā viṣayapraṇālāḥ

adhaḥ ca mūlāni anusaṁtataṁ karmānubandhīṁ manuṣya-loke 15.2

adhaḥ1 ca2 urdhvam3 prasṛṭāḥ4 guna pravṛddhā5 viṣaya pravālāḥ6

tasya5 śākhāḥ6 = Its branches; prasṛṭāḥ = extend; adhaḥ1 ca2 urdhvam3 = below and above; guṇa pravṛddhā = nourished by Gunas; [with] viṣaya pravālāḥ = sense objects as shoots; ca8 = and; mūlāni9 = [its] roots; anusaṁtataṁ10 = extend; adhaḥ7 = downwards; manuṣya-loke12 = to the world of men; karma-anubandhīṁ11 = 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.
15.3: Neither its form nor its end nor its beginning nor its continuance is seen. Having cut this firm-rooted Asvattam tree by the strong weapon of detachment...

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.
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. 15.5

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. 15.6
śarīraṁ yad avāpnoti yac cápy utkrāmatīśvaraḥ
gṛhitvaitāni sarīyāti vāyu gandhān āśayāt 15.8
śarīram1 yat2 avāpnotī3 yat4 ca6 api8 utkrāmatī7 īśvaraḥ8
grhitvā9 etāni10 sarīyāti11 vāyu12 gandhān13 iva14 āśayāt15 15.8

yat4 = When; īśvaraḥ8 = Isvarah; avāpnotī3 = enters [obtains]; ca6 = and; api8 = also; yat2 = when; [He] utkrāmatī7 = leaves; śarīram1 = the body; [He] gṛhitva9 = takes; etāni10 = these [sense organs and the mind]; [and] sarīyāti11 = leaves; iva14 = as; vāyu12 = 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).
śrotraṁ cakṣuḥ sparśanaṁ ca rasanam ghrāṇam eva ca
adhiṣṭhāya manāḥ cāyaṁ viṣayāṁ upaveṣate 15.9
śrotraṁ ca cakṣuḥ3 sparśanaṁ ca rasanam eva ca
ghrāṇam eva ca adhiṣṭhāya manāḥca11 ayam12 viṣayān13 upaveṣate14 15.9

ayam12 = He; upaveṣate14 = experiences; viṣayān13 = sense objects; adhiṣṭhāya9 = by overseeing;
śrotraṁ1 = the ears; cakṣuḥ2 = the eyes; ca4 = and; sparśanaṁ3 = the skin; eva7 = also; rasanam5 = the
tongue; ca8 = and; ghrāṇam6 = the nose; ca11 = and; manāḥ10 = 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.

utkramantam sthitam vāpi bhuñjānan vā guṇānvitam
vīmūḍhā nānupāsyanti paśyanti jñānacakṣuṣaḥ 15.10
utkramantam1 sthitam2 vā3 api4 bhuñjānam5 vā6 guṇa-anvitam7
vīmūḍhā8 na9 anupāsyanti10 paśyanti11 jñāna-cakṣuṣaḥ12 15.10

vīmūḍhā8 = The deluded person; na9 = does not; anupāsyanti10 = see; [the self or the soul] vā3 = either;
utkramantam1 = leaving the body; vā6 = or; sthitam2 = remaining in the body; api4 = although;
bhuñjānam5 = 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.
yatantaḥ = The striving; yogināḥ = Yogis; paśyanti = can see; enam = this [the Self]; avasthitam = established; ātmanī = in themselves; ca = and; acetasaḥ = the imprudent; akaṭa-ātmānāḥ = not established in the self; api = though; yatantah = striving; na = do not; paśyanti = see; enam = 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.

yatantah = The striving; yogināḥ = Yogis; paśyanti = can see; enam = this [the Self]; avasthitam = established; ātmanī = in themselves; ca = and; acetasaḥ = the imprudent; akaṭa-ātmānāḥ = not established in the self; api = though; yatantah = striving; na = do not; paśyanti = see; enam = this. 15.11

15.12: The splendor 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.
15.13: I sustain all beings with My Power, entering earth. Becoming the juice-giving moon, I nourish all the herbs (plants).

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.
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.

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).
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).

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).
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.

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
śrībhagavān uvāca: abhayam sattvasaśuddhir jñānayogavyavasthitih
dānaṁ damaś ca yajñaś ca svādhyāyas tapa ārjavam 16.1
śrībhagavān uvāca: abhayam1 sattva-saśuddhiḥ2 jñāna-yoga-vyavasthitī3
dānaṁ4 damaḥ5 ca6 yajñāḥ7 ca8 svādhyāyāḥ9 tapaḥ10 ārjavam10 16.1
śrībhagavān uvāca: abhayam1 = fearlessness; sattva-saśuddhiḥ2 = purity of the mind; jñāna-yoga-vyavasthitī3 = steadiness in Yoga of knowledge; dānaṁ4 = charity; damaḥ5 = self-control [of organs]; ca6 = and; yajñāḥ7 = sacrifices; ca8 = and; svādhyāyāḥ9 = 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)...
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.

16.4: Ostentation, arrogance, self-conceit, anger, rudeness, and ignorance are the qualities of those born of demonic nature, O Partha.
16.5: Divine qualities lead to liberation, demonic to bondage. Do not grieve, O Pandava, you are born with divine qualities.

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.
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.

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 ।
प्रभवतत्युग्रकमामणः क्षयाय जगतोऽिहताः ॥
16.9

-etām1 दृष्टिम2 आवश्यक्यः नास्ता-अत्मानः4 अल्प-बुद्धयः5
prabhavantī6 ugrakarmāṇaḥ6 kṣayāya7 jagataḥ8 ahitāḥ9 16.9

avaśṭabhya3 = Holding; etām1 = this; dṛṣṭim2 = view; naśta-ātmānaḥ4 = lost souls; alpa-buddhaya5 = 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.

कामानं दुः-पूर्वदम्भानामदविनितिता: ।
मोहाद्गृहीत्वासद्ग्राहान्यात्तेऽिुिचव्रताः ॥
16.10

kāmam āśritya duṣṭpurāṇaṁ dambhamāṇamadāṇvītāḥ
mohād grītvāsaḍgrāhān pravartanteāśuci-vratāḥ 16.10

āśritya2 = given to; duṣṭpurāṇaṁ3 = insatiable; kāmam1 = lust; dambhamāṇaṁ4āśadgrāhān anvitāḥ4D = endowed with4D ostentation4A, pride4B, [and] arrogance4C; mohāḥ5 = due to delusion; grītvā6 = pursuing; asad-grāhān7 = false premises; [they] pravartante8 = undertake; aśuci-vratāḥ8 = 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.
चिन्तामपरिभेष्य क विलयान्तामुपामान्त्रित्वा:।
कामोपभोगपरामां एताविद्विति निद्धित्ता॥१६-११॥
cintām aparimeyāṁ ca pralayāntām upāśritāḥ
kāmopabhogaparamā etāvad iti niścitāḥ 16.11

cintām1 aparimeyām2 ca3 pralayāntām4 upāśritāḥ5
kāma-upabhoga-paramāḥ6 etāvat7 itī8 niścitāḥ9 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]
niścitāḥ9 = determined; etāvat7 = so far; itī8 = 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.

आषापाशतैषाः कामोपभोगरायणाः।
ईहां एतान्तामन्यायचन्द्रस्यभिभच्छयन्॥१६-१२॥
āśāpāśaśatair baddhāḥ kāmakrodhaparāyaṇāḥ
īhante kāmabhogārtham anyāyenārthasañcayāḥ 16.12
āśā-pāśa-śatai1 baddhāḥ2 kāma-krodha-parāyaṇāḥ3
īhante4 kāma-bhoga-artham5 anyāyena6 artha-saṅcayān7 16.12

baddhāḥ2 = Bound by; āśā-pāśa-śatai1 = 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-saṅcayān7 = 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.
idam adya mayā labdham imaṁ prāpsyey manoratham
idam astidam api me bhavisyati punar dhanam 16.13

[He thinks as follows:] adya² = today; idam¹ = this; labdham⁴ = was gained; mayā³ = by me; prāpsyey⁶ = I shall gain; imam⁵ = this; manoratham⁷ = object desired by my mind; asti⁸ = there is; idam¹⁰ = this; idam¹⁰ = this; api¹¹ = also; [is] me = mine; dhanam¹⁵ = riches; bhavisyati¹³ = will come; punah¹⁴ = 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.”

asau mayā hataḥ śatruḥ haniṣye ca aparān api
Tīṣvāraḥ.aham aham bhogī siddhāḥ ahaṁ balavān sukhiḥ 16.14

[He thinks as follows:] asau¹ = That; śatruḥ⁴ = foe; hataḥ³ = has been killed; mayā² = by me; ca⁶ = and; haniṣye⁶ = I shall destroy; aparān⁸ = others; api⁸ = indeed; aham¹⁰ = I am; Tīṣvāraḥ⁹ = God; aham¹¹ = I am; bhogī¹² = the experciener/enjoyer; aham¹⁴ = I am; siddhāḥ¹³ = perfect; balavān¹⁵ = strong; [and] sukhi¹⁶ = 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.”
āḍhyoḥbhijanavān asmi konyosti sadṛṣo mayā
yakṣye dāsyāmi modiṣya ity ajñānavimohitāḥ 16.15
āḍhyaḥ¹ abhijanavān² asmi³ kaḥ anyaḥ asti⁴ sadṛṣaḥ⁵ maya⁶
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; sadṛṣaḥ⁵ = similar; maya⁶ = 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.

anekacitta-vibhrāntā mohajālasamāvṛtāḥ
prasaktāḥ kāmabhogeṣu patanti narakeśu cau 16.16
aneka-citta-vibhrāntā¹ mohajālasamāvṛtāḥ²
prasaktāḥ³ kāma-bhogeṣu⁴ patanti⁵ narake⁶ aśucau⁷ 16.16

aneka-citta-vibhrāntā¹ = Disoriented by many thoughts [many-thoughts-bewildered by]; mohajāla-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).
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.

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.
16.19: I cast the cruel haters, the inauspicious, and the vilest of men in the worlds into demonic wombs.

16.20: Fallen into the demonic wombs birth after birth, the fools never reach me, O Kaunteya, and go to the lowest state.
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.

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.
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.

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).
BG Chapter 17: Gunas and Faith

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजतते श्रद्धयाितवताः ।
तेषां निष्ठां तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७ । १ ॥

arjuna uvāca: ye sāsthravighim uṣṭiya yajante śraddhayānvitāḥ
teśāṁ niṣṭhā tu kā kṛṣṇa sattvam āho rajas tamaḥ 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 भवित भद्य देहिनां सा स्वभावव्रज ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ १७ । २ ॥

śrībhagavān uvāca: trividhā bhavati śraddhā dehināṁ sā svabhāvāvajā
sāttvikī rājasī caiva tāmasī ceti tāṁ śṛṇu 17.2

śrībhagavān uvāca: trividhā1 bhavati2 śraddhā3 dehināṁ4 sā5 svabhāvajā6
sāttvikī7 rājasī8 ca9 eva10 tāmasī11 ca12 itī13 tām14 śṛṇu15 17.2

śrībhagavān uvāca = Sri Bhagavan said: sā5 = that; śraddhā3 = faith; dehināṁ4 = 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; itī13 = thus; śṛṇu15 = hear; tām14 = 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.
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.

Good people worship the gods, the passionate worship the yaksas and raksasas, and (others who

are) the ignorant people worship the spirits and ghosts.
Those persons who perform terrible austerities not ordained by the scriptures, given to hypocrisy and ego, impelled by lust, attachment, and strength...

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.
अाहरस्त्विप सर्वस्य त्रिविधो भवति प्रियः।
यज्ञस्तपस्तथा दानं तेषां भेदिममं च रणु ॥ १७- ७॥

āhāras tv api sarvasya trividha bhavati priyah
yajñas tapas tathā dānāṁ teṣāṁ bhedam śmu 17.7

āhāraḥ1 tu2 api3 sarvasya4 trividhaḥ5 bhavatī6 priyah7
yajñaḥ8 tapaḥ9 tatha10 dānam11 teṣāṁ12 bhedam13 imam14 śṛṇu15 17.7

āhāraḥ1 = Food; priyah7 = dear; tu2 = indeed; sarvasya4 = to all; api3 = also; bhavatī6 = is [becomes];
trividhaḥ5 = threefold; tatha10 = so also; yajñaḥ8 = sacrifice; tapaḥ9 = austerity; dānam11 = charity; śṛṇu15
= hear; imam14 = these; bhedam13 = differences; teṣāṁ12 = 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.

आयुःसत्त्वबलारोग्यसुखप्रीितिववधमनाः ।
रस्याः िनर्गधाः िस्थरा हृद्या अहाराः साित्त्वकिप्रयाः ॥ १७- ८॥

āyuḥsattvabalārogyasukhaprītivivardhanāḥ
rasyāḥ3 snigdhā4 sthirā5 hṛdyāḥ6 āhārāḥ7 sāttvikapriyāḥ8 17.8

āyuḥ-sattva-bala-ārogya-sukha-priti1 vivardhanāḥ2
rasyāḥ3 snigdhā4 sthirā5 hṛdyāḥ6 āhārāḥ7 sāttvika-priyāḥ8 17.8

āhāraḥ7 = Foods; vivardhanāḥ2 = that promote; āyuḥ-sattva-bala-ārogya-sukha-priti2 = life, existence,
strength, health, happiness, [and] pleasure; [are] rasyāḥ4 = juicy; snigdhāḥ5 = smooth; sthirā6 = firm;
hṛdyāḥ7 = 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).
17.9: Rajasic people like foods that are bitter, sour, salty, very hot, pungent, dry and burning and cause misery, grief and sickness.

17.10: Foods that are improperly cooked, wanting in flavor, putrid, stale, left-over, and unfit for sacrifice are dear to the Tamasic person.
अपलाकाङ्क्षिभयमज्ञो विधिदुष्टो य इज्यते ।
यष्टव्यमेवेित मनः समाधाय स साित्त्वकः ॥ १७- ११॥

aphala-āṅkṣibhir yajño vidhidṛṣṭo ya iyate
yāṣṭavyaṁ eveti manah samādhāya sa sāttvikaḥ 17.11

 aphala-āṅkṣibhiḥ⁰ yajñah² vidhi-drṣṭah³ yah⁴ iyate⁶
yāṣṭavyam eva⁶ iī⁷ manah samādhāya⁸ saḥ⁹ sāttvikaḥ¹⁰ 17.11

yajñah² = Sacrifice; yah⁴ = which; iyate⁶ = was performed; vidhi-drṣṭah³ = according to injunctions; [by]
aphala-āṅkṣibhiḥ⁰ = those who have no desire for fruits of their labor; manah samādhāya⁸ = with fixed
mind; [knowing it is] yāṣṭavyam eva⁶ = expected performance of duty; saḥ⁹ = that; iī⁷ = 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).

abhisaṁdhāya tu phalaṁ dambhārtham api caiva yat
iyate bharataśreṣṭha tam yajñair viddhi rājasam 17.12

abhisaṁdhāya¹ tu² phalam³ dambhārtham⁴ api⁵ ca⁶ eva⁷ yat⁸
iyate⁹ bharataśreṣṭha¹⁰ tam¹¹ yajñam¹² viddhi¹³ rājasam¹⁴ 17.12

 tu² = But; yat⁸ = that which; iyate⁹ = is performed; eva⁷ = indeed; dambhārtham⁴ = for the sake of
ostentation; ca⁶ = or; abhisandhāya¹ = holding in view; phalam³ api⁵ = also⁵ the result/fruit³;
bharataśreṣṭha¹⁰ = O best of Bharatas; viddhi¹³ = know; tam¹¹ = 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.
vidhihīnam asṛṣṭānāṁ mantrahīnam adakṣiṇam
śraddhā-virahitaṁ yajñāṁ tāmasāṁ paricakṣate 17.13
vidhi-hīnam¹ asṛṣṭa-annam² mantra-hīnam³ adakṣiṇam⁴
śraddhā-virahitam⁵ yajñam⁶ tāmasam⁷ paricakṣate⁸ 17.13

yajñam⁶ = Sacrifice; vidhi-hīnam¹ = opposed to injunctions; asṛṣṭa-annam² = with undistributed food [prasadam]; mantra-hīnam³ = with no mantras chanted; adakṣiṇam⁴ = with no remuneration to priests;[ and] śraddhā-virahitam⁵ = 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.

devadvijaguruprājñapūjanaṁ śaucam ārjavam
brahmacaryam ahiṁsā ca śārīraṁ tapa ucyate 17.14
deva-dvija-guru-prājña-pūjanaṁ śaucam-ārjavam-
brahmacaryam² ahiṁsā³ ca⁴ śārīram⁵ tapa⁶ ucyate⁷ 17.14

deva¹¹-dvija¹²-guru¹³-prājña¹⁴-pūjana¹⁵ = Worship¹⁵E of gods¹¹A, the twice-borns¹²B, the Guru¹³C, and the wise¹⁴D; śaucam-ārjavam-brahmacaryam² = purity, honesty, celibacy; ca⁴ = and; ahiṁsā² = 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.
17.15: Speech that is not frightening, truthful, agreeable, beneficial, and promotes practice of Vedic recitation, is said to be austerity of word.

17.16: The serenity of mind, gentleness, silence, self-restraint and purity of nature are called penance of mind.
śraddhayā parayā taptaṁ tapas tat trividhaṁ naraiḥ
aphalākāṅkṣibhir yuktaiḥ sāttvikaṁ paricakṣate 17.17
śraddhayā1 parayā2 tapam3 tapah ṛ3 trividham6 naraiḥ7
aphala-ākāṅkṣibhīḥ8 yuktaiḥ9 sāttvikaṁ10 paricakṣate11 17.17

tat5 = This; trividham8 = threefold; tapah4 = austerity; tapam3 = practiced; parayā2 śraddhayā1 = with supreme faith; naraiḥ7 = by men; aphalā-ākāṅkṣibhīḥ8 = who do not long for results: yuktaiḥ9 = Yogis; paricakṣate11 = speak of it; sāttvikaṁ10 = 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.

satkāramānapūjārthaṁ tapo dambhena caiva yat
kriyate tad iha proktaṁ rājasarṁ calam adhruvam 17.18
satkāra-māna-pūja-arthaṁ tapah2 dambhena3 ca eva4 yat5
kriyate6 tat7 iha8 proktam9 rājasam10 calam11 adhruvam12 17.18

tapah2 = Austerity; satkāra1A-māna1B-pūja1C-artha1D = for the express purpose of or in consideration of reverence1A, honor1B, worship1C; 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.
### 17.19

Penance performed with foolish stubbornness and self-hurt or to cause destruction of others is said to be Tamasic.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mūḍha-grāheṇaḥ</td>
<td>with a foolish effort or plan;</td>
</tr>
<tr>
<td>yat pīḍayāḥ</td>
<td>That;</td>
</tr>
<tr>
<td>kriyateḥ</td>
<td>performed;</td>
</tr>
<tr>
<td>tapaḥḥ</td>
<td>austerity;</td>
</tr>
<tr>
<td>ātmanoḥ</td>
<td>to one own self [body];</td>
</tr>
<tr>
<td>parasyaḥ</td>
<td>others;</td>
</tr>
<tr>
<td>utsādanārtham</td>
<td>for the purpose of destruction;</td>
</tr>
<tr>
<td>tāmasam</td>
<td>of the nature of Tamas.</td>
</tr>
</tbody>
</table>

17.19: Charity given to the deserving, who can make no return, in a proper place and time to a worthy person, is regarded as sattvic or virtuous.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dātavyam</td>
<td>Charity or gift as a duty:</td>
</tr>
<tr>
<td>iti yad dānam</td>
<td>which;</td>
</tr>
<tr>
<td>diyaṇenaḥ</td>
<td>given;</td>
</tr>
<tr>
<td>deśe kāle ca pātre</td>
<td>at a proper place and time;</td>
</tr>
<tr>
<td>tad dānam sāttvikāṁ</td>
<td>a deserving person;</td>
</tr>
<tr>
<td>smṛtam</td>
<td>is regarded as of the nature of Sattva or virtue.</td>
</tr>
</tbody>
</table>

17.20: Charity given to the deserving, who can make no return, in a proper place and time to a worthy person, is regarded as sattvic or virtuous.
17.21: Charity is regarded Rajasic or of the nature of passion, when the service is rendered unwillingly in anticipation of return in kind.

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.
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.

Therefore, Veda-ordained sacrifice, charity, and penance are always initiated by incantation of AUM by the teachers (expounder) of Brahman.
17.25: The persons longing for moksa do sacrifice, penance, and various acts of charity without seeking the fruits, after incanting "TAT."

17.26: "SAT" is used in the sense of existence and goodness. The sound "SAT," O Partha is used for auspicious action.
17.27: Firmness in sacrifice, penance, and charity is also called "SAT." The act serving these is called "SAT."

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).
BG Chapter 18: Renunciation and Liberation

Arjuna uvāca: saṁnyāsasya mahābāho tattvam icchāmi veditum
tyāgasya ca hṛṣīkeṣa pṛthak keśīniṣūdana 18.1

śrībhagavān uvāca: kāmyānāṁ karmanāṁ nyāsaṁ sarīnyāsaṁ kavyo viduḥ
tsarvakarmaphala-tyāgaṁ prāhuṣa tyāgaṁ vicakṣaṇāḥ 18.2

śrībhagavān uvāca = Sri Bhagavan said: kavyo = the learned; prāhuṣa = declare; tyāgaṁ = Tyaga; [is] sarva-karma-phala-tyāgaṁ = giving up the fruits of all actions. 18.2

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.

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.
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.
18.5: Acts of sacrifice, charity, and penance should not be renounced and must be done. Sacrifice, charity, and penance purify the wise.

18.6: All actions should be performed renouncing the attached fruits. It is thus My decided (considered) and best opinion, O Partha.
18.7: Renunciation of prescribed duty is improper. Renunciation because of illusion is (said to be) due to Tamas or ignorance. Tamas = darkness, ignorance.

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.
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.

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.
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.

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.
pañca itāni mahābāho kāraṇāni nibodha me
sāmkhye kṛtānte proktāni siddhayे sarva-karmanām 18.13
pañca1 etāni2 mahābāho3 kāraṇāni4 nibodha5 me6
sāmkhye7 kṛtānte8 proktāni9 siddhayē10 sarva-karmanām11 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 (Sānkhye-kṛtānte).

adhiṣṭhānam1 tathā kartā2 karaṇānē3 ca prthagvidham
vividhāḥ ca prthakcaśṭā4 daivaṁ5 caiva tra pañcamam16 18.14
adhiṣṭhānam1 tathā2 kartā3 karaṇānē4 ca5 prthak6 vidham7
vividhāḥ8 ca9 prthak10 ceśṭāḥ11 daivam12 ca13 eva14 atra15 pañcamam16 18.14

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.
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)

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.)
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.)

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.
Jñāna karma ca kartā ca tridhāva guṇabhedataḥ
procyate guṇasarṣikhyāne yathāvac chṛṇu tānī api 18.19
jñānam karma ca kartā ca tridhāva eva7 guṇa-bhedataḥ9
procyate guṇa-saṅkhyāne10 yathāvat11 śṛṇu12 tānī13 api14 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.

sarvabhūteṣu yenaikaṁ bhāvam avyayam īkṣate
avibhaktāṁ vibhakteṣu taj jñānaḥ viddhi sāttvikam 18.20
sarvabhūteṣu1 yena2 ekam3 bhāvam4 avayam5 īkṣate6
avibhaktam7 vibhakteṣu8 tat9 jñānam10 viddhi11 sāttvikam12 18.20

īkṣate6 = One sees; sarvabhūteṣu1 = all beings; [in] ekam3 = One; avayam5 = 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.
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.)

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.
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.

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.
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.

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.
18.27: The doer, who is attached; who desires for fruits of actions; who is greedy, injurious by nature, and impure; and who is subject to joy and sorrow, is proclaimed to be Rajasic.

18.28: The doer, who is unbalanced, uncultivated, obstinate, deceitful, usurping, lazy, despondent, and procrastinating, is said to be Tamasic.
18.29: Hear the three kinds of differences in intellect and steadiness explained fully and severally according to the gunas, O Dhananjaya.

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.
18.31: Buddhi, by which it knows imperfectly dharmam and adharmam, what should be done and what should not be done, is Rajasic, O Partha.

18.32: Tamasic Buddhi, covered by ignorance, thinks Adharmam (vice) as Dharmam (virtue), and sees all things contrary to their real nature, O Partha.
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.

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.
18.35: The determination by which a fool never gives up dream, fear, grief, despondence, and conceit or arrogance, O Partha, is Tamas.

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.

1. सुख: सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

2. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

3. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

4. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

5. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

6. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

7. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

8. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

9. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

10. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

11. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

12. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

13. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

14. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

15. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

16. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

17. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

18. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

19. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

20. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

21. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

22. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

23. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

24. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

25. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

26. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

27. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

28. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

29. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

30. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

31. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

32. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

33. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

34. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

35. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥

36. सुखं तित्वदानीं तित्रिवधं श्रुतमे भरतरः ॥ १८-३६॥
yat tadagre viṣam iva pariṇāmenmṛtopamam
tat sukhaṁ sāttvikāṁ 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.

viṣayendriyaśaṅkogād yat tad agremṛtopamam
pariṇāme viṣam iva tat sukhaṁ rājasāṁ smṛtam 18.38
viṣaya1 indriya2 saṁyogāt3 yat4 tat5 agre6 amṛtopamam7
pariṇāme8 viṣam9 iva10 tat11 sukham12 rājasam13 smṛtam14 18.38

tat5 = That; sukham12 = happiness; yat4 = which; [arises from] viṣaya1 indriya2 saṁyogāt3 = 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.
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.

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.
18.41 : Brähmana, Kshatriya, Vaishya and Sūdra, O Parantapa, and their activities are divided according to the Gnas born of their own nature.

18.42: Tranquility, self-control, austerity, purity, patience, honesty, knowledge, wisdom, and belief in God are the duty of the Brähmana born of his innate disposition (karma SvA-bhAva-jam)
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.

18.44: Cultivation, cow protection, and trade are the duty of Vaishya, born of his own 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 संसिद्धि लभते नरः ।
स्वकर्मनिरतः सिद्धिः यथा विन्दति तच्छृणु ॥ १८- ४५ ॥

sve sve karma abhirataḥ saṁsiddhiṁ labhate naraḥ
svakarmanirataḥ siddhiṁ yathā vindati tac chṛṇu 18.45

sve sveḥ abhirataḥ3 saṁsiddhiṁ labhateḥ naraḥ6
sva-karma-nirataḥ7 siddhiṁ yathā9 vindati10 tat11 śṛṇu12 18.45

abhirataḥ3 = Devoted to; sve sve1 = one’s own; karmaṇi2 = duty; naraḥ6 = man; labhate5 = attains;
saṁsiddhiṁ4 = perfection. śṛṇu12 = Hear; yathā9 = as; [to how] sva-karma-nirataḥ7 = one engaged in his
own duty; vindati10 = attains/achieves; tat11 = that; siddhiṁ8 = 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 प्रवृत्तिभूमतानां येन सवमिमदं ततम् ।
स्वकर्मणा तमभ्यच्यम िसह्ऴद्ध िवतदित मानवः ॥ १८- ४६ ॥

yataḥ1 pravṛttir bhūtānāṁ yena sarvam idam1 tatam
svakarmanā tam abhyarcya siddhirī vindati1 mānavaḥ18.46

yataḥ1 pravṛttiḥ2 bhūtānāṁ3 yena4 sarvam5 idam6 tatam7
svakarmanā8 tam9 abhyarcya10 siddhiṁ11 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; siddhiṁ11 =
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.
śreyān svadharma viguṇah paradharmaḥ sva-nuṣṭhitat
svabhāvaniyataṁ karma kurvan nāpnoti kilbiṣam 18.47
śreyān1 svadharma2 viguṇaḥ3 paradharma4 su-anuṣṭhitā5
svabhāva-niyatam6 karma7 kurvan8 na9 āpnoti10 kilbiṣam11 18.47

śreyān1 = Better/superior; svadharma2 = one’s own dharma/duty; [though] viguṇaḥ3 = imperfect/deficient; [than] paradharma4 = dharma of another; su-anuṣṭhitā5 = 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.

sahajam1 karma2 kaunteya3 sadoṣam4 api5 na6 tyajet1
sarvārambhā hi doṣena dhūmenāgniḥ ivāvṛtāḥ 18.48
sahajam1 karma2 kaunteya3 sadoṣam4 api5 na6 tyajet7
sarva-ārambhāḥ8 hi9 doṣena10 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] doṣena10 = 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.
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.

18.50: Learn from Me briefly, O Kaunteya, having achieved perfection, he attains Brahman, which is the supreme state of knowledge.
buddhyā viśuddhayā yukto dhṛtyātmānam niyamya ca
śabdādin viśayāṁs tyaktvā rāgadeveṣau vyudasya ca 18.51

18.51:  Endowed with purified Buddhi, controlling self with determination, giving up sound, and sense objects, and casting aside likes and dislikes (continued)

viviktasevī laghvāśī yatavākkāyamānasaḥ
dhyānayogaparo nityaṁ vairāgyaṁ samupāśritaḥ 18.52

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)
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).

18.54: Being one with Brahman, the tranquil atma neither laments nor desires. Regarding all beings equal, he attains Supreme devotion to Me.
bhaktyā mām abhijānāti yāvān yaś caśmi tattvataḥ
tato māṁ tattvato jñātvā viśate tadanantaram 18.55  

bhaktyā1 mām2 abhijānāti3 yāvān4 yaḥ5 ca6 asmi7 tattvataḥ8
tataḥ9 mām10 tattvataḥ11 jñātvā12 viśate13 tadanantaram14 18.55

bhaktyā1 = 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.

sarvakarmāṇy api sadā kurvāṇo madvāpāśrayaḥ
matprasādaḥ avāpnoti śāśvataṁ padam avyayam 18.56

sarva1 karmāṇi2 api3 sadā4 kurvāṇah5 madvāpāśrayaḥ6
mat-prasādāt7 avāpnoti8 śāśvatam9 padam10 avyayam11 18.56

kurvāṇah5 api3 = While performing; sarva1 = all; karmāṇi2 = activities; sadā4 = all the time; madvāpāśrayaḥ6 = 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.
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.

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.
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).

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.
18.61: The Supreme Lord resides within the hearts of all living beings, O Arjuna. By His māyā power, Isvāra causes all beings to spin as if they are mounted on a machine (carousel or upright wheel).

18.62: Surrender unto Him with all your being, O Bharata; by His grace, you will attain the Supreme peace and eternal abode.
iti te jñānam ākhyātam guhyād guhyataram mayā
vimṛśyaitad aśeṣena yathecchasi tathā kuru 18.63

iti1 te2 jñānam3 ākhyātam4 guhyāt5 guhyataram6 mayā7
vimṛśya8 etat9 aśeṣena10 yatha11 icchasi12 tathā13 kuru14 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.

sarvaguhyatamam bhūyaḥ śṛṇu me paramam vacah
iṣṭoṣi me dr̥gham iti tato vakṣyāmī te hitam 18.64
sarva-guhyatamam1 bhūyaḥ2 śṛṇu3 me4 paramam5 vacah6
iṣṭaḥ7 asam10 dr̥gham11 iti12 tataḥ13 vakṣyāmi14 te15 hitam16 18.64

śṛṇu3 = Hear; me4 = from Me; bhūyaḥ2 = again; paramam5 = the Supreme; vacah6 = word; sarva-guhyatamam1 = the most secret of all: iti12 = thus; asam10 = you are; dr̥gham11 = very; iṣṭaḥ7 = 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.
manmanā bhava madbhakto madyājī māṁ namaskuru
māṁ evaiṣṭyaṁ satyaṁ te pratijāne priyosi me 18.65

manmanā1 bhava2 mad-bhaktaḥ3 madyājī4 mām5 namaskuru6
mām7 eva8 esyasi9 satyam10 te11 pratijāne12 priyah13 asi14 me15 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.

sarvadharmān1 paritya2 jya mām ekaṁ śaraṇam vṛaja
aham tvā sarvapāpebhyaḥ mokṣayiṣyāmi mā śucaḥ 18.66

paritya2 = abandoning; sarva-dharmān1 = all duties; śaraṇam vṛaja5 = take refuge; mām3 = in Me; ekam4 = only/alone. aham6 = I; mokṣayiṣyāmi9 = shall deliver; tvā7 = you; sarva-pāpebhayaḥ8 = 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.
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.

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 तस्मान्मनुष्येशु कष्ठिन्मेः प्रियकृतम्:
भविता न च मे तस्माद्यः प्रियतरो भुवि || १८-६९ ||

नां च तस्मात्मनुष्येशु कष्ठिन्मेः प्रियकृतमाः
भवितां नां च मे तस्माद अनयां प्रियतरो भुवि 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 धर्मं संवादमावयोः:
जानयजेन तेनाहिंसः स्यामित मे मितः || १८-७० ||

अध्येष्यते च य इमं धर्मं संवादमावयोः:
जानयजेन तेनाहिंसः स्यामित मे मितः || १८-७० ||

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.
śraddhāvān anasūyaḥ ca śmuyād api yo naraḥ

śraddhāvān1 anasūyaḥ2 ca3 śmuyāṭṭ4 api5 yaḥ6 naraḥ7

śaḥ8 api9 muktah10 śubhān11 lokān12 prāpnuyāt13 puṇya-karmaṇām14 18.71

śraddhāvān1 = The faithful; ca3 = and; anasūyaḥ2 = the good-willed; naraḥ7 = man; śmuyāṭṭ4 = listens; api6 = indeed; api9 = also; saḥ8 = he; yaḥ6 = who; [is] muktah10 = 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.

kaccid etac chrutam pārtha tvayākāgreṇa cetasā

kaccid ajñānaśaṁmohāḥ pranaṣṭas te dhananājaya 18.72

kaccit1 etat2 śrutam3 pārtha4 tvayā5 ekāgreṇa6 cetasā7

kaccit8 ajñāna10 saṁmohāḥ11 pranaṣṭah12 te13 dhananājaya14 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; saṁmohāḥ11 = delusion; [born of] ajñāna10 = ignorance; [been] pranaṣṭah12 = destroyed; dhananājaya14 = 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?
### Arjuna Uvāca

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**sanjaya uvāca** = Sanjaya said: iti = thus; aham = I; aśrauṣaṁ = heard; imam = this; adbhutam = marvelous; sarvādham = conversation; vāsudevasya = of Vāsudeva; ca = and; pārthasya = of Partha; mahātmanah = the Great-souled [warrior]; roma-harṣaṇam = 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.
vyāsaprasādāc chrutavān etad guhyam ahaṁ param
yogam yogeśvarāt kṛṣṇāt sākṣāt kathayataḥ svayam 18.75
vyāsa-prasādāt śrutavān etad guhyam ahaṁ param
yogam yogeśvarāt kṛṣṇāt sākṣāt kathayataḥ svayam 18.75

vyāsa-prasādāt = By the Grace of Vyasadeva; ahaṁ = I; śrutavān = heard; etad = this; param = Supreme; guhyam = secret; yogam = Yoga; sākṣāt = directly; kṛṣṇāt = from Krishna; yogeśvarāt = Lord of Yoga; svayam = Himself; kathayataḥ = 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).

rājan saṁsmṛtya saṁsmṛtya saṁvādam imam
daḥbutam keśavārjunayoh punyarḥṣyāmi ca muhur muhuḥ 18.76
rājan1 saṁsmṛtya2 saṁsmṛtya3 saṁvādam4 imam5
daḥbutam6 keśava7 arjunayoh8 punyam9 ḫṛṣyāmi10 ca11 muhuḥ muhuḥ12 18.76

rājan1 = O king; saṁsmṛtya2 saṁsmṛtya3 = remembering again and again; imam5 = this; daḥbutam6 = wonderful; ca11 = and; punyam9 = pious; saṁvādam4 = dialogue; [between] keśava7 = Kesava; [and] arjunayoh8 Arjuna; ḫṛṣyāmi10 = 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.
18.77: Remembering again and again the most wondrous form of Hare (Hari, Lord Krishna) in amazement I rejoice again and again, O King.

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).
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 Dhriratrastra (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-dharmāḥ: Established order of the family, family institution. Dharma: 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 scrofulousness on their part brings disproportionally 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).

asvargyam⁵ = A + Svargam = That which does not yield Svargam or heaven (on earth) -- Radhakrishnan.

akīrt⁹ 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 Bhagavadgīṭa 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. Sāṅgraham = 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 sāmānādhikaranya 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 Sāmāndhikaranya 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. Vijnam = Experiential knowledge of God – Ramakrishna Paramahamsa (February 18, 1836 – August 16, 1886).
Ramanuja says: "As for the Jnāni 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 Rakṣya. (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 Yogi 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 Vaisnava teachers refer lovingly to the words of Sri Rama in the Rāmāyaṇa where he says that it is his sacred resolve to rescue all beings from fear (Abhayam sarva bhṛtēbhyo 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 gopta.' (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 (Gīṭa 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 krpa) 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 (Jīva) 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 sarīnyāsa. 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 sarīnyāsins 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 jīvātmā; for Madhva, it is the supreme Lord Vishnu.

Action of an agent is the culmination of 5 elements. The self is akartr or non-doer but its witnessing starts the activities of prakṛti.


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. kāraṇa-kāraye⁵ = 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

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sleep, laziness, and negligence, is said to be Tamasic.

Happiness from Tamas, Rajas and Sattva (Darkness, Passion, and Virtue).

<table>
<thead>
<tr>
<th>Tamas =</th>
<th>Violence</th>
<th>Inertia</th>
<th>blindness</th>
<th>Error</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajas =</td>
<td>Wealth</td>
<td>Power</td>
<td>Pride</td>
<td>Glory</td>
</tr>
<tr>
<td>Sattva =</td>
<td>Higher mind</td>
<td>Higher Spirit</td>
<td>Restraint</td>
<td>Knowledge</td>
</tr>
</tbody>
</table>

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, śāsvataṁ 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.

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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
Gambhirānanda.
Ramanamahari (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.)

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