

GEETA

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CHAPTER-1

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १-१ ॥

Dhṛtarāṣṭra uvāca ।

Dharmakṣetre kurukṣetre samaveta yuyutsavaḥ ।

Māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya ॥ 1-1 ॥

Dhritrashtra Says:

Gathered in Kurukshetra on the field of action, ranged and ready to fight for the victory of Dharma in battle on Dharmakshetra, say Sanjaya, how did my sons and the children of Pandu fare on the field.

सञ्जय उवाच ।
दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ १-२ ॥

Sañjaya uvāca ।

Dṛṣṭvā tu pāṇḍavānīkaṃ vyūḍhaṃ duryodhanastadā ।
Ācāryamupasaṅgamyā rājā vacanamabravīt ॥ 1-2 ॥

Says Sanjaya:

Having seen the forces of the Pandavas, ranged in battle order and ready, the king, Duryodhana, went to acharya, close, and spoke thus:

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ १-३ ॥

Paśyaitāṃ pāṇḍuputrāṇāmācārya mahatīm camūm ।
Vyūḍhāṃ drupadaputreṇa tava śiṣyeṇa dhīmatā ॥ 1-3 ॥

Hey Acharya, see the grand army of the sons of Pandu, ranged in battle order by Drupada's son, your disciple, a mighty intelligent warrior.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १-४ ॥

Atra śūrā maheṣvāsā bhīmārjunasamā yudhi ।
Yuyudhāno virāṭascha drupadaśca mahārathaḥ ॥ 1-4 ॥

Here are great warriors, men of the mighty bow, who can fix the enemy at a single blow, all like Bhima and Arjuna in battle. There is Yuyudhana, Virata and Dhruvada, commander of the grand chariot.

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

Dhṛṣṭaketuścekitānaḥ kāśirājaśca vīryavān ।
Purujitkuntibhojaśca śaibyaśca narapuṅgavaḥ ॥ 1-5 ॥

There is Dhrishtaketu, Chekitana and the king of Kashi, the brave. There is Purujit, there is Kunti-bhoja and there is Shaivya, mighty among men of war.

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

Yudhāmanyuśca vikrānta uttamaujāśca vīryavān ।

Saubhadro draupadeyāśca sarva eva mahārathāḥ ॥ 1-6 ॥

There is Yudhamanyu and there is Vikranta, there is Uttamauja, the brave. There is Abhimanyu, son of Subhadra, there are sons of Draupadi. They are all heroes of the chariot.

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

*Asmākaṃ tu viśiṣṭā ye tānnibodha dvijottama ।
Nāyakā mama sainyasya sañjñārthaṃ tānbravīmi te ॥ 1-7 ॥*

Know now all the chiefs of our forces, O first of the Brahmanas. They are leaders of our army. I speak of them for your information.

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

*Bhavānbhīṣmaśca karṇaśca kṛpaśca samitiñjayah ।
Aśvatthāmā vikarṇaśca saumadattistathaiva ca ॥ 1-8 ॥*

First of all you yourself, then Bhishma, and Karna, and Kripa, winner of wars. There is Ashwatthama and Vikarna, and there is the son of Somadatta in the line of heroes.

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

*Anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ ।
Nānāśastrapraharaṇāḥ sarve yuddhaviśāradāḥ ॥ 1-9 ॥*

And there are a lot many more, to fight for me till the last drop of their blood. Experts they are in the use of weapons of offense and defense, they are all heroes of War and Victory.

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

*Aparyāptaṃ tadasmākaṃ balaṃ bhīṣmābhirakṣitam ।
Paryāptaṃ tvidameteṣāṃ balaṃ bhīmābhirakṣitam ॥ 1-10 ॥*

Unbounded is our army, directed and defended by Bhishma. But this army of theirs, directed and defended by Bhima, is limited.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ १-११ ॥

Ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ ।

Bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi ॥ 1-11 ॥

All you Warriors, stand fast and firm in position according to your ranks and fight on all in defence of Bhishma and for Bhishma.

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १-१२ ॥

Tasya sañjanayanharṣam kuruvṛddhaḥ pitāmahaḥ ।

Siṃhanādaṃ vinadyoccaiḥ śaṅkhaṃ dadhmau pratāpavān ॥ 1-12 ॥

Then the Scion of the Kurus, the grand-sire Bhishma, blew aloud his conch like a roar of the lion which sent around a wave of joy and elation through his forces.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १-१३ ॥

Tataḥ śaṅkhāśca bheryaśca paṇavānakagomukhāḥ ।

Sahasaiivābhyahanyanta sa śabdastumulo'bhavat ॥ 1-13 ॥

Then shankhas, bheris, panawanakas, gomukhas, all at once were blown aloud and the space around resounded with the Call for war.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४ ॥

Tataḥ śvetairhayairyukte mahati syandane sthitau ।

Mādhavaḥ pāṇḍavaścaiva divyau śaṅkhau pradadhmatuḥ ॥ 1-14 ॥

Then seated together in the grand chariot drawn by white horses, Krishna and Arjuna both blew their celestial conches as if all hell of war was let loose.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १-१५ ॥

Pāñcājanyaṃ hr̥ṣīkeśo devadattaṃ dhanañjayaḥ ।

Pauṇḍraṃ dadhmau mahāśaṅkhaṃ bhīmakarmā vṛkodaraḥ ॥ 1-15 ॥

Divine Krishna blew the Panchajanya, and Arjuna blew the Devadatta, Arjuna, winner of the battles of wealth. Bhima, warrior of mighty loin and terrible action,

blew Paundra, the grand conch of mighty fame.

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

*Anantavijayaṃ rājā kuntīputro yudhiṣṭhirah ।
Nakulaḥ sahadēvaśca sughoṣamanipuṣpakau ॥ 1-16 ॥*

The Raja, Yudhishtira, son of Kunti, blew the Ananta-vijaya, conch of boundless victory. Nakula blew the Sughosha, conch of terrible sound, and Sahadeva blew Manipushpaka, the conch of jewel and flower.

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

*Kāśyaśca parameṣvāsaḥ śikhaṇḍī ca mahārathah ।
Dhr̥ṣṭadyumno virāṭaśca sātyakiścāparājitaḥ ॥ 1-17 ॥*

Then Kashya, ace shooter of the arrow, and Shikhandi, commander of the grand chariot, Dhrishtadyumna, Virata and the unconquerable Satyaki....

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

*Drupado draupadeyāśca sarvaśaḥ pṛthivīpate ।
Saubhadraśca mahābāhuḥ śaṅkhāndadhmuḥ pṛthakpṛthak ॥ 1-18 ॥*

Drupada, and the sons of Draupati, O ruler of the earth, the son of Subhadra, O warrior of great arms, all one by one blew their conches.

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

*Sa ghoṣo dhārtarāṣṭrāṇāṃ hṛdayāni vyadārayat ।
Nabhaśca pṛthivīm caiva tumulo'bhyanunādayan ॥ 1-19 ॥*

That mighty roar tore through the hearts of the sons of Dhritarashtra as it resounded high over the earth and the skies.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ १-२० ॥

*Atha vyavasthitānḍṛṣṭvā dhārtarāṣṭrān kapidhvajaḥ ।
Pravṛtte śastrasampāte dhanurudyamya pāṇḍavaḥ ॥ 1-20 ॥*

And then Kapidhwaja, Arjuna, hero of the flag of Hanuman, saw the forces of the children of Dhritarashtra in the midst of that readiness of battle, raised his bow...

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

Hṛṣīkeśaṃ tadā vākyaṃidamāha mahīpate ।

And spoke to Hrishikesha, and so said he, O ruler of the earth:

अर्जुन उवाच ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ १-२१ ॥

Arjuna uvāca ।

Senayorubhayormadhye rathaṃ sthāpaya me'cyuta ॥ 1-21 ॥

Says Arjuna:

Krishna, immaculate and imperishable, let the chariot move to the middle of the battle ranks, for me,

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ १-२२ ॥

Yāvadetanīrīkṣe'haṃ yoddhukāmānavasthitān ।

Kairmayā saha yoddhavyamasmin raṇasamudyame ॥ 1-22 ॥

So that I may survey these forces ranged in order and keen for battle and I may know who I have to fight in this heat of battle.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ १-२३ ॥

Yotsyamānānavekṣe'haṃ ya ete'tra samāgatāḥ ।

Dhārtarāṣṭrasya durbuddheryuddhe priyacikīrṣavaḥ ॥ 1-23 ॥

I want to see all those who have come here in the interest of the foolish son of Dhritarashtra.

सञ्जय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ १-२४ ॥

Sañjaya uvāca ।

Evamukto hṛṣīkeśo guḍākeśena bhārata ।

Senayorubhayormadhye sthāpayitvā rathottamam ॥ 1-24 ॥

Sanjaya Says:

O Bharata, having been so requested by Arjuna, conqueror of sloth and sleep, Krishna, Hrishikesha, moved the chariot to the middle of the two forces:

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ १-२५ ॥

Bhīṣmadroṇapramukhataḥ sarveṣāṃ ca mahīkṣitām ।

Uvāca pārtha paśyaitān-samavetān-kurūniti ॥ 1-25 ॥

Facing Bhishma and Drona and all the rulers of the earth, he said, “Partha, now see these Kurus ranged against you for conquest of the earth’s kingdom.”

तत्रापश्यत्स्थितान्यार्थः पितृनथ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ १-२६ ॥

Tatrāpaśyat-sthitān-pārthaḥ pitṛnatha pitāmahān ।

Ācāryān-mātulān-bhrātṛn-putrānpautrān-sakhīmstathā ॥ 1-26 ॥

There saw Partha, standing up-front, warriors of the order of fathers, grandfathers, teachers, uncles of the mother's side, brothers, sons, grandsons and friends

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ १-२७ ॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

Śvaśurānsuhrḍaścaiva senayorubhayorapi ।

Tānsamīkṣya sa kaunteyah sarvānbandhūnavasthitān ॥ 1-27 ॥

Kṛpayā parayāviṣṭo viṣīdannidamabravīt ।

And fathers-in-law, sincere noble hearts all in both the armies. Having seen all these carefully, all his own people standing there on the field, he, Kaunteya, Arjuna, overwhelmed with love, pity and despair, said to Krishna:

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १-२८ ॥

Arjuna uvāca ।

Dṛṣṭvemam svajanaṃ kṛṣṇa yuyutsum samupasthitam ॥ 1-28 ॥

Says Arjuna:

Krishna, when I see my own people standing here, bent on the battle....

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

*Sīdanti mama gātrāṇi mukhaṃ ca pariśuṣyati ।
Vepathuśca śarīre me romaharṣaśca jāyate ॥ 1-29 ॥*

Krishna, my limbs sink in despair, my mouth dries up, my whole body shakes to the core and my hair is smothered in fear of the unknown.

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

*Gāṇḍīvaṃ samsate hastāt-tvakcaiva paridahyate ।
Na ca śaknomyavasthātum bhramatīva ca me manaḥ ॥ 1-30 ॥*

My bow of terror falls from my hand and my skin burns all over. I am unable to stand and my mind is in a whirlpool of fear and uncertainty.

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

*Nimittāni ca paśyāmi viparītāni keśava ।
Na ca śreyo'nupaśyāmi hatvā svajanamāhave ॥ 1-31 ॥*

I see no good; in fact, Keshava, I see all chances and omens contrary to me. Nor do I see anything good coming to me by killing my own people in battle.

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

*Na kāṅkṣe vijayaṃ kṛṣṇa na ca rājyaṃ sukhāni ca ।
Kiṃ no rājyena govinda kiṃ bhogairjīvitena vā ॥ 1-32 ॥*

I have no desire, Krishna, for victory, nor do I want any empire, nor a trail of ease and comfort. Govinda, what good is empire for us or pleasure or even life itself?

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

*Yeṣāmarthe kāṅkṣitaṃ no rājyaṃ bhogāḥ sukhāni ca ।
Ta ime'vasthitā yuddhe prāṇāṃstyaktvā dhanāni ca ॥ 1-33 ॥*

Those for whose sake we want an empire, or pleasure, power and comfort, they stand here for battle with all their life and wealth at stake in battle.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ १-३४ ॥

Ācāryāḥ pitarāḥ putrāstathaiva ca pitāmahāḥ ।

Mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinastathā ॥ 1-34 ॥

They are teachers, fathers, sons and grand-fathers. They are maternal uncles, fathers in law, grandsons, brothers-in-law, all near and dear ones.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १-३५ ॥

Etānna hantumicchāmi ghnato'pi madhusūdana ।

Api trailokyarājyasya hetoḥ kiṃ nu mahīkṛte ॥ 1-35 ॥

These I don't want to kill, even though I get killed in the battle. Madhusudana, O promoter of the sweets of life, I refuse to kill them even for empire of the three worlds, and shall I do that even for a part of the earth? No.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ १-३६ ॥

Nihatya dhārtarāṣṭrānnaḥ kā prītiḥ syājjanārdana ।

Pāpamevāśrayedasmānhatvaitānātātāyinaḥ ॥ 1-36 ॥

O Janardana, by killing these children of Dhritarashtra, what good is going to follow for us? What are we going to gain for ourselves except sin and pollution of the soul, evil though they are, guilty of arson and murder, robbers, grabbers, gamblers, ravishers and what not?

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ १-३७ ॥

Tasmānnārhā vayaṃ hantuṃ dhārtarāṣṭrānsvabāndhavān ।

Svajanaṃ hi kathaṃ hatvā sukhinaḥ syāma mādharma ॥ 1-37 ॥

Still they do not deserve to be killed, nor is it fair for us to kill them. Though they are children of Dhritarashtra, they are ours, not aliens. O Madhava, having killed our own, how can we be happy or at peace?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १-३८ ॥

Yadyapyete na paśyanti lobhopahatacetasah ।

Kulakṣayakṛtaṃ doṣaṃ mitradrohe ca pātakam ॥ 1-38 ॥

True, vitiated by greed, they do not realize the sin of family destruction and the crime of treachery to friends.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ १-३९ ॥

Kathaṃ na jñeyamasmābhiḥ pāpādasmanñivartitum ।

Kulakṣayakṛtaṃ doṣaṃ prapaśyadbhirjanārdana ॥ 1-39 ॥

But we have the eyes to see the sin of family pollution, the crime of treachery to friends. Why should we then not know how to deliver ourselves from the sin of family destruction, Janardana?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मो नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४० ॥

Kulakṣaye pranaśyanti kuladharmāḥ sanātanāḥ ।

Dharme naṣṭe kulam kṛtsnamadharmo'bhibhavatyuta ॥ 1-40 ॥

When the family gets destroyed then the permanent values and tenets of the family are destroyed. And when the family values are lost, then the values contrary to Dharmic values overtake the family.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ १-४१ ॥

Adharmābhibhavātkṛṣṇa praduṣyanti kulastrīyaḥ ।

Strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṅkaraḥ ॥ 1-41 ॥

When adharmic values overtake the family, the women first fall a prey to those sinful values. When the women fall, then mixed values and characters are born and prosper.

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ १-४२ ॥

Sanṅkaro narakāyaiva kulaghñānāṃ kulasya ca ।

Patanti pitaro hyeṣāṃ luptapiṇḍodakakriyāḥ ॥ 1-42 ॥

Mixed values are the doorway to the fall of the family and family Dharma. Traditions of the ancients themselves are neglected for want of proper followers.

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ १-४३ ॥

Doṣairetaiḥ kulaghñānāṃ varṇasaṅkarakārikaiḥ ।

Utsādyante jātidharmāḥ kuladharmāśca śāśvatāḥ ॥ 1-43 ॥

Following the violation of tradition by the violators of Dharma, and fast upon the growth of mixed values, the Dharma of the human society is violated and the fall of eternal values follows fast

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ १-४४ ॥

Utsannakuladharmāṅāṃ manuṣyāṅāṃ janārdana ।

Narake niyataṃ vāso bhavatītyanusūśrūma ॥ 1-44 ॥

When the eternal human values are uprooted, then, as we hear, human society is sure to suffer with the sure onslaught of misery and unhappiness.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १-४५ ॥

Aho bata mahatpāpaṃ kartuṃ vyavasitā vayam ।

Yadrājyasukhalobhena hantuṃ svajanamudyatāḥ ॥ 1-45 ॥

Woe it is that through our battle, we are bent upon committing a grave sin, since for the sake of some temporary ease and comfort, we are prepared to kill our own people. What a fall, Krishna!

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६ ॥

Yadi māmpratīkāramaśastram śāstrapāṇayah ।

Dhārtarāṣṭrā raṇe hanyustanme kṣemataram bhavet ॥ 1-46 ॥

If me, unarmed and unresponsive to the onslaught of the forces of the sons of Dhritarashtra, all armed and fighting, were to kill me, that would be the best option for me.

सञ्जय उवाच ।

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ १-४७ ॥

Sañjaya uvāca ।

Evamuktivārjunaḥ saṅkhye rathopastha upāviśat ।

Visrjya saśaram cāpaṃ śokasaṁvignamānasaḥ ॥ 1-47 ॥

Sanjaya says:

Having said so, Arjuna put down his bow along with the arrows and, his mind and heart stricken with sorrow and despair, he sat down at the back of the chariot in the midst of the two armies on the battle field.

CHAPTER-2

सञ्जय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१ ॥

Sañjaya uvāca ।

Taṁ tathā kṛpayāviṣṭamaśrupūrṇākulekṣaṇam ।

Viśīdantamidaṁ vākyamuvāca madhusūdanaḥ ॥ 2-1 ॥

Says Sanjaya:

To him, then, overwhelmed with pity, his eyes filled with tears, sinking in despair, Krishna Madhusudana, destroyer of demonic forces, spoke thus:

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२ ॥

Śrībhagavānuvāca /

Kutastvā kaśmalamidaṃ viṣame samupasthitam /

Anāryajuṣṭamasvargyamakīrtikaramarjuna ॥ 2-2 ॥

Shri Bhagawan Says:

Whence did this dirty despondence arise in your mind in this very thick of the action? It is unworthy of the brave and the good, the way to ignominy and hell. Arjuna, beware.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २-३ ॥

Klaibyaṃ mā sma gamaḥ pārtha naitattvayyupapadyate /

Kṣudraṃ hṛdayadaurbalyaṃ tyaktvottiṣṭha parantapa ॥ 2-3 ॥

Partha, sink not to unmanliness. It is not worthy of you. It is mean, sheer feebleness of the heart, give it up Arjuna, arise, you are scorcher of the enemy at the extreme.

अर्जुन उवाच ।

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ २-४ ॥

Arjuna uvāca /

Kathaṃ bhīṣmamahaṃ saṅkhye droṇaṃ ca madhusūdana /

Iṣubhiḥ pratiyotsyāmi pūjārhāvarisūdana ॥ 2-4 ॥

Said Arjuna:

O Madhusudana, how shall I engage and face Bhishma and Drona with arrows in the battle? They're worthy of reverence, even worship, O destroyer of enemies.

गुरून्हत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५ ॥

Gurūnahatvā hi mahānubhāvān śreyo bhoktuṃ bhaikṣyamapīha loke /

Hatvārthakāmāṃstu gurūnihaiva bhujñīya bhogān rudhirapradigdhān ॥ 2-5 ॥

It is better in this world to beg and sustain life, better than to live by killing the teachers and seniors. They are great men. If we kill them to achieve our purpose and desire here on earth, even then we live and 'suffer' our desires but soaked in blood.

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामस्-तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

Na caitadvidmaḥ kataranno garīyo yadvā jayema yadi vā no jayeyuḥ ।

Yāneva hatvā na jijīviṣāmas-te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ ॥ 2-6 ॥

Also, we don't know what is the better of the two: fighting or not fighting. Nor do we know whether, even if we fight, we shall win or they would win over us. But I know one thing for certain: that we would never wish to live by killing the sons of Dhritarashtra who stand before us. No one would.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

Kārpanyadoṣopahatasvabhāvaḥ pṛcchāmi tvāṁ dharmasammūḍhacetāḥ ।

Yacchreyaḥ syānniścitaṁ brūhi tanme śiṣyaste'haṁ śādhi māṁ tvāṁ prapannaṁ ॥ 2-7 ॥

My valor is gone. My very self and nature, my very identity, is overwhelmed by negation under the weight of pity. My sense of right and wrong, dharma and adharma, is lost. My mind is totally blurred. Pray say to me what is just, fair and sure, really good for me. I am your disciple. I come to you, please show me the way.

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

Na hi prapaśyāmi mamāpanudyād yacchokamucchoṣaṇamindriyāṇām ।

Avāpya bhūmāvasapatnamṛddhaṁ rājyaṁ surāṇāmapi cādhipatyam ॥ 2-8 ॥

I see no way to relieve me of the pain and sorrow which torments my mind and sense. I see no way even if I win unrivalled power and wealth on earth and even if I win the rule and dominion of the gods in heaven.

सञ्जय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ २-९ ॥

Sañjaya uvāca ।

Evamuktva hr̥ṣīkeśaṁ guḍākeśaḥ parantapa ।

Na yotsya iti govindamuktva tūṣṇīm babhūva ha ॥ 2-9 ॥

Said Sanjaya:

O lord of power and force, having said so to Hrishikesha, Krishna, Arjuna, destroyer of sloth and sleep, finally resolved and declared: Fight I will not. Having so declared to Govinda, he fell back into deep and pensive silence.

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

*Tamuvāca hr̥ṣīkeśaḥ prahasanniva bhārata ।
Senayorubhayormadhye viṣīdantamidaṃ vacaḥ ॥ 2-10 ॥*

Then O Bharata, in the midst of the two fighting forces, to Arjuna, sinking in despair and sorrow, Hrishiksha spoke these words in a mood as if smiling – that smile was enigmatic:-

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११ ॥

*Śrībhagavānurvāca ।
Aśocyānanvaśocastvaṃ prajñāvādāṃśca bhāṣase ।
Gatāsūnagatāsūṃśca nānuśocanti paṇḍitāḥ ॥ 2-11 ॥*

Shri Bhagawan said:

You waste yourself on things which absolutely deserve no thought, and yet you talk as if you are the wisest man of the world. Men of knowledge think not of those who have gone past. Nor do they worry about those who are alive.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२ ॥

*Na tvevāhaṃ jātu nāsaṃ na tvaṃ neme janādhipāḥ ।
Na caiva na bhaviṣyāmaḥ sarve vayamataḥ param ॥ 2-12 ॥*

It is not that there was ever a time when you, or I, or these ruling lords of the people were not there. Nor is it that all of us will not be there anymore after this time.

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

*Dehino'sminyathā dehe kaumāraṃ yauvanaṃ jarā ।
Tathā dehāntaraprāptirdhīrastatra na muhyati ॥ 2-13 ॥*

Just as the soul in this body attains the stage of child, boyhood, youth, and age in this human body, the same way we get into another body. The man of wisdom does not fall into the snare of these changes.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४ ॥

*Mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkhadāḥ ।
Āgamāpāyino 'nityāstāmstitikṣasva bhārata ॥ 2-14 ॥*

All the changes come and go. They are like the breath of air touching the human body the same way as the feel of heat and cold gives the feeling of comfort or discomfort. They are momentary, they don't last, they are transitory. Just bear them and let them go.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५ ॥
*Yaṃ hi na vyathayantyete puruṣaṃ puruṣarṣabha ।
Samaduḥkhasukhaṃ dhīraṃ so'mṛtatvāya kalpate ॥ 2-15 ॥*

O best of men, the man who is calm and self-possessed, whom these temporary ups and downs of life do not trouble, whom pleasure and pain do not disturb, such a person deserves to be free from the ravages of mortality.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥
*Nāsato vidyate bhāvo nābhāvo vidyate sataḥ ।
Ubhayorapi dr̥ṣṭo'ntastvanayostattvadarśibhiḥ ॥ 2-16 ॥*

That which is not, does not come into existence, and that which is, cannot go out of existence. Of course, those who know the essence of both in reality see the mystery of existence as well as of non-existence.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २-१७ ॥
*Avināśi tu tadviddhi yena sarvamidam tatam ।
Vināśamavyayasyāsyā na kaścitkartumarhati ॥ 2-17 ॥*

Know that mysterious spiritual entity, the atma, which pervades this whole body system. It is avyaya, imperishable. None can bring about the destruction of this indestructible entity.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २-१८ ॥
*Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ ।
Anāśino'prameyasya tasmādyudhyasva bhārata ॥ 2-18 ॥*

The bodies, which this indestructible entity takes on one after another since time immemorial, are subject to decay and death at the end of each period of life. But in spite of those temporal fluctuations of bodily existence, the soul survives and remains as it is in the essence: eternal, indestructible, unbound by time or place. Therefore, O Scion of Bharatas, stand up and fight.

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

*Ya enam vetti hantāraṃ yaścainaṃ manyate hatam ।
Ubhau tau na vijānīto nāyaṃ hanti na hanyate ॥ 2-19 ॥*

Anyone that believes that it (Atma) is the killer, or any one that believes that it is killed, both of them do not know, ignorant of the real fact that it neither kills nor is it killed.

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

*Na jāyate mriyate vā kadācin nāyaṃ bhūtvā bhavitā vā na bhūyaḥ ।
Ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre ॥ 2-20 ॥*

Never is it born, never does it die, nor is it that, having been in temporal existence in body for a limited time span, it would not come back again in body for another period of time. Partha, it is never born from non-existence, it is eternal, ever existent, timeless. It is never killed although it lives in a mortal body.

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

*Vedāvināśinaṃ nityaṃ ya enamajamavyayam ।
Kathaṃ sa puruṣaḥ pārtha kaṃ ghātayati hanti kam ॥ 2-21 ॥*

If a person knows the atma (soul) as indestructible, eternal, unborn and undying, imperishable and undecaying, whom does that person strike to death, whom does that person kill? None.

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

*Vāsāṃsi jīrṇāni yathā vihāya navāni gr̥hṇāti naro'parāṇi ।
Tathā śarīrāṇi vihāya jīrṇā-nyanyāni saṃyāti navāni dehī ॥ 2-22 ॥*

Just as a person relinquishes old and worn out clothes and takes on to new ones, similarly a person gives up the old worn-out body at the end of each span of age and takes on a new one at the beginning of another life span. (So the cycle goes on and on and on....)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २-२३ ॥

Nainaṃ chindanti śastrāṇi nainaṃ dahati pāvakaḥ ।

Na cainaṃ kledayantyāpo na śoṣayati mārutaḥ ॥ 2-23 ॥

Weapons cut it not to death, fire burns it not, waters soak it not to rot, air dries it not to evaporate to extinction.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २-२४ ॥

Acchedyo'yamadāhyo'yamakledyo'śoṣya eva ca ।

Nityaḥ sarvagataḥ sthāṇuracalo'yaṃ sanātanaḥ ॥ 2-24 ॥

It cannot be cut to pieces, it can not be burnt to ash, it cannot be diluted to particles, it cannot be dried to dust. It is immortal, all reaching, anywhere, firm, immovable, unshakable, constant and eternal.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २-२५ ॥

Avyakto'yamacintyo'yamavikāryo'yamucyate ।

Tasmādevaṃ viditvainaṃ nānuśocitumarhasi ॥ 2-25 ॥

It is undefinable, beyond thought, invariable, it is said. For this reason, knowing what it is, you need not worry about it-- because nothing can happen to it.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २-२६ ॥

Atha cainaṃ nityajātaṃ nityaṃ vā manyase mṛtam ।

Tathāpi tvaṃ mahābāho naivaṃ śocitumarhasi ॥ 2-26 ॥

And also, even if you believe that is always being born and dying, born and dying again and again, even then, O man of mighty arm, you need not worry about it.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७ ॥

*Jātasya hi dhruvo mr̥tyurdhruvaṃ janma mṛtasya ca ।
Tasmādaparihārye'rthe na tvaṃ śocitumarhasi ॥ 2-27 ॥*

Whoever is born that is sure to die, and the dead is sure to be born. Hence also, in view of the inevitable, you must not worry about the warriors.

*अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८ ॥
Avyaktādīni bhūtāni vyaktamadyāni bhārata ।
Avyaktanidhanānyeva tatra kā paridevanā ॥ 2-28 ॥*

All specific forms of life are unmanifest in the beginning, they manifest well defined in the middle and they again go into the unseen after death. Hence what cause is there for sorrow in this process?

*आश्चर्यवत्पश्यति कश्चिदेन-माश्चर्यवद्ब्रुवति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥
Āścaryavatpāśyati kaścidenamāścaryavadvadati tathaiva cānyaḥ ।
Āścaryavaccainamanyaḥ śṛṇoti śrutvāpyenam veda na caiva kaścit ॥ 2-29 ॥*

One views this mysterious process of life and death with wonder. Another speaks of it with wonder the same way. Someone hears of it with wonder and amazement. And having heard of it all this way, no one knows of it the certain way, as it is.

*देही नित्यमवधोऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २-३० ॥
Dehī nityamavadhyo'yaṃ dehe sarvasya bhārata ।
Tasmātsarvāṇi bhūtāni na tvaṃ śocitumarhasi ॥ 2-30 ॥*

The atma (soul) that resides in the body form of all, O Bharata, can never be killed. Therefore you should not worry about any form of living being, never about the warriors upfront.

*स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २-३१ ॥
Svadharmamapi cāvekṣya na vikampitumarhasi ।
Dharmyāddhi yuddhācchreyo'nyatṣatriyasya na vidyate ॥ 2-31 ॥*

And watch out: think of your own Dharma, the duty incumbent on you. That way too you must not be fickle minded. There is nothing better and higher than fighting as part of your Dharma, worthy of a warrior.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २-३२ ॥
Yadrcchayā copapannaṃ svargadvāramapāvṛtam ।
Sukhinaḥ kṣatriyāḥ pārtha labhante yuddhamīdṛśam ॥ 2-32 ॥

This battle is the gateway to paradisaal bliss open to you by the will divine. O Partha, only the fortunate few among Kshatriyas find such a war-door open to them by a lucky chance and divine will.

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ २-३३ ॥
Atha cettvamimaṃ dharmyaṃ saṅgrāmaṃ na kariṣyasi ।
Tataḥ svadharmam kīrtiṃ ca hitvā pāpamavāpsyasi ॥ 2-33 ॥

And if you do not engage in this battle which is for the sake of righteousness and Dharma as your sacred duty, you will neglect your sacred duty, tarnish your reputation, and suffer the sin of remiss.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ २-३४ ॥
Akīrtiṃ cāpi bhūtāni kathayiṣyanti te'vyayām ।
Sambhāvitasya cākīrtirmaraṇādatiricyate ॥ 2-34 ॥

And the people around will speak loud and bold of your disreputation beyond repair, and that infamy for the man of honor is worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ २-३५ ॥
Bhayādraṇāduparataṃ maṃsyante tvāṃ mahārathāḥ ।
Yeṣāṃ ca tvam bahumato bhūtvā yāsyasi lāghavam ॥ 2-35 ॥

Valorous warriors of the chariot will think and speak of you with contempt as the man run away from battle out of fear. Think of your fame resounding among them earlier, and mind the fall and the pity of it, Arjuna.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ २-३६ ॥
Avācyavadāṃśca bahūnvadiṣyanti tavāhitāḥ ।
Nindantastava sāmartyaṃ tato duḥkhataraṃ nu kim ॥ 2-36 ॥

Your enemies will speak many despicable words against you, condemning your valour and competence. What can be sadder and more painful than that?

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

*Hato vā prāpsyasi svargaṃ jitvā vā bhokṣyase mahīm ।
Tasmāduttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ ॥ 2-37 ॥*

If you are killed in the battle, you straight go to Swarga, paradise, as a martyr on the altar of Dharma. If you win, you share and enjoy the dominion of the earth. Therefore, arise, son of Kunti. Decide, determine and fight out the enemies.

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

*Sukhaduḥkhe same kṛtvā lābhālābhau jayājayau ।
Tato yuddhāya yujyasva naivaṃ pāpamavāpsyasi ॥ 2-38 ॥*

Equanimous between pleasure and pain, loss and gain, and between victory and defeat, dedicate yourself to war and thus, be free from sin and disreputation.

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

*Eṣā te'bhīhitā sāṅkhye buddhiryoge tvimāṃ śṛṇu ।
Buddhyā yukto yayā pārtha karmabandhaṃ prahāsyasi ॥ 2-39 ॥*

I have spoken to you of Sankhya philosophy (with intellectual approach to life) which discriminates between body and soul. Now listen to the Buddhi (knowledge) in the context of karma yoga by which you won't be bound by Karma.

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

*Nehābhikramanāśo'sti pratyavāyo na vidyate ।
Svalpamapyasya dharmasya trāyate mahato bhayāt ॥ 2-40 ॥*

Karma is ever on, No cessation, No going back. What you sow, so it fructifies. If you understand even a little bit of it and pursue it this way as duty, it will save you from grave fears of the adverse.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २-४१ ॥

Vyavasāyātmikā buddhirekeha kurunandana ।

Bahuśākhā hyanantāśca buddhayo'vyavasāyinām ॥ 2-41 ॥

O Scion of the Kurus, the intelligence that is focussed, concentrated, constant, intensive, is one, undivided. The Buddhi of those, who do not focus their mind, is diversified over many loose ends like the wild branches of a tree (though the tree is an offspring of the same one seed).

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२ ॥

Yāmimāṃ puṣpitāṃ vācaṃ pravadantya vipaścitaḥ ।

Vedavādaratāḥ pārtha nānyadastīti vādinaḥ ॥ 2-42 ॥

The unwise speak in colorful diversified language, even debating on the Veda, bound in their own frozen and fossilized style of knowledge, and saying this is all. There is nothing else or beyond of value.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥

Kāmātmānaḥ svargaparā janmakarmaphalapradām ।

Kriyāviśeṣabahulāṃ bhogaiśvaryaḡatiṃ prati ॥ 2-43 ॥

Lost to desire, focussed only on pleasures of a dream paradise, they speak of a life of promise and golden fruit of Janma and Karma, Karma of a glittering beauty leading to pleasure and paradisaal grandeur.

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २-४४ ॥

Bhogaiśvaryaḡasaktānāṃ tayāpahṡtacetasaṃ ।

Vyavasāyātmikā buddhiḥ samādhau na vidhīyate ॥ 2-44 ॥

The divided Buddhi of such persons doesn't focus on the right Karma: dedicated to Bhoga and dreamy grandeur, their mind is taken away by the lure of pleasure and the transient beauty of the world. They are unable to concentrate on the center.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

Traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna ।

Nirdvandvo nityasattvastho niryogakṣema ātmavān ॥ 2-45 ॥

Their knowledge dominantly is knowledge of the world of change in the field of Prakrti: Satoguna (thought), Rajoguna (energy), and Tamoguna (matter). Rise above this world of threefold change, dedicate yourself to eternal truth of body and atma. Forget about the collection of toys and the protection and promotion of these. Give it up, rise above, and dedicate yourself to the Atma, permanent good, constant truth and eternal Dharma.

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

Yāvānartha udapāne sarvataḥ samplutodake ।
Tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ ॥ 2-46 ॥

Brahmana, the man of real knowledge, is interested in worldly knowledge only as much as he would be interested in a small pool of water. The ocean is unbound and fathomless. Be for the ocean, beyond the pool.

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

Karmanyevādhikāraṣte mā phaleṣu kadācana ।
Mā karmaphalāheturbhūrmā te saṅgo'stvakarmaṇi ॥ 2-47 ॥

You have all your right to Karma, to action. The fruit of success or unsuccess is beyond your comprehension and control. Act to your highest competence, but once you have acted, your action creates its own vibrations and those vibrations become a part of cosmic dynamics. (You can throw a pebble in the sea, but the waves it causes are not under your control). So let your action be at the best, the result will not be determined by your desire for the fruit, the way you want. Nor should you give up the active life for fear of the uncertainty of the result.

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

Yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya ।
Siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate ॥ 2-48 ॥

Do your karma in a steady state of concentrated mind, Dhananjaya, victor of the wealth and values of life. Give up your bondage within small selfish considerations. Be steady, whether you succeed or do not succeed, leave it to the higher powers. This steadiness, this constancy, this equanimity of the mind, will and atma is called yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ २-४९ ॥

Dūreṇa hyavaram karma buddhiyogāddhanañjaya ।

Buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ ॥ 2-49 ॥

O victor of the wealth and power of life, worldly action without steady discipline of the mind is by far short of the steady discipline of the mind and soul. Firmly dedicate yourself to the yogic discipline of the mind, and act. If you act with selfish motive for personal gain, know that such persons are poor in mind and culture of the spirit.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २-५० ॥

Buddhiyukto jahātīha ubhe sukṛtaduṣkṛte ।

Tasmādyogāya yujyasva yogaḥ karmasu kauśalam ॥ 2-50 ॥

If your will and intelligence is rooted and firm in the state of consistency, then you rise above the personal considerations of ‘good action’ or ‘bad action’ leading to success or failure. Whatever happens as a result of your action, you stay unscathed, your real self greater and higher than success or failure. Dedicate yourself to this yoga of action. Yoga is the expertise in performance in the state of full awareness and enlightenment. Yoga is not escape from life and action. Be at the center of the whirlpool.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ २-५१ ॥

Karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ ।

Janmabandhavinirmuktāḥ padam gacchantyanāmayam ॥ 2-51 ॥

Persons of steady and enlightened mind, far above the lower considerations of the results and prepared for either, are free from limitations and bondage of the lower world of life. Indeed they rise above and reach the state of highest spirituality and freedom.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

Yadā te mohakalilam buddhirvyatitariṣyati ।

Tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca ॥ 2-52 ॥

When your mind breaks through the bonds of selfish love, depression and paralysis of the will, then you will rise to the state of freedom from whatever depressive you have heard or might hear.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५३ ॥
Śrutivipratipannā te yadā sthāsyati niścalā ।
Samādhāvacalā buddhistadā yogamavāpsyasi ॥ 2-53 ॥

When your mind, if it is disturbed, diversified and depressed by what you have heard or experienced, at a lower level, rises above and steadies in a state of firmness, then your spirit will be calm and constant in the state of yoga, concentrated, focussed and dedicated to action. Then you will recover your real self, and be attached to the higher purpose of life----

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ २-५४ ॥
Arjuna uvāca ।
Sthitaprajñasya kā bhāṣā samādhisthasya keśava ।
Sthitadhīḥ kiṁ prabhāṣeta kimāsīta vrajeta kim ॥ 2-54 ॥

Says Arjuna:

Keshawa, how do you describe or define a person of steady mind, settled in a state of Samadhi, total harmony of feeling (emotion, passion), will and knowledge (awareness), balanced in the union of sense, mind and soul? How does he speak, sit and move (in a state of balance and unity of body mind and soul)?

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥
Śrībhagavān uvāca ।
Prajahāti yadā kāmānsarvān pārtha manogatān ।
Ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate ॥ 2-55 ॥

Says Krishna:

when a person gives up and rises above all desires that fluctuate in the mind at the selfish level, and, when he is happy at heart, and self-satisfied, self-contained in the very soul, then he is called a man of balanced mind. (Refer to the scales in a state of perfect balance, no fluctuation in the beam yet in a state of optimum activeness and tension, like the string of a bow.)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

Duḥkheṣvanudvignamanāḥ sukheṣu vigatasprahaḥ ।

Vītarāgabhayakrodhaḥ sthitadhīrmunirucyate ॥ 2-56 ॥

In the state of suffering, no depression of the mind, in the state of pleasure, no celebration's overflow; no attachment, fear and anger all gone. That is the state of a muni, man of thought, settled at peace in the mind and spirit.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥

Yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham ।

Nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ॥ 2-57 ॥

Always, everywhere, free from selfish attachment, neither overjoyed with the good, nor ever depressed with the bad, such a person is a man of balanced mind.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

Yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ ।

Indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā ॥ 2-58 ॥

Just as a tortoise withdraws all its organs of sense, the same way the person who withdraws his senses and will from the objects of passion is a man of balanced mind. He is a master of his mind and senses, he is not their slave.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

Viṣayā vinivartante nirāhārasya dehinaḥ ।

Rasavarjaṁ raso'pyasya paraṁ drṣṭvā nivartate ॥ 2-59 ॥

If a person abstains from food for example, i.e., food of the senses, he may control his hunger but he continues to fall a prey to the taste and temptation for those objects of sense and pleasure. But the man of balanced mind rises above even the taste and temptation for the food of senses. This can so happen only if the man dedicates himself to the highest and the ultimate Self.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २-६० ॥

Yatato hyapi kaunteya puruṣasya vipaścitaḥ ।

Indriyāṇi pramāthīni haranti prasabhaṁ manaḥ ॥ 2-60 ॥

Even in the case of the man of wisdom, O son of Kunti, the taste and temptation for the food of the senses may assert, because they are rebellious and may subdue the mind.

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

*Tāni sarvāṇi saṁyamya yukta āsīta matparaḥ ।
Vase hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ॥ 2-61 ॥*

Therefore control your mind and senses, focus on me, dedicate your sense and mind to me, and sit and think what you do. The man whose senses and mind are under control of the spirit, he is a man of balanced mind

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

*Dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate ।
Saṅgātsañjāyate kāmāḥ kāmātkrodho'bhijāyate ॥ 2-62 ॥*

What happens if the senses and mind are not under control of the atma?

When the mind is attracted by the objects of sense, the man gets attached to the objects. That is the stage of fascination. Fascination leads to passion and inordinate desire. If the desire is not fulfilled it leads to anger and frustration.

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २-६३॥

*Krodhādbhavati sammohaḥ sammohātsmṛtivyibhramaḥ ।
Smṛtibhraṁśād buddhināśo buddhināśātpraṇśyati ॥ 2-63 ॥*

Anger and frustration leads to hypnosis, and hypnosis leads to confusion of mind and memory. Confusion of memory leads to loss of reason, and when reason is lost, man ends up in self loss. Nothing remains of the man.

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २-६४॥

*Rāgadveṣavimuktaistu viṣayānindriyaiścaran ।
Ātmavaśyairvidheyātmā prasādamadhigacchati ॥ 2-64 ॥*

Empirical and rational approach:

When the senses and mind are free from Raga and Dwesha (involvement and aversion) and the atma uses them to experience the objects with detachment in the state of self control, then the atma is blessed with Prasada, the Grace of God.

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

Prasāde sarvaduḥkhānām hānirasyopajāyate ।
Prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate ॥ 2-65 ॥

In the state of Grace (Bliss), there is the end of all pain and suffering, and in that state of spiritual joy, the intellect and intelligence (Buddhi) is always and naturally undisturbed in the state of settlement.

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

Nāsti buddhirayuktasya na cāyuktasya bhāvanā ।
Na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham ॥ 2-66 ॥

If you're not dedicated to Divinity, your intelligence is lost. Nor is the man of lost intelligence, nor you, focussed, nor dedicated to the Center, you have no Bhavana, faith in life and its divinity. If you have no faith in life and divinity, you have no peace of mind and spirit, and if you have no peace, you have no Sukha, well being, joy of life.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ २-६७ ॥

Indriyāṇām hi caratām yanmano'nuvidhīyate ।
Tadasya harati prajñām vāyurnāvamivāmbhasi ॥ 2-67 ॥

If your senses run after pleasure in the wild, and your mind, ensnared, runs after them, that fascination steals away your wisdom just like a storm of wind overturning your boat in spite of the best of oars and your physical skill and strength.

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

Tasmādyasya mahābāho nigrhītāni sarvaśaḥ ।
Indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā ॥ 2-68 ॥

Therefore, O man of mighty arms, he, whose senses and mind are wholly self-controlled, against the temptations of temporary externals, he alone is the man of stable intelligence.

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

*Yā niśā sarvabhūtānām tasyām jāgarti saṁyamī ।
Yasyām jāgrati bhūtāni sā niśā paśyato muneḥ ॥ 2-69 ॥*

And know one thing: such a man is a man of the self, nor is he a man of the crowd. He is his own man complete and full. He can, and does walk alone, against the crowd: Self controlled, he keeps awake when the whole world sleeps in the night's dark. He goes to sleep, as if, in the self when the world is waking, exulting in the externals of the senses, all this way because he sees the reality, he thinks and decides for himself, by himself, free, unfettered, firm, unshaken.

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

*Āpūryamāṇamacalapratiṣṭhaṁ samudramāpaḥ praviśanti yadvat ।
Tadvatkāmā yaṁ praviśanti sarve sa śāntimāpnoti na kāmakāmī ॥ 2-70 ॥*

Who is at peace?

One who is vast and deep as the ocean: Just as small streams, playful, running, jumping, rousing, enter the sea and are lost in the depths of the ocean, so the man who watches around, observes, receives, thinks, and absorbs, remains calm. His spirit rests, rooted in Infinity. All his desires and ambitions enter into the depths of his Being like the streams received and absorbed in the ocean. Not so the man beaten around by the winds of change and desire.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१ ॥

*Vihāya kāmānyaḥ sarvānpumāṁścarati niḥsprhaḥ ।
Nirmamo nirahaṅkāraḥ sa śāntimadhigacchati ॥ 2-71 ॥*

Give up Kama:

Having crossed over all desires, having nothing to regret, the man who lives free from selfishness and pride of the self, that man is at peace.

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

*Eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati ।
Sthitvāsyāmantakāleऽपि ब्रह्मनिर्वाणमृच्छति ॥ 2-72 ॥*

Sthitvāsyāmantakāle'pi brahmanirvāṇamṛcchati ॥ 2-72 ॥

That is the Brahma State, the spiritual state of divinity in the state of humanity. Having attained to that state, no one is destabilised even for the selfish love of the nearest and dearest ones, not even by the fear of death. Having been established in this state, when he breathes his last, he rests in the freedom of Infinity of peace and joy.

CHAPTER-3

अर्जुन उवाच ।
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३-१ ॥

Arjuna uvāca ।

Jyāyasī cetkarmaṇaste matā buddhirjanārdana ।
Tatkiṃ karmaṇi ghore māṃ niyojayasi keśava ॥ 3-1 ॥

Says Arjuna:

O Janardana, if you hold (believe) that the state of knowledge born of clairvoyant reason is superior to Karma, then why do you, Keshava, want me to engage in this bloody act of war.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

*Vyāmiśreṇeva vākyaena buddhiṃ mohayasīva me ।
Tadekaṃ vada niścitya yena śreyo'hamāpnuyām ॥ 3-2 ॥*

It appears to me as if you are confusing my understanding with ambiguous words. Therefore please speak to me in clear and definite words so that I may attain to and do what is really good for me.

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३-३ ॥

*Śrībhagavānurvāca ।
Loke'smin dvividhā niṣṭhā purā proktā mayānagha ।
Jñānayogena sāṅkhyānām karmayogena yoginām ॥ 3-3 ॥*

Says Shri Bhagawan:

Hey sinless pure soul (atma), earlier I have spoken of two ways of definitive Dharma for holy living: jnana yoga for the sankhyas, and karma yoga for the yogis.

न कर्मणामनारम्भान्निष्कर्म्यं पुरुषोऽश्रुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३-४ ॥

*Na karmanāmanārambhānnaishkarmyaṃ puruṣo'shrute ।
Na ca saṃnyasanādeva siddhiṃ samadhigacchati ॥ 3-4 ॥*

Man does not attain to the state of freedom from karma i.e., bondage, without engaging into karma, nor does he attain to Siddhi (success) by ceasing to act.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

*Na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt ।
Kāryate hyavaśaḥ karma sarvaḥ prakṛtijaigūṇaiḥ ॥ 3-5 ॥*

Nor does man stay even for a moment without doing some karma. By sheer force of Nature and its dynamics man, is forced to engage in karma.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६ ॥

*Karmendriyāṇi saṁyamya ya āste manasā smaran ।
Indriyārthānvimūḍhātmā mithyācāraḥ sa ucyate ॥ 3-6 ॥*

And if man suppresses his karmendriyas, but mentally engages in the objects of desire for sukha, then the simple foolish man is called a pretender.

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

*Yastvindriyāṇi manasā niyamyārabhate'rjuna ।
Karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate ॥ 3-7 ॥*

But, hey Arjuna, if man controls his mind and senses, and then, without any selfish motive, engages in karma with karmendriyas, such a person is special and exceptional over the generality.

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

*Niyataṁ kuru karma tvam karma jyāyo hyakarmanāḥ ।
Śarīrayātrāpi ca te na prasiddhyedakarmanāḥ ॥ 3-8 ॥*

Do karma as prescribed by Dharma Shastras. Karma is superior to non-karma, (doing is higher than non-doing). Even your life at the physical stage will not be possible without karma.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३-९ ॥

*Yajñārthātkarmaṇo'nyatra loko'yaṁ karmabandhanaḥ ।
Tadarthaṁ karma kaunteya muktasaṅgaḥ samācara ॥ 3-9 ॥*

Karma, other than when it is done for the sake of yajna, is the cause of bondage for man in this world. Therefore, O Kaunteya, you do karma for the sake of yajna without involvement of the personal self.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ ३-१० ॥

*Sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ ।
Anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk ॥ 3-10 ॥*

Having created the forms of life upto man, by yajna and with yajna, Prajapati earlier said to man: "Go and increase and advance by yajna, and may yajna give you the fulfillment of all your holy mission (ambition)."

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

*Devānbhāvayatānena te devā bhāvayantu vaḥ ।
Parasparam bhāvayantaḥ śreyaḥ paramavāpsyatha ॥ 3-11 ॥*

You serve the Devas by yajna, and the Devas will fulfil your mission. In this way, mutually advancing each other, you will reach the highest state in life.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३-१२ ॥

*Iṣṭānbhogānhi vo devā dāsyante yajñabhāvitāḥ ।
Tairdattānapradāyaibhyo yo bhun̄kte stena eva saḥ ॥ 3-12 ॥*

The Devas served through yajna, will give you the desired fruits of life. Given as thus by the Devas, if man consumes and enjoys anything without giving through yajna for the Devas, he would be only a thief, misappropriating the divine gifts for selfish purposes.

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

*Yajñāsiṣṭāśinaḥ santo mucyante sarvakilbiṣaiḥ ।
Bhuñjate te tvaghaṃ pāpā ye pacantyātmakāraṇāt ॥ 3-13 ॥*

Men who are living on the gifts of yajna, get free from all sins. They eat but only sin who cook and eat only for themselves.

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

*Annādbhavanti bhūtāni parjanyaḍannasambhavaḥ ।
Yajñādbhavati parjanyaḍ yajñāḥ karmasamudbhavaḥ ॥ 3-14 ॥*

From food are born the forms of life, from rain is born the food, from Yajna is born the rain, and yajna is born of karma.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५ ॥

Karma brahmodbhavaṃ viddhi brahmākṣarasamudbhavam ।

Tasmātsarvagataṃ brahma nityaṃ yajñe pratiṣṭhitam ॥ 3-15 ॥

Karma is born of Brahma, Veda, and Brahma (Veda) is born of Akshara, Eternal Lord. For that reason the universal Brahma is firmly existent and established in yajna for all time.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३-१६ ॥

Evam pravartitaṃ cakram nānuvartayatīha yaḥ ।

Aghāyurindriyārāmo moghaṃ pārtha sa jīvati ॥ 3-16 ॥

Therefore, one who does not join and follow this cycle of yajnic existence is a sinner all through life, a wastour who lives in vain, lost in the maze of mind and sense.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७ ॥

Yastvātmaratireva syādātmatṛptaśca mānavaḥ ।

Ātmanyeva ca santuṣṭastasya kāryaṃ na vidyate ॥ 3-17 ॥

Therefore, whoever is pleased with the life of the atman, self-satisfied, self-fulfilled, and happy within the atman, for such a man there is nothing more to do.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

Naiva tasya kṛtenārtho nākṛteneha kaścana ।

Na cāsya sarvabhūteṣu kaścidarthatvavyapāśrayaḥ ॥ 3-18 ॥

For him, doing as such has no value, nor has non-doing any value, because he has transcended both through self-realization. And he has no further ado with the other beings for anything with expectation only for himself.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३-१९ ॥

Tasmādasaktaḥ satataṃ kāryaṃ karma samācara ।

Asakto hyācarankarma paramāpnoti pūruṣaḥ ॥ 3-19 ॥

For that reason, keep doing the karma which you have to do without personal attachment. The person doing his duty without personal attachment achieves the highest end of life.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

Karmanaiiva hi saṁsiddhimāsthitā janakādayaḥ ।
Lokasaṅgrahamevāpi sampas̥yankartumarhasi ॥ 3-20 ॥

By unattached karma only, dedicated Siddha purushas such as Janaka and others got to the state of high attainment. And you too, looking up to social good and social duty, ought to do your duty for the sake of society.

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

Yadyadācarati śreṣṭhastattadevetaro janaḥ ।
Sa yatpramāṇaṁ kurute lokastadanuvartate ॥ 3-21 ॥

Whatever way the best of men act in society, the other ordinary people follow the same way. Whatever the best person sets as the standard, people generally follow the same way.

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

Na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana ।
Nānavāptamavāptavyaṁ varta eva ca karmaṇi ॥ 3-22 ॥

And Partha, look at me: There is nothing for me to do in the world. There is nothing for me to get (because there is nothing that I lack and need). But still I do my duty and keep on doing.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३-२३ ॥

Yadi hyahaṁ na varteyaṁ jātu karmaṇyatandritaḥ ।
Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ॥ 3-23 ॥

All people follow my way, every way and always. If I were not to work the way I do steadily without any personal interest, they won't, if I don't.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३-२४ ॥

*Utsīdeyurime lokā na kuryāṃ karma cedaham ।
Saṅkarasya ca kartā syāmpahanyāmimāḥ prajāḥ ॥ 3-24 ॥*

If I do not do my work the way I do, this world would be disturbed and fall to ruin.
That way I would be guilty of remiss and cause the ruin of all these people.

*सक्ताः कर्मण्यविद्वान्सो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वान्स्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥
Saktāḥ karmaṇyavidvāṃso yathā kurvanti bhārata ।
Kuryādvīdvāṃstathāsaktaścikīrṣurlokasaṅgraham ॥ 3-25 ॥*

As the ignorant people engage in karma with the sense of attachment, the same way
and to the same extent, the man of knowledge should do his work but without
attachment.

*न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥
Na buddhibhedam janayedajñānāṃ karmasaṅginām ।
Joṣayetsarvakarmāṇi vidvānyuktaḥ samācharan ॥ 3-26 ॥*

No wise man should create any confusion in the mind of the ignorant people who are
dedicated to karma in their own way. Instead, the man of knowledge, dedicated to
action, should lead others to engage in action as duty in the right way.

*प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७ ॥
Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ।
Ahaṅkāravimūḍhātmā kartāhamiti manyate ॥ 3-27 ॥*

All actions, in reality, are done always and every way by the modes (gunas) of
Prakṛti. But the person individually blinded by self pride believes that he is the doer.
(In reality) he is not.

*तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८ ॥
Tattvavittu mahābāho guṇakarmavibhāgayoḥ ।
Guṇā guṇeṣu vartanta iti matvā na sajjate ॥ 3-28 ॥*

But the man who knows the essence and reality of Prakṛti (nature) and the modes and
dynamics of Prakṛti, realizes that all dynamics of the world is the play of the modes

of Prakṛti and therefore such a person keeps free of the pride of doing. (He acts but within the dynamics).

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥

Prakṛterguṇasammūdhāḥ sajjante guṇakarmasu ।

Tānakṛtsnavido mandānkṛtsnavinna vicālayet ॥ 3-29 ॥

Those who are given up to the modes and dynamics of Prakṛti are busy with the guṇas and dynamics of Prakṛti in action. Still the person who knows the whole truth of Prakṛti and its dynamics should not distract such ignorants from their faith and Karma.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३० ॥

Mayi sarvāṇi karmāṇi saṁnyasyādhyātmacetasā ।

Nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ ॥ 3-30 ॥

Having surrendered all your karmas to me, with your mind wholly concentrated on the atman, free from hope and expectation and selfish attachment, without any fear or regret, you just fight, no strings whatever.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१ ॥

Ye me matamidaṁ nityamanutiṣṭhanti mānavāḥ ।

Śraddhāvanto 'nasūyanto mucyante te'pi karmabhiḥ ॥ 3-31 ॥

Those people who constantly stand by and follow this philosophy of mine with faith without doubt or question, they all get free of their karmas and consequences.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३-३२ ॥

Ye tvetadabhyasūyanto nānutiṣṭhanti me matam ।

Sarvajñānavimūdhāṁstānviddhi naṣṭānacetasah ॥ 3-32 ॥

But those who, with doubt and question, or with cavil, do not follow this philosophy of mine, know that such people are totally lost to ignorance of knowledge, their higher awareness of the spirit is dead and gone.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३-३३ ॥

*Sadrśam ceṣṭate svasyāḥ prakṛterjñānavānapi ।
Prakṛtiṃ yānti bhūtāni nighrahaḥ kiṃ kariṣyati ॥ 3-33 ॥*

Of course, even the man of knowledge thinks and acts according to his own nature (Prakṛti), because people follow their own nature, so what can discipline or repression do against nature?

*इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥
Indriyasyendriyasyārthe rāgadveṣau vyavasthitau ।
Tayorna vaśamāgacchetau hyasya paripanthinau ॥ 3-34 ॥*

Love for objects of the senses and hate for the opposites is innate with every person. So love and hate are in-built with one's personality and they do lead the person. A person should not fall a prey to them, they lead the spirit astray. (See 11.51 for Prakṛity).

*श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५ ॥
Śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt ।
Svadharme nidhanaṃ śreyāḥ paradharmo bhayāvahaḥ ॥ 3-35 ॥*

One's own Dharma, even if it lacks certain virtues, is better than another's, even though the other's may be done better. It is better to die for one's own Dharma, because the other dharma is alien and fearful.

*अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३-३६ ॥
Arjuna uvāca ।
Atha kena prayukto'yaṃ pāpaṃ carati pūruṣaḥ ।
Anicchannapi vārṣṇeya balādiva niyojitaḥ ॥ 3-36 ॥*

Says Arjuna:

“Hey Varshneya, what is it that overtakes man and causes him to act sinfully, even though he be unwilling, as if forced to sin by an irresistible power?”

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

Śrībhagavān uvāca ।

Kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ ।

Mahāśano mahāpāpmā viddhyenamihā vairiṇam ॥ 3-37 ॥

Shri Bhagawan says:

It is kama (desire), it is krodha (anger) born of the Rajoguna of Prakrti. It is a mighty devourer, mighty misleader to sin. Know it in this life as the worst enemy.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३-३८ ॥

Dhūmenāvriyate vahniryathādarśo malena ca ।

Yatholbenāvṛto garbhastathā tenedamāvṛtam ॥ 3-38 ॥

As fire is covered by smoke, as mirror is covered by dust, as the embryo is covered in the womb by the sheath, so is the spirit covered by desire born of Rajoguna.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३-३९ ॥

āvṛtaṁ jñānametena jñānino nityavairiṇā ।

kāmarūpeṇa kaunteya duṣpūreṇānalena ca ॥ 3-39 ॥

By this very enemy of knowledge, for sure, as if by unsatiable fire and desire, O son of Kunti, the knowledge of even the wisest is covered.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३-४० ॥

Indriyāṇi mano buddhirasyādhiṣṭhānamucyate ।

Etairvimohayatyeṣa jñānamāvṛtya dehinam ॥ 3-40 ॥

The senses, mana (mind) and intelligence are called the seat of this mighty misleader, kama. Having covered the knowledge and awareness of the master of the body, this kama deludes even the knowledgeable and the wise.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३-४१ ॥

Tasmāttvamindriyāṅyādau niyamya bharatarṣabha ।

Pāpmānaṁ prajahi hyenaṁ jñānavijñānanāśanam ॥ 3-41 ॥

Therefore, you first, having controlled your senses, O mighty of the Bharatas, eliminate this seat of sin, the destroyer of knowledge and wisdom.

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

Indriyāṇi parāṇyāhurindriyebhyaḥ param manah ।
Manasastu parā buddhiryo buddheḥ paratastu saḥ ॥ 3-42 ॥

The senses are higher and subtler, they say, than the gross body. Subtler and beyond the senses is the mind (mana). Subtler and finer than the mind is intelligence. And finer and subtler beyond is that, i. e., the spirit (atma).

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३-४३ ॥

Evam buddheḥ param buddhvā samstabhyātmānamātmanā ।
Jahi śatruṃ mahābāho kāmarūpaṃ durāsadam ॥ 3-43 ॥

Thus know the one beyond intelligence, the atma, and having known the atma through the consciousness, eliminate the kama, the desire, the enemy unquestionable otherwise.

CHAPTER-4

श्रीभगवानुवाच ।
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१ ॥

Śrībhagavān uvāca ।
Imaṃ vivasvate yogaṃ proktavānaḥ amavyayam ।
Vivasvānmanave prāha manurikṣvākave'bravīt ॥ 4-1 ॥

Shri Bhagawan Says:

I spoke of this imperishable yoga originally to Vivaswan, the Sun. Vivaswan spoke of it to Manu and Manu spoke of it to Ikshwaku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥ ४-२ ॥

*Evam paramparāprāptamimam rājarṣayo viduḥ ।
Sa kāleneha mahatā yogo naṣṭaḥ parantapa ॥ 4-2 ॥*

The Rajarshis, ruling lords of vision and knowledge, knew of it in tradition. But by the force of mighty time, O paramtapa, this yoga was forgotten and lost.

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

*Sa evāyaṁ mayā te'dya yogaḥ proktaḥ purātanaḥ ।
Bhakto'si me sakhā ceti rahasyaṁ hyetaduttamam ॥ 4-3 ॥*

The same, this ancient yoga, I have explained to you. You are my friend and also my devotee. This yoga is a mystery, the best and highest. Hence It is thus for you.

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

*Arjuna uvāca ।
Aparam bhavato janma param janma vivasvataḥ ।
Kathametadvijānīyāṁ tvamādau proktavāniti ॥ 4-4 ॥*

Says Arjun:

Bhagawan, your janma (birth) is recent, Vivaswan's janma was far beyond (in the beginning of the world). How would I know that you spoke of it in the beginning of the world?

श्रीभगवानुवाच ।
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ४-५ ॥

*Śrībhagavānuvāca ।
Bahūni me vyatītāni janmāni tava cārjuna ।
Tānyahaṁ veda sarvāṇi na tvam vettha parantapa ॥ 4-5 ॥*

Shri Bhagawan answers:

Many have been my births, O Paramtapa, and yours too. I know them all, but you do not know of them.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ४-६ ॥
Ajo'pi sannavyayātmā bhūtānāmīśvaro'pi san ।
Prakṛtiṃ svāmadhiṣṭhāya sambhavāmyātmamāyayā ॥ 4-6 ॥

I am unborn, eternal. I am Imperishable. I am also the Lord and Master of all the forms of life. And controlling as Master of my own power, Prakṛti, I come into existence again and again, that's how I manifest.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४-७ ॥
Yadā yadā hi dharmasya glānirbhavati bhārata ।
Abhyutthānamadharmasya tadātmānaṃ sṛjāmyaham ॥ 4-7 ॥

Whenever the forms of Dharma (righteousness) go down and forces of Adharma (unrighteousness) go up, then I assert myself and create a spirited force to re-establish Dharma over adharma.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८ ॥
Paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām ।
Dharmasamsthāpanārthāya sambhavāmi yuge yuge ॥ 4-8 ॥

For the re-establishment of the good and for uprooting of the evil and evil doers, for the re-establishment of Dharma, I assert myself again and again and manifest.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ४-९ ॥
Janma karma ca me divyamevaṃ yo vetti tattvataḥ ।
Tyaktvā dehaṃ punarjanma naiti māmeti so'rjuna ॥ 4-9 ॥

Hey Arjuna, my janma and divine Karma, thus, whosoever knows in the essence, he, having given up this body, is not reborn here, again, but comes to me.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४-१० ॥
Vītarāgabhayakrodhā manmayā māmupāśritāḥ ।
Bhavo jñānatapasā pūtā madbhāvamāgatāḥ ॥ 4-10 ॥

Many, past all attachments, fear and anger, purified by knowledge and tapas (austerity of discipline), concentrated on me and dependent on me alone, have come to my state of being (Perfection).

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ४-११ ॥

Ye yathā māṃ prapadyante tāṃstathaiva bhajāmyaham ।
Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ॥4-11 ॥

Whoever come to me, whichever way they please, I accept them the same way. Partha, thus people move my way only, whatever way they feel they do, all people, always, whatever they be in entirety.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ ४-१२ ॥

Kāṅkṣantaḥ karmanām siddhiṃ yajanta iha devatāḥ ।
Kṣipraṃ hi mānuṣe loke siddhirbhavati karmajā ॥4-12 ॥

Desirous, doing, and in pursuit of success with Karma, people serve the gods, divine powers, and soon enough, on this existential plane, they achieve their goal through Karma here itself.

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

Cāturvarṇyaṃ mayā sṛṣṭaṃ guṇakarmavibhāgaśaḥ ।
Tasya kartāramapi māṃ vidध्यakartāramavyayam ॥4-13 ॥

The four classes of people were created by me according to the law of nature, merit and Karma. Of that, take me as the doer, though I am the eternal, imperishable and non-doer (Prakṛti, inspired by me, does it all).

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

Na māṃ karmāṇi limpanti na me karmaphale sprhā ।
Iti māṃ yo'bhijānāti karmabhirna sa badhyate ॥4-14 ॥

Karmas do not bind me, nor do I have any desire for the result of Karma. So, the man who knows me thus is not bound by Karma.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम् ॥ ४-१५ ॥

Evam jñātvā kṛtaṃ karma pūrvairapi mumukṣubhiḥ ।

Kuru karmaiva tasmāttvaṃ pūrvaiḥ pūrvataraṃ kṛtaṃ ॥ 4-15 ॥

Having known thus, karma was done also by the earliest seekers of freedom. Therefore you too do your karma as was done by the earliest doers of the ancients.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ४-१६ ॥

Kiṃ karma kimakarmeti kavayo'pyatra mohitāḥ ।

Tatte karma pravakṣyāmi yajjñātvā mokṣyase'subhāt ॥ 4-16 ॥

What is karma? What is non-karma? Here even the men of vision and wisdom are confused. That for you I will explain. Having known that, you will be free from the negative results of karma.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ४-१७ ॥

Karmaṇo hyapi boddhavyaṃ boddhavyaṃ ca vikarmaṇaḥ ।

Akarmaṇaśca boddhavyaṃ gahanā karmaṇo gatiḥ ॥ 4-17 ॥

The nature and character of karma should be known. The nature and character of wrong action too should be known. Also the nature and character of non-action should be known, because the nature and dynamics of karma is deep and mysterious.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

Karmanyakarma yaḥ paśyedakarmani ca karma yaḥ ।

Sa buddhimānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt ॥ 4-18 ॥

One who sees and realizes the state of non-action through karma, and sees and realizes the state of action in non-action, that man is wise among men, he is truly concentrated, he is really versatile, all doer.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

Yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ ।

Jñānāgnidagdhakarmāṇaṃ tamāhuḥ paṇḍitaṃ budhāḥ ॥ 4-19 ॥

He whose actions, one and all, are begun without any selfish desire and intent, is the man of action, because his actions are purified by the fire of knowledge. Men of knowledge call him wise and enlightened.

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

*Tyaktvā karmaphalāsaṅgaṃ nityatr̥pto nirāśrayaḥ ।
Karmanyabhipravṛtto 'pi naiva kiñcitkaroti saḥ ॥ 4-20 ॥*

The man who seeks no fruit of the action he does, who is always satisfied with the action only, without any props of expectation for the action, even though he acts, impersonal, yet he is not affected by any bonds of action, he is free, his action is non-action.

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

*Nirāśīryatacittātmā tyaktasarvaparigrahaḥ ।
Śārīraṃ kevalaṃ karma kurvannāpnoti kilbiṣam ॥ 4-21 ॥*

Man with no expectation, with perfect self-control over body and mind, above all desire and gain, who acts only in terms of body, he, though acting thus, doesn't suffer any sin or pollution of the Atma.

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

*Yadr̥cchālābhasantuṣṭo dvandvātīto vimatsaraḥ ।
Samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate ॥ 4-22 ॥*

Satisfied, happy with whatever he gets as a matter of the divine course of law, free from internal conflict and self-pride, equanimous with success or no success, even though doing all, he does not suffer any karmic bondage.

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

*Gataśaṅgasya muktasya jñānavasthitacetasaḥ ।
Yajñāyācarataḥ karma samagraṃ pravilīyate ॥ 4-23 ॥*

Of the man above all expectation of karmic gain, totally free, mind and body controlled by knowledge, doing but as participating in the cosmic yajna, the entire action is reduced to naught.

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

*Brahmārpaṇaṃ brahma havirbrahmāgnau brahmaṇā hutam ।
Brahmaiva tena gantavyaṃ brahmakarmasamādhinā ॥ 4-24 ॥*

His giving means giving to Brahma, whatever he offers he offers to Brahma, into the fire of Brahma, whatever is offered by him is offered by Brahma. Therefore, his destination is Brahma Itself, because he is one with Brahma Itself in the state of Karmic Samadhi.

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

*Daivamevāpare yajñaṃ yoginaḥ paryupāsate ।
Brahmāgnāvapare yajñaṃ yajñenaivopajuhvati ॥ 4-25 ॥*

Other yogis offer their karma as yajna to Daiva, divine will as it operates. Still others offer their yajna by yajna into the Fire of Brahma.

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

*Śrotrādīnīndriyānyanye saṃyamāgniṣu juhvati ।
Śabdādīnviṣayānanya indriyāgniṣu juhvati ॥ 4-26 ॥*

Others offer their senses such as ear, etc., and sense-karma into the fire of discipline. Others offer their senses such as speech into the fire of senses for the sake of senses.

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

*Sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare ।
Ātmasaṃyamayogāgnau juhvati jñānadīpīte ॥ 4-27 ॥*

Others offer all indriyas or sense karmas and all prana-karma into fire of spiritual discipline enlightened by the light of knowledge.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४-२८ ॥

*Dravyayajñāstapoyajñā yogayajñāstathāpare ।
Svādhyāyajñānayajñāśca yatayaḥ saṃśitavratāḥ ॥ 4-28 ॥*

Other men of discipline dedicated to strict vows, offer all dravya yajna with materials, tapas yajnas, yoga yajnas, swadhyaya yajnas, and jnana yajnas, with the discipline of spiritual purity.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ ४-२९ ॥
Apāne juhvati prāṇam prāṇe'pānaṃ tathāpare ।
Prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ ॥ 4-29 ॥

Some persons dedicated to pranayama, having controlled the movement of prana and apana, offer prana into apana and apana into prana,

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ४-३० ॥
Apare niyatāhārāḥ prāṇānprāṇeṣu juhvati ।
Sarve'pyete yajñavido yajñakṣapitakalmaṣāḥ ॥ 4-30 ॥

Others, having controlled their food intake, offer prana into prana. All these are well versed into the science of yajna and have eliminated their sin and negativity through yajna.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ४-३१ ॥
Yajñasiṣṭāmṛtabhujo yānti brahma sanātanam ।
Nāyaṃ loko'styayajñasya kuto'nyaḥ kurusattama ॥ 4-31 ॥

Those who sustain themselves on food received as yajna-shesha, attain to Sanatana (Eternal) Brahma. Then those who are indifferent to yajna fail in this life as well. How can they achieve anything more, O best of Kurus?

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्निद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२ ॥
Evam bahavidhā yajñā vitatā brahmaṇo mukhe ।
Karmajānviddhi tānsarvānevaṃ jñātvā vimokṣyase ॥ 4-32 ॥

This way the yajnas are many and manifold into the fire of yajna. All these are described in the words of Veda. All of them are born of Karma. If you know and follow these this way, you will be free of the sense of karmic involvement.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

*Śreyāndravyamayādyajñājjñānayaajñāḥ parantapa ।
Sarvaṃ karmākhilam pārtha jñāne parisamāpyate ॥ 4-33 ॥*

O scorcher of the foes, jnana yajna is far superior and higher than material yajnic karma because all karma, O Partha, culminates and ends up in knowledge.

*तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥
Tadviddhi praṇipātena paripraśnena sevayā ।
Upadekṣyanti te jñānaṃ jñāninastattvadarśinaḥ ॥ 4-34 ॥*

Know that with surrender, questioning and commitment. Of this knowledge, they will speak to you who know things in the essence.

*यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५ ॥
Yajjñātvā na punarmohamevaṃ yāsyasi pāṇḍava ।
Yena bhūtānyaśeṣeṇa drakṣyasyātmanyatho mayi ॥ 4-35 ॥*

Knowing that, O Pandava, you will not suffer the kind of involvement and attachment you now feel this way. With that knowledge you will know all forms of life in existence as in yourself and in me.

*अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥
Api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ ।
Sarvaṃ jñānaplavenaiva vrjinaṃ santariṣyasi ॥ 4-36 ॥*

And if you are the sinnermost of all the sinners, even then, with that knowledge as the savior boat, you will cross the ocean of sins.

*यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७ ॥
Yathaidhāṃsi samiddho'gnirbhasmasātkurute'rjuna ।
Jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā ॥ 4-37 ॥*

Arjuna, just as blazing fire reduces everything to ash, so does the fire of knowledge reduce all Karmas to naught.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४-३८ ॥

Na hi jñānena sadṛśaṃ pavitramiha vidyate ।

Tatsvayaṃ yogasaṃsiddhaḥ kālenātmani vindati ॥ 4-38 ॥

In this world, there is nothing so pure, powerful and sacred as knowledge, and that same, a person established in the yoga of knowledge, realizes by his own self in due course of time.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४-३९ ॥

Śraddhāvāṅllabhate jñānaṃ tatparaḥ saṃyatendriyaḥ ।

Jñānaṃ labdhvā parāṃ śāntimacireṇādghigacchati ॥ 4-39 ॥

A person of faith and dedication gets knowledge and wisdom, and the dedicated person, having disciplined his mind and senses, having gained knowledge and wisdom, achieves the highest peace without delay.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४-४० ॥

Ajñāścāśraddadhānaśca saṃśayātmā vinaśyati ।

Nāyaṃ loko'sti na paro na sukhaṃ saṃśayātmanaḥ ॥ 4-40 ॥

The man of doubt at heart, without knowledge and faith, suffers only self-destruction. For a person of doubt, there is no peace, no happiness, here in this world, nor later in the other.

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४-४१ ॥

Yogasaṃnyastakarmāṇaṃ jñānasañchinnasaṃśayam ।

Ātmavantam na karmāṇi nibadhnanti dhanañjaya ॥ 4-41 ॥

Hey Dhananjaya, Karmas do not bind a person who, through yoga discipline, has given up the desire for the fruits of Karma, who, through knowledge and wisdom, has risen above all doubts, and who is firmly established in faith and dedication to yajnic service to God and existence, and who looks up to his atma and Paramatma for guidance far above the fluctuations of the mind.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४-४२ ॥

Tasmādajñānasambhūtaṃ hṛtsthaṃ jñānāsinātmanaḥ ।

Chittvainaṃ saṃśayaṃ yogamātiṣṭhottīṣṭha bhārata ॥ 4-42 ॥

Arise, O Bharata, therefore, dedicate yourself to Karma-yoga, eliminate all doubts, and cleanse yourself, with knowledge, of all the ignorance that pollutes your mind and heart and arrests you from action.

CHAPTER-5

अर्जुन उवाच ।
संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१ ॥

Arjuna uvāca ।

*Samnyāsaṃ karmanāṃ kṛṣṇa punaryogaṃ ca śaṃsasi ।
Yacchreya etayorekaṃ tanme brūhi suniścitam ॥ 5-1 ॥*

Says Arjuna:

Hey Krishna, you first recommend karma-sanyasa, and again prescribe karma-yoga. Which one of these is better; speak of that to me for sure.

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ ५-२ ॥

Śrībhagavān uvāca ।

Samnyāsaḥ karmayogaśca niḥśreyasakarāvubhau ।

Tayostu karmasamnyāsāt karmayogo viśiṣyate ॥ 5-2 ॥

Says Bhagawan:

Karma Sanyasa and karma yoga both are good, they give you freedom from bondage. Still, of both, karma yoga is better and superior to karma sanyasa.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

Jñeyah sa nityasamnyāsī yo na dveṣṭi na kāṅkṣati ।

Nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate ॥ 5-3 ॥

The person who neither hates anybody nor desires (loves) for selfish reasons, who is free from the disorder of duality, is to be taken as ever a sanyasi, because, O hero of strong arm, he gets easily free from the bondage of Karma.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ५-४ ॥

Sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ ।

Ekamapyāsthitaḥ samyagubhayorvindate phalam ॥ 5-4 ॥

Ignorant people, not the learned ones, speak of karma-sanyasa and karma-yoga as different (but that is not correct), because a person, though dedicated and pursuing only one, attains to the fruits of both.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५-५ ॥

Yatsāṅkhyaiḥ prāpyate sthānaṁ tadyogairapi gamyate ।

Ekam sāṅkhyam ca yogaṁ ca yaḥ paśyati sa paśyati ॥ 5-5 ॥

The place and position which is attained by the Sankhyas (who believe in karma sanyasa), the same is also attained by karma yogis. The person who sees Sankhya and Yoga (both karma sanyasa and karma yoga) as one and the same sees in reality the truth of both.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५-६ ॥

Samnyāsastu mahābāho duḥkhamāptumayogataḥ ।

Yogayukto munirbrahma nacireṇādhiḡacchati ॥ 5-6 ॥

O hero of strong arm, karma sanyasa, however, is difficult to attain by one who is not a karma yogi, because a person of thought, dedicated to karma yoga, attains to the Brahma state without much delay.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

Yogayukto viśuddhātmā vijitātmā jitendriyaḥ ।

Sarvabhūtātmabhūtātmā kurvannapi na lipyate ॥ 5-7 ॥

The person dedicated to karma yoga, whose atma is pure of all personal attachments, who has controlled his mind and senses and his atma too, who holds that the Universal Paramatma is at the core of his individual atma, he doesn't get bonded, because even though doing, he is doing everything as his duty.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्छिन्नन्नश्रन्गच्छन्स्वपञ्चसन् ॥ ५-८ ॥

Naiva kiñcitkaromīti yukto manyeta tattvavit ।

Paśyañśṛṇvanspṛśañcchinnanśranśnangacchansvapañśvan ॥ 5-8 ॥

The person who knows the ultimate reality of life, who is dedicated to that reality in action, who holds that he does not do anything because, ultimately, it is that Supreme Reality and the Universal Law that does everything that happens, such a person, even though he sees, hears, touches, smells, eats, moves, sleeps and breathes, he remains free from bondage.

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९ ॥

Pralapanvisṛjanḡṛhṇannunmiṣannimiṣannapi ।

Indriyāṇīndriyārtheṣu vartanta iti dhārayan ॥ 5-9 ॥

Such a person, even though he is speaking, eliminating, receiving, winking, doing all this, yet he holds that it is the senses busy with their objects (and not he or she as the atma, and dedicates everything to Brahma Supreme).

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

*Brahmanyādhāya karmāṇi saṅgaṃ tyaktvā karoti yaḥ ।
Lipyate na sa pāpena padmapatramivāmbhasā ॥ 5-10 ॥*

Dedicating everything to Brahma (Supreme), having given up all personal involvement, doing everything for the Supreme, this person does not get polluted by bondage, the same way as a lotus leaf is not affected by water wherein it grows.

*कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११ ॥
Kāyena manasā buddhyā kevalairindriyairapi ।
Yoginaḥ karma kurvanti saṅgaṃ tyaktvātmaśuddhaye ॥ 5-11 ॥*

With body, mind and intellect, in fact only with the indriyas (senses), the yogis do their karma without personal attachment only for the purity of their atma.

*युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५-१२ ॥
Yuktaḥ karmaphalaṃ tyaktvā śāntimāpnoti naiṣṭhikīm ।
Ayuktaḥ kāmakāreṇa phale sakto nibadhyate ॥ 5-12 ॥*

The person dedicated to Brahma, having given up his personal desire for the fruit, finds settled peace without disturbance. But the non-dedicated man, because of desire, bound by the love of fruit, suffers from bondage.

*सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३ ॥
Sarvakarmāṇi manasā saṅnyasyāste sukhaṃ vaśī ।
Navadvāre pure dehī naiva kurvanna kārayan ॥ 5-13 ॥*

Having given up, i. e., surrendered, all Karmas to Brahma with the mind, the man of spiritual discipline stays at peace in the body, city of nine gates, the reason being that he neither does anything personally nor does he cause anything to be done strictly for himself.

*न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥
Na karṭṛtvam na karmāṇi lokasya sṛjati prabhuḥ ।
Na karmaphalasamyogaṃ svabhāvastu pravartate ॥ 5-14 ॥*

The Lord of life creates neither the human commitment to action nor the human involvement with karma, nor the fruit of karma. All commitment and all the dynamics of karma goes on because of Nature.

(That is why Lord Krishna has warned Arjuna that if he does not take up arms in the battle, he will be forced by Nature to do so.)

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

Nādatte kasyacitpāpaṃ na caiva sukr̥taṃ vibhuḥ ।

Ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ ॥ 5-15 ॥

The Cosmic Atma neither assigns sin to anybody, nor does It award any reward for good karma. But the awareness of people is covered by ignorance. Hence they are misled by that ignorance (to believe that they are the doers).

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५-१६ ॥

Jñānena tu tadajñānaṃ yeṣāṃ nāśitamātmanah ।

Teṣāmādityavajjñānaṃ prakāśayati tatparam ॥ 5-16 ॥

Therefore the persons whose awareness of the atman is not covered by ignorance-- because ignorance is destroyed by knowledge-- their self-knowledge shines like the light of the sun in their case.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

Tadbuddhayastadātmānastanniṣṭhāstatparāyaṇāḥ ।

Gacchantyapunarāvṛttiṃ jñānanirdhūtakalmaṣāḥ ॥ 5-17 ॥

People of that intelligence, that purity of atma, that commitment and that dedication, with their awareness free of all darkness with their knowledge and vision, ultimately go to the state of freedom from the transmigration cycle.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८ ॥

Vidyāvinayasampanne brāhmaṇe gavi hastini ।

Śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ ॥ 5-18 ॥

People of such knowledge and awareness have the same vision of life's acceptance, whatever the form of life: whether it is a learned Brahmana with humility, or a cow or an elephant or a dog or a sinner.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९ ॥

Ihaiva tairjitaḥ sargo yeṣāṃ sām्ये sthitaṃ manaḥ ।
Nirdoṣaṃ hi samaṃ brahma tasmād brahmaṇi te sthitāḥ ॥ 5-19 ॥

Here itself they have achieved everything in life whose mind is settled in the ‘Samadarshi’ (unconditional acceptance) state of life. They are settled in Brahma for that reason, because for them, there is nothing short, nothing self-contradicting, in the cosmic system.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

Na prahr̥ṣyetpriyaṃ prāpya nodvijetprāpya cāpriyam ।
Sthirabuddhirasammūḍho brahmavid brahmaṇi sthitaḥ ॥ 5-20 ॥

Man should not rejoice when he gets something he loves, nor should he feel sorrow when he comes across what is not dear to him. The man of Brahma realization, settled in Brahma with undisturbed intelligence, never feels deluded by things on the surface.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ५-२१ ॥

Bāhyasparśeṣvasaktātmā vindatyātmani yatsukham ।
Sa brahmayogayuktātmā sukhamakṣayamaśnute ॥ 5-21 ॥

The person who does not entertain external stimulants finds peace and happiness within the atma, and this person dedicated to Brahma, the Cosmic Spirit, finds that peace and happiness which does not ever diminish, but lasts for all time.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२ ॥

Ye hi saṃsparśajā bhogā duḥkhayonaya eva te ।
Ādyantavantaḥ kaunteya na teṣu ramate budhaḥ ॥ 5-22 ॥

All such external experiences which excite the senses, the sense of touch, for example, they end up in suffering. O son of Kunti, they just begin and end. So the man of intelligence and awareness finds no interest therein.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ ५-२३ ॥

*Śaknotīhaiva yaḥ soḍhum prākśarīravimokṣaṇāt ।
Kāmakrodhodbhavaṃ vegam sa yuktaḥ sa sukhī naraḥ ॥ 5-23 ॥*

The man who, before the fall of the body on death, in life itself, has the capacity to face the emotional storm caused by love and anger, is really the man of peace and dedication both to the life of action and to Brahman.

*योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५-२४ ॥
Yo'ntaḥsukho'ntarārāmastathāntarjyotireva yaḥ ।
Sa yogī brahmanirvāṇaṃ brahmabhūto'dhigacchati ॥ 5-24 ॥*

In short, whoever is at peace within, happy with the atma, and blessed with light within, he is the real yogi, he becomes one with Brahma and he achieves the freedom from existence, one with the Spirit, free from life and death.

*लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ ५-२५ ॥
Labhante brahmanirvāṇamṛṣayaḥ kṣīṇakalmaṣāḥ ।
Chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ ॥ 5-25 ॥*

Sages, their darkness and ignorance gone, their doubts and dualities destroyed, their atma ever dedicated to enlightenment, always engaged in the good of living beings, they attain to divine freedom.

*कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५-२६ ॥
Kāmakrodhaviyuktānāṃ yatīnāṃ yatacetasām ।
Abhito brahmanirvāṇaṃ vartate veditātmanām ॥ 5-26 ॥*

They having eliminated personal desire and anger, their mind and awareness always engaged in spiritual discipline, their self-awareness always under divine control, their atma self-realized, they experience the divine freedom, always all around.

*स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥
Sparsāṅkṛtvā bahirbāhyāṃścakṣuścaivāntare bhruvoḥ ।
Prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau ॥ 5-27 ॥*

Having dispelled all external stimulants, concentrating the light of the inner eye in the center of the eyebrows, with prana and apana both balanced, then stilled in the movement through the nostrils....

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५-२८ ॥

Yatendriyamanobuddhirmunirmokṣaparāyaṇaḥ ।

Vigatecchābhayakrodho yaḥ sadā mukta eva saḥ ॥ 5-28 ॥

The meditating sage, his sense, mind and intelligence all controlled, concerned with divine freedom, and free from desire, fear and anger, is in fact always free.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

Bhoktāraṃ yajñatapasāṃ sarvalokamaheśvaram ।

Suhr̥daṃ sarvabhūtānāṃ jñātvā māṃ śāntimṛcchati ॥ 5-29 ॥

Knowing me, the Lord of all the worlds of life, receiver of all yajnas and tapas as (charities, creative acts and mental and spiritual disciplines), and friend of all forms of existence, the sage attains peace and happiness and comes to me.

CHAPTER-6

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निरन चाक्रियः ॥ ६-१ ॥

Śrībhagavānuvāca ।

Anāśritaḥ karmaphalaṃ kāryaṃ karma karoti yaḥ ।

Sa saṃnyāsī ca yogī ca na niragnirna cākriyaḥ ॥ 6-1 ॥

Says Shri Bhagawan:

The person who does his karma as duty, independent of the fruit, is a sanyasi as well as a yogi. He is neither non-yajnic nor non-doer (he is a karma yogi).

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ ६-२ ॥

Yaṁ saṁnyāsamiti prāhuryogaṁ taṁ viddhi pāṇḍava ।
Na hyasaṁnyastasaṅkalpo yogī bhavati kaścana ॥ 6-2 ॥

Hey Pandava, what they call samnyasa, the same, you should know as yoga. No one becomes a yogi unless one gives up his decision for action as something personal and rises above that.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३ ॥

Ārurukṣormuneryogaṁ karma kāraṇamucyate ।
Yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate ॥ 6-3 ॥

If one wants to be a yogi, the cause for yoga has to be action (yoga is then bound to be the result by the laws of Nature). And when one has attained the state of yoga and wants to achieve lasting divine peace, the cause of that divine peace is tranquillity.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४ ॥

Yadā hi nendriyārtheṣu na karmasvanuṣajjate ।
Sarvasaṅkalpasamnyāsī yogārūḍhastadocyate ॥ 6-4 ॥

When a person is interested neither in the objects and pleasures of the senses, nor in Karmas, even though, on the personal level, then he is called ‘settled in the yogic state’.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५ ॥

Uddharedātmanātmānaṁ nātmānamavasādayet ।
Ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ ॥ 6-5 ॥

Let the Yogi raise the atma by the atma (not by senses or pleasures of the mind). Let not the yogi denigrate the atma, because atma is the friend of atma, and atma (working through mind and sense) is also the enemy of atma.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६-६ ॥

Bandhurātmāmanastasya yenātmaivātmanā jitaḥ ।

Anātmanastu śatrutve vartetātmaiva śatruvat ॥ 6-6 ॥

For one who wins divine peace and happiness through spiritual discipline and divine grace, atma is the friend of atma. And where atma behaves as an enemy because it gives itself up for the mind and senses, there atma is the enemy of atma.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६-७ ॥

Jitātmanaḥ praśāntasya paramātmā samāhitaḥ ।

Śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ ॥ 6-7 ॥

When a person has conquered the atma (beyond the mind and sense) and is settled in peace and divine freedom, then Brahma Atma is within and close at hand, because, then, the atma has crossed over hot and cold, pleasure and pain, and also over honor and approval as well as over dishonor and disapproval.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ६-८ ॥

Jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ ।

Yukta ityucyate yogī samaloṣṭāśmakāñcanaḥ ॥ 6-8 ॥

When a person is self-fulfilled within with knowledge and practical experience of knowledge as wisdom, at the deepest in peace with perfect control of mind and sense, then the person, equanimous with gold, a stone and with a clod of earth, then he is called a yogi at one with the Paramatma.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेषबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६-९ ॥

Suhṛnmitrāryudāsīnamadhyasthadveṣyabandhuṣu ।

Sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate ॥ 6-9 ॥

Equanimous and good at heart, undisturbed between friends and foes, personally uninvolved between one's own and others (who for others would be objects of hate and enmity), looking patiently and neutrally, the same way at the virtuous and the sinners, such a man is special, a man of distinction.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६-१० ॥

*Yogī yuñjīta satatamātmānaṃ rahasi sthitaḥ ।
Ekākī yatacittātmā nirāsīraparigrahaḥ ॥ 6-10 ॥*

The yogi, deep within his mind and spirit, all by himself, the mind and senses all controlled, without desire and expectation, free from greed and possessiveness, should concentrate in meditation on the self and the Supreme Lord, all alone, by himself.

*शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११ ॥
Śucau deśe pratiṣṭhāpya sthiramāsanamātmanaḥ ।
Nātyucchritaṃ nātinīcaṃ cailājinaśuśottaram ॥ 6-11 ॥*

In a clean place in clean environment, let the yogi's seat be steady and undisturbed, let it be neither too high nor too low. Let it be covered with cloth, deer skin or grass.

*तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६-१२ ॥
Tatraikāgraṃ manaḥ kṛtvā yatacittendriyakriyaḥ ।
Upaviśyāsane yuñjyādyogamātmaviśuddhaye ॥ 6-12 ॥*

Sit thereon, control the activity of your mind and sense, and engage yourself in yoga for the purification of your mind and consciousness of the spirit.

*समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३ ॥
Samaṃ kāyaśirogrīvaṃ dhārayannacalaṃ sthiraḥ ।
Samprekṣya nāsikāgraṃ svaṃ diśaścānavalokayan ॥ 6-13 ॥*

Keep your body, head and neck balanced and undisturbed, concentrate your vision on the tip of your nose away from wandering over space.

*प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ ६-१४ ॥
Praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ ।
Manah saṃyamya maccitto yukta āsīta matparaḥ ॥ 6-14 ॥*

Let your mind and soul be at peace, free from fear, your self and consciousness concentrated on Brahman, the Supreme Self. Collect your mind, concentrate on me, completely joined, nothing but Me.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६-१५ ॥

*Yuñjannevaṃ sadātmānaṃ yogī niyatamānasah ।
Śāntim nirvāṇaparamāṃ matsamsthāmadhigacchati ॥ 6-15 ॥*

The yogi thus, always engaged in meditation, his mind well controlled, attains peace and happiness of the Supreme order of freedom which is possible only with me, and in me.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६-१६ ॥

*Nātyaśnatastu yogo'sti na caikāntamaśnataḥ ।
Na cātisvapnaśīlasya jāgrato naiva cārjuna ॥ 6-16 ॥*

Yoga is not possible for one who eats too much or for one who starves himself. Nor is yoga possible for one who sleeps too long, nor, Arjuna, for one who keeps awake too much. (It is possible only for the man of the middle path).

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६-१७ ॥

*Yuktāhāravihārasya yuktaceṣṭasya karmasu ।
Yuktasvapnāvabodhasya yogo bhavati duḥkhahā ॥ 6-17 ॥*

The yoga which causes freedom from suffering is possible only for the man of controlled food and controlled movement, or the man of controlled engagement in karma, controlled sleep and controlled wakefulness.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ ६-१८ ॥

*Yadā viniyataṃ cittamātmanyevāvatiṣṭhate ।
Niḥsprhaḥ sarvakāmebhyo yukta ityucyate tadā ॥ 6-18 ॥*

What is dedication to yoga? When a person's mind and consciousness is concentrated and stays on in the atma, and, all his engagement remains free from personal desires and interests, then he is called 'dedicated to yoga and Divinity.'

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९ ॥

Yathā dīpo nivātastho neṅgate sopamā smṛtā ।

Yogino yatacittasya yuñjato yogamātmanah ॥ 6-19 ॥

The steady flame:

Just as the flame of a lamp remains steady and flickers not in a place where the air stirs not, that is the simile that describes the state of the yogi's mind and consciousness, whose mind is self-controlled and dedicated to Divinity.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

*Yatroparamate cittam niruddham yogasevayā ।
Yatra caivātmanātmānaṁ paśyannātmani tuṣyati ॥ 6-20 ॥*

When/where the mind stays controlled through dedication to yoga, where the mind rises above all selfish motives, where the atma is happy within Parmatma and when the atma is happy with itself, that is the Supreme State.

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

*Sukhamātyantikam yattad buddhigrāhyamatīndriyam ।
Vetti yatra na caivāyaṁ sthitaścalati tattvataḥ ॥ 6-21 ॥*

What is Infinite joy is that which is supra-sensuous and understood only by reason and understanding, where the consciousness experiences super-consciousness, where it does not move from the centrality because it is fixed, concentrated therein, experiencing It in the concentrated essence.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६-२२ ॥

*Yaṁ labdhvā cāparam lābham manyate nādhikam tataḥ ।
Yasminsthito na duḥkhena guruṇāpi vicālyate ॥ 6-22 ॥*

And where having attained the Supreme Brahma joy, it does not recognise anything greater than that, and being there it is not disturbed even by the greatest suffering.

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥

*Taṁ vidyād duḥkhasamyogaviyogaṁ yogasañjñitam ।
Sa niścayena yuktavyo yogo'nirviṇṇacetasā ॥ 6-23 ॥*

Know that that is the state of yoga and Dedication, free from all experience of suffering. That is the state of yoga which for certain is to be dedicated to by the Man whose mind is controlled and definite.

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४ ॥

Saṅkalpaprabhavāṅkāmāṁstyaktvā sarvānaśeṣataḥ ।
Manasaivendriyagrāmaṁ viniyamya samantataḥ ॥ 6-24 ॥

Having risen above all desires born of thoughts and intentions wholly, without expectation, and having controlled all senses by the mind in totality.

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

Śanaiḥ śanairupamed buddhyā dhṛtigrhītayā ।
Ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet ॥ 6-25 ॥

Slowly by degrees rise above the desires and ramblings of the mind with intelligence supported by the steadiness of the self, thereby the mind under control of atman, let nothing cause you fear or worry.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६-२६ ॥

Yato yato niṣcarati manaścañcalamasthiram ।
Tatastato niyamya itadātmanyeva vaśaṁ nayet ॥ 6-26 ॥

Whoever or whenever the mind, in the state of disturbance, rebels against discipline, then and there bring it back from rambling with the voice of atma into control of the atma.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६-२७ ॥

Praśāntamanasaṁ hyeṇaṁ yoginaṁ sukhamuttamam ।
Upaiti śāntarajasaṁ brahmabhūtamakalmaṣam ॥ 6-27 ॥

To such a yogi of peaceful mind comes peace and happiness born of self control and grace of Paramatma, completely free from any impurity whatsoever.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ ६-२८ ॥

*Yuñjannevaṃ sadātmānaṃ yogī vigatakalmaṣaḥ ।
Sukhena brahmasaṃsparśamatyantam sukhamāśnute ॥ 6-28 ॥*

Such a yogi, free from impurity, always dedicated to yoga and the atman, experiences and attains happiness through peace and joy unlimited by the Grace of Paramatma.

*सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९ ॥
Sarvabhūtasthamātmānaṃ sarvabhūtāni cātmani ।
Īkṣate yogayuktātmā sarvatra samadarśanaḥ ॥ 6-29 ॥*

The yogi dedicated to self-control and yoga, with his eye that sees all with love without discrimination, sees the same Paramatma that blesses at heart all forms of life and sees all forms of life in the same One Atma.

*यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६-३० ॥
Yo māṃ paśyati sarvatra sarvaṃ ca mayi paśyati ।
Tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati ॥ 6-30 ॥*

Whoever sees Me everywhere and who sees all in Me, I am an open face for him, never distant, and he is ever close to me, never absent.

*सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६-३१ ॥
Sarvabhūtasthitaṃ yo māṃ bhajatyekatvamāsthitaḥ ।
Sarvathā vartamāno'pi sa yogī mayi vartate ॥ 6-31 ॥*

Who soever dedicated to the Unity of life sees me living at the heart of everything, he, though he might be anyone anywhere doing anything or in any condition, he is a yogi and exists in me.

*आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६-३२ ॥
Ātmaupamyena sarvatra samaṃ paśyati yo'rjuna ।
Sukhaṃ vā yadi vā duḥkhaṃ sa yogī paramo mataḥ ॥ 6-32 ॥*

Arjun, whosoever, everywhere, sees everything the same way as his own atma, whether it is happy or unhappy, he is a yogi of the highest order.

अर्जुन उवाच ।
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३ ॥

Arjuna uvāca /

Yo 'yaṃ yogastvayā proktaḥ sām्यena madhusūdana /
Etasyāhaṃ na paśyāmi cañcalatvātsthitim sthirām ॥ 6-33 ॥

Says Arjuna:

Krishna, this yoga of equanimity of which you have spoken, Madhusudana, I do not see the steady state of this yoga for reasons of the fickleness of mind.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४ ॥

Cañcalam hi manaḥ kṛṣṇa pramāthi balavad dṛḍham /
Tasyāhaṃ nigrahaṃ manye vāyoriva suduṣkaram ॥ 6-34 ॥

Krishna, the mind is fickle, impetuous, strong, obstinate and determined. The control of it, I understand, is so difficult, like holding the wind in a cage.

श्रीभगवानुवाच ।
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavānuvāca /

Asaṃśayaṃ mahābāho mano durnigrahaṃ calam /
Abhyāseṇa tu kaunteya vairāgyeṇa ca grhyate ॥ 6-35 ॥

Shri Bhagawan Says:

Mahabahu, no doubt the mind is fickle, difficult to control, still it can be controlled and disciplined with constant practice and non-attachment, O son of Kunti.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ६-३६ ॥

Asaṃyatātmanā yogo duṣprāpa iti me matiḥ /
Vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ ॥ 6-36 ॥

In my view yoga is difficult to attain for a man without control of the mind. It is possible, however, to attain for a person who tries by the means he chooses for the control of his mind.

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६-३७ ॥

Arjuna uvāca /

Ayatiḥ śraddhayopeto yogāccalitamānasah /

Aprāpya yogasamsiddhiṃ kām gatiṃ kṛṣṇa gacchati ॥ 6-37 ॥

Says Arjuna:

A person fails to try to control his mind because his mind is fickle and strays from yoga. But if otherwise he has faith in yoga, then having failed to attain success in yoga, what end does he come to?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ६-३८ ॥

Kaccinnobhayavibhraṣṭaśchinnābhramiva naśyati /

Apratiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi ॥ 6-38 ॥

Does he, alone and lost off from the way of Divinity, end up lost like a stray cloud in space both from the world and from the path of Divinity?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ६-३९ ॥

Etanme saṁśayaṃ kṛṣṇa chettumarhasyaśeṣataḥ /

Tvadanyaḥ saṁśayasyāsyā chettā na hyupapadyate ॥ 6-39 ॥

This is my doubt and question which you alone can remove totally. Other than you there is none in the world who can remove this doubt and answer this question.

श्रीभगवानुवाच ।
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ६-४० ॥

Śrībhagavān uvāca /

Pārtha naiveha nāmutra vināśastasya vidyate /

Na hi kalyāṇakṛtkaścid durgatiṃ tāta gacchati ॥ 6-40 ॥

Says Shri Bhagawan:

Partha, neither here nor there does such a man perish like a stray cloud. No one who is on the path of good comes to such a negative end.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

*Prāpya puṇyakṛtām lokānuṣitvā śāśvatīḥ samāḥ ।
Śucīnām śrīmatām gehe yogabhraṣṭo'bhijāyate ॥ 6-41 ॥*

Having come to virtuous circumstances, and having lived and enjoyed for so many years, the man of faith is reborn in the house of pure and prosperous parents. This is the end of the man fallen off (failed in) the success of yogic attainment.

*अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६-४२ ॥
Athavā yogināmeva kule bhavati dhīmatām ।
Etaddhi durlabhataram loke janma yadīdrśam ॥ 6-42 ॥*

Or he is reborn in the family of yogi and learned people. This kind of rebirth also is rare, difficult to have, in the world.

*तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥
Tatra taṁ buddhisamyogaṁ labhate paurvadehikam ।
Yatate ca tato bhūyaḥ saṁsiddhau kurunandana ॥ 6-43 ॥*

There he gets the company and environment of intelligent and learned people, a gift of his past birth. Hey Kurunandana, he then, again and further tries on for success in yoga.

*पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६-४४ ॥
Pūrvābhyāseṇa tenaiva hriyate hyavaśo'pi saḥ ।
Jijñāsuraṇi yogasya śabdabrahmātivartate ॥ 6-44 ॥*

By the practice of his previous birth in continuation, he is spontaneously taken over. The man of faith and yogic ambition and effort achieves the success described in the Vedas.

*प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६-४५ ॥
Prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ ।
Anekajanmasaṁsiddhastato yāti parāṁ gatim ॥ 6-45 ॥*

The man of constant practice, the yogi, over successive births, cleansed of weaknesses and negativities of sense, mind and intelligence, getting success over one after another janma, then, achieves the ultimate goal.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६-४६ ॥

Tapasvibhyo 'dhiko yogī jñānibhyo'pi mato'dhikaḥ ।

Karmibhyaścādhiko yogī tasmādyogī bhavāṛjuna ॥ 6-46 ॥

The yogi is higher than the practitioner, man of tapas. The yogi is held higher than the man of knowledge. The yogi is higher than the man of Karma. Therefore, O Arjuna, be the yogi.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ६-४७ ॥

Yogināmapi sarveṣāṃ madgatenāntarātmanā ।

Śraddhāvānbhajate yo māṃ sa me yuktatamo mataḥ ॥ 6-47 ॥

Of the yogis too, of all of them, the one who has come to me with heart and soul, who serves me in all faith, he is the closest to me.

CHAPTER-7

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७-१ ॥

Śrībhagavānuvāca ।

Mayyāsaktamanāḥ pārtha yogaṃ yuñjanmadāśrayaḥ ।

Asaṃśayaṃ samagraṃ māṃ yathā jñāsyasi tacchṛṇu ॥ 7-1 ॥

Shribhagawan Says:

Your mind wholly dedicated to me, constantly practicing yoga, wholly depending faithfully on me, the way you would know me without doubt, wholly, of that now you listen to me.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

*Jñānaṃ te'haṃ savijñānamidaṃ vakṣyāmyaśeṣataḥ ।
Yajjñātvā neha bhūyo'nyajjñātavyamavaśiṣyate ॥ 7-2 ॥*

Of jnana, knowledge, along with vijnana, practical experience, I shall speak to you without leaving anything out. When you know that, then there will be nothing worth knowing anymore.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

*Manuṣyāṇāṃ sahasreṣu kaścidyatati siddhaye ।
Yatatāmapī siddhānāṃ kaścinnmāṃ veti tattvataḥ ॥ 7-3 ॥*

Among thousands of men, there is hardly a siddha, one who tries to know Me wholly and successfully. And among those siddhas too who try to know, there is hardly one who knows me in the essence.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

*Bhūmirāpo'nalo vāyuḥ khaṃ mano buddhireva ca ।
Ahaṅkāra itīyaṃ me bhinnā prakṛtiraṣṭadhā ॥ 7-4 ॥*

Earth, water, heat and light, wind energy, space, mana (mind), intelligence and ahamkara (definition), that is my well-defined eightfold Prakrti (Shakti).

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७-५ ॥

*Apareyamitastvanyāṃ prakṛtiṃ viddhi me parām ।
Jīvabhūtāṃ mahābāho yayedaṃ dhāryate jagat ॥ 7-5 ॥*

This first order of prakrti is obvious (apara). Beyond this first order, there is a higher-order of Prakrti (para Prakrti) which has become the Jiva, which holds the dynamic and moving forms. Know this, hero of mighty arm.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७-६ ॥
Etadyonīni bhūtāni sarvāṇītyupadhāraya ।
Ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayastathā ॥ 7-6 ॥

All these forms of existence are the forms of Prakṛti where-from they have their birth. I am the beginning and the end of the entire dynamic world of forms.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७-७ ॥
Mattaḥ parataraṁ nānyatkiñcidasti dhanañjaya ।
Mayi sarvamidaṁ protaṁ sūtre maṇigaṇā iva ॥ 7-7 ॥

O Dhananjaya, beyond me there is nothing else. Everything is connected and held by me just like the beads of a rosary are connected to and held by the thread.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७-८ ॥
Raso 'hamapsu kaunteya prabhāsmi śaśisūryayoḥ ।
Pranavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṁ nṛṣu ॥ 7-8 ॥

I am the living taste and flow in the liquids (waters), I am the light of the Sun and the moon, I am the Aum of all the mantras of the Vedas, I am shabda, sound, in space, and I am the manhood spirit of humanity in the humans.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७-९ ॥
Puṇyo gandhaḥ pṛthivyāṁ ca tejaścāsmi vibhāvasau ।
Jīvanam sarvabhūteṣu tapaścāsmi tapasviṣu ॥ 7-9 ॥

I am the holy fragrance of the Earth, the Heat and Light of Agni (fire), I am the life of all the forms and I am the tapas of the austere practitioners.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७-१० ॥
Bījaṁ māṁ sarvabhūtānāṁ viddhi pārtha sanātanam ।
Buddhirbuddhimatāmasmi tejastejasvināmaham ॥ 7-10 ॥

Know that I am the Eternal Seed of all forms of existence, O Partha. I am the intelligence of the intelligents, and I am Splendour of the brilliant.

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७-११ ॥

*Balaṃ balavatāṃ cāhaṃ kāmarāgavivarjitam ।
Dharmāviruddho bhūteṣu kāmō'smi bharatarṣabha ॥ 7-11 ॥*

I am the strength of the strong but free from desire and attachment, and I am the excitement of erotics in keeping with, not contrary to, Dharma, O strongest of the Bharatas.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७-१२ ॥

*Ye caiva sāttvikā bhāvā rājasāstāmasāśca ye ।
Matta eveti tānviddhi na tvahaṃ teṣu te mayi ॥ 7-12 ॥*

All the sattvic forms of light and intelligence, all the rajasic forms of energy and excitement, and all forms of matter and balancing brakes flow from me. And know that all of them are in me, not that I am limited within them.

त्रिभिर्गुणमयैर्भवैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७-१३ ॥

*Tribhirguṇamayairbhāvairēbhiḥ sarvamidaṃ jagat ।
Mohitaṃ nābhijānāti māmebhyaḥ paramavyayam ॥ 7-13 ॥*

The entire world of existence is deluded by these three orders of Prakṛti, not knowing that I transcend all these and I am the Ultimate and the Infinite Imperishable beyond these.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७-१४ ॥

*Daivī hyeṣā guṇamayī mama māyā duratyayā ।
Māmeva ye prapadyante māyāmetāṃ taranti te ॥ 7-14 ॥*

All this world of existence is my modes of Maya, Shakti, divine, unconquerable. But those that come to me, they cross this Maya.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ ७-१५ ॥

*Na māṃ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ ।
Māyayāpahṛtajñānā āsuram bhāvamāśritāḥ ॥ 7-15 ॥*

The lowest of men, all deluded, men of evil, come not to me, their knowledge and awareness is taken away by Maya, they take to the mental state of negativity, nothing positive, nothing creative.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६ ॥
Caturvidhā bhajante mām janāḥ sukṛtino'rajuna ।
Ārto jijñāsurararthārthī jñānī ca bharatarṣabha ॥ 7-16 ॥

Arjuna, strong and positive men of good action come to me four ways: the helpless, the seeker, the materially motivated, and the man of knowledge, O strongest of the Bharatas.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७-१७ ॥
Teṣām jñānī nityayukta ekabhaktirviśiṣyate ।
Priyo hi jñānino'tyarthamaḥ sa ca mama priyaḥ ॥ 7-17 ॥

Of these, the man of knowledge, concentrated the only one divine way, is the best, because he loves me only without any other motive. I am the dearest to him and he is the dearest to me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७-१८ ॥
Udārāḥ sarva evaite jñānī tvātmaiva me matam ।
Āsthitaḥ sa hi yuktātmā māmevānuttamāḥ gatim ॥ 7-18 ॥

They are all noble hearted, but to me the jnani, he that knows me, is my very self. He is firm, concentrated on me, the best way he can be, my own.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७-१९ ॥
Bahūnām janmanāmante jñānavānmām prapadyate ।
Vāsudevaḥ sarvamiti sa mahātmā sudurlabhaḥ ॥ 7-19 ॥

And the jnani too comes to me at the end of many births. The man who really knows that all the world of existence is Vasudeva, the Spirit Divine, such a man is indeed rare.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७-२० ॥

Kāmaistaistairhṛtajñānāḥ prapadyante'nyadevatāḥ ।

Taṁ taṁ niyamamāsthāya prakṛtyā niyatāḥ svayā ॥ 7-20 ॥

People whose knowledge is lost in desire feel attached to other ideals. They are determined in character by their own nature, and follow the rules of their own nature.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१ ॥

Yo yo yāṁ yāṁ tanuṁ bhaktaḥ śraddhayārcitumicchati ।

Tasya tasyācalāṁ śraddhāṁ tāmeva vidadhāmyaham ॥ 7-21 ॥

Thus whoever the bhakta, devotee, who serves and dedicates to whichever form of divinity he loves with firm faith, I accept the same and reward that very firm faith of the devotee.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हे तान् ॥ ७-२२ ॥

Sa tayā śraddhayā yuktastasyārādhanamīhate ।

Labhate ca tataḥ kāmānmayaiiva vihitānhi tān ॥ 7-22 ॥

Whoever is attached with faith to whatever form of divinity, and the same he serves, he is rewarded the same way according to the order as determined by me.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ७-२३ ॥

Antavattu phalaṁ teṣāṁ tadbhavatyalpamedhasām ।

Devāndevayajo yānti madbhaktā yānti māmapi ॥ 7-23 ॥

Of course, the reward of such devoties, unintelligent as they are, is limited. Those who serve other ideals get success therein, but those dedicated to me come to me.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ७-२४ ॥

Avyaktaṁ vyaktimāpannaṁ manyante māmabuddhayaḥ ।

Paraṁ bhāvamajānanto māmāvyayamanuttamam ॥ 7-24 ॥

Men of little intelligence do not know that I am beyond form and definition. They feel that I have taken a fixed and definite form. They do not know that I am the Ultimate Reality, imperishable, best and highest beyond measure.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ ७-२५ ॥
Nāhaṃ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ ।
Mūḍho 'yaṃ nābhijānāti loko māmajamavyayam ॥ 7-25 ॥

I am not revealed to or experienced by all, veiled as I am by my yogamaya, Shakti. I am Unborn, Imperishable, Eternal. Unintelligent, deluded, these people do not know this.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७-२६ ॥
Vedāhaṃ samatītāni vartamānāni cārjuna ।
Bhaviṣyāṇi ca bhūtāni māṃ tu veda na kaścana ॥ 7-26 ॥

Arjuna, I know all the past, all the present, and all the future forms of existence. Me, no one knows.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ ७-२७ ॥
Icchādvēṣasamutthena dvandvamohena bhārata ।
Sarvabhūtāni sammohaṃ sarge yānti parantapa ॥ 7-27 ॥

O Bharata, O Paramtapa, all forms of existence are afflicted by the rise of duality and desire, love and hate. They suffer from delusion in the world of creation.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ ७-२८ ॥
Yeṣāṃ tvantagataṃ pāpaṃ janānāṃ puṇyakarmaṇām ।
Te dvandvamohanirmuktā bhajante māṃ dṛḍhavratāḥ ॥ 7-28 ॥

All those whose negativities have ended, who do good action, and who are free from duality and delusion, who are dedicated firmly to me, all these serve me only.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ ७-२९ ॥
Jarāmaraṇamokṣāya māmāśritya yatanti ye ।
Te brahma tadviduḥ kṛtsnamadhyātmaṃ karma cākhilam ॥ 7-29 ॥

Those who are dedicated to me, who depend on me alone, who try for freedom from the cycle of birth and death, they alone know That Brahma and the Spirit in entirety, and they know the complete cosmic karma.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ७-३० ॥

*Sādhibhūtādhidaivaṃ māṃ sādhiyajñam ca ye viduḥ ।
Prayāṇakāle 'pi ca māṃ te viduryuktacetasaḥ ॥ 7-30 ॥*

Those who by the time of death know me, dedicated as they are in mind and spirit, and know me along with adhibhuta, adhidaiva and adhiyajna, get free from the cycle of birth and death.

CHAPTER-8

अर्जुन उवाच ।
किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८-१ ॥

Arjuna uvāca ।

*Kim tad brahma kimadhyātmaṃ kiṃ karma puruṣottama ।
Adhibhūtaṃ ca kiṃ proktamadhidaivaṃ kimucyate ॥ 8-1 ॥*

Says Arjuna:

Purushottama, what is That Brahma? What is Adhyatma? What is Karma? What is Adhibhuta said to be? What is Adhidaiva said to be?

*अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८-२ ॥
Adhiyajñāḥ katham ko'tra dehe'sminmadhusūdana ।
Prayāṅakāle ca katham jñeyo'si niyatātmabhiḥ ॥ 8-2 ॥*

Who and how, in this body, is Adhiyajna,
Madhusudana? How, at the time of leaving the body, are you to be known by those
whose mind and spirit is controlled and dedicated?

*श्रीभगवानुवाच ।
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥
Śrībhagavān uvāca ।
Akṣaram brahma paramaṃ svabhāvo'dhyātmamucyate ।
Bhūtabhāvodbhavakaro visargaḥ karmasaṃjñitaḥ ॥ 8-3 ॥*

Shree Bhagawan says:

Akshara Brahma, the Infinite Imperishable Spirit is Param Brahma, the Ultimate Consciousness. The defined consciousness, whether individual or cosmic, 'I am', that is called Adhyatma. The creative impulse, of power and process, cosmic creative evolution, is known as Karma.

*अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभूतां वर ॥ ८-४ ॥
Adhibhūtaṃ kṣaro bhāvaḥ puruṣaścādhidaivatam ।
Adhiyajño 'hamevātra dehe dehabhrtām vara ॥ 8-4 ॥*

The mutable Prakrti is Adhibhuta. Purusha, the cosmic form of all physical forms taken together is Adhidaivatam. And here, I am the Adhiyajna in the cosmic body of all forms of life, the best. (cf. 3,15)

*अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८-५ ॥*

*Antakāle ca māmeva smaranmuktivā kalevaram ।
Yaḥ prayāti sa madbhāvaṃ yāti nāstyatra saṁśayaḥ ॥ 8-5 ॥*

At the time of the last of breath of life, the person who leaves the body, remembering Me only, he for sure comes to me, to my nature and character. No doubt about that.

*यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६ ॥
Yaṃ yaṃ vāpi smaranbhāvaṃ tyajatyante kalevaram ।
Taṃ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ ॥ 8-6 ॥*

Or, O Kaunteya, whatever the nature and character of their self when they leave the body, the same is the nature and character they go to, because that is the state of life they are in at that time. This is always true.

*तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८-७ ॥
Tasmātsarveṣu kāleṣu māmanusmara yudhya ca ।
Mayyarpitamanobuddhirmāmevaiṣyasyasaṁśayaḥ ॥ 8-7 ॥*

Therefore at all times remember Me and do your karma, and fight too. Your mind and intelligence (awareness) given up (dedicated) to Me, you will come to Me for sure. No doubt here.

*अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८-८ ॥
Abhyāsayogayuktena cetasā nānyagāminā ।
Paramaṃ puruṣaṃ divyaṃ yāti pārthānucintayan ॥ 8-8 ॥*

With your mind and consciousness dedicated to me with constant practice (abhyasa) and yoga, Partha, a person goes to the Ultimate Divine Purusha, thinking of Me alone, nothing else other than Divinity.

*कविं पुराणमनुशासितार-मणोरणीयंसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-मादित्यवर्णं तमसः परस्तात् ॥ ८-९ ॥
Kaviṃ purāṇamanuśāsītāram-aṇoraṇīyaṃsamanusmaredyah ।
Sarvasya dhātāramacintyarūpa-mādityavarṇaṃ tamasaḥ parastāt ॥ 8-9 ॥*

The person who remembers the Ultimate Purusha, creator, poet of the Veda, eternal ruler and ordainer, smaller than the smallest, controller and lawgiver of all, beyond

thought, glorious as the Cosmic Sun, beyond eternal darkness, he goes to the Ultimate Purusha Divine.

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१० ॥

Prayāṅakāle manasā'calena bhaktyā yukto yogabalena caiva ।

Bhruvormadhye prāṇamāveśya samyak sa taṃ paraṃ puruṣamupaiti divyam ॥ 8-10 ॥

The person at the time of death, with fixed mind without disturbance, with Bhakti, all consciousness dedicated to Him with the power of yoga, with eye-light in the center of the brows, all his energy concentrated thereon, he goes to the Divine Purusha, the Ultimate Reality.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ८-११ ॥

Yadakṣaram vedavido vadanti viśanti yadyatayo vītarāgāḥ ।

Yadicchanto brahmacaryam caranti tatte padam saṅgrahena pravakṣye ॥ 8-11 ॥

I shall now speak to you, briefly but comprehensively, of Akshara Brahma, the Ultimate Reality: knowers of the Veda speak of That, men of discipline free from attachment join that Presence, men with love and dedication observe the discipline of Brahmacharya to realise That.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ ८-१२ ॥

Sarvadvārāṇi saṃyamya mano hr̥di nirudhya ca ।

Mūrdhnyādhāyātmanah prāṇamāsthito yogadhāraṇām ॥ 8-12 ॥

Having closed all outgoing senses and mind, having focussed the mind in the heart, concentrating the entire energy of the self on top of the head, sitting, all attention self concentrated in the state of yoga....

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८-१३ ॥

Omityekākṣaram brahma vyāharanmāmanusmaran ।

Yaḥ prayāti tyajandeham sa yāti paramāṃ gatim ॥ 8-13 ॥

Chanting Aum, remembering Me, as Eternal Brahma, whoever leaves the body, he attains to the highest state of Being.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८-१४ ॥

Ananyacetāḥ satataṃ yo māṃ smarati nityaśaḥ ।
Tasyāhaṃ sulabhaḥ pārtha nityayuktasya yoginaḥ ॥ 8-14 ॥

Whosoever remembers me with single mind constantly for all time, for him, for the sole concentrative yogi, Partha, I am always there ever present and ready to receive.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ ८-१५ ॥

Māmupetya punarjanma duḥkhālayamaśāśvatam ।
Nāpnuvanti mahātmānaḥ saṃsiddhiṃ paramāṃ gatāḥ ॥ 8-15 ॥

Men of great atman, having attained to the ultimate state in Me, they do not come back to birth again, which is a temporary sojourn in the state of sufferance.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८-१६ ॥

Ābrahmabhuvanāllokāḥ punarāvartino'rjuna ।
Māmupetya tu kaunteya punarjanma na vidyate ॥ 8-16 ॥

Arjuna, all lokas this side of Brahma-loka are repetitive again and again. So having attained to Me in the Brahma-loka, O son of Kunti, return and rebirth does not take place.

सहस्रयुगपर्यन्तमहर्षद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ८-१७ ॥

Sahasrayugaparyantamaharyad brahmaṇo viduḥ ।
Rātriṃ yugasahasrāntāṃ te'horātravido janāḥ ॥ 8-17 ॥

One thousand great ages (chatur yugis), the men of knowledge call and know as Brahma's day. Another one thousand ages they know are the night of Brahma's life. Together, both day and night, are known as one 'ahoratra'.

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

Avyaktād vyaktayah sarvāḥ prabhavantiyāharāgame ।
Rātryāgame pralīyante tatraivāvyaktasamjñake ॥ 8-18 ॥

From Avyakta, absolute state of Prakrti, the defined species of existence come into being at the beginning of the day. At the coming of the night, they enter into the same state of the Absolute. (Both day and night are one ahoratra cycle.)

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ ८-१९ ॥

Bhūtagrāmaḥ sa evāyaṃ bhūtvā bhūtvā pralīyate ।
Rātryāgame 'vaśaḥ pārtha prabhavatyaharāgame ॥ 8-19 ॥

This world of existential forms, O Partha, again and again, manifests at the morning of the day, and, again and again, goes out of existence at the coming of the night, by sheer force of Cosmic Law.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८-२० ॥

Parastasmāttu bhāvo'nyo'vyakto'vyaktātsanātanaḥ ।
Yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati ॥ 8-20 ॥

Beyond that manifest and unmanifest, there is another Unmanifest Reality, which is Eternal, the One that does not perish while all others perish.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ ८-२१ ॥

Avyakto 'kṣara ityuktastamāhuḥ paramāṃ gatim ।
Yaṃ prāpya na nivartante taddhāma paramaṃ mama ॥ 8-21 ॥

Unmanifest, undefined, imperishable, that is called the Ultimate state of Being. Having reached there no one comes back and the same is my Ultimate and Absolute Being.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ ८-२२ ॥

Puruṣaḥ sa paraḥ pārtha bhaktyā labhyastvananyayā ।
Yasyāntaḥsthāni bhūtāni yena sarvamidaṃ tatam ॥ 8-22 ॥

That Purusha, Partha, is the Ultimate, relisable through constant exclusive devotion. The entire world of existence is in That and That creates and That pervades all this.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८-२३ ॥

*Yatra kāle tvanāvṛttimāvṛttiṃ caiva yoginaḥ ।
Prayātā yānti taṃ kālaṃ vakṣyāmi bharatarṣabha ॥ 8-23 ॥*

I shall speak to you, O best of the Bharatas, of the times of yogi's return or non-return, when, going from life, they return, and when, while departing, they don't return.

*अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥
Agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam ।
Tatra prayātā gacchanti brahma brahmavido janāḥ ॥ 8-24 ॥*

Fire, light, the bright half of the moon, the six-month Uttarayana phase of the Earth in relation to the Sun, when the presiding deities of these guide the path of the departing soul, then the jiva, departing, knowing Brahma and the Veda, reaches the Divine state of Brahma the Absolute.

*धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८-२५ ॥
Dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam ।
Tatra cāndramasaṃ jyotiryogī prāpya nivartate ॥ 8-25 ॥*

When smoke, night, the dark fortnight, the six-month Dakshinayana phase of the Earth in relation to the Sun, then the jiva departing, in the light of the moon, reaching the moonlight, the yogi returns.

*शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८-२६ ॥
Śuklakṛṣṇe gatī hyete jagataḥ śāśvate mate ।
Ekayā yātyanāvṛttimanyayāvartate punaḥ ॥ 8-26 ॥*

Light and dark, these two are believed to be the universal paths of the departing soul. One leads to the state of non-return, the other leads to the return.

*नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ ८-२७ ॥
Naite sṛtī pārtha jānanyogī muhyati kaścana ।
Tasmātsarveṣu kāleṣu yogayukto bhavāṛjuna ॥ 8-27 ॥*

Knowing these two paths, Partha, the yogi does not suffer from delusion. Hence, Arjuna, in all times, always be dedicated to yoga.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ ८-२८ ॥

Vedeṣu yajñeṣu tapaḥsu caiva dāneṣu yatpuṇyaphalaṃ pradiṣṭam ।

Atyeti tatsarvamidaṃ viditvā yogī paraṃ sthānamupaiti cādyam ॥ 8-28 ॥

Whatever auspicious reward in relation to (following from) Veda, yajna, tapas, charities, is ordained, knowing all that, and knowing and crossing all that hence, the yogi attains the eternal and ultimate state of being.

CHAPTER-9

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९-१ ॥

Śrībhagavānurvāca ।

Idaṃ tu te guhyatamaṃ pravakṣyāmyanasūyave ।

Jñānaṃ vijñānasahitaṃ yajjñātvā mokṣyase'śubhāt ॥ 9-1 ॥

Says Shribhagawan:

And now I shall speak to you, free from sin as you are, of jnana (knowledge) along with vijnana, the way of realizing it, so that, having known that, you will be free from evil. Most secret and profound it is.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

Rājavidyā rājaguhyaṃ pavitramidamuttamam ।
Pratyakṣāvagamaṃ dharmyaṃ susukhaṃ kartumavyayam ॥ 9-2 ॥

That is the highest knowledge, most secret and profound, sacred it is, the best, practically knowable, understandable, dharmic, pleasurable, pursuable, imperishable.

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९-३ ॥

Aśraddadhānāḥ puruṣā dharmasyāsya parantapa ।
Aprāpya mām nivartante mṛtyusaṃsāravartmani ॥ 9-3 ॥

Men who lack shraddha in this Dharma, O paramtapa, having lost Me, come and go, over the paths of this world of mortality.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४ ॥

Mayā tatamidam sarvaṃ jagadavyaktamūrtinā ।
Matsthāni sarvabhūtāni na cāhaṃ teṣvavasthitaḥ ॥ 9-4 ॥

This entire world is pervaded by me of no form, Nirakara I am. All forms of existence are in me, but I'm not confined within them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९-५ ॥

Na ca matsthāni bhūtāni paśya me yogamaiśvaram ।
Bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanaḥ ॥ 9-5 ॥

The different forms of life exist in me but they do not materially or spacially define me. Look, that is my wondrous power and potential. I am the sustainer of life forms, yet the life-forms do not sustain me, they do not define me, they only reflect me.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९-६ ॥

Yathākāśasthito nityaṃ vāyuḥ sarvatrago mahān ।

Tathā sarvāṇi bhūtāni matsthānītyupadhāraya ॥ 9-6 ॥

Just as the grand Universal Vayu energy exists in all space (akasha), so do all forms of the world exist in me, they reflect, but they do not define me. Know this for sure.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९-७ ॥

*Sarvabhūtāni kaunteya prakṛtiṃ yānti māmikām ।
Kalpakṣaye punastāni kalpādau visṛjāmyaham ॥ 9-7 ॥*

Kaunteya, at the end of the existential phase, all forms of existence go back into my Prakrti, and in the beginning of the next phase, I release them to create.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९-८ ॥

*Prakṛtiṃ svāmavaṣṭabhya visṛjāmi punaḥ punaḥ ।
Bhūtagrāmamimaṃ kṛtsnamavaśaṃ prakṛtervaśāt ॥ 9-8 ॥*

Taking over, and manifesting my Prakrti, I release this entire panorama of existential forms, subject to the laws of Prakrti, again and again.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९-९ ॥

*Na ca māṃ tāni karmāṇi nibadhnanti dhanañjaya ।
Udāsīnavadāsīnamasaktaṃ teṣu karmasu ॥ 9-9 ॥*

O Dhananjaya, those creative karmas do not bind me. I exist in all those creative karmas like a person indifferent, unattached and uninvolved.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९-१० ॥

*Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram ।
Hetunānena kaunteya jagadviparivartate ॥ 9-10 ॥*

By the reason of my presiding presence, Prakrti creates all forms of moving and non-moving creatures. Kaunteya, this is the reason why this dynamic world moves and moves on.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९-११ ॥

*Avajānanti mām mūḍhā mānuṣīm tanumāśritam ।
Param bhāvamajānanto mama bhūtamahēśvaram ॥ 9-11 ॥*

Ignorant people out of delusion little know me, feeling that I have taken a human body. They do not know my Ultimate Reality of existence, the highest Lord of the forms of existence.

*मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥
Moghāśā moghakarmāṇo moghajñānā vicetasah ।
Rākṣasīmāsurīm caiva prakṛtiṃ mohinīm śritāḥ ॥ 9-12 ॥*

Men of vain hopes, fruitless karma, little knowledge and uncertain mind take to forms of demonic and evil but tempting nature and character, seductive and misleading.

*महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३ ॥
Mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ ।
Bhajantyananyamanaso jñātvā bhūtādimavyayam ॥ 9-13 ॥*

But men of noble soul take to my Divine Nature and character, and Partha, they dedicate to serve me, first, universal, eternal and imperishable Lord, they do so with a single and united mind.

*सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ ९-१४ ॥
Satataṃ kīrtayanto mām yatantaśca dṛḍhavrataḥ ।
Namasyantaśca mām bhaktyā nityayuktā upāsate ॥ 9-14 ॥*

Men of continuous and constant honor, inviolable discipline and relentless practice, always dedicated, serve Me, dedicate to Me and bow to Me.

*ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ ९-१५ ॥
Jñānayajñena cāpyanye yajanto māmupāsate ।
Ekatvena pṛthaktvēna bahudhā viśvatomukham ॥ 9-15 ॥*

Others dedicate to me, serve me, lord of universal vision, with the yajna of knowledge, with single mind and exclusive devotion, in many ways, as one, as many and distant and by yajna.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९-१६ ॥

Ahaṃ kraturahaṃ yajñāḥ svadhāhamahamauśadham ।
Mantra 'hamahamevājyamahamagnirahaṃ hutam ॥ 9-16 ॥

I am the yajna karma, the yajna karta, I am the yajna, I am the offering, I am the holy material, I am the mantra, I am the ghrta offering. I am the fire, I am the offered samagri.

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ ९-१७ ॥

Pitāhamasya jagato mātā dhātā pitāmahaḥ ।
Vedyam pavitramoṅkāra ṛksāma yajureva ca ॥ 9-17 ॥

I am the father creator of this dynamic world, I am the mother, I am the law and the law giver, I am the grand old father, I am the subject content of knowledge, I am the sacred Omkara, I am the Rk, I am the Sama, I am the Yajus.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९-१८ ॥

Gatirbhartā prabhuḥ sākṣī nivāsaḥ śaraṇam suhṛt ।
Prabhavaḥ pralayaḥ sthānaṃ nidhānaṃ bījamavyayam ॥ 9-18 ॥

I am the Movement, the Sustainer, Master, Witness, the home, the shelter Haven, the friend at heart. I am the beginning and the end; I am the place and the resting home. And I am the eternal imperishable seed of existence.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ ९-१९ ॥

Tapāmyahamaḥ varṣaṃ nigrhṇāmyutsrjāmi ca ।
Amṛtam caiva mṛtyuśca sadasaccāhamarjuna ॥ 9-19 ॥

I am the burning Sun, I am the raining cloud that holds, and releases. I am immortality and I am death. Arjun, I am truth and I am falsehood, reality and non-reality both.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक-मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९-२० ॥

*Traividya māṃ somapāḥ pūtapāpā yajñairiṣṭvā svargatiṃ prārthayante ।
Te puṇyamāsādyā surendraloka-maśnanti divyāndivi devabhogān ॥ 9-20 ॥*

Lovers of Soma, immaculate of sin, dedicated to three-fold knowledge of Rk, Sama and Yaju (stuti, prarthana, upasana) pray to me with yajnas for the paradisaal state. They, having gained the regions of the gods and virtue, enjoy the celestial pleasures in the regions of the devas.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

*Te taṃ bhuktvā svargalokaṃ viśālaṃ kṣīṇe puṇye martyalokaṃ viśanti ।
Evaṃ trayīdharmamanuprapannā gatāgataṃ kāmakāmā labhante ॥ 9-21 ॥*

Having enjoyed the paradisaal pleasures of high order, when their karmic virtue is exhausted, they come back to the martyaloka of mortality. Thus having love for the fruits of the threefold karma, they get back to the cycle of birth and death.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षमं वहाम्यहम् ॥ ९-२२ ॥

*Ananyāścintayanto māṃ ye janāḥ paryupāsate ।
Teṣāṃ nityābhīyuktānāṃ yogaḥkṣemaṃ vahāmyaham ॥ 9-22 ॥*

Those who meditate on me alone and worship me and me alone and constantly, their yoga and kshema, their gain and security, I look after and carry through.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्यविधिपूर्वकम् ॥ ९-२३ ॥

*Ye 'pyanyadevatā bhaktā yajante śraddhayānvitāḥ ।
Te 'pi māmeva kaunteya yajantyavidhipūrvakam ॥ 9-23 ॥*

Whoever others, dedicated with faith, worship and serve other devas, they too, O Kaunteya, worship me only, they do so but not in the right way.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४ ॥

*Ahaṃ hi sarvayajñānāṃ bhoktā ca prabhureva ca ।
Na tu māmahijānanti tattvėnātaśchyavanti te ॥ 9-24 ॥*

Indeed, I am the master and I am the receiver of all yajnas and acts of worship. But people in general, do not know me in the essence. Therefore they miss the mark and fail to hold on. They fall back to the world of mortality.

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ ९-२५ ॥
Yānti devavratā devānpitṛnyānti pitṛvratāḥ ।
Bhūtāni yānti bhūtejyā yānti madyājino'pi mām ॥ 9-25 ॥

The worshippers of devas go to the devas, the worshippers, devotees, of pitris, ancestors, please the ancestors. Those, who serve other forms of life, please and achieve these other forms. But those who worship and serve me, come to me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ ९-२६ ॥
Patraṃ puṣpaṃ phalaṃ toyam yo me bhaktyā prayacchati ।
Tadahaṃ bhaktyupahr̥tamaśnāmi prayatātmanaḥ ॥ 9-26 ॥

Whoever offers a leaf, a flower, a fruit or water to me with faith and love, that I receive as given to me with love and faith at heart.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥
Yatkarōṣi yadaśnāsi yajjuhoṣi dadāsi yat ।
Yattapasyasi kaunteya tatkuruṣva madarpaṇam ॥ 9-27 ॥

Kaunteya, whatever you do, what you eat, what you offer in yajna, what you give, whatever you do by way of tapas and austerity, O Kaunteya, offer that all to me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९-२८ ॥
Śubhāśubhaphalairēvaṃ mokṣyase karmabandhanaiḥ ।
Samnyāsayogayuktātmā vimukto māmupaiṣyasi ॥ 9-28 ॥

Whatever the fruit of your karma, good or bad, if you offer it to me, you will be free of the consequences. One who is a man of sanyasa, indifference, to the fruit, and bound by the yoga of love and divine dedication, he is free and comes to me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९-२९ ॥

*Samo 'ham sarvabhūteṣu na me dveṣyo'sti na priyaḥ ।
Ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham ॥ 9-29 ॥*

I am equanimous (equal minded) to all beyond hate and love. No one for me is an object of love or of hate. All those who serve me with devotion are with me and I am with them.

*अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९-३० ॥
Api cetsudurācāro bhajate māmananyabhāk ।
Sādhereva sa mantavyaḥ samyagvyavasito hi saḥ ॥ 9-30 ॥*

And if a man be of evil disposition, but if he is dedicated to me with a single mind, he is to be accepted as good, because he is rightly settled in equanimity.

*क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९-३१ ॥
Kṣipraṃ bhavati dharmātmā śaśvacchāntiṃ nigacchati ।
Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati ॥ 9-31 ॥*

A man becomes good in no time, comes to all peace through dedication. Kaunteya, know it for certain that a person devoted to me never goes off, never comes to naught.

*मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ९-३२ ॥
Mām hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ ।
Striyo vaiśyāstathā śūdrāste'pi yānti parāṃ gatim ॥ 9-32 ॥*

Having resort to me with heart and soul, even those who otherwise have been or are evil, whether they are men or women, Vaishya or Shudra, whatever their sex or profession, they achieve the highest state of being.

*किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ९-३३ ॥
Kiṃ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā ।
Anityamasukhaṃ lokamimaṃ prāpya bhajasva mām ॥ 9-33 ॥*

How much more is it true of people dedicated to Brahma and Veda, or the devoted saints or the Rshis engaged in social good. Having got to this human state of mortality, void of peace and happiness, always remember: dedicate and serve me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तैवमात्मानं मत्परायणः ॥ ९-३४ ॥

Manmanā bhava madbhakto madyājī māṃ namaskuru ।
Māmevaiṣyasi yuktvaivamātmānaṃ matparāyaṇaḥ ॥ 9-34 ॥

Dedicate yourself to me, with mind, heart and soul, be my devotee, serve me, bow to me in reverence. Being such, heart and soul with me, given up entirely to me, you will come to me.

CHAPTER-10

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०-१ ॥

Bhūya eva mahābāho śṛṇu me paramaṃ vacaḥ ।

Yatte 'ham prīyamāṅāya vakṣyāmi hitakāmyayā // 10-1 //

And now again, hey Mahabahu, listen to me for the highest word of teaching, which I shall speak to you for your good, for you are so dear to me.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०-२ ॥

*Na me viduḥ suragaṅāḥ prabhavaṃ na maharṣayaḥ ।
Ahamādirhi devānāṃ maharṣīṅāṃ ca sarvaśaḥ // 10-2 //*

The divines do not know me, nor the sages, they do not know my power or origination of manifestation. I am the origination of all the devas and of the maharshis, in every way.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०-३ ॥

*Yo māmajamanādiṃ ca vetti lokamaheśvaram ।
Asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate // 10-3 //*

Whoever knows me, eternal and unborn, Lord of all the people and of all the worlds, free from delusion he is, and among all the mortals, he is free from all sin and weakness.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ १०-४ ॥

*Buddhirjñānamasammohaḥ kṣamā satyaṃ damaḥ śamaḥ ।
Sukhaṃ duḥkhaṃ bhavo 'bhāvo bhayaṃ cābhayameva ca // 10-4 //*

Intelligence, knowledge, freedom from illusion, forgiveness, truth, self control, peace of mind, pleasure and pain, being and non-being, fear and freedom from fear....

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १०-५ ॥

*Ahiṃsā samatā tuṣṭistapo dānaṃ yaśo 'yaśaḥ ।
Bhavanti bhāvā bhūtānāṃ matta eva pṛthagvidhāḥ // 10-5 //*

Non-violence, equanimity, satisfaction with life, tapas austerity, charity, honor and dishonor, all these virtues or vices, feelings, states and attitudes of any form of life, arise and originate from me, each one different and existent.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ १०-६ ॥
Maharṣayaḥ sapta pūrve catvāro manavastathā ।
Madbhāvā mānasā jātā yeṣāṃ loka imāḥ prajāḥ ॥ 10-6 ॥

Seven early Rishis, four Manus are all my own reflections born of the mind, of which these forms of existence are the descendent evolutes.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०-७ ॥
Etāṃ vibhūtiṃ yogaṃ ca mama yo vetti tattvataḥ ।
So 'vikampena yogena yujyate nātra saṃśayaḥ ॥ 10-7 ॥

All this power, potential and grandeur of mine, whoever knows in the essence, he is blessed with undisturbed constant yoga, that is, association with me. No doubt about it here.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०-८ ॥
Ahaṃ sarvasya prabhavo mattaḥ sarvaṃ pravartate ।
Iti matvā bhajante mām budhā bhāvasamanvitāḥ ॥ 10-8 ॥

I am the origin and origination of all and everything. All and everything arises from me. Knowing this, the wise, blest with faith and feeling, dedicate to me and serve me.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०-९ ॥
Maccittā madgataprāṇā bodhayantaḥ parasparam ।
Kathayantaśca mām nityaṃ tuṣyanti ca ramanti ca ॥ 10-9 ॥

Men with dedicated mind and all pranic energy centred on me, knowing me together and speaking and celebrating me, always please me and enjoy with me.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१० ॥
Teṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam ।
Dadāmi buddhiyogaṃ taṃ yena māmupayānti te ॥ 10-10 ॥

Those who constantly join and serve me with love and dedication, I bless with Buddhi-yoga of the kind I have described, by which they come to me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०-११ ॥
Teṣāmevānukampārthamahamajñānajaṃ tamaḥ ।
Nāśayāmyātmabhāvastho jñānadīpena bhāsvatā ॥ 10-11 ॥

As a blessing of compassion for their dedication, I, one with their atma, remove the darkness born of their ignorance, and I give them the light of knowledge.

अर्जुन उवाच ।
परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०-१२ ॥
Arjuna uvāca ।
Paraṃ brahma paraṃ dhāma pavitraṃ paramaṃ bhavān ।
Puruṣaṃ śāśvataṃ divyamādidevamajaṃ vibhum ॥ 10-12 ॥

Says Arjuna:

Ultimate Brahma, supreme haven, most sacred and pure, Eternal Purusha, divine, Eternal Lord of the universe, unborn and infinite.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १०-१३ ॥
Āhustvāmṛṣayaḥ sarve devarṣirnāradastathā ।
Asito devalo vyāsaḥ svayaṃ caiva bravīṣi me ॥ 10-13 ॥

All the sages celebrate you, Devarshi Narada, Asita, Devala, Vyasa, and you as you describe yourself to me, all celebrate.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १०-१४ ॥
Sarvametaḍṛtaṃ manye yanmāṃ vadasi keśava ।
Na hi te bhagavanvyaktiṃ vidurdevā na dānavāḥ ॥ 10-14 ॥

All this I accept as true, Keshava, as you too speak of yourself to me. Still, O Lord of power and glory, neither the devas nor the demons know of you as a person manifest.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १०-१५ ॥
Svayamevātmanātmānaṃ vettha tvam puruṣottama ।
Bhūtabhāvana bhūteśa devadeva jagatpate ॥ 10-15 ॥

O greatest of men, you know yourself by yourself, creator of all forms of existence, lord of all forms of creation, lord of devas, father creator and sustainer of the world.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०-१६ ॥
Vaktumarhasyaśeṣeṇa divyā hyātmavibhūtayah ।
Yābhirvibhūtibhirlokānimāṃstvaṃ vyāpya tiṣṭhasi ॥ 10-16 ॥

You alone can describe without exception your own powers and glories of manifestation, by which powers and glories you pervade and self-abide in all these worlds.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०-१७ ॥
Katham vidyāmaham yogiṃstvāṃ sadā paricintayan ।
Keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā ॥ 10-17 ॥

Thinking of you always, hey yogin of high order, how do I know you? Bhagawan, in which forms of being and manifestation can you be thought of by me in meditation?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १०-१८ ॥
Vistareṇātmano yogam vibhūtiṃ ca janārdana ।
Bhūyah kathaya tṛptirhi śṛṇvato nāsti me'mṛtam ॥ 10-18 ॥

Say again, I pray, in detail, your own innate power and glory, Janardana, in your own immortal words. As I hear, there is no end to my desire to hear.

श्रीभगवानुवाच ।
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०-१९ ॥
Śrībhagavānuvāca ।
Hanta te kathayiṣyāmi divyā hyātmavibhūtayah ।
Prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me ॥ 10-19 ॥

Says Shri Bhagawan:

O best of the Kurus, all right, I shall describe to you my divine manifestations of power and presence in the main because, otherwise, there is no end to my expressive manifestations.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२० ॥
Ahamātmā guḍākeśa sarvabhūtāśayasthitah ।
Ahamādiśca madhyaṃ ca bhūtānāmanta eva ca ॥ 10-20 ॥

Arjuna, Gudakesha, I am the Atma at heart present in the center-core of all forms of existence, I am the beginning, the middle and the end of all the forms of existence.

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ १०-२१ ॥
Ādityānāmahaṃ viṣṇurjyotiṣāṃ raviraṃśumān ।
Marīcirmarutāmasmi nakṣatrāṇāmahaṃ śaśī ॥ 10-21 ॥

Of the Adityas, I am Vishnu; of the lights of the universe, I am the radiant Sun; of the maruts, I am Marichi; of the nakshatras, I am chandrama (moon).

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०-२२ ॥
Vedānāṃ sāmavedo'smi devānāmasmi vāsavaḥ ।
Indriyāṇāṃ manaścāsmi bhūtānāmasmi cetanā ॥ 10-22 ॥

Of the Vedas, I am Samaveda; of the devas, I am Indra. Of the Indriyas, I am manas (mind); and of the forms of life, I am consciousness.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०-२३ ॥
Rudrāṇāṃ śaṅkaraścāsmi vittiśo yakṣarakṣasām ।
Vasūnāṃ pāvakaścāsmi meruḥ śikhariṇāmaham ॥ 10-23 ॥

Of the Rudras, I am Shankara; of the yakshas and rakshasas, I am Kuvera; of the Vasus, I am fire; and of the mountains, I am Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ १०-२४ ॥
Purodhasāṃ ca mukhyaṃ māṃ viddhi pārtha bṛhaspatim ।
Senānīnāmahaṃ skandaḥ sarasāmasmi sāgaraḥ ॥ 10-24 ॥

Of the Purohitas, know me as the chief, Brhaspati; of the army commanders, I am Skanda; and of the seas, I am the ocean.

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०-२५ ॥
Maharṣīṇām bhṛgurahaṃ girāmasmyekamakṣaram ।
Yajñānām japayajño'smi sthāvarāṇām himālayaḥ ॥ 10-25 ॥

Of the great Rishis, I am Bhrigu; of Words, I am the One Om; of yajnas, I am Japayajna; and of the immovables, I am Himalaya.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०-२६ ॥
Aśvatthaḥ sarvavrkṣāṇām devarṣīṇām ca nāradaḥ ।
Gandharvāṇām citrarathaḥ siddhānām kapilo muniḥ ॥ 10-26 ॥

Of all the trees, I am Ashwattha; and of devarshis, I am Narada; of the gandharvas, I am Chitraratha; of the siddhas, I am Kapila Muni.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०-२७ ॥
Uccaiḥśravasamaśvānām viddhi māmamṛtodbhavam ।
Airāvataṃ gajendrāṇām narāṇām ca narādhipam ॥ 10-27 ॥

Of the horses, know me as Uccaishravas, born of amrita; of the elephants, I am Airawata; and of men, I am the Ruler.

आयुधानामहं वज्रं धेनूनामस्मि कामधुकृ ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०-२८ ॥
Āyudhānāmahaṃ vajraṃ dhenūnāmasmi kāmadhukṛ ।
Prajanaścāsmi kandarpaḥ sarpāṇāmasmi vāsukiḥ ॥ 10-28 ॥

Of the shastras (arms), I Am Vajra; of cows, I am Kamadhenu; of desire, I am procreative kama; and of the serpents, I am Vasuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ १०-२९ ॥
Anantaścāsmi nāgānām varuṇo yādasāmaham ।
Pitṛṇāmaryamā cāsmi yamaḥ saṃyamatāmaham ॥ 10-29 ॥

Of the nagas, I am Ananta; of the water dwellers, I am Varuna; of the Pitris, I am Aryama; and of law keepers, I am Yama.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १०-३० ॥

Prahlādaścāsmi daityānāṃ kālah kalayatāmaham ।

Mṛgāṇāṃ ca mṛgendro'haṃ vainateyaśca pakṣiṇām ॥ 10-30 ॥

Of the Daityas, I am Prahlada; of the time keepers, I am Kala (time, death); of the Beasts, I am Mrigendra, king of beasts (lion); of the birds, I am Garuda.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १०-३१ ॥

Pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmaham ।

Jhaṣāṇāṃ makaraścāsmi srotasāmasmi jāhnavī ॥ 10-31 ॥

Of the purifiers, I am the wind; of the wielders of the bow, I am Rama; of the fishes, I am alligator (the whale); of the rivers, I am the Ganga.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ १०-३२ ॥

Sargāṇāmādirantaśca madhyaṃ caivāhamarjuna ।

Adhyātmavidyā vidyānāṃ vādaḥ pravadatāmaham ॥ 10-32 ॥

Of the ages of creation, I am the beginning, the middle and the end, Arjuna; of the branches of knowledge, I am the knowledge of the Atman; and of the debaters, I am logic.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ १०-३३ ॥

Akṣarāṇāmakāro 'smi dvandvaḥ sāmāsikasya ca ।

Ahamevākṣayaḥ kālo dhātāhaṃ viśvatomukhaḥ ॥ 10-33 ॥

Of the phonemes, I am 'A'; of compounds I am dwandva (dual); I am Time, the imperishable, and I am the law and the lawmaker with the universal eye.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मधा धृतिः क्षमा ॥ १०-३४ ॥

Mṛtyuḥ sarvaharaścāhamudbhavaśca bhaviṣyatām ।

Kīrtiḥ śrīrvākca nārīṇāṃ smṛtirmedhā dhṛtiḥ kṣamā ॥ 10-34 ॥

I am Death that consumes all, and I am the birth of all who are to come in the future. I am the honour, grace and word of the women, their memory, wisdom, fortitude and forgiveness.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०-३५ ॥
Brhatsāma tathā sāmṇāṃ gāyatrī chandasāmaham ।
Māsānāṃ mārḡaśīrṣo'hamṛtūnāṃ kusumākaraḥ ॥ 10-35 ॥

Of the Samans, I am Brhatsama; of the Vedic chhandas, I am Gayatri; of months of the year, I am Margashirsha; and of the seasons of the year, I am the Spring.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०-३६ ॥
Dyūtaṃ chalayatāmasmi tejastejasvināmaham ।
Jayo 'smi vyavasāyo'smi sattvaṃ sattvavatāmaham ॥ 10-36 ॥

Of the deceivers, I am the gamble; I am the splendor of the splendid; and I am the victory, effort and truth of the men of honest action.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०-३७ ॥
Vṛṣṇīnāṃ vāsudevo'smi pāṇḍavānāṃ dhanañjayaḥ ।
Munīnāmapyahaṃ vyāsaḥ kavīnāmuśanā kaviḥ ॥ 10-37 ॥

Of the Vrshnis, I am Vasudeva; of the Pandavas, I am Dhananjaya, Arjuna; of the munis, I am Vyasa; and of the poets, I am the poet Ushana.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १०-३८ ॥
Daṇḍo damayatāmasmi nītirasmi jigīṣatām ।
Maunaṃ caivāsmi guhyānāṃ jñānaṃ jñānavatāmaham ॥ 10-38 ॥

I am the sceptre of the rulers, and of the winners of victory, I am policy; of the mysteries, I am silence; and of the learned, I am knowledge.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यस्यान्मया भूतं चराचरम् ॥ १०-३९ ॥
Yaccāpi sarvabhūtānāṃ bījaṃ tadahamarjuna ।
Na tadasti vinā yatsyānmayā bhūtaṃ carācaram ॥ 10-39 ॥

Whatever is the seed of all the forms of creation, that I am, Arjuna; and there is nothing created in the world which is created without me because, without cause, nothing exists, and that cause I am.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ १०-४० ॥
Nānto'sti mama divyānāṃ vibhūtīnāṃ parantapa ।
Eṣa tūddeśataḥ prokto vibhūtervistaro mayā ॥ 10-40 ॥

Paramtapa, there is no end to my divine powers and presence. Hence this vast description of my powers has been spoken with a purpose: that is what you asked for.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ १०-४१ ॥
Yadyadvibhūtimatsattvaṃ śrīmadūrjitameva vā ।
Tattadevāvagaccha tvaṃ mama tejoṃ'śasambhavam ॥ 10-41 ॥

Whatever form of reality there be, full of splendor, or grace, or energy, know Arjuna, that it has come into existence from a reflection of my power, presence and glory.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२ ॥
Athavā bahunaitena kiṃ jñātena tavārjuna ।
Viṣṭabhyāhamidaṃ kṛtsnamekāṃśena sthito jagat ॥ 10-42 ॥

And, why bother about lots of knowledge of this world except this that having created and pervading this dynamic world, I abide herein with just a part manifestation of my power and glory.

CHAPTER-11

अर्जुन उवाच ।
मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ११-१ ॥
Arjuna uvāca ।

*Madanugrahāya paramaṃ guhyamadhyātmasamjñitam |
Yattvayoktaṃ vacastena moho'yaṃ vigato mama || 11-1 ||*

Says Arjuna:

Out of love, kindness and grace, you have spoken words most mysterious and deeply concerned with the atman. With these words you have spoken, my illusion is gone.

*भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११-२ ॥
Bhavāpyayau hi bhūtānāṃ śrutau vistaraśo mayā |
Tvattaḥ kamalapatrākṣa māhātmyamapi cāvyayam || 11-2 ||*

With these words I have heard of the mystery of birth and death of the forms of life in detail. And I have also heard from you, O Lord of lotus eyes, the lasting meaning and importance of those words.

*एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११-३ ॥
Evametadyathāttha tvamātmānaṃ parameśvara |
Draṣṭumicchāmi te rūpamaiśvaram puruṣottama || 11-3 ||*

This is true, all as you say of yourself, Lord Supreme of the universe. Now O Supreme Purusha, I wish to see actually your form manifest and your divine glory.

*मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ११-४ ॥
Manyase yadi tacchakyaṃ mayā draṣṭumiti prabho |
Yogeśvara tato me tvam darśayātmānamavyayam || 11-4 ||*

If you feel that it is possible for me to see your form and glory, O Lord, O Yogeshwara, then reveal your eternal imperishable self to me.

*श्रीभगवानुवाच ।
पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ११-५ ॥
Śrībhagavānuvāca |
Paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ |
Nānāvidhāni divyāni nānāvarṇākṛtīni ca || 11-5 ||*

Says Bhagawan Krishna:

See my forms, Partha, a hundredfold, a thousandfold, various and different, manifold. They are all of divine, celestial, uncountable forms and colors.

पश्यादित्यान्वसूत्रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ११-६ ॥
Paśyādityānvasūnruadrānaśvinau marutastathā ।
Bahūnyadr̥ṣṭapūrvāṇi paśyāścaryāṇi bhārata ॥ 11-6 ॥

See the Adityas, Vasus, Rudras, Ashwins and the Maruts. Many many they are, never seen before, O Bharata, see the wonders.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ११-७ ॥
Ihaikasthaṃ jagatkṛtsnaṃ paśyādya sacarācaram ।
Mama dehe guḍākeśa yaccānyad draṣṭumicchasi ॥ 11-7 ॥

See herein, together-in-one the entire universe, moving as well as non-moving, in my body, Gudakesha. And see also whatever else you want to see.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११-८ ॥
Na tu māṃ śakyase draṣṭumanenaiva svacakṣuṣā ।
Divyaṃ dadāmi te cakṣuḥ paśya me yogamaiśvaram ॥ 11-8 ॥

But you cannot see all this with these (your) own eyes. Therefore I will give you supernatural eyes, and then you can see the yoga of my power and grandeur.

सञ्जय उवाच ।
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११-९ ॥
Sañjaya uvāca ।
Evamuktva tato rājanmahāyogeśvaro hariḥ ।
Darśayāmāsa pāthāya paramaṃ rūpamaiśvaram ॥ 11-9 ॥

Says Sanjay to Dhrtarashtra:

Then having said this, O King, Yogeshwara Krishna, Lord Saviour from suffering, showed to Partha his universal form, power and grandeur.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११-१० ॥

*Anekavaktranayanamanekādbhutadarśanam |
Anekadivyaḥbharanam divyānekodyatāyudham || 11-10 ||*

Uncountable faces, eyes, wondrous forms of being to see, infinite celestial beauties, uncountable supernatural divine weapons wielded by the Lord.

*दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११-११ ॥
Divyamālyāambaradharam divyagandhānulepanam |
Sarvāścaryamayam devamanantaṁ viśvatomukham || 11-11 ||*

Arjuna saw the Lord wearing celestial robes and garlands, divine perfumes and ointments, the Lord super-wondrous, cosmic form infinite, universal faces and visions.

*दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११-१२ ॥
Divi sūryasahasrasya bhavedyugapadutthitā |
Yadi bhāḥ sadṛśī sā syādbhāsastasya mahātmanah || 11-12 ||*

If the light of a thousand Suns were to burst forth in space all at once, then that would be something like the light of that great Cosmic Personality.

*तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ ११-१३ ॥
Tatraikastham jagatkṛtsnam pravibhaktamanekadhā |
Apaśyaddevadevasya śarīre pāṇḍavastadā || 11-13 ||*

The Pandava saw in the body of the God of gods, there in One, the entire universe divided in uncountable different forms.

*ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ ११-१४ ॥
Tataḥ sa vismayāviṣṭo hrṣṭaromā dhanañjayaḥ |
Pranamyā śirasā devam kṛtāñjalirabhāṣata || 11-14 ||*

Then Dhananjaya struck with wonder and mystery, with hair standing on end, bowed his head and with folded hands said to the Lord:

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११-१५ ॥

Arjuna uvāca ।

Paśyāmi devāṃstava deva dehe sarvāṃstathā bhūtaviśeṣasaṅghān ।

Brahmāṇamīśaṃ kamalāsanastha-mṛṣīmśca sarvānuragāṃśca divyān ॥ 11-15 ॥

Says Arjuna:

Hey Deva, I see in your body all the devas and all the hosts of living beings, all of their special kinds, I see Brahma sitting on the lotus seat. I see the Sages, all of them, and I see the celestial serpents.

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ ११-१६ ॥

Anekabāhūdaravaktranetraṃ paśyāmi tvāṃ sarvato'nantarūpam ।

Nāntaṃ na madhyaṃ na punastavādiṃ paśyāmi viśveśvara viśvarūpa ॥ 11-16 ॥

I see your uncountable arms, bellies, faces and eyes. I see you of infinite form every way. I see no end, no middle, and again no beginning of yours, O Lord of the universe of Universal forms.

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११-१७ ॥

Kirīṭinaṃ gadinam cakriṇam ca tejorāśiṃ sarvato dīptimantam ।

Paśyāmi tvāṃ durnirīkṣyaṃ samantād dīptānalārkadyutim-aprameyam ॥ 11-17 ॥

I see you wearing the crown, the mace and the chakra, the circular disc, I see you a mountain of light blazing all ways. I see you beyond my capacity to behold. I see you burning as fire and the Sun and the light beyond compare.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ ११-१८ ॥

Tvamakṣaram paramaṃ veditavyaṃ tvamasya viśvasya paramaṃ nidhānam ।

Tvamavyayah śāśvatadharmagoptā sanātanastvaṃ puruṣo mato me ॥ 11-18 ॥

You are the Lord Imperishable, the ultimate knowable; you are the highest haven and home of this entire world. You are the eternal living guardian of Universal Dharma, and you are the Eternal Purusha, I believe.

अनादिमध्यान्तमनन्तवीर्य-मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ ११-१९ ॥

*Anādimadhyāntamanantavīrya-manantabāhuṃ śāśisūryanetram ।
Paśyāmi tvāṃ dīptahutāśavaktraṃ svatejasā viśvamidam tapantam ॥ 11-19 ॥*

I see you with no beginning, no middle, and no end. I see you with infinite strength and power, uncountable arms, suns and moons as eyes. I see you with an open mouth of fire burning this entire universe with your blazing heat and light.

*द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ ११-२० ॥
Dyāvāpṛthivyoridamantaram hi vyāptam tvayaikena diśaśca sarvāḥ ।
Dr̥ṣṭvādbhutaṃ rūpamugraṃ tavedaṃ lokatrayaṃ pravyathitaṃ mahātman ॥ 11-20 ॥*

The earth and heaven and the space within and all the quarters of space overflow with your presence, the sole One. And having seen this terrible form of yours, all the three worlds feel perturbed and tremble, O Great Soul.

*अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११-२१ ॥
Amī hi tvāṃ surasaṅghā viśanti kecidbhītāḥ prāñjalayo gṛṇanti ।
Svastītyuktvā mahar̥ṣisiddhasaṅghāḥ stuvanti tvāṃ stutibhiḥ puṣkalābhiḥ ॥ 11-21 ॥*

These hosts of gods enter your presence. Some of them, stricken with fear, fold their hands and do homage to you. The hosts of maharshis and siddhas sing praises, and with simple songs and adorations celebrate your power and presence.

*रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११-२२ ॥
Rudrādityā vasavo ye ca sādhyā viśve'śvinau marutaścoṣmapāśca ।
Gandharvayakṣāsurasiddhasaṅghā vīkṣante tvāṃ vismitāścaiva sarve ॥ 11-22 ॥*

Rudras, Adityas, Sadhyas, Vishvedevas, Ashwins, Maruts, ancestors, gandharvas, Yaskshas, hosts of gods and siddhas all look at you with fear and wonder.

*रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११-२३ ॥
Rūpaṃ mahatte bahuvaktranetraṃ mahābāho bahubāhūrupādam ।
Bahūdaram bahudaṃṣṭrākarālaṃ dr̥ṣṭvā lokāḥ pravyathitāsta-thāham ॥ 11-23 ॥*

Having seen your cosmic form, grand, uncountable mouths and eyes, O great armed, many hands and feet, many bellies, many fearsome teeth, the different regions of the world see and feel afraid and amazed and so am I.

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ ११-२४ ॥
Nabhaḥspr̥śaṃ dīptamanekavarṇaṃ vyāttānanaṃ dīptaviśālanetram ।
Dr̥ṣṭvā hi tvāṃ pravryathitāntarātmā dhṛtiṃ na vindāmi śamaṃ ca viṣṇo ॥ 11-24 ॥

Seeing you, touching the skies, blazing with many colors, open mouth, blazing big eyes, I am touched to the deep and feel amazed at heart. I feel no peace, no stability of body and mind, O Vishnu.

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ ११-२५ ॥
Daṃṣṭrākarālāni ca te mukhāni dr̥ṣṭvaiva kālānalasannibhāni ।
Diśo na jāne na labhe ca śarma prasīda deveśa
jagannivāsa ॥ 11-25 ॥

Seeing your mouths, and terrible teeth, deadly and fiery, I find no way, nor do I find peace at heart. I pray, O shelter of the world, be pleased, lord of the gods and men, home of the universe.

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ ११-२६ ॥
Amī ca tvāṃ dhṛtarāṣṭrasya putrāḥ sarve sahaivāvanipālasaṅghaiḥ ।
Bhīṣmo droṇaḥ sūtaputrastathāsau sahāsmadīyairapi yodhamukhyaiḥ ॥ 11-26 ॥

And those children of Dhrtarashtra with all their royal supportive hosts, Bhishma, Drona and that son of the charioteer, Karna, including our chiefs of the armies.

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११-२७ ॥
Vaktrāṇi te tvaramāṇā viśanti daṃṣṭrākarālāni bhayānakāni ।
Kecidvilagnā daśanāntareṣu sandṛśyante cūrṇitairuttamāṅgaiḥ ॥ 11-27 ॥

Hasten and run into your mouths, so terrible and fearsome with deadly teeth! Some of them, their best body parts crushed and pasted are seen sticking in between your teeth.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ ११-२८ ॥

*Yathā nadīnām bahavo'mbuvegāḥ samudramevābhimukhā dravanti ।
Tathā tavāmī naralokavīrā viśanti vaktrānyabhivijvalanti ॥ 11-28 ॥*

Just as the rushing torrents of rivers hasten towards the sea, so those hosts of the brave warriors rush into your fiery mouth.

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकास्-तवापि वक्त्राणि समृद्धवेगाः ॥ ११-२९ ॥

*Yathā pradīptam jvalanam pataṅgā viśanti nāśāya samṛddhavegāḥ ।
Tathaiva nāśāya viśanti lokāstavāpi vaktrāṇi samṛddhavegāḥ ॥ 11-29 ॥*

Just as swarms of moths with all their haste and speed rush into the burning fire for their death, so do all men and warriors, even regions of the world at the top speed, enter your mouths for their end.

लेलिह्यसे ग्रसमानः समन्ताल-लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११-३० ॥

*Lelihyase grasamānaḥ samantāl-lokānsamagrānvadanairjvaladbhiḥ ।
Tejobhirāpūrya jagatsamagram bhāsastavogrāḥ pratapanti viṣṇo ॥ 11-30 ॥*

Eating and chewing wholly all the people and all the regions with your flaming mouths, you lick them up as you eat them up. Thus O Vishnu, your terrible blazing fires, filling the entire world with heat and light, scorch the world.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ११-३१ ॥

*Ākhyāhi me ko bhavānugrarūpo namo'stu te devavara prasīda ।
Vijñātumicchāmi bhavantamādyam na hi prajānāmi tava pravṛttim ॥ 11-31 ॥*

Say Bhagawan, who you are, so terrible in form and action. O first among devas, salutations to you. Be pleased, O Lord of the universe. I wish to know you, first and foremost of existence, nor do I know what your intent is.

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११-३२ ॥

Śrībhagavānuvāca ।

Kālo 'smi lokakṣayakṛtpravṛddho lokānsamāhartumiha pravṛttaḥ ।

Rte 'pi tvām na bhaviṣyanti sarve ye'vasthitāḥ pratyānīkeṣu yodhāḥ ॥ 11-32 ॥

Says Bhagawan Krishna:

I am Kala, death of the world, bent upon reducing the world to naught, my intent is to collect up and finish the world right now to the end. In spite of you, they shall not survive, all those warriors that stand in battle order in front of you.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ११-३३ ॥

*Tasmāttvamuttiṣṭha yaśo labhasva jitvā śatrūn bhun̄kṣva rājyaṃ samṛddham ।
Mayaivaite nihataḥ pūrvameva nimittamātraṃ bhava savyasācin ॥ 11-33 ॥*

Therefore arise and win the honor of victory. Conquer the enemies and gain and enjoy the celebrative rule. Killed already they are, Sabyasachi, you have only to be the instrument of the ultimate order.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ ११-३४ ॥

*Droṇaṃ ca bhīṣmaṃ ca jayadrathaṃ ca karṇaṃ tathānyānapi yodhavīrān ।
Mayā hatāṃstvam̄ jahi mā vyathiṣṭhā yudhyasva jetāsi raṇe sapatnān ॥ 11-34 ॥*

Drona and Bhishma, and Jayadratha and Karna, and all other warriors, killed they are already by me, kill them, worry not, fear not, fight, you are the conqueror of the enemies.

सञ्जय उवाच ।
एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ११-३५ ॥

*Sañjaya uvāca ।
Etacchrvtvā vacanaṃ keśavasya kṛtāñjalirvepamānaḥ kirīṭī ।
Namaskṛtvā bhūya evāha kṛṣṇaṃ sagadgadam̄ bhītabhītaḥ praṇamya ॥ 11-35 ॥*

Says Sanjaya:

Having heard these words of Keshava (Krishna), Arjuna, though trembling, folded his hands, bowed to him and said to Krishna --- though he was still afraid yet happy, and again bowed to him --- his voice now joyful and happy:

अर्जुन उवाच ।
स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ११-३६ ॥

Arjuna uvāca ।

*Sthāne hr̥ṣīkeśa tava prakīrtyā jagatprahr̥ṣyatyanurajyate ca ।
Rakṣāṃsi bhītāni diśo dravanti sarve namasyanti ca siddhasaṅghāḥ ॥ 11-36 ॥*

Says Arjuna:

It is right and true, Hrishikesh, that by virtue of your greatness and glory, the world rejoices and celebrates your grandeur. The demons, struck by fear and terror, run about here and there in all directions, and all the hosts of Siddhas bow in homage to you.

*कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ११-३७ ॥
Kasmācca te na nameranmahātman garīyase brahmaṇo'pyādikartre ।
Ananta deveśa jagannivāsa tvamakṣaram sadasattatparam yat ॥ 11-37 ॥*

And they, O Mahatman, Grand Soul of the universe, greater than Brahma, the original creator, why should they not do you homage? You are the Infinite, transcendent God of the gods, ultimate haven and home of the universe, the eternal imperishable Being as well as Non-being and what is even beyond Being and Non-being.

*त्वमादिदेवः पुरुषः पुराणस्-त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ११-३८ ॥
Tvamādidēvaḥ puruṣaḥ purāṇas-tvamasya viśvasya param nidhānam ।
Vettāsi vedyam ca param ca dhāma tvayā tataṁ viśvamanantarūpa ॥ 11-38 ॥*

You are the Original Eternal God, the primal person, the ultimate home of this universe, you are the real knower, worthy of being known, the ultimate home, you pervade this universe and you transcend the universe, the Infinite.

*वायुर्यमोऽग्निरिवरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ११-३९ ॥
Vāyuryamo 'gnirvaruṇaḥ śaśāṅkaḥ prajāpatistvam prapitāmaśca ।
Namo namaste'stu sahasrakṛtvāḥ punaśca bhūyo'pi namo namaste ॥ 11-39 ॥*

You are Vayu, you are Yama, you are Agni, you are Varuna, and you are Chandrama. You are Prajapati and the great-grandfather of the universe. Homage to you again and again, O infinite creator and sustainer doer of the acts of creation. Again and again, again and again, homage to you.

*नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ११-४० ॥*

*Namaḥ purastādatha pṛṣṭhataste namo'stu te sarvata eva sarva ।
Anantavīryāmitavikramastvaṃ sarvaṃ samāpnoṣi tato'si sarvaḥ ॥ 11-40 ॥*

Homage from the front, homage from behind, homage first and last, homage all way, all master, all time and ultimate, infinite strength and infinite action. You comprehend all, therefore you are all.

*सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ ११-४१ ॥
Sakheti matvā prasabhaṃ yaduktam he kṛṣṇa he yādava he sakheti ।
Ajānatā mahimānaṃ tavedaṃ mayā pramādātpranayena vāpi ॥ 11-41 ॥*

Not knowing this greatness and grandeur of yours, feeling that are just a friend and companion, whatever I said either because of love or out of fun, or just in frankness, such as “O Krishna or Yadava or O friend”.

*यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ११-४२ ॥
Yaccāvahāsārthamasatkṛto 'si vihāraśayyāsanaḥojaneṣu ।
Eko 'thavāpyacyuta tatsamakṣam tatkṣāmaye tvāmahamaprameyam ॥ 11-42 ॥*

Or just by the way of informal behavior, if I crossed the bounds of courtesy and insulted you at play or when relaxing or at the dinner table in front of you, I feel sorry and ask for forgiveness, O Lord of Infinity, beyond thought and measure.

*पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ११-४३ ॥
Pitāsi lokasya carācarasya tvamasya pūjyaśca gururgarīyān ।
Na tvatsamo'styabhyadhikaḥ kuto'nyo lokatraye'pyapratima-prabhāva ॥ 11-43 ॥*

You are the father of the entire world moving or unmoving, greater than the greatest, and worthy of worship for the world. O Lord of unique power and influence, in all the three worlds of Earth, heaven and all space, there is none equal to you, how can anyone greater be?

*तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ११-४४ ॥
Tasmātpranamy praṇidhāya kāyaṃ prasādaye tvāmahamīśamīḍyam ।
Piteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum ॥ 11-44 ॥*

Therefore, doing homage to you with my head and body all bent in salutation, I beg of you, Lord of all, worthy of worship, Lord be pleased to forgive. O Lord, as father to son, as friend to a friend, is dear and kind, so please forgive, you alone can forgive, dear for a dear friend.

अदृष्टपूर्व हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ११-४५ ॥

*Adṛṣṭapūrvam hr̥ṣito'smi dr̥ṣṭvā bhayena ca pravyathitaṃ mano me ।
Tadeva me darśaya deva rūpaṃ prasīda deveśa jagannivāsa ॥ 11-45 ॥*

Having seen your cosmic form never seen before, I am beside myself with joy, even though my mind is still perturbed with fear. Therefore, for that very reason, show me your divine form as usual. O ultimate home of the world, God of gods, be pleased and come back do your divine form.

किरीटिनं गदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ११-४६ ॥

*Kirīṭinaṃ gadinam cakrahastam icchāmi tvāṃ draṣṭumahaṃ tathaiva ।
Tenaiva rūpeṇa caturbhujena sahasrabāho bhava viśvamūrte ॥ 11-46 ॥*

I want to see you the same way, wearing the crown, wielding the mace and chakra in the hand, O Lord of a thousand hands, universal form, reveal yourself the same four armed way for me.

श्रीभगवानुवाच ।
मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ११-४७ ॥

*Śrībhagavānuvāca ।
Mayā prasannena tavārjunedaṃ rūpaṃ paraṃ darśitamātmayogāt ।
Tejomayaṃ viśvamanantamādyam yanme tvadanyena na dr̥ṣṭapūrvam ॥ 11-47 ॥*

Says Bhagawan Krishna:

Arjuna, I am happy with you, and for that very reason, I reveal this heavenly form of mine to you. Blazing brilliant it is, universal, infinite, primal, which form no one else other than you has ever seen.

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ११-४८ ॥

*Na vedayajñādhyayanairna dānairna ca kriyābhirna tapobhirugraiḥ ।
Evaṃrūpaḥ śakya ahaṃ nṛloke draṣṭuṃ tvadanyena kurupravīra ॥ 11-48 ॥*

Neither with Vedic studies, nor with yajnas or charities, nor with rituals, nor with most austere tapas exercises, can I be seen in the human world by anyone other than you, best of the Kurus.

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्गमेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ११-४९ ॥

*Mā te vyathā mā ca vimūḍhabhāvo dr̥ṣṭvā rūpaṃ ghoramīdṛṅgamedam ।
Vyapetabhīḥ prītamanāḥ punastvaṃ tadeva me rūpamidaṃ prapaśya ॥ 11-49 ॥*

Feel neither perturbed, nor bewildered by seeing this terrible form of mine. Fear not, be happy at heart. Again see this, the same auspicious form of mine.

सञ्जय उवाच ।
इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ११-५० ॥

*Sañjaya uvāca ।
Ityarjunaṃ vāsudevastathoktvā svakaṃ rūpaṃ darśayāmāsa bhūyaḥ ।
Āśvāsayāmāsa ca bhītamenam bhūtvā punaḥ saumyavapurmahātmā ॥ 11-50 ॥*

Says Sanjaya:

Having said this to Arjuna, Vasudeva again revealed his gracious form to him. Krishna, the Universal Soul, taking on his auspicious form again, gave Arjuna self-possession and self-confidence, otherwise strickend with fear earlier.

अर्जुन उवाच ।
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ११-५१ ॥

*Arjuna uvāca ।
Dr̥ṣṭvedaṃ mānuṣaṃ rūpaṃ tava saumyaṃ janārdana ।
Idānīmasmi saṃvṛttaḥ sacetāḥ prakṛtiṃ gataḥ ॥ 11-51 ॥*

Says Arjuna:

Having seen this human auspicious form of yours, Janardana, I am come back to my steady self, self-conscious, with my real nature and character recovered.

श्रीभगवानुवाच ।
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ११-५२ ॥

Śrībhagavānuvāca ।

*Sudurdarśamidaṃ rūpaṃ dr̥ṣṭavānāsi yaṅmama ।
Devā apyasya rūpasya nityaṃ darśanakāṅkṣiṅaḥ ॥ 11-52 ॥*

Says Bhagawan Krishna:

Arjuna, this universal yet difficult form of mine which you have seen is rare, exceptional. Even the devas are always anxious to see this.

*नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११-५३ ॥
Nāhaṃ vedairna tapasā na dānena na cejyayā ।
Śakya evaṃvidho draṣṭuṃ dr̥ṣṭavānāsi māṃ yathā ॥ 11-53 ॥*

Neither by Vedas, nor by tapas, nor by charity, nor by Yajna, can I be seen this way, as you have seen.

*भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११-५४ ॥
Bhaktiyā tvaṅanyayā śakya ahamevaṃvidho'rjuna ।
Jñātuṃ draṣṭuṃ ca tattvena praveṣṭuṃ ca parantapa ॥ 11-54 ॥*

Arjuna, only by constant and exclusive bhakti (dedication) can I be this way known, seen, and joined in reality, O Paramtapa.

*मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११-५५ ॥
Matkarmakṛṅmatparamo madbhaktaḥ saṅgavarjitaḥ ।
Nirvairāḥ sarvabhūteṣu yaḥ sa māmēti pāṅḍava ॥ 11-55 ॥*

O Pandava, do all Karma for me, be exclusively and extremely dedicated to me with no other attachment. One who has no feeling of enmity to any living being, comes to me and joins me.

CHAPTER-12

अर्जुन उवाच ।
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१ ॥

Arjuna uvāca ।

*Evam satatayuktā ye bhaktāstvām paryupāsate ।
Ye cāpyakṣaramavyaktaṁ teṣāṁ ke yogavittamāḥ ॥ 12-1 ॥*

Says Arjuna:

Thus, those who are constantly dedicated to you, worshippers who do service to you exclusively, on the one hand, and, on the other, those who worship and meditate on the imperishable and the unmanifest, undescrivable, Abstract Brahman, which one of these is closest to you as Yogi?

श्रीभगवानुवाच ।
मयावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ १२-२ ॥

Śrībhagavānuvāca ।

*Mayyāveśya mano ye mām nityayuktā upāsate ।
Śraddhayā parayopetāḥ te me yuktatamā matāḥ ॥ 12-2 ॥*

Says Bhagawan:

Those who concentrate their mind on me, and, constantly dedicated, worship me with unwavering faith, I take them to be closest to me.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥ १२-३ ॥

Ye tvakṣaramanirdeśyamavyaktaṁ paryupāsate ।

Sarvatragamacintyañca kūṭasthamacalandhruvam ॥ 12-3 ॥

And those that worship the immutable imperishable beyond form or indication, the still center of the universe and yet omnipresent on the move beyond thought....

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४ ॥

Sanniyamyendriyagrāmaṁ sarvatra samabuddhayāḥ ।

Te prāpnuvanti māmēva sarvabhūtahite ratāḥ ॥ 12-4 ॥

Those who control their senses and mind, universally equanimous, busy doing good to all living beings, they too join me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ १२-५॥

Kleśo 'dhikatarasteṣāmayaktāsaktacetasām ।

Avyaktā hi gatirduḥkhaṃ dehavadbhiravāpyate ॥ 12-5 ॥

The effort of those, who meditate and concentrate their mind on the unmanifest, is longer and more difficult, because the unmanifest destination is harder to reach for those who exist in the body.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६॥

Ye tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ ।

Ananyenaiva yogena mām dhyāyanta upāsate ॥ 12-6 ॥

Of course those who are dedicated to me and surrender all their karmas to me with exclusive loyalty in thought and action, and meditate on me only.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२-७॥

Teṣāmahaṃ samuddhartā mrtyusaṁsārasāgarāt ।

Bhavāmi nacirātpārtha mayyāveśitacetasām ॥ 12-7 ॥

I am their savior from the dynamic world of mortality. I deliver them from the world of mortality in no time because, O Partha, their mind and consciousness is dedicated to me.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२-८॥

Mayyeva mana ādhatsva mayi buddhiṁ niveśaya ।

Nivasiṣyasi mayyeva ata ūrdhvaṃ na saṁśayaḥ ॥ 12-8 ॥

Therefore concentrate your mind on me, dedicate your thoughts and intelligence to me. You will then live in me and thereafter there will be no doubt or question.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ १२-९॥

Atha cittam samādhātuṃ na śaknoṣi mayi sthiram ।

Abhyāsayogena tato māmichchāptuṃ dhanañjaya ॥ 12-9 ॥

And if you are not able to concentrate your mind on me without disturbance, you will be able to do so by practice. Therefore, O Dhananjaya, try to follow me.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२-१० ॥

Abhyāse'pyasamartho'si matkarmaparamo bhava ।
Madarthamapi karmāṇi kurvansiddhimavāpsyasi ॥ 12-10 ॥

And even if you are not able to follow me in practice, then whatever you do as your karma, dedicate that to me. Doing all your karma for me, thereby also you will come to success.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२-११ ॥

Athaitadapyaśakto'si kartuṃ madyogamāśritaḥ ।
Sarvakarmaphalatyāgaṃ tataḥ kuru yatātmavān ॥ 12-11 ॥

And if you are unable to do even that with dedication to me, then surrender the fruit of your karma to me with your mind and senses under the control of your atman.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्भ्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२-१२ ॥

Śreyo hi jñānamabhyāsājñānāddhyānaṃ viśiṣyate ।
Dhyānātkarmaphalatyāgastyāgācchāntiranantaram ॥ 12-12 ॥

Jnana (knowledge) is better than abhyasa (practice), and dhyana (meditation) is better than knowledge. Better than dhyana is the surrender of the fruit of your karma to me because lasting peace follows from the surrender of the fruit of action to me.

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

Adveṣā sarvabhūtānāṃ maitraḥ karuṇa eva ca ।
Nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī ॥ 12-13 ॥

The man who is free from jealousy toward all things and people, who is universally friendly, who is compassionate toward all, who is free from attachment, free from pride, undisturbed in pleasure and pain, the man who forgives.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४ ॥

Santuṣṭaḥ satataṃ yogī yatātmā dr̥dhaniścayaḥ ।

Mayyarpitamanobuddhiryo madbhaktaḥ sa me priyaḥ ॥ 12-14 ॥

Who is equally happy in all situations, who is a dedicated yogi with self-control and strong determination, one who has surrendered his mind and intelligence to me with perfect dedication, that is dear to me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२-१५ ॥

Yasmānnodvijate loko lokānnodvijate ca yaḥ ।

Harṣāmarṣabhayodvegairmukto yaḥ sa ca me priyaḥ ॥ 12-15 ॥

He that does not disturb or agitate the world and whom the world does not disturb or agitate, the man who is free from joy and excitation, anger, fear and passion, that is dear to me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२-१६ ॥

Anapekṣaḥ śucirdakṣa udāsīno gatavyathaḥ ।

Sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ ॥ 12-16 ॥

One who is free from expectation, who is clean and pure, expert (competent), undisturbed, above trouble, free from the pride of being doer, and dedicated to me, that man is dear to me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२-१७ ॥

Yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati ।

Śubhāśubhaparityāgī bhaktimānyaḥ sa me priyaḥ ॥ 12-17 ॥

One who does not feel excited with joy, nor is he disturbed with jealousy, nor with worry nor with joy, one who is above excitement with good or bad, who is great but in dedication to me, that is dear to me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२-१८ ॥

Samah śatrau ca mitre ca tathā mānāpamānayoḥ ।

Śītoṣṇasukhaduḥkheṣu samah saṅgavivarjitaḥ ॥ 12-18 ॥

He that is equanimous with friend and foe, in honor or dishonor, heat or cold, pleasure or pain, and undisturbed and above attachment.

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२-१९ ॥

Tulyanindāstutirmaunī santuṣṭo yena kenacit ।

Aniketaḥ sthīramatirbhaktimānme priyo naraḥ ॥ 12-19 ॥

Appreciation and praise, depreciation and criticism is equal to him, silence is good, satisfied and happy is he anyway. No ambition for a palace, steady in thought and intelligence, all dedication, such a man is dear to me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२-२० ॥

Ye tu dharmyāmṛtamidaṃ yathoktaṃ paryupāsate ।

Śraddadhānā matparamā bhaktāste'tīva me priyāḥ ॥ 12-20 ॥

They who love and with heart and soul, accept and honor these immortal words of Dharma with faith and dedication, who are dedicated to me, they are very very dear to me.

CHAPTER-13

अर्जुन उवाच ।
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

Arjuna uvāca /

Prakṛtiṃ puruṣaṃ caiva kṣetraṃ kṣetrajñameva ca /
Etadveditumicchāmi jñānaṃ jñeyaṃ ca keśava ॥

Arjuna Says:

Keshava, I wish to know the distinctive nature of Prakṛti and Puruṣa, Kṣetra and Kṣetrajna, knowledge and what ought to be known.

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-१ ॥

Śrībhagavānuvāca /

Idaṃ śarīraṃ kaunteya kṣetramityabhidhīyate /
Etadyo vetti taṃ prāhuḥ kṣetrajña iti tadvidah ॥ 13-1 ॥

Shri Bhagawan Says:

Kaunteya, this body is called 'the field', and that who knows that it is the field, that is called 'Kṣetrajna', the knower. Those who know (the field and the knower both) say so.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-२ ॥

Kṣetrajñāṃ cāpi māṃ viddhi sarvakṣetreṣu bhārata /

Kṣetrakṣetrajñayorjñānaṃ yattajjñānaṃ mataṃ mama ॥ 13-2 ॥

Know that I am the Kṣetrajna, O Bharata, in all the fields of the world. And the knowledge of 'Kṣetra' and 'Kṣetrajna', that is the real knowledge, according to me. (Here it has to be understood that there is the individual Kṣetra and Kṣetrajna and there is the cosmic Kṣetra and Kṣetrajna).

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३-४ ॥

Tatkṣetraṃ yacca yādṛkca yadvikāri yataśca yat /

Sa ca yo yatprabhāvaśca tatsamāsenā me śṛṇu ॥ 13-4 ॥

That Kshetra, what it is, of what nature and character it is, what are its mutations and whereby are they, (what is the Kshetrajna) and what are the powers and effects of it, listen all this in brief.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३-४ ॥

*Ṛṣibhirbahudhā gītaṃ chandobhirvividhaiḥ pṛthak ।
Brahmasūtrapadaiścaiva hetumadbhirviniścitaiḥ ॥ 13-4 ॥*

Sung and celebrated it is in many ways by seers, by all the Vedas together and in details, and by Brahmasutras with reasons in definite style.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३-५ ॥

*Mahābhūtānyahaṅkāro buddhiravyaktameva ca ।
Indriyāṇi daśaikam ca pañca cendriyagocarāḥ ॥ 13-5 ॥*

Five universal elements, the I-sense of definition, intelligence, original Prakṛti, five jnanendriyas, five karmendriyas, one mind, five objects of sense (twenty four in all).

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-६ ॥

*Ichchā dveṣaḥ sukhaṃ duḥkhaṃ saṅghātaścetanā dhṛtiḥ ।
Etatkṣetraṃ samāsenā savikāramudāhṛtam ॥ 13-6 ॥*

Love and Hate, pleasure and pain, the organismic unity of body, awareness of experience, and convictions, this is the Kshetra in brief and its mutations, all described.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-७ ॥

*Amānitvamadambhityamahimsā kṣāntirārjavam ।
Ācāryopāsanam śaucaṃ sthairyamātmavinigrahaḥ ॥ 13-7 ॥*

Humility, naturalness, non-violence, patience, simplicity, service of the teacher, purity, steadiness, self control.

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-८ ॥

Indriyārtheṣu vairāgyam anahaṅkāra eva ca ।

Janmamṛtyujarāvyaḍhiduḥkhadoṣānudarśanam // 13-8 //

Non-attachment to the objects and pleasures of sense, freedom from pride, appreciation of the weaknesses of birth, death, old age, ill-health and self-analysis.

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-९ ॥

Asaktiranabhiṣvaṅgaḥ putradāragrḥādiṣu /

Nityaṃ ca samacittatvamiṣṭāniṣṭopapattiṣu // 13-9 //

Disinterestedness, non-infatuation with children, wife or family, constant equanimity, steadiness in success or failure.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३-१० ॥

Mayi cānanyayogena bhaktiravyabhicāriṇī /

Viviktadeśasevitvamaratirjanasaṃsadi // 13-10 //

Dedication to Me exclusively without disturbance, love of quiet environment, and indifference to social applause.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३-११ ॥

Adhyātmajñānanityatvaṃ tattvajñānārthadarśanam /

Etajñānamiti proktamajñānaṃ yadato'nyathā // 13-11 //

Relentless pursuit of spiritual knowledge, insight into the content of the essence of knowledge, this is the definition of knowledge. Ignorance is contrary to all this.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्रुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१२ ॥

Jñeyaṃ yattatpravakṣyāmi yajñātvāmṛtamāśnute /

Anādimatparam brahma na sattannaśaducyate // 13-12 //

What ought to be known, I shall explain: all that which leads man to immortality, and that Eternal Ultimate Brahma which is beyond sat and asat as the wise say:

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३-१३ ॥

Sarvataḥ pāṇipādaṃ tatsarvato'kṣiśiromukham /

Sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati ॥ 13-13 ॥

All-way, universally, with infinite hands and feet, with universal eyes, heads and mouths, universal ears to hear in the world, It exists comprehending everything.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३-१४ ॥

Sarvendriyaguṇābhāsaṃ sarvendriyavivarjitam ।

Asaktaṃ sarvabhṛccaiva nirguṇaṃ guṇabhoktr ca ॥ 13-14 ॥

It has the experience of all senses, yet It is without all the senses. It is non-attached, yet It sustains all. It is free of gunas and yet It has the experience of all the guna modifications.

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३-१५ ॥

Bahirantaśca bhūtānāmacaraṃ carameva ca ।

Sūkṣmatvāttadavijñeyaṃ dūrasthaṃ cāntike ca tat ॥ 13-15 ॥

It is in and out of all forms of existence. It is still, and yet It is ever on the move. It is so subtle that It cannot be perceived or known. It is the closest and yet the farthest.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३-१६ ॥

Avibhaktaṃ ca bhūteṣu vibhaktamiva ca sthitam ।

Bhūtabhartr ca tajjñeyaṃ grasiṣṇu prabhaviṣṇu ca ॥ 13-16 ॥

It is One undivided over the forms of existence and yet It is still, as if divided over all. It ought to be known as the sustainer of all forms and yet It devours and regenerates.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१७ ॥

Jyotiṣāmapi tajjyotistamasah paramucyate ।

Jñānaṃ jñeyaṃ jñānagamyam hṛdi sarvasya viṣṭhitam ॥ 13-17 ॥

It is the Light of lights beyond darkness. It is the Knowledge, worth Knowing, and the object of knowledge. It stays at the heart core of all and everything.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३-१८ ॥

Iti kṣetram tathā jñānam jñeyam coktam samāsataḥ ।

Madbhakta etadvijñāya madbhāvāyopapadyate ॥ 13-18 ॥

This is Kshetra, and knowledge, and worth knowing, said in brief. My devotee, having known this, comes up to my presence.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३-१९ ॥

Prakṛtiṃ puruṣam caiva viddhyanādī ubhāvapi ।

Vikārāṃśca guṇāṃścaiva viddhi prakṛtisambhavān ॥ 13-19 ॥

Know Prakrti and Purusha both, eternal are both. Know also the modifications and gunas evolved of Prakrti.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३-२० ॥

Kāryakāraṇakartr̥tve hetuḥ prakṛtirucyate ।

Puruṣaḥ sukhaduḥkhānāṃ bhoktr̥tve heturucyate ॥ 13-20 ॥

Prakrti is said to be the cause of all effective modifications in the process of creation, of all the causes of modifications, and of all states of modification. In simple words, Prkrti is its own agent, instrument and the dynamics of modifications. Purusha (with his presence) is said to be the cause and purpose of the experience of pleasure and pain.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३-२१ ॥

Puruṣaḥ prakṛtistho hi bhunkte prakṛtijānguṇān ।

Kāraṇam guṇasaṅgo'sya sadasadyonijanmasu ॥ 13-21 ॥

Purusha, placed in Prakrtic body, experiences the qualitative modifications of Prakrti. The cause of the experience is the Purusha's involvement with the qualitative modifications (gunas) of Prakrti which lead the Purusha to higher or lower forms of life.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३-२२ ॥

Upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ ।

Paramātmēti cāpyukto dehe'sminpuruṣaḥ paraḥ ॥ 13-22 ॥

Closest seer, thinker, sustainer, experiencer (with the individual seer) is the Supreme Ishwara. It has also been said to be Paramatma, the Param Purusha in this body.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३-२३ ॥
Ya evaṃ vetti puruṣaṃ prakṛtiṃ ca guṇaiḥ saha ।
Sarvathā vartamāno'pi na sa bhūyo'bhiajāyate ॥ 13-23 ॥

Whoever knows Purusha and Prakrti along with the dynamic modifications of Prakrti, he or she presently existing anyway does not take another birth.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १३-२४ ॥
Dhyānenātmani paśyanti kecidātmānamātmanā ।
Anye sāṅkhyena yogena karmayogena cāpare ॥ 13-24 ॥

With meditation on the atma with Parmatma, some yogis see the Paramatma in the individual atma. Others see the same through Sankhya yoga, while others realize the same with karma Yoga.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३-२५ ॥
Anye tvevamajānantaḥ śrutvānyebhya upāsate ।
Te'pi cātitarantyaeva mṛtyuṃ śrutiparāyaṇāḥ ॥ 13-25 ॥

Others who do not know this way, having heard from others, do worship the Paramatma as they say. They also cross over death, dedicated as they are to Shruti (the Vedas).

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३-२६ ॥
Yāvatsañjāyate kiñcitsattvaṃ sthāvarajaṅgamam ।
Kṣetrakṣetrajañsamyogāttadviddhi bharatarṣabha ॥ 13-26 ॥

Whatever the form of existence that comes into being, whether it is moving or non-moving, O best of the Bharats, it comes into being by the integration of the Kshetra and the Kshetrajna.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३-२७ ॥

*Samam sarveṣu bhūteṣu tiṣṭhantaṃ parameśvaram ।
Vinaśyatsvavinaśyantaṃ yaḥ paśyati sa paśyati ॥ 13-27 ॥*

One who sees Parameshwara existing in all forms of life equally and equanimously, who sees the Imperishable at the heart core of the perishables, he is the real visionary. He sees the real and the permanent.

*समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ १३-२८ ॥
Samam paśyanhi sarvatra samavasthitamīśvaram ।
Na hinastyātmanātmānaṃ tato yāti parāṃ gatim ॥ 13-28 ॥*

Seeing Ishwara everywhere equally well at the heart core of things, he does not forsake the Atma exiting with the atma but reaches the highest spiritual state.

*प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३-२९ ॥
Prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ ।
Yaḥ paśyati tathātmānamakartāraṃ sa paśyati ॥ 13-29 ॥*

By Prakrti only, all Karmas are done always. Therefore one who sees that the atma is not the doer, really knows and sees the reality of things.

*यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ १३-३० ॥
Yadā bhūtapṛthagbhāvamekasthamanupaśyati ।
Tata eva ca vistāraṃ brahma sampadyate tadā ॥ 13-30 ॥*

When a person sees the different specific forms of existence subsisting in one comprehensive reality, and sees the one as different developing versions of the same, one, then he realizes the nature of Brahma. In simple words, when you see many as one and the one as many, then you realize Brahma.

*अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३१ ॥
Anāditvānnirguṇatvātparamātmāyamavyayah ।
Śarīrastho 'pi kaunteya na karoti na lipyate ॥ 13-31 ॥*

Atma is eternal, beginningless. It is beyond the modifications of Prakrti and it is imperishable. Even though living in the body, it neither does, nor does it get involved, essentially.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३२ ॥

*Yathā sarvagataṃ sauṣṭmyādākāśaṃ nopalipyate ।
Sarvatrāvasthito dehe tathātmā nopalipyate ॥ 13-32 ॥*

Just as because of subtlety, the omnipresent akasha (space) does not get involved or polluted, similarly though present in the body everywhere, atma does not get involved.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३-३३ ॥

*Yathā prakāśayatyekaḥ kṛtsnaṃ lokamimaṃ raviḥ ।
Kṣetram kṣetrī tathā kṛtsnaṃ prakāśayati bhārata ॥ 13-33 ॥*

Just as the one Sun lights up the whole earth (world), so does the master of the kshetra inform and light up the whole kshetra (body).

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३-३४ ॥

*Kṣetrakṣetrajañyorevamantaram jñānacakṣuṣā ।
Bhūtaprakṛtimokṣaṃ ca ye viduryānti te param ॥ 13-34 ॥*

Those who know the difference and distinction between the kshetra and the kshetrajna (Prakrti and Purusha) with their eye of knowledge, and who also know the nature and character of the forms of Prakrtic existence, and Moksha (freedom from the world of mortality), they attain to the Ultimate.

CHAPTER-14

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १४-१ ॥

*Param bhūyaḥ pravakṣyāmi jñānānāṃ jñānamuttamam ।
Yajñātvā munayaḥ sarve parāṃ siddhimito gatāḥ ॥ 14-1 ॥*

I shall now, again, speak of the highest branch of knowledge, the best. Having known that, all the sages attained the highest stage of perfection from here.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ १४-२ ॥

*Idaṃ jñānamupāśritya mama sādharmaṃyamaḡatāḥ ।
Sarge 'pi nopajāyante pralaye na vyathanti ca ॥ 14-2 ॥*

Having recourse to this branch of knowledge, through life, sages came to the nature and character similar to mine. Even at the beginning of the next creation, they do not have rebirth, nor, at the time of the dissolution (death), do they feel any pain.

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥ १४-३ ॥

*Mama yonirmahad brahma tasmīngarbhāṃ dadhāmyaham ।
Sambhavaḥ sarvabhūtānāṃ tato bhavati bhārata ॥ 14-3 ॥*

O Bharata, Mahad Brahma, great Prakṛti, is my womb, and therein I place the seed of life, and therefrom starts the universal evolution of all the forms of existence.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४-४ ॥

*Sarvayoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ ।
Tāsāṃ brahma mahadyonirahaṃ bījapradāḥ pitā ॥ 14-4 ॥*

Kaunteya, in all species of existence whatever forms evolve, of all those forms, Prakṛti is the mother and I am the life-giving father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४-५ ॥

*Sattvaṃ rajastama iti guṇāḥ prakṛtisambhavāḥ ।
Nibadhnanti mahābāho dehe dehinamavyayam ॥ 14-5 ॥*

Sattva (thought, buddhi), Rajas (motion, energy) and Tamas (inertia, matter), these are the gunas (modifications) which evolve from Prakrti, O man strong of the arm, and they bind the imperishable jivatma in the body.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६ ॥
Tatra sattvaṃ nirmalatvātprakāśakamanāmayam ।
Sukhasaṅgena badhnāti jñānasaṅgena cānagha ॥ 14-6 ॥

There is Sattva, which, because of its purity, lightness and transparency, binds man with love of ease, comfort and knowledge, O pure of heart.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४-७ ॥
Rajo rāgātmakaṃ viddhi tṛṣṇāsaṅgasamudbhavam ।
Tannibadhnāti kaunteya karmasaṅgena dehinam ॥ 14-7 ॥

Rajas is of the nature of attachment, take it as born of the love of thirst and ambition. Kaunteya, that binds the spirit of man with the love of action and ambition.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ १४-८ ॥
Tamastvajñānajaṃ viddhi mohanaṃ sarvadehinām ।
Pramādālasyanidrābhīstannibadhnāti bhārata ॥ 14-8 ॥

O Bharata, Tamas is born of ignorance, know that it is sloth and delusion of all body-bearers. It binds the spirit with the love of cynic fun, sloth and sleep.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ १४-९ ॥
Sattvaṃ sukhe sañjayati rajaḥ karmaṇi bhārata ।
Jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta ॥ 14-9 ॥

O Bharata, Sattva leads you to comfort, Rajas, to karma and effort, and Tamas, having neglected knowledge, covered with darkness, leads man to neglect of serious pursuits.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४-१० ॥

Rajastamaścābhibhūya sattvaṃ bhavati bhārata ।

Rajaḥ sattvaṃ tamaścaiva tamaḥ sattvaṃ rajastathā ॥ 14-10 ॥

Having suppressed Rajas and Tamas, Sattva arises; Rajas arises on the suppression of Sattva and Tamas; Tamas arises on the suppression of Sattva and Rajas.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४-११ ॥

Sarvadvāreṣu dehe'sminprakāśa upajāyate ।

Jñānaṃ yadā tadā vidyādvivṛddhaṃ sattvamityuta ॥ 14-11 ॥

When the sensitivity and light of the mind and senses of the whole body system are stimulated, then take it that Sattva is on the rise.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४-१२ ॥

Lobhaḥ pravṛttirārambhaḥ karmaṇāmaśamaḥ sprhā ।

Rajasyetāni jāyante vivṛddhe bharatarṣabha ॥ 14-12 ॥

O blessed of the Bharatas, when greed arises, when attachment begins to disturb, when the desire for action and expansion becomes uncontrollable, then know that Rajas is on the increase because all these are born of Rajas.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४-१३ ॥

Aprakāśo 'pravṛttiśca pramādo moha eva ca ।

Tamasyetāni jāyante vivṛddhe kurunandana ॥ 14-13 ॥

When darkness is around, activity is on the decline, negligence and delusion mislead man, O Kurunandana, then know, it is the onslaught of Tamas.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४-१४ ॥

Yadā sattve pravṛddhe tu pralayaṃ yāti dehabhṛt ।

Tadottamavidāṃ lokānamalānpratipadyate ॥ 14-14 ॥

When Sattva is on the increase, then, if man leaves the body and dies, then the person is reborn in the world (family) of knowledge and culture and purity of thought and action.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४-१५ ॥

Rajasi pralayam gatvā karmasaṅgiṣu jāyate ।
Tathā pralīnastamasi mūḍhayoniṣu jāyate ॥ 14-15 ॥

When man dies in the state of Rajas on the increase, he is reborn in a family of the lovers of action and expansion. And dying in the state of Tamas, man is reborn in the form of the ignorant and the deluded.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४-१६ ॥

Karmanah sukṛtasyāhuḥ sāttvikam nirmalam phalam ।
Rajasastu phalam duḥkhamajñānaṁ tamasah phalam ॥ 14-16 ॥

The wise say that the result of good action well performed is enlightenment and purity. The result of Rajasic karma is suffering. And the result of Tamasic karma is ignorance.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४-१७ ॥

Sattvātsañjāyate jñānaṁ rajaso lobha eva ca ।
Pramādamohau tamaso bhavato'jñānameva ca ॥ 14-17 ॥

From Sattva is born knowledge and enlightenment, from Rajas, only greed, and from Tamas is born deliberate neglect, delusion and ignorance.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

Ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ ।
Jaghanyagunaṁvṛttisthā adho gacchanti tāmasāḥ ॥ 14-18 ॥

Men of Sattvic nature go high, Rajasics get stuck up in the middle, and Tamasics get to despicable character and attitudes, lowest of the low.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४-१९ ॥

Nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati ।
Guṇebhyaśca paraṁ veti madbhāvaṁ so'dhigacchati ॥ 14-19 ॥

When the seer, man of vision and awareness, sees that there is no agent, karta or doer other and higher than the Gunas of Prakrti, and he also sees beyond the gunas too, and realises the ultimate Brahma, then this seer comes to my state of Being.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

*Guṇānetānatītya trīndehī dehasamudbhavān ।
Janmamṛtyujarāduḥkhairvimukto 'mṛtamaśnute ॥ 14-20 ॥*

Having crossed over the three gunas born of the body conditions of life, man rises to a vision, beyond birth, death, old age and suffering and attains to freedom and immortality against the mortal rounds.

अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १४-२१ ॥

*Arjuna uvāca ।
Kairliṅgaistrīnguṇānetānatīto bhavati prabho ।
Kimācāraḥ katham caitāṁstrīnguṇānavartate ॥ 14-21 ॥*

Says Arjuna:

O Lord, what are the characteristic marks and symptoms by which it is known that a man has crossed over these three gunas? What is his way of living? And how does a man cross over those three gunas?

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

*Śrībhagavānuvāca ।
Prakāśam ca pravṛttiṁ ca mohameva ca pāṇḍava ।
Na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati ॥ 14-22 ॥*

Says the Lord:

Man above the gunas: When a man hates no light, attachment or illusion or delusion when they are there, nor does he long for them when they are not there, in other words when he is totally unaffected by these (then the man has risen above the gunas).

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥ १४-२३ ॥

*Udāsīnavadāsīno guṇairyo na vicālyate ।
Guṇā vartanta ityevaṃ yo'vatiṣṭhati neṅgate ॥ 14-23 ॥*

He stays still, unaffected, undisturbed by the gunas, when he has realised that it is the modifications of nature at work, nothing more, saying 'it is not I anyway'. He stays without concern or worry and he does not agitate....

*समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४ ॥
Samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ ।
Tulyapriyāpriyo dhīrastulyanindātmasamstutiḥ ॥ 14-24 ॥*

He is equal with pleasure or pain, happy with the self, equally unaffected by a block of gold or lump of clay. He is the same in relation to the lovely and the distasteful. He is deep and well founded, the same with self-praise or self-dispraise.

*मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४-२५ ॥
Mānāpamānayostulyastulyo mitrāripakṣayoḥ ।
Sarvārambhaparityāgī guṇātītaḥ sa ucyate ॥ 14-25 ॥*

Equal in honor or dishonor, equal with friend or foe, free from self-pride when he takes the initiative, then he is beyond all activity of the modifications of nature.

*मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणांसमतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४-२६ ॥
Mām ca yo'vyabhicāreṇa bhaktiyogena sevate ।
Sa guṇānsamatītyaitānbrahmabhūyāya kalpate ॥ 14-26 ॥*

One who is dedicated to me without straying any way, with unflinching dedication, he crosses over these gunas and deserves the Brahmi state on high.

*ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥
Brahmaṇo hi pratiṣṭhāhamamṛtasyāvvyayasya ca ।
Śāśvatasya ca dharmasya sukhasyaikāntikasya ca ॥ 14-27 ॥*

I am the center and the seat (firm foundation) of the Brahmi state, immortal and imperishable, of eternal Dharma, and of everlasting bliss.

CHAPTER-15

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५-१ ॥

Śrībhagavānurvāca ।

Ūrdhvamūlamadhaḥśākhamasvattham prāhuravyayam ।

Chandāmsi yasya parṇāni yastaṃ veda sa vedavit ॥ 15-1 ॥

Shri Bhagawan says:

Roots upward and branches downward, the wise call the world a holy Ashwattha tree. The Veda mantras are its leaves. He that knows that, knows the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

Adhaścordhvaṃ prasṛtāstasya śākhā guṇapavrddhā viṣayapravālāḥ ।

Adhaśca mūlānyanusantatāni karmānubandhīni manuṣyaloke ॥ 15-2 ॥

Up and down extend the branches of the tree, they grow with the modifications of nature, with filaments fed by passion for objects of sense. Downwards extend the roots fed by the actions of humans in the world of humanity.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

Na rūpamasyeha tathopalabhyate nānto na cādirna ca sampratiṣṭhā ।

Aśvatthamenam suvirūḍhamūlam asaṅgaśastreṇa dṛḍhena chittvā ॥ 15-3 ॥

The form of the tree is not available as it is, here, neither the beginning nor the end, nor even the fixed foundation, deep though it is, even the deepest. But the deepest foundation too of the Ashwattha can be uprooted by detachment of the strongest order.

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

Tataḥ padaṃ tatparimārgitavyaṃ yasmingatā na nivartanti bhūyah ।

Tameva cādyam puruṣam prapadye yataḥ pravṛttiḥ prasṛtā purāṇī ॥ 15-4 ॥

Then with detachment of that particular order, that destination should be sought whence or where from those who once reached there never return. Hence I pray: Let me reach that primal eternal Param Purusha whereby started the eternal evolution of the universal cosmic process of creative Karma.

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

Nirmānamohā jitasāṅgadoṣā adhyātmanityā vinivṛttakāmāḥ ।

Dvandvairvimuktāḥ sukhaduḥkhasaṃjñairgacchantyamūdhāḥ padamavyayaṃ tat ॥ 15-5 ॥

Those who are free from the sense of love and personal honor, those who have crossed over their limitations of attachment, who are ever dedicated to the self, whose desires are already fulfilled and gone, those who are free from the dualities of pleasure and pain, those intelligent and wise people attain to that high and imperishable state of being.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६ ॥

Na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ ।

Yadgatvā na nivartante taddhāma paramaṃ mama ॥ 15-6 ॥

The sun does not shine there in that self-luminous state, nor the moon, nor the fire. Once having been there, no one comes back and that is my place, Ultimate and Eternal.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

Mamaivāṃśo jīvaloke jīvabhūtaḥ sanātanaḥ ।

Manahṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati ॥ 15-7 ॥

My very consciousness in part defined in the human world as jiva, eternal, attracts six senses inclusive of mind. The senses are versions of Prakṛti.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५-८ ॥

Śarīraṃ yadavāpnoti yaccāpyutkrāmatīśvaraḥ ।

Gṛhītvaitāni saṃyāti vāyurgandhānīvāśayāt ॥ 15-8 ॥

Whichever body the jiva comes to get, or whichever it gives up, as master of the senses and mind, it does attract these senses and mind the same way as the wind takes and carries the smell from its source.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५-९ ॥

Śrotraṃ cakṣuḥ sparśanaṃ ca rasanam ghrāṇameva ca ।

Adhiṣṭhāya manaścāyaṃ viṣayānupasevate ॥ 15-9 ॥

The jiva, as master of the ear, eye, the sense of touch, taste and smell including the mind, experiences the objects of the senses.

उक्कामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५-१० ॥

*Utkrāmantam sthitam vāpi bhujñānam vā guṇānvitam ।
Vimūdhā nānupaśyanti paśyanti jñānacakṣuṣaḥ ॥ 15-10 ॥*

Whether leaving the body or staying in or experiencing whatever is the mode of Prakṛti, the foolish do not see the Lord within, but the wise do see with the eye of knowledge.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

*Yatanto yoginaścainam paśyantyātmanyavasthitam ।
Yatanto 'pyakṛtātmāno nainam paśyantyacetasāḥ ॥ 15-11 ॥*

The yogis try to see the Supersoul within themselves and they do see It in the atma. But those who have not developed the self, even while they are trying, they fail to see It, because their consciousness is not developed.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

*Yadādityagatam tejo jagadbhāsayate'khilam ।
Yaccandramasi yaccāgnau tattejo viddhi māmakam ॥ 15-12 ॥*

The splendour that is in the Sun and illuminates the whole world, which is in the moon, and which is in the fire, know that that splendour is mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

*Gāmāviśya ca bhūtāni dhārayāmyahamojasā ।
Puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ ॥ 15-13 ॥*

Having entered in the earth I sustain the earthly forms with my vital energy, and being the Soma, vital energy of the moon, I nourish all the herbs.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥

*Aham vaiśvānaro bhūtvā prāṇināṃ dehamāśritaḥ ।
Prāṇāpānasamāyuktaḥ pacāmyannaṃ caturvidham ॥ 15-14 ॥*

I pervade the bodies of the living beings as Vaishvanara agni (vital heat), and present as vital energy with prana and apana, I digest food, four ways.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

*Sarvasya cāhaṃ hr̥di sanniviṣṭo mattaḥ smṛtirjñānamapohanañca ।
Vedaiśca sarvairahameva vedyo vedāntakṛdvedavideva cāham ॥ 15-15 ॥*

I am at the heart core of all people, and from me originate memory, knowledge, reason and logic. By the Vedas I am to be known, I am the ultimate theme of Vedanta and I am the ultimate awareness of the Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

*Dvāvimau puruṣau loke kṣaraścākṣara eva ca ।
Kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate ॥ 15-16 ॥*

There are two purushas in the world: mutable and immutable. Mutable are all the body forms of the mortals, and at the heartcore of all this is the immutable, imperishable, eternal, it is said. It is atma.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

*Uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ ।
Yo lokatrayamāviśya bibhartavyaya īśvaraḥ ॥ 15-17 ॥*

Highest of all is another Purusha, called Paramatma, who, pervading the three worlds, holds and sustains all. That is Imperishable, Ishwara.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

*Yasmātkṣaramatīto 'hamakṣarādapi cottamaḥ ।
Ato 'smi loke vede ca prathitaḥ puruṣottamaḥ ॥ 15-18 ॥*

And for that reason, I am above and beyond the Kshara (mutable) and the Akshara (Immutable jiva), the highest, Ultimate. Therefore in the world and in the Veda, I am known as Purushottama, the highest transcendent Purusha.

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १५-१९ ॥

*Yo māmevamasammūḍho jānāti puruṣottamam ।
SA sarvavidbhajati māṃ sarvabhāvena bhārata ॥ 15-19 ॥*

Whoever, intelligent and wide-awake, knows Me as Purushottama, every way, every style and form, serves me, worships me, O Bharata.

*इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५-२० ॥
Iti guhyatamaṃ śāstramidamuktaṃ mayānagha ।
Etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata ॥ 15-20 ॥*

Thus, O sinless, I have spoken of the most secret, most sacred shastra, divine knowledge. Having known this, any intelligent person feels blest and self-fulfilled.

CHAPTER-16

*श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१ ॥*

Śrībhagavānurvāca ।

Abhayam sattvasamśuddhirjñānayogavyavasthitih ।

Dānam damaśca yajñaśca svādhyāyastapa ārjavam ॥ 16-1 ॥

Shree Bhagawan says:

Fearlessness, purity of heart and mind, constant dedication to the pursuit of knowledge and yoga, charity, self control, yajna (creative acts of social good), serious study, austerity, simplicity and naturalness.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६-२ ॥

Ahimsā satyamakrodhastyāgaḥ śāntirapaiśunam ।

Dayā bhūteṣvaloluptvaṃ mārdaṃ hrīracāpalam ॥ 16-2 ॥

Nonviolence, love of truth, freedom from anger, non-attachment and renunciation, peace of mind, non-slander, compassion for all, non-greed, gentleness, love of good and shame for unworthiness, seriousness of conduct.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ १६-३ ॥

Tejaḥ kṣamā dhṛtiḥ śaucamadroho nātimānitā ।

Bhavanti sampadam daivīmabhijātasya bhārata ॥ 16-3 ॥

Vibrant splendour of vibrations, forgiveness, steadfastness, purity, non-jealousy, absence of pride, these are the divine virtues of noble inheritance and good character.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ १६-४ ॥

Dambho darpo'bhimānaśca krodhaḥ pāruṣyameva ca ।

Ajñānam cābhijātasya pārtha sampadamāsurīm ॥ 16-4 ॥

Empty self assertion, arrogance, pride, anger, discourtesy, ignorance, these are characteristic qualities of a negative personality.

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ १६-५ ॥

Daivī sampadvimokṣāya nibandhāyāsūrī matā ।

Mā śucaḥ sampadam daivīmabhijāto'si pāṇḍava ॥ 16-5 ॥

Positive qualities of divine nature lead to freedom, and negative qualities lead to bondage, O Pandava. Don't worry. Your natural virtues are positive and divine.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ १६-६ ॥

Dvau bhūtasargau loke'smindaiva āsura eva ca ।

Daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu ॥ 16-6 ॥

There are two characteristic classes of people in the world: Positive and divine is one, Negative and demonic is the other. The Divine and positive have been described in detail, now know of the demonic people from me.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६-७ ॥

Pravṛttiṃ ca nivṛttiṃ ca janā na vidurāsurāḥ ।

Na śaucaṃ nāpi cācāro na satyaṃ teṣu vidyate ॥ 16-7 ॥

The negative characters know not of bondage and freedom. Nor is in their character any trace of purity, or good conduct, or truth.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ १६-८ ॥

Asatyamapraṭiṣṭhaṃ te jagadāhuranīśvaram ।

Aparasparasambhūtaṃ kimanyatkāmahaitukam ॥ 16-8 ॥

Lost in untruth, they say the world is unreal, without any basis, having no master, no law, no God. They say that the world is not the creation of the interaction of cause and effect, finally, there is no cause other than desire of sex. No other cause there needs to be.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १६-९ ॥

Etāṃ drṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayaḥ ।

Prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ ॥ 16-9 ॥

Taking recourse to this Godless point of view, men of dead souls and little intelligence arise passionate for action, working for the worlds loss against all good.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १६-१० ॥

Kāmamāśritya duṣpūraṃ dambhamānamadānvitāḥ ।

Mohādgrhītvāsadgrāhānpravartante'śucivratāḥ ॥ 16-10 ॥

Taking on to desire beyond fulfillment, lost in arrogance, self-pride and madness of passion, pursuing values opposed to good and reality, they arise dedicated to evil and all round impurity.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ १६-११ ॥
Cintāmaparimeyāṃ ca pralayāntāmupāśritāḥ ।
Kāmopabhogaparamā etāvaditi niścītāḥ ॥ 16-11 ॥

Living for cares beyond the possibility of fulfilment, lasting for lifetime till death, in pursuit of desire and gratification, with the firm belief that this life is all and no more.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १६-१२ ॥
Āśāpāśaśatairbaddhāḥ kāmakrodhaparāyaṇāḥ ।
Īhante kāmabhogārthamanyāyenārthasañcayān ॥ 16-12 ॥

Bound in the snares of a hundred hopes and expectations, living for the sake of desire, with anger on the failure of desire, they live for desire and passionate fulfillment with money and means collected with the violation of justice and fair play.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६-१३ ॥
Idamadya mayā labdhamimam prāpsyē manoratham ।
Idamastīdamapi me bhaviṣyati punardhanam ॥ 16-13 ॥

This have I achieved today, they say, tomorrow I must gain the rest of what I want. This is mine, this shall be mine too, more and more of wealth and wealth again.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६-१४ ॥
Asau mayā hataḥ śatrurhaniṣyē cāparānapi ।
Īśvaro 'hamahaṃ bhogī siddho 'haṃ balavānsukhī ॥ 16-14 ॥

That I have killed, kill I will the other opponents too. I am my own God, I enjoy what I want, I am perfect, strong and happy as I want.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १६-१५ ॥
Āḍhyo 'bhijanavānasmi ko 'nyo 'sti sadrśo mayā ।
Yakṣyē dāsyāmi modiṣya ityajñānavimohitāḥ ॥ 16-15 ॥

I am rich, surrounded and supported by my own people. Who else can be equal to me? I shall perform yajna, I shall give in charity. I shall enjoy and celebrate. Thus they are lost in ignorance (of reality).

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६-१६ ॥
Anekacittavibhrāntā mohajālasamāvṛtāḥ ।
Prasaktāḥ kāmabhogeṣu patanti narake'sucau ॥ 16-16 ॥

They are divided and misled, various of minds and values. They are covered and bound by the snares of delusion. Hypnotized by desire and the search for fulfillment, they fall into the hell of dirt and impurity.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६-१७ ॥
Ātmasambhāvitāḥ stabdhā dhanamānamadānvitāḥ ।
Yajante nāmayajñāiste dambhenāvidhipūrvakam ॥ 16-17 ॥

Puffed up with selfishness, deluded with money and power, sense of honor and passion, lost and mad, they do perform yajna but only in name, with pride and self-love, but without rules and forms.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८ ॥
Ahāṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ ।
Māmātmaparadeheṣu pradviṣanto'bhyasūyakāḥ ॥ 16-18 ॥

Lost in pride, strength, arrogance, desire, anger, slander and jealousy, they hate and revile me though I am present at the heartcore of them and of all others.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १६-१९ ॥
Tānaḥam dviṣataḥ krūrānsamsāreṣu narādhamān ।
Kṣipāmyajasramaśubhānāsurīṣveva yoniṣu ॥ 16-19 ॥

All those jealous, cruel, lowest of the low humans, I throw into forms of life which for all time are evil and demonic.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ १६-२० ॥
Āsurīm yonimāpannā mūdhā janmani janmani ।

Māmaprāpyaiva kaunteya tato yāntyadhamām gatim // 16-20 //

Thrown and suffering in demonic forms again and again, those fools, O Kaunteya, having forsaken me, reach the lowest of the low form of existence.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ १६-२१ ॥

Trividham narakasyedaṃ dvāraṃ nāśanamātmanaḥ ।

Kāmaḥ krodhastathā lobhastasmādetattrayaṃ tyajet // 16-21 //

The gateway to hell which pollutes the atma for all time is of three kinds, and follows open through three causes: desire, anger and greed. Therefore man should give up all these three.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ १६-२२ ॥

Etairvimuktaḥ kaunteya tamodvāraistribhirnaraḥ ।

Ācaratyaātmanaḥ śreyastato yāti parāṃ gatim // 16-22 //

Kaunteya, when man, free from these three doors of darkness, behaves and pursues karma for the good of the atma, then alone he attains to the ultimate state of perfection.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ १६-२३ ॥

Yaḥ śāstravidhimutsrjya vartate kāmakārataḥ ।

Na sa siddhimavāpnoti na sukhaṃ na parāṃ gatim // 16-23 //

But whoever, for reasons of desire, gives up the shastriya (scriptural) way of action, he does not attain to the state of perfection or happiness or the ultimate state of Divinity and freedom.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

Tasmācchāstraṃ pramaṇaṃ te kāryākāryavyavasthitau ।

Jñātvā śāstravidhānoktaṃ karma kartumihārhasi // 16-24 //

Therefore shastra (scripture, Veda) alone is your authority in the law and practice of what is to be done and what is not to be done (commandment and prohibition).

CHAPTER-17

अर्जुन उवाच ।
ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७-१ ॥

Arjuna uvāca /

Ye śāstravidhimutsṛjya yajante śraddhayānvitāḥ /

Teṣāṃ niṣṭhā tu kā kṛṣṇa sattvamāho rajastamaḥ // 17-1 //

Arjuna says:

Krishna, those who do not follow the shashtra style of action (proper ritual) but otherwise perform the yajna with devotion, how do you value or assess their dedication? Is it sattvic, rajasic or tamasic?

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ १७-२ ॥

Śrībhagavān uvāca /

Trividhā bhavati śraddhā dehināṃ sā svabhāvajā /

Sāttvikī rājasī caiva tāmasī ceti tāṃ śṛṇu // 17-2 //

Shri Bhagawan says:

Depending on their nature, the devotion of people is of three types: sattvic, rajasic or tamasic (high, middle or low; rational, passionate or dull). Listen to these.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७-३ ॥

Sattvānurūpā sarvasya śraddhā bhavati bhārata /

Śraddhāmāyo 'yaṃ puruṣo yo yacchraddhaḥ sa eva saḥ // 17-3 //

The character of the shraddha of all depends on the nature and character of the people, O Bharata. Man is by nature man of faith. As man's faith is, so is man.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ १७-४ ॥

Yajante sāttvikā devānyakṣarakṣāṃsi rājasāḥ /

Pretānbhūtagaṇāṃścānye yajante tāmasā janāḥ // 17-4 //

Men of sattvic nature worship devas. Rajasic men worship yakshas and the rakshasas (destroyers). And tamasic men worship the dead and the ghosts.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ १७-५ ॥

Aśāstravihitam ghoram tapyante ye tapo janāḥ /

Dambhāhaṅkārasamyuktāḥ kāmarāgabalanvitāḥ // 17-5 //

Those people who practice austere rituals not prescribed by shashtras and are lost in arrogance and pride, dedicated to desire, attachment and pride of strength....

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्भ्यासुरनिश्चयान् ॥ १७-६ ॥

Karṣayantaḥ śarīrasthaṃ bhūtagrāmamacetasah ।

Mām caivāntaḥśarīrasthaṃ tānviddhyāsuraṇiścayān ॥ 17-6 ॥

They strain the mind and senses of the body, foolish as they are in understanding and ignore me although I am present at the closest in their very bodies. Know that they are, for sure, asuras (demons) by nature.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ १७-७ ॥

Āhārastvapi sarvasya trividho bhavati priyah ।

Yajñastapastathā dānaṃ teṣāṃ bhedamimaṃ śṛṇu ॥ 17-7 ॥

The food also of all people is favourite with them in three ways. In addition, their yajna, tapas and dana (charity) also is of three orders. Listen to that from me.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ १७-८ ॥

Āyuhṣattvabalārogyasukhaprītivivardhanāḥ ।

Rasyāḥ snigdhaḥ sthirā hr̥dyā āhārāḥ sātत्वikapriyāḥ ॥ 17-8 ॥

The foods too which are the people's favourite are of three types: Favourite of the sattvic people are promoters of age, intelligence, energy, good health, well being, and love. In addition, they are sweet, soft, steady, good for the heart.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ १७-९ ॥

Katvamlalavaṇātyuṣṇatīkṣṇarūkṣavidāhinaḥ ।

Āhārā rājasasyeṣṭā duḥkhaśokāmayapradāḥ ॥ 17-9 ॥

Bitter, sour, salty, hot, sharp, dry and burning, are the foods which the rajasic people love, and they cause pain, grief and indigestion.

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १७-१० ॥

Yātayāmaṃ gatarasaṃ pūti paryuṣitaṃ ca yat ।

Ucchiṣṭamapi cāmedhyaṃ bhojanaṃ tāmasapriyam ॥ 17-10 ॥

Food which is half cooked or devitalized, too old or tasteless, putrid or stale, or left over, or unclean, that food is loved by tamasic people.

अफलाकाङ्क्षिभिर्यज्ञो विधिरष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ १७-११ ॥

Aphalākāṅkṣibhiryajño vidhidṛṣṭo ya ijjate ।

Yaṣṭavyameveti manaḥ samādhāya sa sātत्वikaḥ ॥ 17-11 ॥

Yajna which is performed according to the instructions of the Shastra by people who do it as duty and not for a reward, with concentration of the mind, that yajna is sattvic.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७-१२ ॥

Abhisandhāya tu phalaṃ dambhārthamapi caiva yat ।

Ijjate bhārataśreṣṭha taṃ yajñaṃ vidधि rājasam ॥ 17-12 ॥

That yajna which is performed for a reward, or for the love of pride and ostentation, that yajna, O best of the Bharatas, know that it is rajasic.

विधिहीनमसृष्टात्रं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७-१३ ॥

Vidhihīnamasṛṣṭātraṃ mantrahīnamadakṣiṇam ।

Śraddhāviraḥitaṃ yajñaṃ tāmasaṃ paricakṣate ॥ 17-13 ॥

That yajna which is performed without the Shastra instructions, without the distribution of gifts of holy food, without Veda mantras and gifts for others, without shraddha (complete devotion), that is called tamasic.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७-१४ ॥

Devadvijaguruprājñapūjanaṃ śaucamārjavam ।

Brahmacaryamahimsā ca śārīraṃ tapa ucyate ॥ 17-14 ॥

Respect for and service to devas, brahmanas, teachers, and the learned men of knowledge and wisdom, purity of body, mind and soul, simplicity and naturalness, brahmacharya and non-violence, with love and respect for life, that is called bodily tapas.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७-१५ ॥

*Anudvegakaram vākyam satyam priyahitam ca yat ।
Svādhyāyābhyasanam caiva vāñmayam tapa ucyate ॥ 17-15 ॥*

The speech which is peaceful and peaceable, true and useful to all you love, and practice of self-study and good books, that is called tapas of the word and tongue.

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७-१६ ॥
*Manah prasādaḥ saumyatvaṃ maunamātmavinigrahaḥ ।
Bhāvasaṃśuddhirityetattapo mānasamucyate ॥ 17-16 ॥*

Peace of mind, simplicity and positivity of attitude, silence, self-control, purity of your nature and character, this is called mental tapas.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७-१७ ॥
*Śraddhayā parayā taptam tapastattrividham naraiḥ ।
Aphalākāṅkṣibhiryuktaiḥ sāttvikam paricakṣate ॥ 17-17 ॥*

Tapas, which is practised with perfect faith and devotion by people is also of three orders: tapas performed with devotion without the expectation of reward is called sattvic.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १७-१८ ॥
*Satkāramānapūjārtham tapo dambhena caiva yat ।
Kriyate tadiha proktam rājasam calamadhruvam ॥ 17-18 ॥*

Tapas which is done for the sake of winning respect, honor and high regard for the self, which is done only for show off and self-pride here on earth, that is rajasic, short-lived and unsteady.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १७-१९ ॥
*Mūdhagrāheṇātmano yatpīdayā kriyate tapaḥ ।
Parasyotsādanārtham vā tattāmasamudāhṛtam ॥ 17-19 ॥*

Tapas which is done with self-torture and self-delusion of the atma, which causes pain and suffering with frustration to others, that is called tamasic.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७-२० ॥

Dātavyamiti yaddānaṃ dīyate'nupakāriṇe ।

Deśe kāle ca pātre ca taddānaṃ sāttvikam smṛtam ॥ 17-20 ॥

Dana (gift, charity) which is given as a matter of social duty, without any expectation of return or reward by the giver from the beneficiary, at the place where it is needed, at the time it is needed and for the person or cause it is needed for, that charity is sattvic.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ १७-२१ ॥

Yattu pratyupakārārthaṃ phalamuddiśya vā punaḥ ।

Dīyate ca parikliṣṭaṃ taddānaṃ rājasam smṛtam ॥ 17-21 ॥

The gift which is given for a return in gift form or, again, given in expectation of some fruit, or given with some difficulty or unwillingly, that is regarded as rajasic.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असकृतमवज्ञातं तत्तामसमुदाहृतम् ॥ १७-२२ ॥

Adeśakāle yaddānamapātrebhyaśca dīyate ।

Asakṛtamavajāṅgātaṃ tattāmasamudāhṛtam ॥ 17-22 ॥

Gift given to undeserving persons all for wrong causes, at a wrong place at the wrong time, without respect and even with contempt, that gift is tamasic.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७-२३ ॥

Om̐tatsaditi nirdeśo brahmaṇastrividhaḥ smṛtaḥ ।

Brāhmaṇāstena vedāśca yajñāśca vihitaḥ purā ॥ 17-23 ॥

‘Aum tat sat’: this three syllabled symbolic indication of Brahman is universally known, remembered and chanted. The Vedas, Vedic scholars and Vedic karmas, i. e., yajnas, all were ordained by That (Brahman) at the beginning of creative evolution.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ १७-२४ ॥

Tasmādomityudāhṛtya yajñadānatapaḥkriyāḥ ।

Pravartante vidhānoktāḥ satataṃ brahmavādinām ॥ 17-24 ॥

For this very reason, all yajna, dana and tapas, rituals and practices, prescribed by the scriptural law for the devotees of Brahman, are always begun with the chant of Aum.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७-२५ ॥

Tadityanabhisandhāya phalaṃ yajñatapaḥkriyāḥ ।

Dānakriyāśca vividhāḥ kriyante mokṣakāṅkṣibhiḥ ॥ 17-25 ॥

All the different (manifold) acts such as yajna, tapas and dana are done by the seekers of Moksha (ultimate freedom from the world of change), for ‘That’, when they do so without all expectations of the fruit of action.

‘That’ is the indication of Brahma, ‘Aum’ is the Word for what is indicated, otherwise Brahma is the Reality, Consciousness and Bliss (sat-chit-anand) beyond all language.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ १७-२६ ॥

Sadbhāve sādhubhāve ca sadityetatprayujyate ।

Praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate ॥ 17-26 ॥

‘Sat’ is used in the sense of The True and The Good, Partha, in relation to any action which is good and true worth appreciation.

Note: Aum tat sat may be understood at two levels:

1. ‘Aum’, the sound indication of Brahma, is True (Ultimate Reality), the Good, and the Beautiful: Sat, Chit, Ananda.

2. All action dedicated to Brahma begins with Aum, it is good because it is for That, and it is ‘sadhu’ because it is dedicated to That, which means it is not for anything other than itself and for That.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ १७-२७ ॥

Yajñe tapasi dāne ca sthitiḥ saditi cocyate ।

Karma caiva tadarthīyaṃ sadityevābhidhīyate ॥ 17-27 ॥

In yajna, in tapas, and in dana, ‘Sat’ means constancy, without the least possibility of doubt or disturbance, and because all karma is for That, hence it is called Sat.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७-२८ ॥

Aśraddhayā hutaṃ dattaṃ tapastaptaṃ kṛtaṃ ca yat ।

Asadityucyate pārtha na ca tatpretya no iha ॥ 17-28 ॥

Any action whether it is offered in yajna, or given as dana, or it is done for tapas, if it is performed without shraddha (faith), it is 'asat', false, because it is not real, not good, not beautiful, here in this life and in the next life.

CHAPTER-18

अर्जुन उवाच ।
संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८-१ ॥

Arjuna uvāca ।

Samnyāsasya mahābāho tattvamicchāmi veditum ।

Tyāgasya ca hr̥ṣīkeśa prthakkeśiniṣūdana ॥ 18-1 ॥

Says Arjuna:

Mahabahu, I wish to know the essential meaning of Sanyasa, and, O Hrishikesha, O Keshinishudana, I wish to know the essential meaning of tyaga (renunciation) separately.

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८-२ ॥

Śrībhagavānuvāca ।

Kāmyānāṃ karmaṇāṃ nyāsaṃ saṃnyāsaṃ kavayo viduḥ ।

Sarvakarmaphalatyāgaṃ prāhustyāgaṃ vicakṣaṇāḥ ॥ 18-2 ॥

Says the Lord:

The wise say that Sanyasa means renunciation of actions with desire, that is, actions performed with the expectation of some particular fruit. But men of wisdom and vision say that complete renunciation of the fruits of action is Sanyasa.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १८-३ ॥

Tyājyaṃ doṣavadityeke karma prāhurmanīṣiṇaḥ ।

Yajñādānatapaḥkarma na tyājyamiti cāpare ॥ 18-3 ॥

Certain men of thought say that karma itself is worth giving up like evil, while certain others say that actions such as yajna, dana and tapas should not be given up.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ १८-४ ॥

Niścayaṃ śṛṇu me tatra tyāge bharatasattama ।

Tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitaḥ ॥ 18-4 ॥

O blessed of the Bharatas, on the subject of tyaga (renunciation), listen to me carefully: Tyaga O best and strongest of men, tyaga is described positively as three-fold, in three ways.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५ ॥

Yajñādānatapaḥkarma na tyājyaṃ kāryameva tat ।

Yajño dānaṃ tapaścaiva pāvanāni manīṣiṇām ॥ 18-5 ॥

Karma such as yajna, dana and tapas should not be given up, that must be done. Yajna, dana and tapas, these actions are purifiers of men of thought and wisdom.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८-६ ॥

*Etānyapi tu karmāṇi saṅgaṃ tyaktvā phalāni ca ।
Kartavyānīti me pārtha niścitaṃ matamuttamam ॥ 18-6 ॥*

These karmas, of course, are to be done without attachment and without expectation of result (personal fruit). ‘These karmas are to be done as ‘my duty,’ Partha, this is my definite and final view.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १८-७ ॥

*Niyatasya tu saṃnyāsaḥ karmaṇo nopapadyate ।
Mohāttasya parityāgastāmasaḥ parikīrtitaḥ ॥ 18-7 ॥*

The renunciation of prescribed karma is not proper. The renunciation of that karma for the reason of delusion is described as tyaga of the lowest order.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १८-८ ॥

*Duḥkhamityeva yatkarma kāyakleśabhayātyajet ।
Sa kṛtvā rājasam tyāgaṃ naiva tyāgaphalaṃ labhet ॥ 18-8 ॥*

If there is duty to be done and you miss it because it involves bodily difficulty or it is mentally painful, that remiss is rajasic, and surely you will miss the fruit of it according to the law of nature.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १८-९ ॥

*Kāryamityeva yatkarma niyataṃ kriyate'rjuna ।
Saṅgaṃ tyaktvā phalaṃ caiva sa tyāgaḥ sāttviko mataḥ ॥ 18-9 ॥*

Arjuna, prescribed duty must be done as duty but without attachment and expectation of fruit. Such renunciation of attachment and fruit is sattvic.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १८-१० ॥

*Na dveṣṭyakūśalaṃ karma kuśale nānuṣajjate ।
Tyāgī sattvasamaviṣṭo medhāvī chinnasaṃśayaḥ ॥ 18-10 ॥*

Tyāgī sattvasamāviṣṭo medhāvī chinnaśāyāḥ // 18-10 //

The man of renunciation, settled in sattva, intelligent and free from doubt, neither hates a disagreeable duty, nor covets an agreeable.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १८-११ ॥

*Na hi dehabhṛtā śakyam tyaktuṃ karmānyaśeṣataḥ ।
Yastu karmaphalatyāgī sa tyāgītyabhidhīyate // 18-11 //*

As long as man lives in the body, it is not possible to give up karma completely. The real man of renunciation is he who gives up all expectation of the fruit of karma.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १८-१२ ॥

*Aniṣṭamiṣṭam miśraṃ ca trividham karmaṇaḥ phalam ।
Bhavatyatyāgināṃ pretya na tu saṃnyāsinaṃ kvacit // 18-12 //*

The fruit of karma is threefold: disagreeable, agreeable, and mixed; those who have not renounced it (the fruit) receive it even after death. And those who renounce the expectation while living, remain free.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १८-१३ ॥

*Pañcāitāni mahābāho kāraṇāni nibodha me ।
Sāṅkhye kṛtānte proktāni siddhaye sarvakarmaṇām // 18-13 //*

Mahabahu, five are the causes of karma, know it for me. They are described in the conclusive Sankhya (Vedanta?) philosophy, for the accomplishment of all actions.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८-१४ ॥

*Adhiṣṭhānaṃ tathā kartā karaṇam ca pṛthagvidham ।
Vividhāśca pṛthakceṣṭā daivaṃ caivātra pañcamam // 18-14 //*

They are: the locale (the body in the case of man), the doer (agent), instrument (means), various mental activities, all separately described. The fifth is providence, the unseen that watches all and controls all.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १८-१५ ॥

Śarīravānmanobhīryatkarma prārabhate naraḥ ।

Nyāyyaṃ vā viparītaṃ vā pañcaite tasya hetavaḥ ॥ 18-15 ॥

Whatever the work that man begins, whether with the body, tongue (word), and mind, just or unjust, these five are the causes of it.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥ १८-१६ ॥

Tatraivaṃ sati kartāramātmānaṃ kevalaṃ tu yaḥ ।

Paśyatyakṛtabuddhitvānna sa paśyati durmatih ॥ 18-16 ॥

This being as it is, the man who believes that he is the only and sole agent (doer), he sees himself as the doer because his understanding is limited (unaccomplished). It is defective in fact, because he does not see the truth.

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १८-१७ ॥

Yasya nāhaṅkṛto bhāvo buddhiryasya na lipyate ।

Hatvā'pi sa imā~llokānna hanti na nibadhyate ॥ 18-17 ॥

He that believes that he is not the doer, he whose intelligence and awareness does not get involved, such a man, even having killed, does not kill, does not get involved.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८-१८ ॥

Jñānaṃ jñeyaṃ parijñātā trividhā karmacodanā ।

Karaṇaṃ karma karteti trividhaḥ karmasaṅgrahaḥ ॥ 18-18 ॥

Knowledge, the object of knowledge, and the knower, three are stimulants of action, and the instrument (means), karma itself, and the agent (doer) these three constitute the sum total of action.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १८-१९ ॥

Jñānaṃ karma ca kartā ca tridhaiva guṇabhedataḥ ।

Procyate guṇasaṅkhyāne yathāvacchr̥ṇu tānyapi ॥ 18-19 ॥

Knowledge, karma and the doer, each one of these is said to be of three kinds according to the science of natural mental qualities. Listen to that classification from

me.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८-२० ॥
Sarvabhūteṣu yenaikaṃ bhāvamavyayamīkṣate ।
Avibhaktaṃ vibhakteṣu tajjñānaṃ viddhi sāttvikam ॥ 18-20 ॥

In all forms of existence, the one eternal imperishable undivided reality looks as one, in all divided and different forms, that knowledge is of the first (sattvic) order.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८-२१ ॥
Pṛthaktvena tu yajñānaṃ nānābhāvānpṛthagvidhān ।
Vetti sarveṣu bhūteṣu tajjñānaṃ viddhi rājasam ॥ 18-21 ॥

The knowledge by which, for reasons of its formal differentiation, man knows that it (one reality) is manifold and not one, that knowledge, know it to be rajasic.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८-२२ ॥
Yattu kṛtsnavadekasminkārye saktamahaitukam ।
Atattvārthavadalpaṃ ca tattāmasamudāhṛtam ॥ 18-22 ॥

The knowledge which is limited to one of the formal differentiations as knowledge of the whole and all, without cause and purpose, superficial without the essence, that is tamasic.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ १८-२३ ॥
Niyataṃ saṅgarahitamaraḡadveṣataḥ kṛtam ।
Aphalaprepsunā karma yattatsāttvikamucyate ॥ 18-23 ॥

An act prescribed by Shastra, done as duty without personal attachment, free of love and hate, with no expectation of result, that is sattvic.

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १८-२४ ॥
Yattu kāmeṣunā karma sāhaṅkāreṇa vā punaḥ ।
Kriyate bahulāyāsaṃ tadrājasamudāhṛtam ॥ 18-24 ॥

A strenuous act done by the doer with desire for a purpose and also with the pride of doing personally, that is rajasic.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १८-२५ ॥
Anubandham kṣayaṃ hiṃsāmanapekṣya ca pauruṣam ।
Mohādārabhyate karma yattattāmasamucyate ॥ 18-25 ॥

An act which is undertaken with the pride of personal satisfaction without consideration of the consequence, loss, violence or competence, that act is tamasic karma.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १८-२६ ॥
Muktasaṅgo 'nahaṃvādī dhṛtyutsāhasamanvitaḥ ।
Siddhyasiddhyornirvikāraḥ kartā sāttvika ucyate ॥ 18-26 ॥

The doer who is free from personal attachment and pride of the self as doer, but blessed with steadfastness and enthusiasm, and yet in the matter of duty, unperturbed with quality of success or failure, that doer is sattvic.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १८-२७ ॥
Rāgī karmaphalaprepsurlubdho hiṃsātmako'suciḥ ।
Harṣaśokānvitaḥ kartā rājasaḥ parikīrtitaḥ ॥ 18-27 ॥

The doer who is eager for the result of action, greedy, violent and impure of thought, easily moved by the joy of success and sorrow of failure, that doer is called rajasic.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८-२८ ॥
Ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naiṣkṛtiko'lasaḥ ।
Viṣādī dīrghasūtrī ca kartā tāmasa ucyate ॥ 18-28 ॥

The doer who is undedicated, unrefined, stubborn, deceitful, slanderous, lazy, morose and undecisive, that is called tamasic.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ १८-२९ ॥
Buddherbhedaṃ dhṛteścaiva guṇatastrividham śṛṇu ।

Procyamānamaśeṣeṇa prthaktvena dhanañjaya // 18-29 //

O Dhananjaya, listen now to three-fold qualitative classification of intelligence and constancy of character, each separately and in detail without exception as spoken by me.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८-३० ॥

Pravṛttiṃ ca nivṛttiṃ ca kāryākārye bhayābhaye ।

Bandhaṃ mokṣaṃ ca yā veti buddhiḥ sā pārtha sāttvikī // 18-30 //

The intelligence that makes the distinction between the love of life and renunciation of it, between what ought to be done and what not to be done, between the fearsome and the fearless, between bondage and freedom, that intelligence is sattvic.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ १८-३१ ॥

Yayā dharmamadharmāṃ ca kāryaṃ cākāryameva ca ।

Ayathāvatprajānāti buddhiḥ sā pārtha rājasī // 18-31 //

That intelligence which reveals Dharma and adharma, what ought to be done and what is not to be done, but reveals them not as they are in reality, that intelligence is rajasic.

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ १८-३२ ॥

Adharmaṃ dharmamiti yā manyate tamasāvṛtā ।

Sarvārthānviparītāṃśca buddhiḥ sā pārtha tāmasī // 18-32 //

That intelligence which, blurred by dullness and incompetence (tamas), shows that adharma is Dharma, and all realities are what they are not, that intelligence is tamasic, lowest of the low.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८-३३ ॥

Dhṛtyā yayā dhārayate manaḥprāṇendriyakriyāḥ ।

Yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī // 18-33 //

That inviolable constancy of character by which man holds on to the mind and activities of pranic and sense energy with yoga dedication, with no disturbance at all,

that constancy of mind is sattvic.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ १८-३४ ॥
Yayā tu dharmakāmārthāndhṛtyā dhārayate'rjuna ।
Prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī ॥ 18-34 ॥

The constancy by which man holds on to the pursuit of Dharma, means of living and fulfillment of desire with eagerness for the fruit of action according to the situation, that constancy is rajasic.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ १८-३५ ॥
Yayā svapnaṃ bhayaṃ śokaṃ viśādaṃ madameva ca ।
Na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī ॥ 18-35 ॥

The constancy by which man, with persistent stupidity, holds on to and, does not give up, empty dreams in sleep, fears, sorrows, depression, even madness of passion and pride, that constancy is tamasic.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ १८-३६ ॥
Sukhaṃ tvidānīm trividhaṃ śṛṇu me bharatarṣabha ।
Abhyāsādramate yatra duḥkhāntaṃ ca nigacchati ॥ 18-36 ॥

O best of the Bharatas, listen now to the threefold happiness, comfort and joy wherein man loves to enjoy by long practice and ends up with the end of suffering.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ १८-३७ ॥
Yattadagre viśamiva pariṇāme'mṛtopamam ।
Tatsukhaṃ sāttvikam proktamātmabuddhiprasādajam ॥ 18-37 ॥

The joy which upfront appears like poison, but at the end is like nectar, that is said to be sattvic, it is joy of the atma and intelligence.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ १८-३८ ॥
Viśayendriyasamyogādyattadagre'mṛtopamam ।
Pariṇāme viśamiva tatsukhaṃ rājasam smṛtam ॥ 18-38 ॥

The pleasure which is obtained with the union of the senses with their cherished objects, and which upfront appears like nectar, but at the end is like poison, that pleasure is rajasic.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ १८-३९ ॥
Yadagre cānubandhe ca sukhaṃ mohanamātmanah ।
Nidrālasypromādottham tattāmasamudāhṛtam ॥ 18-39 ॥

The pleasure which to begin with and at the end is caused by delusion of the spirit, which arises from sleep, sloth and wanton negligence, that is tamasic.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८-४० ॥
Na tadasti pṛthivyāṃ vā divi deveṣu vā punah ।
Sattvaṃ prakṛtijairmuktaṃ yadebhiḥ syātribhirguṇaiḥ ॥ 18-40 ॥

There is nothing in the world, on earth, in heaven or among the devas born of these three modes of Prakṛti which may ever be free of them.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ १८-४१ ॥
Brāhmaṇakṣatriyaviśāṃ śūdrāṇāṃ ca parantapa ।
Karmāṇi pravibhaktāni svabhāvaprabhavairguṇaiḥ ॥ 18-41 ॥

O Paramtapa, the duties of Brahmanas, Kshatriyas, Vaishyas and Shudras are classified according to their nature and character born of their natural merit.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ १८-४२ ॥
Śamo damastapaḥ śaucaṃ kṣāntirārjavameva ca ।
Jñānaṃ vijñānamāstikyaṃ brahmakarma svabhāvajam ॥ 18-42 ॥

Peace of mind, self control, austerity, purity, patience, simplicity and naturalness, knowledge, practical realization of knowledge, and love of God with faith in the reality of the world, that is the duty of Brahmanas according to their nature and character.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ १८-४३ ॥

*Śauryaṃ tejo dhṛtirdākṣyaṃ yuddhe cāpyapalāyanam ।
Dānamīśvarabhāvaśca kṣātraṃ karma svabhāvajam ॥ 18-43 ॥*

Heroic courage, fiery energy, consistency of determination, expertise of tactics, steadfastness in battle, generosity of giving, and leadership with a sense of power, this is the characteristic duty of a Kshatriya.

*कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १८-४४ ॥
Kṛṣigaurakṣyavāṇijyaṃ vaiśyakarma svabhāvajam ।
Paricaryātmakaṃ karma śūdrasyāpi svabhāvajam ॥ 18-44 ॥*

Farming, cow (cattle) breeding and development, trade and commerce, these are the characteristic duties of the Vaishyas. The characteristic duty of the Shudras is to provide ancillary services to the other three.

*स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८-४५ ॥
Sve sve karmaṇyabhirataḥ saṃsiddhiṃ labhate naraḥ ।
Svakarmanirataḥ siddhiṃ yathā vindati tacchrṇu ॥ 18-45 ॥*

Man achieves success and fulfillment by being busy with his own duties. How man, dedicated to his own duties, may achieve success and fulfillment, hear that now.

*यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६ ॥
Yataḥ pravṛttirbhūtānāṃ yena sarvamidaṃ tatam ।
Svakarmanā tamabhyarçya siddhiṃ vindati mānavaḥ ॥ 18-46 ॥*

Wherefrom/Whereby the forms of life arise with their love to be and by which this whole world is created and pervaded, honor and worship That by doing your own duty, this is the way man achieves success and self-fulfillment.

*श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८-४७ ॥
Śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt ।
Svabhāvaniyataṃ karma kurvannāpnoti kilbiṣam ॥ 18-47 ॥*

One's own duty and Dharma is better even though it be full of weaknesses. It is better than another's even though the other man's is better to do and better done. Doing

your own characteristic duty, man does not suffer any sin or remiss.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ १८-४८ ॥

Sahajam karma kaunteya sadoṣamapi na tyajet ।
Sarvārambhā hi doṣeṇa dhūmenāgnirivāvṛtāḥ ॥ 18-48 ॥

Kaunteya, natural and characteristic work, a man should not give up, even though it may have certain weaknesses, because all works have some deficiency as fire too is accompanied with smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ १८-४९ ॥

Asaktabuddhiḥ sarvatra jitātmā vigataspr̥haḥ ।
Naiṣkarmyasiddhiṁ paramāṁ saṁnyāsenādhigacchati ॥ 18-49 ॥

A man of understanding with non-attachment, self-controlled in all situations, risen above desire, transcends personality, and through the surrender of desire and expectation reaches the highest state of spiritual impersonality.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८-५० ॥

Siddhiṁ prāpto yathā brahma tathāpnoti nibodha me ।
Samāsenaiiva kaunteya niṣṭhā jñānasya yā parā ॥ 18-50 ॥

Having reached the highest state of impersonality, how man attains to Brahma, know this from me in brief, since, O Kaunteya, that is the ultimate state of knowledge and divine commitment.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ १८-५१ ॥

Buddhyā viśuddhayā yukto dhr̥tyātmānaṁ niyamya ca ।
Śabdādīnviṣayāṁstyaktvā rāgadveṣau vyudasya ca ॥ 18-51 ॥

Blest with pure understanding, self-controlled with determination, having given up the love of words and other objects of sense, having cast off love and hate....

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८-५२ ॥

Viviktasevī laghvāśī yatavākkāyamānasah ।

Dhyānayogaparo nityaṃ vairāgyaṃ samupāśritaḥ // 18-52 //

Loving solitude, living on light food, having controlled his tongue, body and mind, dedicated to meditation, constant freedom from attachment....

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८-५३ ॥

*Ahaṅkāraṃ balaṃ darpaṃ kāmaṃ krodhaṃ parigrahaṃ ।
Vimucya nirmamaḥ śānto brahmabhūyāya kalpate // 18-53 //*

Free from pride, sense of strength, arrogance, love and anger, and the love of grabbing, free from selfishness, always at peace, such a man is fit for this state of divinity.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ १८-५४ ॥

*Brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati ।
Samaḥ sarveṣu bhūteṣu madbhaktiṃ labhate parām // 18-54 //*

Ready for the state of divinity, happy at heart, he neither worries nor desires. Always equanimous with all living beings, he wins the state of service and dedication to me.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ १८-५५ ॥

*Bhaktiyā māmabhijānāti yāvānyaścāsmi tattvataḥ ।
Tato mām tattvato jñātvā viśate tadanantaram // 18-55 //*

With service and dedication to me, he knows and realizes me, who and what I am in the essence, and having realized me that way in truth, he joins me in no time.

सर्वकर्माण्यपि सदा कुर्वाणो मद्भ्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ १८-५६ ॥

*Sarvakarmāṇyapī sadā kurvāṇo madhyapāśrayaḥ ।
Matprasādādavāpnoti śāśvataṃ padamavyayam // 18-56 //*

In that divine state, doing all his duties, always with me, he attains the ultimate state, imperishable, immutable, and eternal. He attains it by the Grace of Divine Me.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ १८-५७ ॥

*Cetasā sarvakarmāṇi mayi samnyasya matparah ।
Buddhiyogamupāśritya maccittaḥ satataṃ bhava ॥ 18-57 ॥*

Having surrendered all your karmas to me with your mind and soul, dedicated to me, taking recourse to Buddhiyoga of knowledge, be dedicated to me with all your mind for all time.

*मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ १८-५८ ॥
Maccittaḥ sarvadurgāṇi matprasādāttariṣyasi ।
Atha cettvamahaṅkāraṇna śroṣyasi vinaṅkṣyasi ॥ 18-58 ॥*

Dedicated to me mentally and spiritually, you will win over all your difficulties with my blessings. And if, for reasons of your self-concentration, you do not listen, you will be destroyed.

*यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ १८-५९ ॥
Yadahāṅkāramāśritya na yotsya iti manyase ।
Mithyaiṣa vyavasāyaste prakṛtistvāṃ niyokṣyati ॥ 18-59 ॥*

If for your pride of the self you believe that you will not fight, this effort of yours is fruitless, because nature itself will force you to engage yourself in battle.

*स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ १८-६० ॥
Svabhāvajena kaunteya nibaddhaḥ svena karmaṇā ।
Kartuṃ necchasi yanmohātkariṣyasavyavaśo'pi tat ॥ 18-60 ॥*

Kaunteya, bound by your own karma born of your own nature, if, for some reason of your own delusion, you will not wish to do what you ought to do, you will do the same in spite of you.

*ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥
Īśvaraḥ sarvabhūtānāṃ hr̥ddeśe'rjuna tiṣṭhati ।
Bhrāmayaṅsarvabhūtāni yantrārūḍhāni māyayā ॥ 18-61 ॥*

Arjuna, the Lord of the universe is present, active at the heart core of all living beings. He moves and whirls around all living beings like parts of a machine (the

system) with His power and force.

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२ ॥
tameva śaraṇaṃ gaccha sarvabhāvena bhārata ।
tatprasādātparāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam ॥ 18-62 ॥

Take refuge therein, O Bharata, surrender with all your will. By the grace of That, you will certainly find peace, complete and eternal, the ultimate stay.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ १८-६३ ॥
Iti te jñānamākhyātaṃ guhyādgūhyataraṃ mayā ।
Vimṛśyaitadaśeṣeṇa yatheccchasi tathā kuru ॥ 18-63 ॥

Thus have I spoken to you of knowledge deeper than the deepest. Think over this wholly and fully, and then do as you please.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ १८-६४ ॥
Sarvagūhyatamaṃ bhūyaḥ śṛṇu me paramaṃ vacaḥ ।
Iṣṭo 'si me dṛḍhamiti tato vakṣyāmi te hitam ॥ 18-64 ॥

Still, listen to me for the finish, the final word, again, this is the most secret and most sacred of all: You are dear to me for sure; hence I shall speak of it for your good.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८-६५ ॥
Manmanā bhava madbhakto madyājī māṃ namaskuru ।
Māmevaiṣyasi satyaṃ te pratijāne priyo'si me ॥ 18-65 ॥

Be with me with all your mind and soul, dedicated to me, offer all your acts of yajna to me, bow to me in obeisance. And you will come to me, it is true, and I promise, you are ever dear to me.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥
Sarvadharmānparityajya māmekaṃ śaraṇaṃ vraja ।
Ahaṃ tvā sarvapāpebhyo mokṣayisyāmi mā śucaḥ ॥ 18-66 ॥

After all your Dharmas and all your Karmas, come to me, I shall save you against all your sins, do not worry.

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८-६७ ॥

Idaṃ te nātapaskāya nābhaktāya kadācana ।

Na cāśuśrūṣave vācyaṃ na ca māṃ yo'bhyasūyati ॥ 18-67 ॥

This is for you, not for anyone without tapas, not for anyone undedicated, never, not to be spoken to anyone who does not want to listen, not for anyone who slanders me.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ १८-६८ ॥

Ya idaṃ paramaṃ guhyaṃ madbhakteṣvabhidhāsyati ।

Bhaktiṃ mayi parāṃ kṛtvā māmevaiṣyatyasaṃśayaḥ ॥ 18-68 ॥

Whoever will speak of this most sacred and highest meaningful word to my devotees, he will do the highest homage to me and surely then come to me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ १८-६९ ॥

Na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ ।

Bhavitā na ca me tasmādanyaḥ priyatara bhuvi ॥ 18-69 ॥

And for this reason, there is none among men who can do a better service to me, and there will not be anybody on earth dearer than he to me.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ १८-७० ॥

Adhyeṣyate ca ya imaṃ dharmyaṃ saṃvādamāvayoḥ ।

Jñānayajñena tenāhamiṣṭaḥ syāmiti me matiḥ ॥ 18-70 ॥

And whoever will read this secret dialogue on Dharma between you and me, by him I shall be honored and pleased with his reading as the yajna of knowledge. This is my view of the reader.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ १८-७१ ॥

Śraddhāvānanasūyaśca śṛṇuyādapi yo naraḥ ।

So 'pi muktaḥ śubhā~llokānprāpnuyātpuṇyakarmaṇām ॥ 18-71 ॥

And whoever the man of faith and devotion, who is respectful and non-slanderous, who will hear it, he too will achieve moksha and will attain to the regions of the holy men of of noble karma.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ १८-७२ ॥

*Kaccidetacchrutam pārtha tvayaikāgreṇa cetasā ।
Kaccidajñānasammohaḥ pranaṣṭaste dhanañjaya ॥ 18-72 ॥*

Dhananjaya, have you listened to this message with care and single mind? Partha, is your delusion born of ignorance gone away?

अर्जुन उवाच ।
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८-७३ ॥

*Arjuna uvāca ।
Naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta ।
Sthito 'smi gatasandehaḥ kariṣye vacanam tava ॥ 18-73 ॥*

Says Arjuna:

Lord Infallible and Eternal, my delusion is gone, my mind and memory of the real self is regained by your grace. I am now my, proper self, all doubts and questions are gone. I shall now do your bidding, yes, I will.

सञ्जय उवाच ।
इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ १८-७४ ॥

*Sañjaya uvāca ।
Ityaḥam vāsudevasya pārthasya ca mahātmanah ।
Saṁvādamimamaśrauṣamadbhutaṁ romaharṣaṇam ॥ 18-74 ॥*

Says Sanjaya:

I have heard this dialogue of Vasudeva and the great hero Partha. Unique it is, unheard, inspiring.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ १८-७५ ॥

*Vyāsaprasādācchrutavānetadguhyamaham param ।
Yogaṁ yogeśvarātkṛṣṇātsākṣātkathayataḥ svayam ॥ 18-75 ॥*

By the grace of the sage Vyasa, I have heard this most secret and most sacred message of yoga from Yogeshwara Krishna, himself speaking directly.

राजसंस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ १८-७६ ॥

*Rājansaṁsmṛtya saṁsmṛtya saṁvādamimamadbhutam ।
Keśavārjunayoḥ puṇyaṁ hr̥ṣyāmi ca muhurmuḥuḥ ॥ 18-76 ॥*

O King, remembering and recalling this holy wonderful dialogue between Arjuna and Keshava, so unique and rare, I rejoice and celebrate again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ १८-७७ ॥

*Tacca saṁsmṛtya saṁsmṛtya rūpamatyadbhutaṁ hareḥ ।
Vismayo me mahān rājanhr̥ṣyāmi ca punaḥ punaḥ ॥ 18-77 ॥*

O King, remembering, recollecting, and re-enacting that universal form of the Lord of Bliss, never seen before, I am struck with wonder and I rejoice again and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

*Yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ ।
Tatra śrīrvijayo bhūtirḍhruvā nītirmatirmama ॥ 18-78 ॥*

Whenever there is Yogeshwar Krishna and wherever there is Partha, hero of the bow and arrow, there is grace, there is victory, there is power and prosperity, there is policy determined, firm, and unshakable. This is what I believe, for sure.