

॥ अथ श्रीमद् भगवद्गीता ॥

The Bhagavadgita

अथ प्रथमोऽध्यायः । अर्जुनविषादयोगः

Canto 1. Arjuna's despair

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः । मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १.१ ॥

Dhṛtarāṣṭra said: On the field of dharma, the Kurukṣetra, my people and the Pāṇḍava were assembled and eager for battle. What did they do, O Sañjaya? (1.1)

संजय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा । आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ १.२ ॥

Sañjaya said: Seeing the Pāṇḍava's army arrayed for battle, King Duryodhana then approached his preceptor [Droṇa] and addressed him: (1.2)

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् । व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ १.३ ॥

'Behold, preceptor, the great army of the sons of Pāṇḍu arrayed for battle by your talented student, the son of Drupada. (1.3)

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि । युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १.४ ॥

Here are heroes and great archers, the equal of Bhīma and Arjuna in battle: Yuyudhāna, Virāṭa, the great chariot-warrior Drupada, (1.4)

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् । पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ १.५ ॥

Dhṛṣṭaketu, Cekitāna, the might king of Kāśi, Purujit, Kuntibhoja and Śaibhya, a bull among men, (1.5)

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् । सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ १.६ ॥

Valiant Yudhāmanyu, mighty Uttamaujas, the son of Subhadrā and the sons of Draupadī, all great chariot-warriors. (1.6)

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम । नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ १.७ ॥

But learn now of the excellent ones on our side, O best of the twice-born, the leaders of my army. For your information, I will tell you about them: (1.7)

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः । अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ १.८ ॥

Yourself, Bhīśma, Karṇa, Kṛpa victorious in battle, Aśvatthāman, Vikarṇa, Jayadratha, the son of Somadatta, (1.8)

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः । नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ १.९ ॥

And many other heroes, who would lay down their lives for my sake, holding diverse weapons, all experienced in battle. (1.9)

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् । पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १.१० ॥

Our force defended by Bhīśma is without limit, but their force defended by Bhīma is limited. (1.10)

अयनेषु च सर्वेषु यथाभागमवस्थिताः । भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ १.११ ॥

Stationed as allotted in your positions, defend Bhīśma, all of you!' (1.1)

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः । सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १.१२ ॥

To delight of Duryodhana, the valiant Kuru elder, his grandfather, let forth his mighty lion's roar war-cry and blew his conch. (1.12)

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः । सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १.१३ ॥

Then conches, kettle-drums, cymbals, war-drums and trumpets were sounded: the noise was tumultuous. (1.13)

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ । माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १.१४ ॥

Thereupon, mounted on their mighty chariot drawn by white horses, Mādhava and Pāṇḍava blew their divine conches. (1.14)

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः । पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १.१५ ॥

Hṛṣīkeśa blew Pāñcajanya and Arjuna blew Devadatta. The wolf-bellied one whose deeds are terrible [Bhīma] blew the great conch Pauṇḍra. (1.15)

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः । नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १.१६ ॥

King Yudhiṣṭhira, the son of Kuntī, blew Anantavijaya; Nakula and Sahadeva blew Sughoṣa and Maṇipuṣpaka. (1.16)

काश्यश्च परमेष्वासः शिखण्डी च महारथः । धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १.१७ ॥

The great bowman, the king of Kāśi; Śikhāṇḍin, the great chariot-warrior; Dhṛṣṭadyumna; Virāṭa and the invincible Sātyaki; (1.17)

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते । सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १.१८ ॥

Drupada and the sons of Draupadī, O King, and the strong-armed son of Subhadṛā blew their conches on all sides again and again. (1.18)

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् । नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ १.१९ ॥

The clamour rent the hearts of the sons of Dhṛtarāṣṭra, the tumult resounding in heaven and earth. (1.19)

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः । प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ १.२० ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते । सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ १.२१ ॥

यावदेतान्निरिक्षेऽहं योद्धुकामानवस्थितान् । कैर्मया सह योद्धव्यमस्मिन्नरणसमुद्यमे ॥ १.२२ ॥

20-Then having seen the assembled sons of Dhṛtarāṣṭra, as the clash of weapons was about to being, the son of Pāṇḍu, whose banner bore the monkey, then raised his bow and said these words to Hṛṣīkeśa: Position my chariot between the two armies, O Acyuta, so that I may see those who are assembled, yearning for battle, with whom I am to fight in this war effort. (1.22)

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः । धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ १.२३ ॥

Let me see those who will be fighting, assembled here, those who desire to win favour with the evil-minded Duryodhana.’ (1.23)

संजय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत । सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ १.२४ ॥

Sañjaya said: Thus addressed by Guḍakeśa, O Bhārata, Hṛṣīkeśa positioned the superlative chariot between the two armies, (1.24)

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् । उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ १.२५ ॥

Facing Bhīśma, Droṇa and all the rulers of the earth, and said, ‘Behold the assembled Kurus, O Pārtha’. (1.25)

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ १.२६ ॥

There Pārtha saw standing fathers and grandfathers, teachers, uncles, brothers, grandsons and comrades as well, (1.26)

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि । तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ १.२७ ॥

Fathers-in-law and well-wishers in both armies. Seeing all those relatives standing there, Kaunteya, (1.27)

कृपया परयाविष्टो विषीदन्निदमब्रवीत् । दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १.२८ ॥

Filled with deepest compassion, disparing, said:
'Seeing my own people, desiring to fight, standing here, O Kṛṣṇa, (1.28)

सीदन्ति मम गात्राणि मुखं च परिशुष्यति । वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १.२९ ॥

My limbs grow weak and my mouth is dry, my body trembles and my hair stands on end. (1.29)

गाण्डीवं खंसते हस्तात्त्वक्चैव परिदह्यते । न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १.३० ॥

Gaṇḍīva slips from my hand. My skin is burning. I am unable to stand and my mind seems to wander. (1.30)

निमित्तानि च पश्यामि विपरीतानि केशव । न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ १.३१ ॥

I see evil omens, O Keśava, but I see no good in slaying my own people in battle. (1.31)

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ १.३२ ॥

I do not desire victory, O Kṛṣṇa, or the kingdom or pleasures. What is a kingdom to us, Govinda, or enjoyments or life itself? (1.32)

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ १.३३ ॥

Those for whose sake we desire a kingdom, enjoyments and pleasures, they stand here in battle, abandoning their lives and possessions— (1.33)

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ १.३४ ॥

Teachers, fathers and sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law, relatives. (1.34)

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन । अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १.३५ ॥

I do not wish to slay them, even if they slay me, O Madhusūdana, even for the sake of sovereignty over the three worlds. How much less for this Earth! (1.35)

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याजनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ १.३६ ॥

Having killed the sons of Dhṛtarāṣṭra what pleasure would be ours, O Janārdana? We would incur only sin, having slain those whose bows are strung. (1.36)

तस्मान्नाहर्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ १.३७ ॥

Therefore it is wrong for us to kill the sons of Dhṛtarāṣṭra, our own kinsmen, for how, having killed our own people, could we be happy, O Mādhava? (1.37)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः । कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १.३८ ॥

Even if those whose minds are smitten with greed do not regard the destruction of a family as wrong, and treachery against a friend as wicked, (1.38)

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् । कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ १.३९ ॥

We who see that destruction of a family is wrong, how is it that we do not know to turn away from this evil deed, O Janārdana? (1.39)

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः । धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १.४० ॥

When a family is destroyed, the eternal family dharma perishes. When dharma is destroyed, adharmā prevails over the entire family. (1.40)

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः । स्त्रीषु दुष्टासु वाष्ण्ये जायते वर्णसङ्करः ॥ १.४१ ॥

On account of non-dharma, O Kṛṣṇa, a family's women are defiled. When women are defiled, O Vārṣṇeya, intermixing of the castes takes places. (1.41)

सङ्करो नरकायैव कुलघ्नानां कुलस्य च । पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ १.४२ ॥

Intermixing leads to hell for slayers of families and for the family itself, Their ancestors, deprived of offerings of food and water, perish. (1.42)

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः । उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ १.४३ ॥

By these misdeeds committed by slayers of families and of those who cause the intermixing of castes, the eternal caste dharma and family dharma are destroyed. (1.43)

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन । नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ १.४४ ॥

For those people whose family dharma is destroyed, O Janārdana, hell is the eternal abode—thus we have heard. (1.44)

अहो बत महत्पापं कर्तुं व्यवसिता वयम् । यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १.४५ ॥

Alas, we are resolved to commit a great crime. Out of greed for a kingdom and happiness, we are prepared to slay our own people. (1.45)

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः । धर्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १.४६ ॥

If the sons of Dhṛtarāṣṭra, weapons in hand, were to slay me in battle, unresisting and unarmed, that would be far better for me.' (1.46)

संजय उवाच ।

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् । विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १.४७ ॥

Sañjaya said: Having spoken thus on the field of battle, Arjuna sank down on the chariot seat and cast aside his bow with its arrows, his mind afflicted by grief. (1.47)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

अथ द्वितीयोऽध्यायः । साङ्ख्ययोगः

Canto 2. The Yoga of Knowledge

संजय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् । विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २.१ ॥

Sañjaya said: To him who was thus overcome by grief, his eyes filled with tears and bewilderment, despairing, Madhusūdana spoken these words: (2.1)

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् । अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २.२ ॥

The Divine One said: Whence has come this faintheartedness upon you in this crisis? It does not befit a noble person, it will not lead to heaven, but will bring infamy, O Arjuna. (2.2)

वलैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते । क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ २.३ ॥

Be not a coward, Pārtha, it is unbecfitting for you. Abandon this weakness of the heart and stand up, O enemy-scorcher. (2.3)

अर्जुन उवाच ।

कथं भीष्ममहं साङ्ख्ये द्रोणं च मधुसूदन । इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ २.४ ॥

Arjuna said: How can I attack Bhīṣma and Droṇa with arrows in battle, Madhusūdana, they who are worthy of worship, O destroyer of foes? (2.4)

गुरून् हत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २.५ ॥

It would be better to refrain from killing the gurus whose dignity is great and even to eat food given as alms in this world. But having slain the gurus here, the wealth, desires and pleasures that are to be enjoyed would be stained with blood. (2.5)

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामः तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २.६ ॥

And we do not know which of the two is better: that we should vanquish them, or they should vanquish us. Those sons of Dhṛtarāṣṭra assembled before us are the ones whom, having killed, we would have no desire to live. (2.6)

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २.७ ॥

I, whose very nature is afflicted by the fault of pity, whose mind is confused about dharma, I ask you: tell me with certainty which would be the better. I am your disciple who has sought refuge in you. Instruct me! (2.7)

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ २.८ ॥

For I see nothing that will dispel this grief that is withering my senses, even if in this world I were to achieve overlordship the kingdom of the gods, free of enemies and prosperous. (2.8)

संजय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः । न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ २.९ ॥

Sañjaya said: Having thus addressed Hṛṣīkeśa, Arjuna the enemy-scorcher said to Govinda, 'I will not fight', and fell silent. (2.9)

तमुवाच हृषीकेशः प्रहसन्निव भारत । सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २.१० ॥

To him who was grieving between the two armies, Hṛṣīkeśa, smiling, said these words, O Bhārata: (2.10)

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

'You are mourning those who are not to be mourned, while making sagacious speeches! The wise do not grieve for those who have passed on, nor for those who have not passed on. (2.11)

नत्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः । न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २.१२ ॥

For there was never a time when I did not exist, nor you, nor these kings. Nor will any of us cease to exist hereafter. (2.12)

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा । तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २.१३ ॥

Just as the embodied experiences childhood, youth and old age in this body, so does it obtain another body [after death]. The wise person is not confused about this. (2.13)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

Contacts with the objects of the senses, O Kaunteya, give rise to cold and hot, pleasure and pain. They come and go, being impermanent. Endure them patiently, O Bhārata. (2.14)

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ । समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २.१५ ॥

The person whom these do not perturb, O best of men, to whom pain and pleasure are the same, who is resolute—that person is fit for immortality. (2.15)

नासतो विद्यते भावो नाभावो विद्यते सतः । उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal does not come into being, nor does the real cease to be. The distinction between these two is seen by those who perceive the truth. (2.16)

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् । विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २.१७ ॥

Know that which permeates all this world to be indestructible. The destruction of that which is immutable cannot be accomplished by anyone. (2.17)

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २.१८ ॥

These bodies of the eternal, indestructible, immeasurable embodied are said to be perishable, O Bhārata. (2.18)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् । उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २.१९ ॥

One who thinks that the embodied is the killer and one who thinks that the embodied is killed—neither really knows. The embodied does not kill, nor is it killed. (2.19)

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

It is not born, nor does it die at any time. Nor, having come into being, does it cease to be again. This primeval one is unborn, eternal and permanent. It does not perish when the body perishes. (2.20)

वेदाविनाशिनं नित्यं य एनमजमव्ययम् । कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २.२१ ॥

One who knows it to be indestructible, eternal, unborn and immutable, how and whom can that person cause to slay? Whom can that person slay, O Pārtha? (2.21)

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a person, having cast away old clothes take up other, new ones, so too does the embodied, having cast aside old bodies, assume new ones. (2.22)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २.२३ ॥

Weapons do not cut it, fire does not burn it, waters do wet it, nor does the wind dry it. (2.23)

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

It is cannot be cut, or burned, or wet, or dried. It is eternal, all-pervasive, stable, unmoving and everlasting. (2.24)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते । तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २.२५ ॥

It is said to be unmanifest, inconceivable and unchangeable. Therefore, knowing this, it is improper for you to grieve. (2.25)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् । तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २.२६ ॥

And even if you think that it is always being born and always dying again, O Bhārata, even then, O mighty-armed one, it is improper to grieve. (2.26)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Death is a certainty for one that is born, and birth is certain for one who has died. Therefore, in this unavoidable clash, it is improper for you to grieve. (2.27)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत । अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२८ ॥

Beings are unmanifest in the beginning, manifest in the intermediate stage, O Bhārata, and unmanifest in the end. What grief is there in that? (2.28)

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्ब्रूति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २.२९ ॥

Some see it as marvel; some speak of it as a marvel; others hear of it as a marvel. Yet having heard of it, none really know it. (2.29)

देही नित्यमवध्योऽयं देहे सर्वस्य भारत । तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २.३० ॥

This eternal, indestructable embodied one is in the body of everyone, O Bhārata. It is therefore improper that you grieve for any being. (2.30)

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि । धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २.३१ ॥

Having considered your own dharma, it is improper to tremble, for there is nothing better for a *ksatriya*, a warrior, than a battle that pertains to dharma. (2.31)

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् । सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २.३२ ॥

Joyous are warriors, O Pārtha, who face such a battle, which is an open door to heaven that appears by chance. (2.32)

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ २.३३ ॥

And if you do not wage this war that pertains to your dharma, then, having abandoned your own dharma and renown, you will incur sin. (2.33)

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् । संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ २.३४ ॥

Then people will speak of your everlasting shame. Disgrace for one who is respected is worse than death. (2.34)

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः । येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ २.३५ ॥

The great chariot-warriors will think that you fled from battle out of fear. Having been held in high regard by them, you will fall into disrepute. (2.35)

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः । निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ २.३६ ॥

Your enemies will utter many derogatory things about you, deriding your prowess. What is more painful than that? (2.36)

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ २.३७ ॥

If you are slain, you will attain heaven. If you are victorious, you will enjoy the kingdom. Arise therefore, O Kaunteya, resolved to fight. (2.37)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ । ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८ ॥

Pleasure and pain, gain and loss, victory and defeat—considering these to be alike, prepare yourself for battle. Thus you will incur no sin. (2.38)

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २.३९ ॥

This truth has been revealed to you in Saṅkhya. Hear of this truth in Yoga, disciplined by which, O Pārtha, you will be freed from the bonds of action. (2.39)

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २.४० ॥

In this path, no effort is wasted, nor is there any disadvantage. Even a little of this dharma frees one from great fear. (2.40)

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन । बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २.४१ ॥

In this, the *buddhi*—the intellect, which is of the essence of resolve, is unified. The intellect of those who lack resolve is many-branched and unlimitable. (2.41)

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः । वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २.४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् । क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ २.४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् । व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २.४४ ॥

42-The undiscerning who delight in the words of the Vedas, O Pārtha, those who say, ‘There is nothing other than this’, those given to desire, those intent upon heaven—they propound florid words which declare rebirth to be the fruit of action, having many various rituals that lead to enjoyment and power. For those engrossed by enjoyments and power, for those whose minds are carried away, intellect is not established in profound meditation. (2.44)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन । निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २.४५ ॥

The three *gunas*—the qualities—are the concern of the Vedas. Transcend the three *gunas*, O Arjuna. Be free from duality, abide always in truth, destitute of possessions and self-possessed. (2.45)

यावानर्थ उदपाने सर्वतः संप्लुतोदके । तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २.४६ ॥

As much practicality as there is in a well when water is flooding all around, so much are the Vedas to a knowing Brahmin. (2.46)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

Your right is in regard to action, never in the outcomes. Do not have the outcome of action as your motive, nor should you be attached to inaction. (2.47)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ २.४८ ॥

Established in yoga, perform actions having abandoned attachment, O victor in battle. Indifferent to success and failure, this yoga is spoken of as equilibrium. (2.48)

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय । बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ २.४९ ॥

Karmayoga, the yoga of action, is inferior to buddhiyoga, the yoga of intellect, O victor in battle. Seek refuge in the intellect. Wretched are they who have the outcome as their motive. (2.49)

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते । तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २.५० ॥

One who practices the yoga of the intellect casts away both good and evil deeds in this world. Therefore, one should be disciplined in this yoga. Yoga is skilfulness in actions. (2.50)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ २.५१ ॥

Intelligent persons who are disciplined in intellect, having abandoned outcomes born of action and freed from the bondage of rebirth, go to a place without misery. (2.51)

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति । तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २.५२ ॥

When your intellect has completely transcended confusion, then you will certainly reach indifference to that which will be heard and that which has been heard. (2.52)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला । समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २.५३ ॥

When your intellect, bewildered about the Vedas, stands unmoving, firm in meditative equipoise, then you will perfect this yoga.' (2.53)

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ २.५४ ॥

Arjuna said

What is the language of one who is established in meditative equipoise and whose wisdom is firm? How would such a one speak? How would such a one sit? How would such a one proceed? (2.54)

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Divine One said

When one casts off all desires that enter one's mind, Pārtha, content in the Self by means of Self, then that person is said to be of steady wisdom. (2.55)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २.५६ ॥

One whose mind is unperturbed in suffering, free from desire in happiness, and who is free from attachment, fear and anger—that person is said to be a sage of steady intellect. (2.56)

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५७ ॥

One who dotes overly on nothing, who, having come by things good and bad, neither rejoices nor recoils—that person's wisdom is well established. (2.57)

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः । इन्द्रियाणीन्द्रियार्थेऽभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५८ ॥

When one withdraws completely the senses from their objects, like a tortoise withdraws its limbs—that person's wisdom is well established. (2.58)

विषया विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २.५९ ॥

The sense-fields turn from the embodied who abstains from them, but the longing for their taste persists. Yet even the taste ceases when one has beheld the Ultimate. (2.59)

यततो ह्यापि कौन्तेय पुरुषस्य विपश्चितः । इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २.६० ॥

The turbulent senses, O Kaunteya, forcefully capture the mind of an insightful person, even while that person strives against them. (2.60)

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २.६१ ॥

Having controlled all these senses, sitting united in devotion to me, one whose senses are subdued—that person's wisdom is established. (2.61)

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ २.६२ ॥

Contemplating the objects of the senses, one develops attachment to them. Attachment produces desire. Desire gives rise to anger. (2.62)

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २.६३ ॥

From anger comes bewilderment, from bewilderment comes the wandering of the memory. From the wandering of the memory come loss of intellect. From loss of intellect, one is lost. (2.63)

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् । आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २.६४ ॥

One whose senses wander among their objects, free from attachment and aversion subject to one's own will, who is under the control of the Self—that person attains tranquillity. (2.64)

प्रसादे सर्वदुःखानां हानिरस्योपजायते । प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २.६५ ॥

In tranquillity, the annihilation of all one's sufferings takes place. For the clear-minded person, intellect is certainly firmly established at once. (2.65)

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २.६६ ॥

For the undisciplined, there is no intellect. For the undisciplined, there is no development. For one who does not develop, there is no peace. For a person without peace, where is happiness? (2.66)

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते । तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ २.६७ ॥

A mind which is subject to the wandering of the senses carries away wisdom like the wind carries a ship on the sea. (2.67)

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.६८ ॥

Therefore, O mighty-armed one, one whose senses are restrained from their objects in all respects—that person's wisdom is well established. (2.68)

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २.६९ ॥

During that which is night for all beings, the controlled person is awake. That, during which beings are awake, is the night of the insightful sage. (2.69)

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २.७० ॥

One whom all desires enter, like waters entering the ever-filling but unchanging ocean, achieves peace, but not so the person who hankers after desires. (2.70)

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः । निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २.७१ ॥

Having given up all desires, one who lives without longing, without a sense of 'mine', without a sense of 'I'—that person attains peace. (2.71)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २.७२ ॥

This is the state of Brahman, O Pārtha. Having attained this, one is not deluded. Situated therein, even at the end of one's life, one reaches extinction in Brahman. (2.72)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

अथ तृतीयोऽध्यायः । कर्मयोगः

Canto 3. The Yoga of Action

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन । तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३.१ ॥

Arjuna said: If you deem buddhiyoga—the yoga of the intellect—superior to action, O Janārdana, why do you enjoin me to this terrible act, O Keśava? (3.1)

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे । तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३.२ ॥

You confuse my intellect with seemingly conflicting words. Tell me definitely by which approach I may achieve good. (3.2)

श्रीभगवानुवाच ।

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३.३ ॥

The Divine One said: I previously proclaimed a twofold way of life in this world, O sinless one: jñānayoga—the yoga of knowledge—for the practitioners of saṃkhya and karmayoga—the yoga of action—for the yogins. (3.3)

न कर्मणामनारम्भाच्चैष्कर्म्यं पुरुषोऽश्रुते । न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३.४ ॥

A person does not achieve transcendence of action through abstention from action, nor by renunciation alone does one attain perfection. (3.4)

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् । कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३.५ ॥

Never, not even for a moment, does one abide without performing action. One is compelled irresistibly to action by the *guṇas*—the qualities—of nature. (3.5)

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३.६ ॥

Having suppressed the organs of action, one who sits remembering with one's mind the objects of the senses is called a hypocrite, that person's Self is bewildered. (3.6)

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन । कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ३.७ ॥

But one who, having controlled the senses with the mind, begins the yoga of action with the organs of action, without attachment—that person excels. (3.7)

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः । शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥ ३.८ ॥

You should perform action unfettered. Action is better than inaction. Even bodily processes cannot be accomplished through inaction. (3.8)

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३.९ ॥

Except for action that has sacrifice as its purpose, this world is bound by action. Engage in action, free from attachment, for the purpose of sacrifice, O Kaunteya. (3.9)

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः । अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ ३.१० ॥

Having emitted creatures together with sacrifices long ago, Prajāpati said ‘ By this you will multiply. Let this be your wish-granting cow.’ (3.10)

देवान्भावयतानेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११ ॥

Cultivate the gods through this. Let these gods sustain you. Sustaining one another you achieve good. (3.11)

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३.१२ ॥

Sustained by sacrifice, the gods will give you the desired enjoyments. One who enjoys things given by the gods, having made no offerings, is surely a thief. (3.12)

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ ३.१३ ॥

The good who eat sacrificial remnants are released from all guilt, but those who cook for their own sake are wrong-doers who eat wickedness. (3.13)

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः । यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३.१४ ॥

Food sustains beings; food is produced from rain; rain is brought by sacrifice; sacrifice is born of action. (3.14)

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् । तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३.१५ ॥

Know that action arises from Brahman; Brahman is born of the Imperishable. Therefore, all-pervading Brahman is eternally established in sacrifice. (3.15)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः । अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३.१६ ॥

Thus, one who does not turn the revolving wheel in this world, indulging in sensual pleasures, lives in vain, O Pārtha. (3.16)

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः । आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७ ॥

But one who delights in the Self, and would be satisfied in the Self, and is completely contented in the Self, for such a person there is nothing that needs to be done. (3.17)

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन । न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

For such a one, there is no purpose in doing or not doing anything in this world. Nor is there any reason whatever for such a one to take refuge in any beings. (3.18)

तस्मादसक्तः सततं कार्यं कर्म समाचर । असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३.१९ ॥

Therefore, always perform without attachment actions that must be done. One who performs actions without attachment achieves the ultimate. (3.19)

कर्मणैव हि संसिद्धिमास्थिता जनकादयः । लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३.२० ॥

Janaka and others performed perfectly in regard to actions. Considering this, you should perform action for the very control of the world. (3.20)

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१ ॥

Whatever the noblest person does, thus will the common person do. Whatever standard such a person sets, the world follows. (3.21)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन । नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३.२२ ॥

For me there is nothing whatsoever to be done in the three worlds, O Pārtha, nothing unattained to be attained, yet I engage in action. (3.22)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः । मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३.२३ ॥

If I did not always engage tirelessly in action, people everywhere would follow my way. (3.23)

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् । सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३.२४ ॥

These worlds would perish were I not to engage in action. I would be the agent of chaos and I would destroy these creatures. (3.24)

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत । कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ ३.२५ ॥

Just as the unwise perform actions while attached to action, O Bhārata, the wise person would act in the same way, without attachment, for the maintenance of the world. (3.25)

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् । जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३.२६ ॥

One should not cause disturbance of the intellect among the unwise who are attached to action. A wise person, yoked and practicing, should cause them to rejoice in all actions. (3.26)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

By the *gunas* of nature, actions are being performed everywhere. One with a bewildered Self who is egocentric thinks, 'I am the agent.' (3.27)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

But one who knows the reality of the separation of the *gunas* and action, thinking that *gunas* exist in the *gunas*, is not attached. (3.28)

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु । तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ ३.२९ ॥

Those completely bewildered by the *gunas* are attached to the actions of those *gunas*. One with complete knowledge should not agitate those dullards of incomplete knowledge. (3.29)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

नराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

Having renounced all actions to me with your mind on the ultimate Self, having become freed from expectation and a sense of 'mine', fight, devoid of fever! (3.30)

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः । श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३.३१ ॥

Those persons who always practice my precepts, faithful and uncomplaining, are released from actions. (3.31)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् । सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३.३२ ॥

But know that those who are displeased and do not practice my precepts are bewildered in all knowledge, ruined and mindless. (3.32)

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३.३३ ॥

A wise person acts in conformity with that person's own nature. Beings follow their nature. What will holding back achieve? (3.33)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ । तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३.३४ ॥

Attraction and repulsion are established in the objects of the senses. One should not come under their control, both are indeed one's enemy. (3.34)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५ ॥

It is better to perform one's own dharma imperfectly than to perform another's dharma well. Death in one's own dharma is better. Others' dharma brings fear. (3.35)

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः । अनिच्छन्नपि वाष्णेय बलादिव नियोजितः ॥ ३.३६ ॥

Arjuna said: Now, by what is a person enjoined to commit a crime such as this, O Vārṣṇeya, as if compelled by force? (3.36)

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः । महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

The Divine One said: This is desire. This is anger born of the *rajas*, the *guṇa* of passion. All-devouring, greatly sinful, know that this is the enemy in this world. (3.37)

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च । यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३.३८ ॥

As a fire is enveloped by smoke and a mirror by dust, as an embryo is enveloped in the womb, so is this world enveloped by that desire. (3.38)

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा । कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३.३९ ॥

Knowledge is concealed by this eternal enemy of the knowledgeable, the insatiable fire in the form of desire, O Kaunteya. (3.39)

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते । एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३.४० ॥

The senses, mind and intellect are said to be the foundation of desire. By means of these, desire bewilders the embodied, having concealed knowledge. (3.40)

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ । पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३.४१ ॥

Therefore, control your senses first, O bull of the Bharatas. Destroy this evil, which indeed is destroying sublime knowledge and worldly understanding. (3.41)

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः । मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३.४२ ॥

These senses are supreme, they say. Mind is superior to the senses, but the *buddhi*—the intellect—is superior to mind. That which is superior to intellect is He. (3.42)

एवं बुद्धेः परं बुद्धेवा संस्तभ्यात्मानमात्मना । जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३.४३ ॥

Thus, having awakened to what is superior to intellect, having stabilised oneself in the Self, slay the enemy in the form of desire, difficult to approach. (3.43)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

अथ चतुर्थोऽध्यायः । ज्ञानकर्मसंन्यासयोगः

Canto 4. The Renunciation of Action in Knowledge

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् । विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४.१ ॥

The Divine One said: I proclaimed this imperishable yoga to Vivasvat. Vivasvat proclaimed it to Manu and Manu proclaimed it to Iksvāku. (4.1)

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः । स कालेनेह महता योगो नष्टः परंतप ॥ ४.२ ॥

Thus received by one from another, the sage-kings knew it. That great yoga was lost in this world with the passage of time, O enemy-scorcher. (4.2)

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ४.३ ॥

That is this same ancient yoga, the ultimate mystery, proclaimed by me to you today, because you are my devotee and friend. (4.3)

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः । कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४.४ ॥

Arjuna said: Your birth was later, Vivasvat's birth was earlier. How am I to understand it that you proclaimed it to him in the beginning? (4.4)

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन । तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ४.५ ॥

The Divine One said: My past births are many and so are yours, Arjuna. I know them all, you do not, O enemy-scorcher. (4.5)

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

Although my imperishable Self is unborn, although I am lord of beings, relying on my own nature, I am born by the creative power of my Self. (4.6)

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४.७ ॥

Whenever there is a decline in dharma, O Bhārata, and a rise in adharma, then I send forth my Self. (4.7)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ४.८ ॥

For the protection of the good, for the destruction of the evil-doers, and for the purpose of establishing the dharma, I come into being from age to age. (4.8)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ४.९ ॥

One who thus truly knows my birth and divine works, having abandoned one's body, does not proceed to rebirth, but goes to me, Arjuna. (4.9)

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः । बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४.१० ॥

Freed from attachment, fear and anger, absorbed in me, taking refuge in me, many, purified by austerities of knowledge, attain my state. (4.10)

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ४.११ ॥

However they come to me, in the same way I will reward them. People everywhere follow my path, O Pārtha. (4.11)

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ ४.१२ ॥

Desiring success in their actions, they sacrifice on earth to the gods. Swift indeed in the human world is success born of such action. (4.12)

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४.१३ ॥

The four castes were created by me, and the differentiation of their *gunas* and actions. Although I am their creator, know me as the imperishable non-creator. (4.13)

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ ४.१४ ॥

Actions do not defile me, nor is there desire for the fruit of action in me. One who knows me thus is not bound by actions. (4.14)

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः । कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ ४.१५ ॥

Knowing this, the ancients, too, desirous of liberation, performed action. Therefore perform the very action performed by the ancients long ago. (4.15)

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ ४.१६ ॥

What is action? What is inaction? Even the wise are bewildered by this. I will explain to you that action by which when known you will be freed from evil. (4.16)

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः । अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ४.१७ ॥

Action is certainly to be understood, and improper action is to the understood, and inaction is to the understood. Deep indeed is the path of action. (4.17)

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः । स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

One who would see inaction in action and action in inaction, such a one is wise among people. That disciplined one performs action in its entirety. (4.18)

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः । ज्ञानान्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४.१९ ॥

One whose every undertaking is free from desire and intention, whose action is burned by the fire of knowledge, the wise call 'learned'. (4.19)

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४.२० ॥

Having abandoned attachment to the fruit of action, ever satisfied, independent, although engaged in action, one does nothing at all. (4.20)

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः । शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४.२१ ॥

Without aspiration, thought and Self controlled, all possessions abandoned, performing action with the body alone, one incurs no sin. (4.21)

यदृच्छालाभसंतुष्टो द्वन्द्व्वातीतो विमत्सरः । समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४.२२ ॥

Satisfied by what is received by chance, dualities surpassed, unselfish, indifferent to success and failure, although one has acted, one is not bound. (4.22)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः । यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४.२३ ॥

One whose attachment is gone, who is liberated, the mind established in knowledge and who acts for the sake of sacrifice, the actions of such a person disappear entirely. (4.23)

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

Offering is Brahman, Brahman is the oblation poured by Brahman into the fire of Brahman. Brahman will certainly be attained by one who reached meditative equipoise in Brahman-action. (4.24)

दैवमेवापरे यज्ञं योगिनः पर्युपासते । ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ ४.२५ ॥

Some yogins offer worship to the gods themselves. Some offer up worship by means of sacrifice in the fire of Brahman. (4.25)

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति । शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ ४.२६ ॥

Others offer hearing and the senses in the fires of restraint. Others offer sound and the objects of the senses in the fires of the senses. (4.26)

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे । आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ ४.२७ ॥

Others offer all actions of the senses and the actions of the *prāṇa*—the life-force—in the fire of the yoga of Self-restraint that is kindled with knowledge. (4.27)

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे । स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४.२८ ॥

Similarly, others worship with material substances, worship through austerities or worship through yoga, and the ascetics of strict vows worship through the knowledge of the study of the Vedas. (4.28)

अपाने जुहति प्राणं प्राणेऽपानं तथापरे । प्राणापानगती रुद्धेवा प्राणायामपरायणाः ॥ ४.२९ ॥

In the same way, others who are devoted to the control of breath, having controlled the movement of inhalation and exhalation, sacrifice inhalation in exhalation and exhalation in inhalation. (4.29)

अपरे नियताहाराः प्राणान्प्राणेषु जुहति । सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ४.३० ॥

Others, their food restricted, offer breaths in breaths. Yet all of these who know worship, their defilements are purified through worship. (4.30)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ४.३१ ॥

Those who partake of the nectar of sacrificial remnants proceed towards eternal Brahman. This world is not for him who does not worship; what of the other, O best of Kurus? (4.31)

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे । कर्मजान्बद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ ४.३२ ॥

Thus, manifold are the sacrifices spread before Brahman. Know them all to be born of action. Knowing this, you will be liberated. (4.32)

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप । सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४.३३ ॥

Superior to worship with material objects is worship through knowledge, O enemy-scorcher. All complete action, O Pārtha, is totally completed in knowledge. (4.33)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

Know this by reverence, inquiry and servitude. The wise, the beholders of reality, will instruct you in knowledge. (4.34)

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव । येन भूतान्यशेषाणि द्रक्ष्यस्यात्मन्यथो मयि ॥ ४.३५ ॥

Knowing this, you will not enter into delusion again, O Pāṇḍava. On account of this, you will see all beings in the Self and likewise in me. (4.35)

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः । सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ४.३६ ॥

Even if you are more evil than all evil-doers, you will cross over all wickedness in the ship of knowledge. (4.36)

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४.३७ ॥

Just as a kindled fire reduces firewood to ashes, Arjuna, so does the fire of knowledge reduce all actions to ashes. (4.37)

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४.३८ ॥

In this world there is no means of purification like knowledge. One accomplished in yoga finds oneself in time that knowledge in the Self. (4.38)

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४.३९ ॥

A faithful person, intent upon it, senses restrained, attains knowledge. Having attained knowledge, one reaches supreme peace without delay. (4.39)

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति । नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४.४० ॥

The ignorant, the faithless and the doubter of the Self perishes. This world, the next and happiness are not for the person who doubts the Self. (4.40)

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् । आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४.४१ ॥

Action renounced through yoga, doubt severed by knowledge, actions do not bind one who is possessed of Self, O conqueror of riches. (4.41)

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः । छित्त्वेनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४.४२ ॥

Therefore, having severed this doubt about the Self born of ignorance in your heart with the sword of knowledge, resort to yoga. Stand up, O Bhārata! (4.42)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

अथ पंचमोऽध्यायः । संन्यासयोगः

Canto 5. The Renunciation of Action

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि । यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५.१ ॥

Arjuna said: You recommend renunciation of actions, O Kṛṣṇa, and then yoga. Tell me with certainty which one is the better of the two. (5.1)

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ । तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ ५.२ ॥

The Divine One said: Renunciation and the yoga of action both bring liberation, but of the two, the yoga of action excels. (5.2)

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५.३ ॥

One who does not hate or desire is known as the eternal renunciant. Beyond dualities, O mighty-armed one, such a one is easily freed from bondage. (5.3)

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ५.४ ॥

The simple declare that Sāṅkhya and yoga are different, but not so the learned. Perfectly established even in one, one attains the fruit of both. (5.4)

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५.५ ॥

That state attained by means of Sāṅkhya is also reached through yoga. One who sees that both Sāṅkhya and yoga are one—that person sees. (5.5)

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः । योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५.६ ॥

But renunciation, O strong-armed one, is difficult to achieve without yoga. The sage established in yoga reaches Brahman without delay. (5.6)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः । सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५.७ ॥

Established in yoga, the Self purified, the Self conquered, the senses vanquished, the Self become the Self of all beings, even while acting, one is not defiled. (5.7)

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्श्रुण्वन्स्पृशञ्जिघ्रन्नशृङ्गच्छन्स्वपन्धसन् ॥ ५.८ ॥

‘I do nothing at all’—thus should think one established in yoga, the knower of reality, even though looking, hearing, touching, smelling, eating, walking, sleeping, breathing, (5.8)

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि । इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

talking, dispatching, grasping, opening and closing the eyes, holding fast to the thought that, ‘The senses are engaging the sense objects’. (5.9)

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः । लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५.१० ॥

One who acts, having assigned actions to Brahman, having abandoned attachment, is not defiled by wickedness, as a lotus leaf is untouched by water. (5.10)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि । योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५.११ ॥

By means of the body, mind, intellect and even the sense in entirety, yogins perform action having abandoned attachment for purification of the Self. (5.11)

युक्तःकर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५.१२ ॥

The disciplined person, having abandoned the fruit of action, achieves supreme happiness. The undisciplined one is bound by acts of desire and is attached to the fruit. (5.12)

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी । नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

Having mentally renounced all actions, the person who is in control sits at ease, the embodied in the ‘city of nine gates’ neither doing nor causing to be done. (5.13)

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः । न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५.१४ ॥

The lord generates neither agency nor worldly actions, nor the union of action and fruit. However, their essential nature is operating. (5.14)

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५ ॥

The lord neither takes on the misdeeds nor the good deeds of anyone. Knowledge is concealed by ignorance. On account of that, beings are bewildered. (5.15)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः । तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५.१६ ॥

But for those whose ignorance of the Self is destroyed through knowledge, their knowledge, like the sun, illuminates the highest. (5.16)

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः । गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५.१७ ॥

With minds on That, with Self in That, with That as their foundation, and That as their highest goal, they proceed, without returning, their defilements purged by knowledge. (5.17)

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५.१८ ॥

The learned perceives alike the brahmin endowed with knowledge and discipline, a cow, an elephant, a dog and one who cooks the dog. (5.18)

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ५.१९ ॥

In this very world, those whose minds are established in equanimity conquer creation. Brahman is faultless and always the same. Therefore they are established in Brahman. (5.19)

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५.२० ॥

Having attained the desirable, one would not rejoice and having attained the undesirable, one would not be agitated. Steady-minded, without confusion, the knower of Brahman is established in Brahman. (5.20)

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् । स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ५.२१ ॥

One whose Self is unattached to external sensations finds happiness in the Self. One whose Self is yoked to Brahman-yoga attains imperishable happiness. (5.21)

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते । आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५.२२ ॥

For those enjoyments born of desire are the very sources of suffering: they have a beginning and an end. The wise person takes no delight in them, O Kaunteya. (5.22)

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् । कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ ५.२३ ॥

One who is able to bear the agitation arising from desire and anger in this world before release from the body—that person is disciplined; that person is happy. (5.23)

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५.२४ ॥

One who has inner happiness, inner peace and inner light—that person is a yogin. One who has become Brahman attains extinction in Brahman. (5.24)

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः । छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ ५.२५ ॥

Seers, cleansed of defilements, ambiguities severed, Selves restrained, delighting in the welfare of all beings—they attain extinction in Brahman. (5.25)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् । अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५.२६ ॥

Extinction in Brahman is near for ascetics detached from desire and anger, their minds controlled, those knowers of the Self. (5.26)

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५.२७ ॥

Having shut out external contacts, sight set on the space between the brows, making no distinction between the passage through the nose of inhaled and exhaled breath, (5.27)

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः । विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५.२८ ॥

A sage whose senses, mind and intellect are restrained, with liberation as the highest goal, ever free from desire, fear and anger, is indeed liberated. (5.28)

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् । सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५.२९ ॥

Having recognised me as the enjoyer of sacrifice and austerities, the great lord of all worlds, friend of all beings—that person attains peace. (5.29)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
संन्यासयोगो नाम पंचमोऽध्यायः ॥ ५ ॥

अथ षष्ठोऽध्यायः । अत्मसंयमयोगः

Canto 6. The Yoga of Meditation

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः । स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६.१ ॥

The Divine One said: One who performs the actions that must be done, without regard for the fruit of action, is a renunciant and a yogin, not so one who has no sacrificial fire, or one who is inactive. (6.1)

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव । न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ ६.२ ॥

That which they call renunciation, know that it is yoga, O Pāṇḍava. Without renouncing intention, no one becomes a yogin. (6.2)

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते । योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६.३ ॥

For the sage who desires to ascend to yoga, action is said to be the means. For one who has indeed ascended to yoga, tranquillity is said to be the means. (6.3)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते । सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६.४ ॥

When one is not attached to the objects of the senses or to actions, the renunciant of all intention is then called one who has ascended to yoga. (6.4)

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

One should raise the Self by means of the Self, not cause the Self to sink. The Self is indeed the friend of the Self; the Self is indeed the enemy of the Self. (6.5)

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः । अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६ ॥

The Self is the friend of that Self by means of which that same Self is conquered by the Self. The Self of one with no Self would become like an enemy in enmity. (6.6)

जितात्मनः प्रशान्तस्य परमात्मा समाहितः । शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६.७ ॥

The highest Self of the person whose Self is conquered and pacified is composed in hot and cold, joy and sorrow, and in honour and dishonour as well. (6.7)

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः । युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥ ६.८ ॥

One whose Self is satisfied with wisdom and worldly knowledge, who stands at the summit, senses totally vanquished—that person is said to be disciplined, a yogin to whom earth, rocks and gold are the all same. (6.8)

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु । साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६.९ ॥

One whose mind is equally disposed towards well-wishers, friends, enemies, the indifferent, the neutral, the hateful, relatives, the virtuous and the wicked—that person is superior. (6.9)

योगी युञ्जीत सततमात्मानं रहसि स्थितः । एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६.१० ॥

The yogin should always be disciplined in the Self, situated in solitude, alone, thought and senses restrained, without aspiration or possessions. (6.10)

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६.११ ॥

In a pristine place, having set up a stable seat for oneself, neither too high nor too low, with fabric, hide or kuśa grass upon it, (6.11)

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियाः । उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६.१२ ॥

In that place, having focussed the mind, the activity of thought and senses restrained, seated on the seat, one should practice yoga for the complete purification of the Self. (6.12)

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः । संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६.१३ ॥

Maintaining the body, head and neck equally motionless and stable, while carefully observing the tip of one's own nose, (6.13)

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ ६.१४ ॥

The Self pacified, free from fear, established in the vow of chastity, the mind restrained, one's thought on me, disciplined, one should sit intent on me. (6.14)

युञ्जन्नेवं सदात्मानं योगी नियतमानसः । शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६.१५ ॥

Thus, always engaging the Self, the yogin, with mind restrained, attains peace, the highest nirvana, resting on me. (6.15)

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः । न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६.१६ ॥

For the excessive eater there is no yoga, nor for the complete abstainer from food, not for one prone to excessive sleep or wakefulness, O Arjuna. (6.16)

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु । युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६.१७ ॥

For one disciplined in food and enjoyment, one disciplined in performance of actions, one disciplined in sleep and waking, there is yoga to dispel suffering. (6.17)

यदा विनियतं चित्तमात्मन्येवावतिष्ठते । निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ ६.१८ ॥

When fully restrained thought is established in the Self, free from longing for all desires, this is said to be 'disciplined'. (6.18)

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता । योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६.१९ ॥

Just as a lamp standing out of the wind does not stir; that image is recalled when a yogin of restrained thought is engaged in the yoga of the Self. (6.19)

यत्रोपरमते चित्तं निरुद्धं योगसेवया । यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६.२० ॥

When one desists from thought that is restrained by the practice of yoga, and when observing the Self by means of the Self, one is satisfied in the Self. (6.20)

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् । वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६.२१ ॥

The bliss that is unbounded is that which is grasped by the intellect and transcends the senses. Knowing this and abiding therein, one does not waver from reality. (6.21)

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६.२२ ॥

Having found it, one thinks no other gain to be superior. Established in it, one is not agitated by suffering, however weighty. (6.22)

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६.२३ ॥

One should know that this disengagement from the union with suffering is called yoga. That yoga is to be practiced with determination and an undejected mind. (6.23)

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः । मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६.२४ ॥

Having completely abandoned all desires born of purpose, having restrained completely the multitude of senses by means of the mind itself, (6.24)

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया । आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६.२५ ॥

Little by little, one should come to rest. By means of the intellect seized with firmness, having completely established the mind in the Self, one should think on nothing at all. (6.25)

यतो यतो निश्चरति मनश्चंचलमस्थिरम् । ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६.२६ ॥

Wherever the fickle, unstable mind wanders, thence, having restrained it in the Self, one should bring it under control. (6.26)

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् । उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६.२७ ॥

The supreme bliss comes to the yogin with the tranquil mind, pacified passions, who has become Brahman, free from defilements. (6.27)

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः । सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ ६.२८ ॥

Thus always engaging the Self, the yogin, rid of defilements, easily obtains the endless bliss of complete contact with Brahman. (6.28)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि । ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६.२९ ॥

One whose Self is disciplined in yoga, who regards all things as equal, sees the Self abiding in all beings and all beings in the Self. (6.29)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६.३० ॥

One who sees me everywhere and sees all in me, to that person I am not lost, nor is that person lost to me. (6.30)

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः । सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६.३१ ॥

One who partakes of me, established in all beings, who is abiding in unity, in whatever way one exists, such a person exists as a yogin in me. (6.31)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन । सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६.३२ ॥

One who regards all things equally, as analogous with the Self, O Arjuna, whether joyful or sorrowful—that person is regarded as the supreme yogin. (6.32)

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम् ॥ ६.३३ ॥

Arjuna said: In this yoga through sameness, proclaimed by you, O slayer of Madhu, I see no firm abiding, on account of fickleness. (6.33)

चंचलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् । तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६.३४ ॥

The mind is fickle, O Kṛṣṇa, restless, forceful and obdurate. I consider it is as difficult to restrain as the wind. (6.34)

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् । अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६.३५ ॥

The Divine One said: Undoubtedly, O strong-armed one, the mind is difficult to restrain and fickle, but through application and dispassion, O Kaunteya, it can be controlled. (6.35)

असंयतात्मना योगो दुष्प्राप इति मे मतिः । वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ६.३६ ॥

It is my opinion that yoga is difficult to achieve by one whose Self is unrestrained, but it can be attained by one who strives, with a controlled Self, through skillful means. (6.36)

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः । अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६.३७ ॥

Arjuna said: The unrestrained person who possesses faith, whose mind wanders from yoga, failing to achieve complete accomplishment in yoga, what path does such a one take, O Kṛṣṇa? (6.37)

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति । अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ६.३८ ॥

Does anyone who has strayed from both [yoga and practice] perish like a shredded cloud, without foundation, O mighty-armed one, bewildered on the path of Brahman? (6.38)

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः । त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ६.३९ ॥

You are able, O Kṛṣṇa, to sever this doubt completely. Apart from you, there is indeed no other severer of this doubt. (6.39)

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते । न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ६.४० ॥

The Divine One said: O Pārtha, this person faces destruction neither in this world or in the other. No doer of good takes the wrong path, O dear one. (6.40)

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६.४१ ॥

Having achieved the worlds of the doers of good, and having dwelled there for innumerable years, one bereft of yoga is born in the house of the pure and the magnificent. (6.41)

अथवा योगिनामेव कुले भवति धीमताम् । एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६.४२ ॥

Or one may come into being in the family of wise yogins. A birth such as this is indeed the most difficult to obtain in the world. (6.42)

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् । यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६.४३ ॥

There one achieves union with the intellect that is derived from one's previous existence, and one strives further for total perfection, O son of the Kurus. (6.43)

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः । जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६.४४ ॥

One is borne along by one's previous practice, beyond even one's own control. By simply desiring to understand yoga, one transcends the written scriptures. (6.44)

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः । अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६.४५ ॥

But by striving through effort, the yogin, completely cleansed of defilements, accomplished through many lives, reaches the supreme path. (6.45)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६.४६ ॥

A yogin is superior to those who undergo austerities, and is thought to be superior to the knowledgeable. The yogin is also superior to the performers of action. Therefore, Arjuna, become a yogin. (6.46)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ६.४७ ॥

Of all yogins, I consider the most disciplined to be the faithful one who partakes in me and whose inner Self has come to me. (6.47)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

अथ सप्तमोऽध्यायः । ज्ञानविज्ञानयोगः

Canto 7. The Yoga of Sublime Wisdom and Worldly Knowledge

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः । असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७.१ ॥

The Divine One said: Your mind attached in me, O Pārtha, engaging in yoga, depending on me, listen to that according to which you may know me completely, without doubt. (7.1)

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः । यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७.२ ॥

I will describe to you sublime wisdom together with this worldly knowledge in entirety, knowing which there remains nothing further to be known in this world. (7.2)

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये । यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७.३ ॥

Among thousands of men, perhaps only one strives for accomplishment. Even among the accomplished strivers, perhaps only one knows me in reality. (7.3)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७.४ ॥

Earth, water, fire, wind, sky, mind, intellect and ego: thus my original nature is divided into eight. (7.4)

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

This is my lower nature, but know my other original nature which is higher than this: the *jīvabhūta*—the life-principle—O mighty-armed one, by which this world is upheld. (7.5)

एतद्योनीनि भूतानि सर्वाणीत्युपधारय । अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७.६ ॥

Know that this is the source of all beings. I am the origin and indeed the dissolution of this entire world. (7.6)

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय । मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than me, O conqueror of wealth. On me all this world hangs, like so many pearls on a thread. (7.7)

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः । प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७.८ ॥

I am the taste in water, O Kaunteya; I am the brilliance of the moon and sun. I am the syllable *Om* in all the Vedas, sound in the ether, masculinity in men. (7.8)

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ । जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७.९ ॥

And I am the pleasant scent in the earth, the light in fire, the life in all beings and the austerity in the austere. (7.9)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् । बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७.१० ॥

Know me to be the eternal seed of all beings, O Pārtha. I am the intellect of the intelligent, the radiance of the radiant. (7.10)

बलं बलवतां चाहं कामरागविवर्जितम् । धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७.११ ॥

And I am the power of the powerful, devoid of desire and passion. I am the desire that is not contrary to dharma in beings. (7.11)

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये । मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७.१२ ॥

And know that those states of *sattvam*, *rajas* and *tamas*—vitality, passion and darkness—arise from me alone. But I am not in them: they are in me. (7.12)

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् । मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७.१३ ॥

Deluded by these states based on the three *guṇas*, the whole world fails to recognise me, the imperishable one, superior to these *guṇas*. (7.13)

दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७.१४ ॥

This, my divine creative power, consisting in the *guṇas*, is difficult to transcend. Those who resort to me alone transcend this power of mine. (7.14)

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः । माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ ७.१५ ॥

Evil-doers, the bewildered and the lowest of people do not resort to me. Deprived of knowledge by that creative power, they resort to demonic states of being. (7.15)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन । आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७.१६ ॥

Four kinds of people who do good revere me, Arjuna: the afflicted, those who desire knowledge, those whose goal is profit and those who possess knowledge, O bull of the Bharatas. (7.16)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७.१७ ॥

Of them, the possessor of knowledge, ever-disciplined, of single devotion, stands out. I am exceedingly dear to the possessors of knowledge, and they are dear to me. (7.17)

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७.१८ ॥

These are all indeed noble, but I consider the possessor of knowledge to be my very self. One with a disciplined Self is established in me alone, the supreme path. (7.18)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते । वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७.१९ ॥

At the end of many rebirths, the possessor of knowledge resorts to me, thinking 'The son of Vasudeva is everything'. Such a great-souled one is very hard find. (7.19)

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः । तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७.२० ॥

Deprived of knowledge by various desires, they resort to other deities. Having undertake various practices, they are restrained by their own natures. (7.20)

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७.२१ ॥

To any devotee who desires to worship with faith in any form, I grant him that same unshakeable faith. (7.21)

स तया श्रद्धया युक्तस्तस्याराधनमीहते । लभते च ततः कामान्मयैवः विहितान्हितान् ॥ ७.२२ ॥

Disciplined by that faith, one performs worship and thereby achieves one's desires. Yet these are granted by me alone. (7.22)

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् । देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ७.२३ ॥

Finite are the fruit of those of little understanding. Those who worship the gods go to the gods, but those who are devoted to me come to me. (7.23)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः । परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ७.२४ ॥

The foolish think that I am the unmanifest become manifest, being ignorant of my other state, which is immutable and supreme. (7.24)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः । मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ ७.२५ ॥

I am not manifest to all, concealed by the power of yoga. This deluded world does not recognise me as unborn and immutable. (7.25)

वेदाहं समतीतानि वर्तमानानि चार्जुन । भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७.२६ ॥

I know past and present beings, O Arjuna, and future beings, but none knows me. (7.26)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत । सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ ७.२७ ॥

On account of the delusion of dualities arising from desire and aversion, all beings journey in total bewilderment through creation, O enemy-scorcher. (7.27)

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् । ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ ७.२८ ॥

But those of virtuous action, whose evil is at an end, freed from bewilderment of dualities, worship me, steadfast in their vows. (7.28)

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये । ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ ७.२९ ॥

Those who strive for release from old age and death, having taken refuge in me, know this Brahman fully, as the essential Self and all action. (7.29)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः । प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ७.३० ॥

Those who know me as associated with essential being, and essential divinity and with essential sacrifice, even at the time of death, they know me, their minds disciplined. (7.30)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

अथ अष्टमोऽध्यायः । अक्षरब्रह्मयोगः

Canto 8. The Yoga of Imperishable *Brahman*

अर्जुन उवाच ।

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम । अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८.१ ॥

Arjuna said: What is that Brahman? What is essential Self? What is action, O best of men? And what is proclaimed to be essential being? What is said to be essential divinity? (8.1)

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन । प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८.२ ॥

How does the essential sacrifice reside here in the body, and who is it, O slayer of Madhu? (8.2)

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते । भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८.३ ॥

The Divine One said: Brahman is the immutable Supreme. Innate nature is said to be the essential Self. The driving force that gives rise to states of being is commonly known as action. (8.3)

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् । अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८.४ ॥

The perishable state is the essential being, and the cosmic persona, the *purusa*, is essential divinity. I am indeed the essential sacrifice, here in the body, O best of the embodied. (8.4)

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५ ॥

And that which goes forth at the time of death, recalling me alone, having let go of the body, enters my state of being. There is no doubt about this. (8.5)

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम् । तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

And whatever state of being one is contemplating in the end, one abandons the body, and goes to that very state, O Kaunteya, always intent upon that state. (8.6)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च । मय्यर्पितमनोबुद्धिर्मा मेवैष्यस्यसंशयः ॥ ८.७ ॥

Therefore at all times contemplate me and fight! Mind and intellect fixed on me, you will come to me alone, without doubt. (8.7)

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना । परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८.८ ॥

With the mind established in the discipline of practice, not going to another, one goes to the highest persona, O Pārtha, while contemplating. (8.8)

कविं पुराणमनुशासितारं अणोरणीयंसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपं आदित्यवर्णं तमसः परस्तात् ॥ ८.९ ॥

One who would contemplate properly the Ancient Poet, the Guide, smaller than an atom, creator of all, whose form is inconceivable, radiant like the sun, beyond darkness, (8.9)

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ ८.१० ॥

At the time of death, disciplined with unwavering mind, devotion and the power of yoga as well, one's *prāṇa*—one's life-force—perfectly fixed between one's brows, that person approaches that highest divine persona. (8.10)

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ८.११ ॥

That imperishable, of which the knowers of the Vedas speak, that which ascetics enter, free from passion, desiring which they practice *brahmacharya* or self-restraint, that state I will declare to you in summary. (8.11)

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ ८.१२ ॥

Having controlled all bodily portals, having confined the mind in the heart, having fixed one's own life-force in one's head, established in yogic concentration, (8.12)

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् । यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८.१३ ॥

Uttering the single syllable 'Om' which is Brahman, contemplating me, one who goes forth, abandoning the body, goes to the highest goal. (8.13)

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८.१४ ॥

One's mind constantly on nothing else, one who contemplates me always, for this person I am easily attained, that ever-disciplined yogin, O Pārtha. (8.14)

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् । नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ ८.१५ ॥

The great-souled ones who have reached the highest complete accomplishment, having come to me, do not undergo rebirth, which is the transient abode of suffering. (8.15)

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन । मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८.१६ ॥

The worlds up to the realm of Brahman are subject to rebirth again and again, O Arjuna. Having come to me, however, O Kaunteya, rebirth does not occur. (8.16)

सहस्रयुगपर्यन्तमहर्षद् ब्रह्मणो विदुः । रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ८.१७ ॥

Those who know that one of Brahman's days is as long as a thousand aeons, and one night ends in a thousand aeons, these people are knowers of day and night. (8.17)

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे । रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८.१८ ॥

From the unmanifest, all manifest things come into being at the coming of day. At the coming of night, they dissolve into that same one known as the unmanifest. (8.18)

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते । रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ ८.१९ ॥

That same multitude of beings that comes into being again and again dissolves inexorably at the coming of night, O Pārtha, and comes into being at the coming of day. (8.19)

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८.२० ॥

But beyond that is another unmanifest state, the eternally unmanifest, that which, on the destruction of all beings, is not destroyed. (8.20)

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् । यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ ८.२१ ॥

The unmanifest is called the imperishable. That is called the highest, having attained which they do not return. That is my highest abode. (8.21)

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ ८.२२ ॥

The cosmic persona, the *puruṣa*, is that supreme, O Pārtha, to be achieved by devotion and by no other means, within which all beings abide, by which this whole world is permeated. (8.22)

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः । प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८.२३ ॥

The time at which the yogis who go forth go to the path of no return or to the path of return, that time I will describe to you, O Bharatasharbha. (8.23)

अग्निर्जोतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८.२४ ॥

Fire, light, day, the bright fortnight, the six months of the (8.sun's) northerly passage—during these, those who go forth go to Brahman, those people who know Brahman. (8.24)

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८.२५ ॥

Smoke, night as well, the dark fortnight, the six months of the southern course—during these, the yogin, having achieved the light of the moon, returns. (8.25)

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते । एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८.२६ ॥

These two paths, light and dark, are thought to be eternal for this world. By one a person takes the path of no return, by the other a person returns again. (8.26)

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन । तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ ८.२७ ॥

Knowing these two paths, O Pārtha, a yogin is never confused. Therefore at all times be disciplined in yoga, O Arjuna. (8.27)

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ ८.२८ ॥

Having realised this, the yogin transcends all those meritorious results ascribed to the Vedas, to sacrifices, even to austerities and to giving, and reaches the highest primal state. (8.28)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥ ८ ॥

अथ नवमोऽध्यायः । राजविद्याराजगुह्ययोगः

Canto 9. The Yoga of the Sovereign Knowledge, the Sovereign Mystery

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे । ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ ९.१ ॥

The Divine One said: But this deepest mystery I will declare to you, who are free from envy: spiritual knowledge together with worldly knowledge, knowing which you will be released from harm. (9.1)

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् । प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९.२ ॥

This sovereign knowledge, the sovereign mystery, is the supreme means of purification, clear to the understanding, dharmic, very easy to apply and immutable. (9.2)

अश्रद्धाणाः पुरुषा धर्मस्यास्य परंतप । अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९.३ ॥

People who place no faith in this dharma, O enemy-scorcher, having failed to attain me, return to the tracks of the mortal cycle. (9.3)

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

This whole world is permeated by me in unmanifest form. All beings abide in me; I do not abide in them. (9.4)

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् । भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

And beings do *not* abide in me. Behold my devine yoga! The supporter of beings, and not abiding in beings, is my Self, which causes beings to be. (9.5)

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् । तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९.६ ॥

Just as the mighty wind, ever abiding in the ether, is all-pervasive, understand that all beings abide thus in me. (9.6)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९.७ ॥

All beings, O Kaunteya, come to my nature at the end of an aeon. I emit them again at the beginning of the next aeon. (9.7)

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः । भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९.८ ॥

On the basis of my own original nature, I emit again and again the entire multitude of beings inexorably, by the power of my original nature. (9.8)

न च मां तानि कर्माणि निबध्नन्ति धनंजय । उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९.९ ॥

And these actions do not bind me, O conqueror of wealth, abiding as if indifferent and unattached to those actions. (9.9)

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् । हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९.१० ॥

Under my supervision, original nature brings forth the moving and the non-moving. By this cause, O Kaunteya, the world turns. (9.10)

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् । परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९.११ ॥

The confused scorn me in this human form that I have assumed, not knowing my higher state of being, the great lord of beings. (9.11)

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः । राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९.१२ ॥

Vain are the hopes, vain the deeds, vain the knowledge of the confounded, who assume a deluded nature as demons or even demigods. (9.12)

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः । भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ ९.१३ ॥

But the great-souled ones, who have assumed divine nature, worship me, their minds on no other, having recognised me as the immutable origin of beings. (9.13)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः । नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ ९.१४ ॥

Always glorifying me and striving, strict in their vows, paying homage to me, ever-disciplined by their devotion, they honour me. (9.14)

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते । एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ ९.१५ ॥

Yet others, offering sacrifices of knowledge, honour me in my unique, diverse, manifold and multifaceted forms. (9.15)

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् । मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९.१६ ॥

I am the ritual act, I am the sacrificial rite, I am the offering to the ancestors, I am the medicinal herb, I am the mantra, I am the clarified butter, I am the fire, I am the poured oblation. (9.16)

पिताहमस्य जगतो माता धाता पितामहः । वेद्यं पवित्रमोँकार ऋक्साम यजुरेव च ॥ ९.१७ ॥

I am the father of the world and the mother, supporter, grandfather, that which is known, the means of purification, the syllable *Om*, the Rg, Sāma and Yajuh Vedas, (9.17)

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् । प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९.१८ ॥

The path, the bearer, the lord, the witness, the dwelling-place, the refuge, the friend, the becoming, the dissolution, the continued existence, the treasure-house, the immutable seed. (9.18)

तपाम्यहमहं वर्षं निगृण्णाम्युत्सृजामि च । अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ ९.१९ ॥

I give heat; I withhold and send down the rain. I am immortality and death. I am being and non-being, O Arjuna. (9.19)

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकं अश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९.२० ॥

The soma-drinkers of the three branches of knowledge, cleansed of their sins, having sought me by means of sacrifice, desire a passage to heaven. Having reached the pure world of Indra, they taste the divine enjoyments of the gods in heaven. (9.20)

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ ९.२१ ॥

Having enjoyed that vast realm of heaven, when their merit is exhausted, they enter the world of mortals. Conforming to the triple dharma, in this way, those who hanker after their desires obtain this world of going and coming. (9.21)

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

I guide those people who adore me, who are thinking of nothing else, ever fully disciplined, to the security of yoga. (9.22)

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः । तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ९.२३ ॥

Even those endowed with faith who worship other deities with devotion worship me, even though it is against the prescriptions, O Kaunteya. (9.23)

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च । न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ९.२४ ॥

For I am both the enjoyer of all sacrifice and the lord himself, but they do not recognise me in reality, and hence they fall. (9.24)

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ ९.२५ ॥

Those vowed to the gods go to the gods. Those vowed to the ancestors go to the ancestors. Those vowed to the spirits go to the spirits, but those who worship me, come to me. (9.25)

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९.२६ ॥

One who offers to me with devotion a leaf, flower, fruit or water, I accept that devout offering of that one whose Self is pious. (9.26)

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् । यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९.२७ ॥

Whatever you do, whatever you eat, whatever you sacrifice, whatever you give, whatever austerities you undergo, O Kaunteya, do it as an offering to me. (9.27)

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः । संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९.२८ ॥

Thus you will be freed from the bonds of action whose fruit are pure or impure. Your Self disciplined in the yoga of renunciation, liberated, you will come to me. (9.28)

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९.२९ ॥

I am the same towards all beings. To me none are hateful, none are dear. But those who worship me with devotion are in me and I am also in them. (9.29)

अपि चेत्सुदुराचारो भजते मामनन्यभाक् । साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९.३० ॥

Even a person of the worst conduct who worships me with singular devotion is to be regarded as good because such a person's motivation is correct. (9.30)

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९.३१ ॥

One's Self quickly becomes righteous and one arrives at eternal peace. Be certain, O Kaunteya, that no devotee of mine is lost. (9.31)

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ९.३२ ॥

For having taken refuge in me, even those who may be of low birth, women, vaiśyas and sūdras as well, even they go to the highest goal. (9.32)

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ९.३३ ॥

How much more the meritorious brahmins and devoted sage-kings! Having obtained this transient and unhappy world, partake of me. (9.33)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ९.३४ ॥

Let your mind be on me, partake of me, worship me, pay homage to me. You will come to me alone, your Self disciplined thus, wholly intent upon me. (9.34)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥ ९ ॥

अथ दशमोऽध्यायः । विभूतियोगः

Canto 10. Yoga of Might

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः । यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०.१ ॥

The Divine One said: Further, O might-armed one, hear my supreme word, which I will declare to you in order to please you, from desire for your good. (10.1)

न मे विदुः सुरगणाः प्रभवं न महर्षयः । अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०.२ ॥

Neither the hosts of gods nor the great sages know my source, for I am the beginning of the gods and great sages everywhere. (10.2)

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् । असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०.३ ॥

One who knows me as unborn and beginningless, the great lord of the world, is without confusion among mortals, freed from all evils. (10.3)

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः । सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ १०.४ ॥

Intellect, knowledge, absence of delusion, patience, truthfulness, self-control, peace, happiness, suffering, existence, non-existence, both fear and fearlessness, (10.4)

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः । भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १०.५ ॥

Non-violence, equanimity, contentment, austerity, generosity, fame and infamy—these various states of being arise from me alone. (10.5)

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा । मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ १०.६ ॥

The seven great sages and the four Manus are states of myself generated by my mind. From them arise all the creatures in the world. (10.6)

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः । सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०.७ ॥

One who knows this, my might and yoga in its reality, is disciplined with unfaltering yoga. Of this there is no doubt. (10.7)

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०.८ ॥

I am the source of all; all arise from me. Thinking thus, the wise, endowed with my state of being, partake of me. (10.8)

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् । कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०.९ ॥

Their minds on me, their *prāṇa*—their vital force—come to me, awakening one another, and always speaking of me, they are content and delighted. (10.9)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०.१० ॥

To those ever-disciplined ones who partake of me with affection I give *buddhiyoga*—the yoga of the intellect—by which they come to me. (10.10)

तेषामेवानुकम्पार्थमहमज्ञानजं तमः । नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०.११ ॥

Out of compassion for them, abiding in my own innate state, I dispell the darkness born of ignorance with the brilliant lamp of knowledge. (10.11)

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् । पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०.१२ ॥

Arjuna said: You are the supreme Brahman, the supreme abode, the supreme means of purification, the eternal *puruṣa* or divine persona, the first of gods, unborn and lord. (10.12)

आहुस्त्वामृषयः सर्वे देवर्षिनारदस्तथा । असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १०.१३ ॥

So all the seers said of you, the divine seer Nārada as well, Asida, Devala, Vyāsa and even you yourself tell me. (10.13)

सर्वमेतदृतं मन्ये यन्मां वदसि केशव । न हि ते भगवन्व्यक्तं विदुर्देवा न दानवाः ॥ १०.१४ ॥

I regard all that you tell me as true, Keśava. Indeed, neither the gods nor the demons know your manifest form. (10.14)

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम । भूतभावन भूतेश देवदेव जगत्पते ॥ १०.१५ ॥

Your yourself alone know your Self through your Self, O best of people, O creator of beings, lord of beings, god of gods, lord of the world. (10.15)

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः । याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०.१६ ॥

Pray tell me in entirety of the divine manifestations of the power of your Self, by which power you abide, having pervaded these worlds. (10.16)

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०.१७ ॥

How ought I know you, O yogin, always contemplating you, and in which states are you to be contemplated by me? (10.17)

विस्तरेणात्मनो योगं विभूतिं च जनार्दन । भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥

१०.१८ ॥

Tell me further in detail of the yoga and manifestations of the power of your Self, O Janārdana, for I who am hearing the nectar of your speech am not satiated. (10.18)

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०.१९ ॥

The Divine One said: Attend! I will relate to you the divine manifestations of the power of my Self in summary, (as) there is no limit to the number of my (qualities). (10.19)

अहमात्मा गुडाकेश सर्वभूताशयस्थितः । अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०.२० ॥

I am the Self, O Guḍākeśa, abiding at the foundation of all beings. I am the beginning and the middle of beings, and indeed the end. (10.20)

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् । मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ १०.२१ ॥

Of the Ādityas I am Viṣṇu; of the radiant heavenly bodies, the sun. I am Marīci of the Maruts; of the stars I am the moon. (10.21)

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०.२२ ॥

Of the Vedas I am the Sāmaveda; of the gods, Vāsava. And of the senses I am mind; I am the thinking of beings. (10.22)

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् । वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०.२३ ॥

Of the Rudras I am Śaṅkara; of the Yakṣas and Rākṣasas, Vittaśa. And I am Agni of the Vasus; of the mountains I am Meru. (10.23)

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ १०.२४ ॥

And of the brahmins know me as the foremost: Bṛhaspati. Of generals I am Skanda; of waters, I am the ocean. (10.24)

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् । यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०.२५ ॥

Of the great seers I am Bhṛgu; of utterances, I am the monosyllable (Om). Of sacrifices, I am the sacrifice of murmured prayer; of mountain ranges I am the Himalayas; (10.25)

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः । गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०.२६ ॥

Aśvattha of all trees; and of the divine seers, Nārada; of the Gandharvas, Citraratha; of the accomplished ones, the sage Kapila. (10.26)

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् । ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०.२७ ॥

Know me as Ujjaiḥśrava of horses, born of nectar; Airāvata of the lords of elephants; and of men, the king of men. (10.27)

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०.२८ ॥

I am the thunderbolt of weapons; of cattle, I am the wish-granting cow. Of those who beget I am Kandarpa; of serpents I am Vāsuki. (10.28)

अनन्तश्चास्मि नागानां वरुणो यादसामहम् । पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ १०.२९ ॥

Of the Nāgas I am Ananta; of sea-creatures, Varuṇa. And of the ancestors I am Aryaman; of the subjugators I am Yama. (10.29)

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १०.३० ॥

Of the Daityas I am Prahlāda; among systems of reckoning I am time. And of the animals I am the lord of animals; and Vainateya of the birds. (10.30)

पवनः पवतामस्मि रामः शस्त्रभृतामहम् । झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १०.३१ ॥

I am the wind of things that purify; I am Rāma of warriors. Of the great fishes I am the shark; of the rivers I am the Ganges. (10.31)

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन । अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ १०.३२ ॥

I am the beginning and the end and indeed the middle of creations, O Arjuna. I am the knowledge of the supreme Self among (branches of) knowledge. I am the words of those who speak. (10.32)

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ १०.३३ ॥

Of the letters I am A; and of compounds the *dvandva*, the dual. I am indeed imperishable time; I am the bearer (of the world) who faces in all directions. (10.33)

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् । कीर्तिः श्रीर्वाक् नारीणां स्मृतिर्मेघा धृतिः क्षमा ॥ १०.३४ ॥

And I am death that carries all away; and I am the origin of all that will be. Of the feminine nouns, I am fame, splendour, speech, memory, wisdom, firmness and patience. (10.34)

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् । मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०.३५ ॥

Further, I am Brhatsāma, the Great Chant, of the chants. I am Gayatrī of the metres. I am Margaśīrṣa of the months. I am spring of the seasons. (10.35)

द्युतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०.३६ ॥

I am the gambling of rogues; I am the glory of the glorious. I am victory; I am determination. I am the essence of those with essence. (10.36)

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०.३७ ॥

I am Vāsudeva of the Vṛṣṇīs; I am Dhanamjaya (Arjuna) of the Pāṇḍavas. And I am Vyāsa of the sages; I am the seer Uśanā of the seers. (10.37)

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १०.३८ ॥

I am the rod of the invigilators; I am the guidance of those who desire victory. And I am the very silence of secrets; I am the knowledge of the knowledgeable. (10.38)

यच्चापि सर्वभूतानां बीजं तदहमर्जुन । न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०.३९ ॥

Further, I am that which is the seed of all beings, O Arjuna. There is no being, moving or unmoving, which would exist without me. (10.39)

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप । एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ १०.४० ॥

There is no limit to the manifestations of my divine power, O enemy-scorcher, but this is merely a description of those powers declared by me by way of explanation. (10.40)

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥ १०.४१ ॥

Whatever entity is endowed with power, splendour of vigour, understand that that very entity is born of a fraction of my glory. (10.41)

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन । विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०.४२ ॥

But of what use is all this knowledge to you, Arjuna! Having supported all this world with a single fraction (of my power) I endure (forever). (10.42)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

अथैकादशोऽध्यायः । विश्वरूपदर्शनयोगः

Canto 11. The Appearance of the Cosmic Form

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् । यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ११.१ ॥

Arjuna said: As a favour to me, you have proclaimed the supreme secret known as Adhyātman, the foundation of self. By these words this confusion of mine is dispelled. (11.1)

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया । त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११.२ ॥

For I have heard from you in detail of the origin and dissolution of beings, O lotus-eyed one, and of your immutable magnanimity. (11.2)

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर । द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११.३ ॥

Thus, this (11.Self) is just as you have described it, supreme lord. I desire to behold your form as lord, O best of men. (11.3)

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो । योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ११.४ ॥

If you think I am capable of beholding it, O lord, then reveal your immutable Self to me, O lord of yoga. (11.4)

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः । नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ११.५ ॥

The Divine One said: Behold, O Pārtha, my manifold forms in hundreds and thousands, divine, of many hues and appearances. (11.5)

पश्यादित्यान्वसूनुरुद्रानश्विनौ मरुतस्तथा । बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ११.६ ॥

Behold the Ādityas, Vasus, Rudras, the two Aśvins, as well as the Maruts. Behold many marvels never seen before, O Bhārata. (11.6)

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् । मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ११.७ ॥

Now behold here the whole world with all things moving and non-moving assembled in my body, O Guḍākeśa, and whatever else you desire to see. (11.7)

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा । दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११.८ ॥

But you are not able to behold me with these your own eyes. I give you divine vision—
behold my lordly yoga! (11.8)

संजय उवाच ।

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः । दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११.९ ॥

Sañjaya said: Having addressed the king thus, Hari, the great lord of yoga, revealed his
supreme lordly form to Pārtha. (11.9)

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् । अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११.१० ॥

(It had) many mouths and eyes, many marvellous appearances, many divine ornaments
and many divine upraised weapons, (11.10)

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् । सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११.११ ॥

Wearing divine garlands and raiments, divine scents and ornaments, all-wondrous, the
infinite god, facing in all directions. (11.11)

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता । यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११.१२ ॥

If the light of a thousand suns were to blaze forth at once in the sky, it would be like the
light of that Great Self. (11.12)

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा । अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ ११.१३ ॥

Then the Pāṇḍava beheld there in the body of the god of gods the whole world assembled
and variously divided. (11.13)

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः । प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ ११.१४ ॥

Then Dhanamjaya, filled with wonder, his hairs standing on end, having bowed his head to
the god, folded his hands and said: (11.14)

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणमीशं कमलासनस्थं ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११.१५ ॥

Arjuna said: I behold the gods in your body, lord, and all the varied hosts of beings, and
Lord Brahma seated on a lotus throne, and all the seers and divine serpents. (11.15)

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ ११.१६ ॥

With many arms, abdomens, mouths and eyes, I see you everywhere in your limitless form. I see not your end, middle or even your beginning, O lord of all whose form is all. (11.16)

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११.१७ ॥

I behold you with diadem, mace and discus, a mass of brilliance, shining everywhere, difficult to gaze upon, brilliant everywhere with the immeasurable radiance of fire or the sun. (11.17)

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ ११.१८ ॥

You are to be known as imperishable and supreme. You are the utmost abode of all this world. You are immutable, the eternal dharma-protector. I believe you are the *purūṣa*, eternal cosmic persona. (11.18)

अनादिमध्यान्तमनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ ११.१९ ॥

Without beginning, middle or end, of boundless power, whose arms are infinite, whose eyes are the moon and sun, I behold you with a face of the radiance of the sun, heating this whole world with your own brilliance. (11.19)

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ ११.२० ॥

By you alone this space between heaven and earth and all the quarters are permeated. Having beheld this marvellous, awesome form of yours the three worlds tremble, O Great Self. (11.20)

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११.२१ ॥

Those hosts of deities enter you. Some, terrified, beseech you with folded hands. Having said 'Hail!', hosts of great seers and the accomplished ones praise you with abundant adulation. (11.21)

रुद्रादित्या वसवो ये च साध्या विश्वेश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११.२२ ॥

The Rudras, Ādityas, Vasus and Sādhya, the Viśva[-devas], the two Aśvins and the Maruts, the ancestors and the hosts of Gandharvas, Yakṣas, Āsuras and the accomplished ones all behold you and are astonished. (11.22)

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११.२३ ॥

Having beheld your mighty form with many mouths and eyes, O great-armed one, with many arms, thighs and feet, with many abdomens and many formidable fangs, the worlds tremble—likewise do I. (11.23)

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ ११.२४ ॥

Having beheld you touching the sky, blazing with many colours, your mouths gaping, your brilliant enormous eyes, my inner self trembles. I find neither resolve nor peace, O Viṣṇu. (11.24)

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ ११.२५ ॥

And having beheld your formidable fangs and your faces resembling the fire of Time, I know not the [four] directions and I find no refuge. Be gracious, lord of gods, abode of the world. (11.25)

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ ११.२६ ॥

And all those sons of Dhṛtarāṣṭra, with the hosts of kings, Bhīṣma, Droṇa and that son of the sūta likewise, and together with our chief warriors, (11.26)

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११.२७ ॥

Swiftly enter your mouths with their terrible fear-inspiring fangs. Some are seen together clinging between your teeth, their heads crushed. (11.27)

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ ११.२८ ॥

Just as the many torrents of a river cascade towards the ocean, so do those heroes of the world of men enter your blazing mouths. (11.28)

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकाः तवापि वक्त्राणि समृद्धवेगाः ॥ ११.२९ ॥

Just as rushing moths are drawn to the blazing flame for their destruction, so do the hastening worlds enter your mouths to their destruction. (11.29)

लेलिह्यसे ग्रसमानः समन्तात् लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११.३० ॥

You lap up entire worlds on all sides, swallowing them with your blazing mouths. Having filled all the world with your brilliance, your terrible brightness scorches it, O Viṣṇu. (11.30)

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ११.३१ ॥

Tell me who you are, O one of terrifying form. Homage to you, best of gods! Be gracious! I wish to know you, O primal one, for I do not recognise your intention. (11.31)

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११.३२ ॥

The Divine One said: I am Time, the great destroyer of worlds. Except for you, all those warriors who are assembled in the opposing armies will be no longer. (11.32)

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ११.३३ ॥

Arise, therefore. Attain glory! Having conquered your enemies, enjoy a prosperous kingdom. They have already been slain by me—you shall be merely the instrument, O left-handed archer. (11.33)

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।

मया हतांस्त्वं जहि माव्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ ११.३४ ॥

Droṇa, Bhīṣma, Jayadratha, Karṇa as well, and the other warrior heroes have all been slain be me. Strike them! Do not hesitate! Fight! You will vanquish your enemies in battle. (11.34)

संजय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ११.३५ ॥

Sañjaya said: Having heard these words of Keśava, the diademed one folded his palms, trembling, paid homage yet again, bowed down, and in greatest terror, said falteringly to Kṛṣṇa: (11.35)

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ११.३६ ॥

Rightly, O Hṛṣīkeśa, does the world rejoice and delight in your praise. Terrified demons flee in all directions and all the hosts of accomplished ones bow down. (11.36)

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ११.३७ ॥

And why would they not bow down to you, O Great Self, greater than even Brahma, the prime agent, O infinite one, abode of the world. You are the imperishable, that which exists, does not exist and is beyond both. (11.37)

त्वमादिदेवः पुरुषः पुराणः त्वमस्य विश्वस्य परं निधानम् ।

वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ११.३८ ॥

You are the primal god, the ancient cosmic persona. You are the supreme repository of this universe. You are the knower, that which is to be known and the ultimate abode. By you the universe is pervaded, O one of infinite form. (11.38)

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ११.३९ ॥

You are Vāyu, Yama, Agni, Varuṇa, the moon, Prajāpati, the progenitor. Homage! Homage to you one thousandfold. Again and again, homage! Homage to you! (11.39)

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ११.४० ॥

Homage to you from the front and from behind! Homage to you from all sides, O one who is all! Your courage is infinite, your might immeasurable. You accomplish everything, therefore you are everything. (11.40)

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वाऽपि ॥ ११.४१ ॥

Regarding you as a friend, I rashly called you 'Kṛṣṇa', 'Yādava' and 'friend', ignorant of this, your greatness, out of negligence or even out of affection. (11.41)

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ११.४२ ॥

And for anything that in jest was disrespectful to you, while sporting, sleeping, sitting or eating, alone or in company, O Acyuta, for that I beg indulgence from you, O immeasurable one. (11.42)

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ११.४३ ॥

You are the father of the world and of the moving and non-moving. You are its object of veneration and its precious guru. There is none equal to you—where in the three worlds is another superior to you, O one of incomparable might? (11.43)

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ११.४४ ॥

Therefore, having bowed down and prostrated my body, I beseech you, praiseworthy lord: show me forbearance as a father to a son, a friend to a friend and as one who loves to a beloved, O god. (11.44)

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ११.४५ ॥

Having beheld your hitherto unseen (form), I am thrilled, and (yet) my mind is shaken by fear. Reveal to me that (other) form, O god. Be gracious, lord of gods, abode of the world. (11.45)

किरीटिनं गदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ११.४६ ॥

I desire to behold you as before—with diadem, mace and a discus in your hand. Assume that same four-limbed form, O thousand-armed one of every form. (11.46)

श्रीभगवानुवाच ।

मया प्रसन्नेन तवाजुनैदं रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ११.४७ ॥

The Divine One said: By my grace to you, O Arjuna, I revealed this supreme form with my own yoga. This brilliant, universal, infinite, primal form of mine has not been seen before by any other than you. (11.47)

न वेद यज्ञाध्ययनैर्न दानैः न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ११.४८ ॥

Not by the Vedas, sacrifice or study, nor by giving, nor by rites, nor by severe austerities is it possible for any other than you in the human world to behold me in such a form, O pre-eminent hero of the Kurus. (11.48)

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ११.४९ ॥

Do not tremble or be bewildered having beheld this my terrible form. Free from fear and with a glad mind again, behold this, my (previous) form. (11.49)

संजय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ११.५० ॥

Sañjaya said: Having spoken thus to Arjuna, Vāsudeva revealed again his own form, and having resumed his pleasing appearance again, the Great Self consoled the terrified one. (11.50)

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन । इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ११.५१ ॥

Arjuna said: Having seen this agreeable human form of yours, Janārdana, I have now recovered my senses and have returned to my (normal) state. (11.51)

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्ट्वानसि यन्मम । देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ११.५२ ॥

The Divine One said: That form of mine which you have seen is very difficult to behold. Even the gods eternally crave the sight of it. (11.52)

नाहं वेदैर्न तपसा न दानेन न चेज्यया । शक्य एवंविधो द्रष्टुं दृष्ट्वानसि मां यथा ॥ ११.५३ ॥

It is not possible to behold me in such ways as you have beheld me through the Vedas, austerities, generosity or sacrifice. (11.53)

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ११.५४ ॥

By undiverted devotion, Arjuna, I can be known, beheld and in truth entered into in such ways, O enemy-scorcher. (11.54)

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः । निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११.५५ ॥

One who performs actions for me, holds me as supreme, is devoted to me, is free from attachment and is without hostility towards all beings—such a person comes to me, O Pāṇḍava. (11.55)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥ १२.११ ॥

अथ द्वादशोऽध्यायः । भक्तियोगः

Canto 12. The Yoga of Devotion

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते । ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२.१ ॥

Arjuna said: Those who are ever-disciplined in this way and are devoted to you, and those who worship you as the imperishable unmanifest—of these whose knowledge of yoga is better? (12.1)

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते । श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ १२.२ ॥

The Divine One said: Those who, having set their minds on me, worship me, ever-disciplined, endowed with deepest faith—I consider them to be the most disciplined. (12.2)

ये त्वक्षरमनिर्देश्यं अव्यक्तं पर्युपासते । सर्वत्रगमचिंत्यं च कूटस्थं अचलं ध्रुवम् ॥ १२.३ ॥

But those who worship the imperishable, indefinable, unmanifest, ubiquitous and inconceivable, who stand like a mountain, unmoving, immutable, (12.3)

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयाः । ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२.४ ॥

Having retrained their hosts of senses, equally disposed to everything—they attain to me alone, delighting in the welfare of all beings. (12.4)

क्लेशोऽधिकतरस्तेषां अव्यक्तासक्तचेतसाम् ॥ अव्यक्ताहि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२.५ ॥

The challenge is greater for those whose minds are focussed upon the unmanifest, for the goal of the unmanifest is attained with difficulty by embodied beings. (12.5)

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्परः । अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२.६ ॥

Yet for those who, having entrusted all actions to me, intent on me, while contemplating me, worship me with undiverted yoga, (12.6)

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् । भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२.७ ॥

I soon become the deliverer from the ocean of mortal cyclical existence—those whose minds are drawn to me. (12.7)

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय । निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२.८ ॥

Fix your mind on me alone, cause your intellect to enter into me. You will undoubtedly abide in me alone from this time forth. (12.8)

अथचित्तं समाधातुं न शक्नोषि मयि स्थिरम् । अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ १२.९ ॥

However, if you are not able to fix firmly your mind on me, then seek to attain me through the yoga of practice, O Dhanamjaya. (12.9)

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव । मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२.१० ॥

If you are incapable even of practice, be intent upon action for me. Even performing actions for my sake, you will achieve complete accomplishment. (12.10)

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः । सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२.११ ॥

But if you are unable even to do this, perform actions with a restrained Self, taking refuge in me as your yoga, abandoning the fruit of all actions. (12.11)

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छांतिरनन्तरम् ॥ १२.१२ ॥

For knowledge is better than practice. Meditation excels knowledge. Abandonment of the fruit of action is better than meditation. From abandonment, peace comes immediately. (12.12)

अद्वेषा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२.१३ ॥

Without animosity to any being, friendly and compassionate, without a sense of ‘mine’, without a sense of ‘I’, indifferent in suffering and happiness, patient, (12.13)

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः । मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

The ever-contented yogin, whose Self is restrained, firm in conviction, whose mind and intellect are focussed on me, devoted to me, is dear to me. (12.14)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः । हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२.१५ ॥

One whom the world does not agitate and who does not agitate the world, who is freed from exultation, anger and affliction—such a one is also dear to me. (12.15)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः । सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२.१६ ॥

Without expectation, pure, skilful, impartial, unafflicted, one who has abandoned all striving, devoted to me—such a one is dear to me. (12.16)

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२.१७ ॥

One who does not exult, hate, grieve, desire, who has abandoned 'pleasant' and 'unpleasant', who is endowed with devotion—such a one is dear to me. (12.17)

समः शत्रौ च मित्रे च तथा मानापमानयोः । शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२.१८ ॥

Alike to both enemy and friend, similarly disposed in honour and dishonour, cold and heat, pleasure and pain, free from attachment, (12.18)

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् । अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

Alike to both enemy and friend, similarly disposed in honour and dishonour, cold and heat, pleasure and pain, free from attachment, (12.18)

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते । श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२.२० ॥

Indifferent to blame and praise, taciturn, content with anything, homeless, steadfast, devoted—this person is very dear to me. (12.19)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

अथ त्रयोदशोऽध्यायः । क्षेत्रक्षेत्रज्ञविभागयोगः

Canto 13. The Field and the Knower of the Field

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च । एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

Arjuna said: O Keshava, I wish to know about *prakṛti*—nature, *puruṣa*—the enjoyer, the field and the knower of the field, and knowledge and the object of knowledge. (13.1)

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३.२ ॥

The Divine One said: This body, O Kaunteya, is called the ‘field’. One who knows this is called by the well-versed a ‘knower of the field’. (13.2)

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

And know me to be the field-knower in regard to all fields, Bhārata. This knowledge of the field and the knower of the field are considered by me to be *the* knowledge. (13.3)

तत्क्षेत्रं यच्च यादृक् यद्विकारि यतश्च यत् । स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३.४ ॥

And that field, its nature, its permutations, its origin, and who that (knower) is and what the knower’s potentialities are—hear this in brief from me. (13.4)

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् । ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३.५ ॥

These have been sung of by sages individually in many ways in diverse chants and in the verses of the Brahmasūtra, which are reasoned and conclusive: (13.5)

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च । इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३.६ ॥

The major elements, the sense of ‘I’, the intellect and the Unmanifest, the ten elements and the one (mind), the five sense-spheres, (13.6)

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः । एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३.७ ॥

Desire, hatred, happiness, sorrow, the bodily aggregate, consciousness, resolve—these are described in brief as the field with its permutations. (13.7)

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

Humility, sincerity, non-violence, patience, honesty, service to one's teacher, purity, constancy, self-control, (13.8)

इन्द्रियार्थेषु वैराग्यमनहंकार एव च । जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३.९ ॥

Indifference to the objects of the senses and freedom from the sense of 'I', perception of misery and evil in birth, death, old age and sickness; (13.9)

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु । नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३.१० ॥

Absence of attachment and clinging to son, wife, home and so on; and a perpetual equilibrium of mind in both desirable and undesirable circumstances; (13.10)

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३.११ ॥

With yoga to me and to no other; unswerving devotion; seeking solitary places; abjuring the company of people; (13.11)

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३.१२ ॥

Constancy in the knowledge of *adhyātman*—the foundation of Self—and in the perception of the meaning of knowledge that consists in reality—this is called knowledge. Ignorance is that which is other than this. (13.12)

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते । अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

I will explain that which is to be known, knowing which one attains immortality—the beginningless supreme Brahman that is described as neither existant nor non-existant, (13.13)

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् । सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३.१४ ॥

That abides in the world, hands and feet everywhere; eyes, heads and mouths everywhere; ears everywhere; enveloping all; (13.14)

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् । असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३.१५ ॥

With the appearance of the qualities of all the senses, (yet) freed from all the senses; unattached and (yet) the bearer of all; beyond qualities and (yet) the experiercer of qualities; (13.15)

बहिरन्तश्च भूतानामचरं चरमेव च । सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३.१६ ॥

Both without and within beings; moving and yet unmoving. On account of its subtlety it is not to be known. It is both distant and near. (13.16)

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् । भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३.१७ ॥

And undivided it abides in beings as if divided. And it is to be known as the bearer of beings, the devourer and the originator. (13.17)

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते । ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

It is the light among lights. It is said to be beyond darkness. It is knowledge, that which is to be known, accessible to knowledge, abiding at the heart of all. (13.18)

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं सनासतः । मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३.१९ ॥

In this way, the field as well as knowledge and that which is to be known are described. One who is devoted to me, having understood this, attains to my state of being. (13.19)

प्रकृतिं पुरुषं चैव विद्यनादि उभावपि । विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३.२० ॥

Know that *prakṛti*—nature—and *puṛuṣa* are beginningless. Know that both the modifications and the *guṇas*—the three qualities—are born of nature. (13.20)

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते । पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३.२१ ॥

Prakṛti is described as the cause in regard to that which is to be done and the doing. *Puṛuṣa* is said to be the cause in regard to the experience of pleasure and pain. (13.21)

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३.२२ ॥

Puṛuṣa, abiding in *prakṛti*, experiences the *guṇas* born of *prakṛti*. Attachment to *guṇas* is the cause of one's birth from wombs, both desireable and undesireable. (13.22)

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः । परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३.२३ ॥

The supreme *puṛuṣa* in this body is called the witness, the assenter, the bearer, the experiencer, the great lord and the supreme self. (13.23)

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह । सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३.२४ ॥

One who thus knows *puṛuṣa* and *prakṛti*, together with the *guṇas*, no matter how one's lives, will not be born again. (13.24)

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १३.२५ ॥

Some perceive the Self in themselves by means of the Self through meditation, others through Sāṅkhya yoga, and yet others through karmayoga—the yoga of action. (13.25)

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते । तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३.२६ ॥

Others, however, ignorant of this, having heard of it from others, engage in worship. And they too transcend death, wholly intent on Śruti—the oral religious teachings. (13.26)

यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् । क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३.२७ ॥

Know that every being, moving and unmoving, is born from the union of the field and the knower of the field, O best of Bharatas. (13.27)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३.२८ ॥

One who sees the supreme lord abiding similarly in all beings, not perishing with their destruction—that person sees. (13.28)

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ १३.२९ ॥

For seeing the lord who abides similarly everywhere, one does not harm oneself by means of the Self. One therefore attains the supreme goal. (13.29)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः । यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३.३० ॥

And one who sees that actions are performed in every way through *prakṛti* alone, and sees the Self as a non-agent—that person sees. (13.30)

यदा भूतपृथग्भावमेकस्थमनुपश्यति । तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ १३.३१ ॥

When one perceives that the individual states of beings are inherently one and that they spread forth from that one, then one attains *brahma*. (13.31)

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः । शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३.३२ ॥

Because of its beginningless and its freedom from the *gunas*, this supreme Self is immutable. Although it abides in the body, O Kaunteya, it neither acts nor is defiled. (13.32)

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते । सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३.३३ ॥

Just as the all-pervading ether, on account of its subtlety, is not defiled, neither is the Self defiled, abiding in the body everywhere. (13.33)

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः । क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३.३४ ॥

Just as the sun illuminates this whole world, so does the possessor of the field illuminate the whole field, O scion of Bharata. (13.34)

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा । भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३.३५ ॥

Those who know with the eye of knowledge the difference between the field and the knower of the field, and knows release from (fallacies) about *prakṛti* in beings—they attain the Supreme. (13.35)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

अथ चतुर्दशोऽध्यायः । गुणत्रयविभागयोगः

Canto 14. The Differentiation of the Three Gunas

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् । यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १४.१ ॥

The Divine One said: I will declare again the supreme knowledge, most excellent of all knowledge, knowing which all the sages proceed to supreme accomplishment. (14.1)

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ १४.२ ॥

Resorting to this knowledge, those who have arrived at identity with my nature are not reborn at the creation (of the world), nor do they tremble at its dissolution. (14.2)

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् । संभवः सर्वभूतानां ततो भवति भारत ॥ १४.३ ॥

The great Brahman is my womb, in which I place the embryo. The birth of all beings arises from that, O scion of Bharata. (14.3)

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः । तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४.४ ॥

Of those bodies that take birth in every womb, O Kaunteya, the great Brahman is their womb and I am the donor of the seed, the father. (14.4)

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः । निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४.५ ॥

Sattvam, rajas and tamas, the guṇas born of prakṛti, bind the immutable embodied to the body, O mighty-armed one. (14.5)

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् । सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४.६ ॥

Of these, *sattvam*, on account of its purity bestows light and is free from ill. It binds through attachment to happiness and attachment to knowledge, O faultless one. (14.6)

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् । तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४.७ ॥

Know that *rajas* has the nature of passion and is born of desire and attachment. It ties the embodied down, O Kaunteya, through attachment to action. (14.7)

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् । प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ १४.८ ॥

Know that *tamas*, however, born of ignorance, is the delusion of all embodied beings. It ties one down through heedlessness, indolence and lethargy. (14.8)

सत्त्वं सुखे संजयति रजः कर्मणि भारत । ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ १४.९ ॥

Sattvam causes attachment to happiness, and *rajas* to action, O scion of Bharata, but having obscured knowledge, *tamas* causes attachment to heedlessness. (14.9)

रजस्तमश्चाभिभूय सत्त्वं भवति भारत । रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४.१० ॥

Having overpowered *rajas* and *tamas*, *sattvam* prevails, O scion of Bharata. *Rajas* prevails when *sattvam* and *tamas* are overpowered, and *tamas* prevails when *sattvam* and *rajas* are overpowered. (14.10)

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते । ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४.११ ॥

When knowledge arises as light at all the portals of this body, then one should know that *sattvam* has increased. (14.11)

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा । रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४.१२ ॥

Greed, activity, the undertaking of actions, restlessness and longing—these are born when *rajas* increases, O bull of the Bharatas. (14.12)

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च । तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४.१३ ॥

Darkness and inactivity, heedlessness and delusion—when *tamas* increases, these are born, O joy of the Kurus. (14.13)

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् । तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४.१४ ॥

If a person goes to dissolution when *sattvam* is increasing, then that person attains the pure realms of those who know the Supreme. (14.14)

रजसि प्रलयं गत्वा कर्मसङ्घिषु जायते । तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४.१५ ॥

One who goes to dissolution when *rajas* prevails is born among those who are attached to action. Similarly, those who die when *tamas* prevails are born in the wombs of the bewildered. (14.15)

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् । रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४.१६ ॥

They say the fruit of properly performed actions are of the nature of *sattvam* and are pure. The fruit of *rajas*, however, is suffering and the fruit of *tamas* is ignorance. (14.16)

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च । प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४.१७ ॥

From *sattvam* is born knowledge, from *rajas* greed and from *tamas* heedlessness, delusion and ignorance. (14.17)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४.१८ ॥

Those who abide in *sattvam* rise up. Those endowed with *rajas* abide in the middle. Those beset with *tamas*, who abide in the condition of the lowest *guṇa*, sink. (14.18)

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति । गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४.१९ ॥

When the seer perceives that the agent is not other than the *guṇas* and knows that which is superior to the *guṇas*, that person attains my state. (14.19)

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् । जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४.२० ॥

Having transcended these three *guṇas* arising entirely from the body, the embodied, freed from the suffering of birth, death and age, attains immortality. (14.20)

अर्जुन उवाच ।

कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो । किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १४.२१ ॥

Arjuna said: By what marks is one who has transcended that *guṇas* characterised, O lord? How does such a person behave? How does such a person pass beyond these three *guṇas*? (14.21)

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव । त द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४.२२ ॥

The Divine One said: Such a person does not disdain splendour, activity or even delusion when they occur, nor such a one desire them when they cease. (14.22)

उदासीनवदासीनो गुणैर्यो न विचाल्यते । गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ १४.२३ ॥

One who sits, indifferent, not disturbed by the *guṇas*, thinking 'It is just the *guṇas* operating', remains firm and does not waver. (14.23)

समदुःखसुखः स्वस्थः समलोष्टाश्मकांचनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४.२४ ॥

Indifferent in suffering and happiness, self-abiding, to whom a clod of earth, rock and gold are the same, alike towards the beloved and the unbeloved, resolute, alike in condemnation and praise of oneself, (14.24)

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४.२५ ॥

Alike in honour and dishonour, alike to friend and foe, one who has abandoned all undertakings—such a one is said to have transcended the *guṇas*. (14.25)

मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४.२६ ॥

And one who serves me with unswerving yoga of devotion, having transcended these *gunas*, is capable of becoming Brahman. (14.26)

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च । शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४.२७ ॥

For I am the foundation of immortal immutable Brahman, eternal dharma and absolute bliss. (14.27)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

अथ पंचदशोऽध्यायः । पुरुषोत्तमयोगः

Canto 15. The Yoga of the Supreme Persona

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् । छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५.१ ॥

They speak of the immutable Aśvattha, its roots on high and branches spreading down, whose leaves are sacred hymns. One who knows this knows the Vedas. (15.1)

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५.२ ॥

Its branches spread out above and below, nourished by the *guṇas*, its shoots are the sphere of the senses, its roots bind (beings) to action in the world of people. (15.2)

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

Its form is not perceived in this world, nor its end, its beginning nor its basis. This Aśvattha of very well-developed roots, having been felled by the powerful weapon of unattachment— (15.3)

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये । यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५.४ ॥

That is the standpoint to be reached. From it, those who have attained it do not return again. 'I resort to the *purūṣa*—that primordial persona—from which the ancient creative process streamed forth.' (15.4)

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसङ्गैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५.५ ॥

Free from pride and delusion, having vanquished the fault of attachment, regarding the *adhyatman*—the basis of Self—as eternal, all desires quelled, freed from the opposites known as pleasure and pain, the undeluded proceed to that immutable state. (15.5)

न तद्भासयते सूर्यो न शशाङ्को न पावकः । यद्गत्वा न निवर्तते तद्धाम परमं मम ॥ १५.६ ॥

The sun does not illuminate it, nor the moon, nor fire. Having attained it, they do not return. That is my supreme abode. (15.6)

ममैवांशो जीवलोके जीवभूतः सनातनः । मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

A portion of me has become the *jiva*—the eternal life-force—in the world of the living. It attracts the senses, with the mind as the sixth, that abide in *prakṛti*. (15.7)

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः । गृहित्वैतानि संयाति वायुर्गंधानिवाशयात् ॥ १५.८ ॥

The master that obtains a body and which leaves it again, having grasped the senses, proceeds together with them, as the wind carries scents from their origins. (15.8)

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च । अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५.९ ॥

Depending upon hearing, sight, touch, taste, smell and the mind, this *jiva* experiences the sphere of the senses. (15.9)

उत्क्रामन्तं स्थितं वाऽपि भुंजानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५.१० ॥

Whether leaving a body or abiding in it, or enjoying objects in close connection with the *gunas*, the deluded do not perceive this—yet those with the wisdom-eye see it. (15.10)

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५.११ ॥

And striving, the yogis see this *jiva* abiding in themselves. Even though striving, those of unperfected Self, the imperceptive, do not see it. (15.11)

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५.१२ ॥

The brilliance that derives from the sun and illuminates the whole world, that which is in the moon and that which is in fire, know that that brilliance pertains to me. (15.12)

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५.१३ ॥

And having entered the earth, I support beings with my energy and I nourish all plants having become Soma, the moon, whose nature is *rasa*—the essential juice. (15.13)

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५.१४ ॥

Having become the digestive energy dwelling in the body of living beings, in conjunction with the inhaled and exhaled breaths, I digest the four classes of food. (15.14)

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनंच ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५.१५ ॥

I have entered into the heart of all, and memory, wisdom reason arise from me. I am that which is to be known through all the Vedas, I am the author of the Vedas and the knower of the Vedas. (15.15)

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५.१६ ॥

These two *purūṣas* are in this world: the perishable and the imperishable. The perishable is all beings. The imperishable is described as that which occupies the highest position. (15.16)

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युधाहृतः । यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १५.१७ ॥

But there is another supreme *purūṣa* called the 'supreme self', which having pervaded the three worlds supports them, the immutable lord. (15.17)

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदेच प्रथितः पुरुषोत्तमः ॥ १५.१८ ॥

Because I transcend the perishable, and I am higher even than the imperishable, I am therefore known in the world and in the Vedas as the supreme *purūṣa*. (15.18)

यो मामेवमसंमूढो जानातिपुरुषोत्तमम् । स सर्वविद्भजति मां सर्वभावेन भारत ॥ १५.१९ ॥

One who, undeluded, knows me thus as the supreme *purūṣa*, knowing all, partakes of me with one's entire being, O Bhārata. (15.19)

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ । एतत्बुद्धैवा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५.२० ॥

Thus, I have proclaimed the most secret doctrine, O blameless one. Having awoken to this, a person may be endowed with wisdom and has done what is to be done, O Bhārata. (15.20)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे

पुरुषोत्तमयोगो नाम पंचदशोऽध्यायः ॥ १५ ॥

अथ षोडशोऽध्यायः । दैवासुरसंपद्विभागयोगः

Canto 16. The Differentiation of the Divine and the Demonic

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः । दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६.१ ॥

The Divine One said: Fearlessness, purity of being, steadfastness in knowledge and yoga, generosity, restraint, worship, recitation, austerity, honesty, (16.1)

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् । दया भूतेष्वलोलुप्तवं मार्दवं ह्रीरचापलम् ॥ १६.२ ॥

Non-violence, truthfulness, freedom from anger, renunciation, tranquillity, abstention from slander, compassion to beings, freedom from desire, gentleness, modesty, steadiness, (16.2)

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता । भवन्ति संपदं दैवीमभिजातस्य भारत ॥ १६.३ ॥

Radiance, patience, firmness, purity, freedom from malice and excessive pride—these characterise one born to a divine destiny. (16.3)

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च । अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ १६.४ ॥

Deceit, arrogance, pride, anger, coarseness and ignorance characterise one born to a demonic destiny, O Pārtha. (16.4)

दैवी संपद्विमोक्षाय निबन्धायासुरी मता । मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ १६.५ ॥

A divine destiny leads to liberation and a demonic destiny to bondage, it is thought. Do not grieve: you were born to divine destiny, O Bhārata. (16.5)

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च । दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ १६.६ ॥

There are two kinds of beings created in this world: divine and demonic. The divine has been explained extensively. Hear from me about the demonic, O Pārtha. (16.6)

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः । न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६.७ ॥

Demonic people do not know activity and inactivity. Neither purity, nor good conduct, nor truth are found in them. (16.7)

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् । अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ १६.८ ॥

They say that the world is without truth, without foundation, without a supreme being, that it does not arise from mutual causation and that nothing other than desire is its cause. (16.8)

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः । प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १६.९ ॥

Having adopted this view, those whose Self is lost, those of little intelligence, those of wicked deeds, come forth as enemies for the destruction of the world. (16.9)

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः । मोहाद्गृहीत्वासद्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १६.१० ॥

Having resorted to insatiable desire, those possessed by hypocrisy, pride and intoxication, having seized false notions on account of delusion, they live with impure resolve. (16.10)

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः । कामोपभोगपरमा एतावदिति निश्चिताः ॥ १६.११ ॥

Beset with countless anxieties that last until death, they are intent upon enjoyment of desires, convinced that this is everything. (16.11)

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १६.१२ ॥

Bound by hundreds of tethers of longing, engrossed by desire and anger, they strive for the sake of enjoyment of desires by improper means while amassing wealth. (16.12)

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् । इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६.१३ ॥

'I have obtained this today. I will fulfil that desire.' 'I have this—that property will also be mine.' (16.13)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि । ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६.१४ ॥

'That enemy was slain by me, and I will slay others too.' 'I am the master.' 'I am the enjoyer.' 'I am accomplished, powerful and happy.' (16.14)

आढ्योऽभिजनवानस्मि कोऽन्योस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १६.१५ ॥

'I am wealthy and of noble descent.' 'Who else is my equal?' 'I will sacrifice, give and rejoice.' Thus think those deluded by ignorance. (16.15)

अनेकचित्तविभ्रान्ता मोहजालसमावृताः । प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६.१६ ॥

Bewildered by manifold thoughts, enmeshed in a web of delusion, attached to the enjoyment of their desires, they fall into an impure hell. (16.16)

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः । यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६.१७ ॥

Self-conceited, haughty, filled with the intoxication and arrogance of wealth, they worship with sacrifices in name only, with hypocrisy and in disregard of the prescribed rules. (16.17)

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः । मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६.१८ ॥

Resorting to a sense of 'I', power, pride, desire and anger, these detractors despise me who resides in their own bodies and in those of others. (16.18)

तानहं द्विषतः क्रुरान्संसारेषु नराधमान् । क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १६.१९ ॥

Those hostile, cruel, basest, wicked persons, I continually throw into demonic wombs, into Samsāra. (16.19)

आसुरीं योनिमापन्ना मूढा जन्मनिजन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ १६.२० ॥

Fallen into demonic wombs, the deluded, life after life, failing to attain me, O Kaunteya, consequently proceed to a lowly goal. (16.20)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः । कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ १६.२१ ॥

This door to hell that destroys the Self is threefold: desire, anger and greed. Therefore one should abandon these three. (16.21)

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः । आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ १६.२२ ॥

One who is released from these three doors to darkness does the best for one's Self, and so reaches the supreme goal. (16.22)

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ १६.२३ ॥

One who neglects sacred precepts and acts under the impulse of one's desires attains neither perfection, nor happiness, nor the supreme goal. (16.23)

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६.२४ ॥

Therefore, the scriptures are your authority in determining what should and should not be done. Knowing what is said in the sacred precepts, you should perform actions in this world. (16.24)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः ॥ १६ ॥

अथ सप्तदशोऽध्यायः । श्रद्धात्रयविभागयोगः

Canto 17. The Threefold Differentiation of Faith

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७.१ ॥

Arjuna said: What is the intrinsic state of those who, having neglected the sacred precepts, worship with faith, O Kṛṣṇa, *sattvam*, *rajas* or *tamas*? (17.1)

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ १७.२ ॥

The Divine One said: Hear now of the faith of the embodied that is threefold, born of their own original nature, and that is characterised by *sattvam*, *rajas* or *tamas*. (17.2)

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत । श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७.३ ॥

The faith of all beings is in accordance with their character, O Bhārata. One consists in one's faith. What one's faith is, then one is that. (17.3)

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः । प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ १७.४ ॥

Those whose nature is *sattvam* worship the gods; those whose nature is *rajas* worship spirits and demons. Those people whose nature is *tamas* worship ghosts, the host of elemental deities and others. (17.4)

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः । दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ १७.५ ॥

People who practice fearful austerities that not prescribed by the scriptures, completely yoked to pride and a sense of 'I', filled with desire and the power of passion, (17.5)

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः । मां चैवान्तःशरीरस्थं तान्विद्धयासुरनिश्चयान् ॥ १७.६ ॥

Unthinkingly torturing the aggregate of the elements that abide in the body, and indeed me who also abides in the body—know them to have demonic intentions. (17.6)

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः । यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ १७.७ ॥

Even the food that is dear to each of class of person is of three kinds, and the worship, austerities and generosity as well. Hear of the distinctions among them: (17.7)

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ १७.८ ॥

Foods that are dear to those whose nature is *sattvam* are those that promote vitality, energy, strength, health, happiness and well-being, those that are succulent, tender, substantial and hearty. (17.8)

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः । आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ १७.९ ॥

Sharp, sour, salty, excessively hot, pungent, astringent and burning foods are preferred by those who are *rajas*-natured. They cause suffering, grief and illness. (17.9)

यातयामं गतरसं पूति पर्युषितं च यत् । उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १७.१० ॥

That food which is spoiled, tasteless, rotten, stale, left over or impure is preferred by those who are *tamas*-natured. (17.10)

अफलाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते । यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ १७.११ ॥

The sacrifice that is offered by those with no desire for the outcome, in accordance with the precepts, having fixed their minds, thinking ‘This worship is to be done’—that is of the nature of *sattvam*. (17.11)

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् । इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७.१२ ॥

Sacrifice that is offered with a view to the outcome, however, or for the sake of display, O best of the Bharatas, know that sacrifice to be *rajas*-natured. (17.12)

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् । श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७.१३ ॥

Sacrifice that is not in accord with the scriptural rules, that does not include the distribution of food, mantras, paying sacrificial stipends or that which is devoid of faith is called *tamas*-natured. (17.13)

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७.१४ ॥

Honouring the gods, brahmins, teachers and the wise, purity, rectitude, chastity and non-violence are said to be the austerities pertaining to the body. (17.14)

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७.१५ ॥

Speech that causes no agitation, that is truthful, pleasant and salutary, and the practice of reciting the scriptures are called the austerities pertaining to speech. (17.15)

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः । भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७.१६ ॥

Serenity of mind, gentleness, silence, self-control and complete purity of being—these are called the austerities relating to the mind. (17.16)

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः । अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७.१७ ॥

This threefold austerity practiced by people with supreme faith, who do not crave the outcome, who are disciplined—this is said to *sattvam*-natured. (17.17)

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् । क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १७.१८ ॥

The austerity that is performed with favour, fame or honour as its goal, or for display, is called in this world *rajas*-natured, and is fickle and unsteady. (17.18)

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः । परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १७.१९ ॥

Austerity that is undertaken with deluded conceptions or for the sake of harming oneself, or for the destruction of another—that is said to be *tamas*-natured. (17.19)

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे । देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७.२० ॥

A gift that is given while thinking ‘this should be given’, or one given to someone who does not reciprocate, or one given at the proper time and place, or one given to a worthy recipient—that gift is said to be *sattvam*-natured. (17.20)

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः । दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ १७.२१ ॥

But that which is given for the sake of reciprocation, or again with regard to the result, or that which is given reluctantly—that gift is said to be *rajas*-natured. (17.21)

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते । असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ १७.२२ ॥

That gift which is given at the wrong time or place or to an unworthy recipient, that which is given ungraciously or with contempt—that gift is held to be *tamas*-natured. (17.22)

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः । ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७.२३ ॥

‘*Om tat sat*’ is held to be the threefold designation of Brahman. On account of that, the rituals pertaining to Brahman, the Vedas and sacrifice were ordained in ancient times. (17.23)

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः । प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ १७.२४ ॥

Therefore, having intoned ‘*om*’, the acts of sacrifice, giving and austerity are always undertaken by those who speak of Brahman, as ordained by the precepts. (17.24)

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७.२५ ॥

With ‘*ta*’, those who yearn for liberation perform acts of sacrifice and austerity and various acts of giving, with no regard for the results. (17.25)

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते । प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ १७.२६ ॥

This syllable 'sat' is used in the sense of 'reality' and in the sense of 'goodness'. Similarly, the word 'sat' is used for praiseworthy action, O Pārtha. (17.26)

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते । कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ १७.२७ ॥

Steadfastness in sacrifice, austerity and giving is called 'sat', and action pertaining to those purposes is called 'sat'. (17.27)

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् । असदित्युच्यते पार्थ न च तत्प्रेष्य नो इह ॥ १७.२८ ॥

That which is offered or given, and that austerity which is undertaken, without faith, is called 'asat', O Pārtha, and counts for nothing in the next world or in this. (17.28)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७ ॥

अथाष्टादशोऽध्यायः । मोक्षसंन्यासयोगः

Canto 18. The Yoga of Liberation through Renunciation

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् । त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८.१ ॥

Arjuna said: O mighty-armed one, I wish to know the reality of renunciation and abandonment, O Hṛṣīkeśa, O destroyer of Keśin. (18.1)

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः । सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८.२ ॥

The Divine One said: The sages know renunciation as the laying aside of desire-related action. What the clear-sighted call abandonment is the abandonment of the fruits of all action. (18.2)

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः । यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १८.३ ॥

Some wise people say that action is sinful and is to be abandoned, and others say ‘I shall not abandon acts of worship, generosity and austerity’. (18.3)

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम । त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ १८.४ ॥

Hear my position in regard to that abandonment, O best of the Bharatas. Abandonment is said to be of three kinds, O tiger among men. (18.4)

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् । यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८.५ ॥

Acts of worship, generosity and austerity are not to be abandoned; rather they are to be performed—worship, generosity and austerity are purifying for the wise. (18.5)

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८.६ ॥

But having abandoned attachment and the fruit, these actions are indeed to be performed. This is my definite and ultimate judgement, O Pārtha. (18.6)

नियतस्य तु संन्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १८.७ ॥

The renunciation of prescribed action, however, is improper. Abandonment on account of delusion is regarded as *tamas*-natured. (18.7)

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १८.८ ॥

If one abandons an action out of fear of physical suffering because the act is difficult, having performed such *rajas*-natured abandonment, one would certainly not obtain the fruits of abandonment. (18.8)

कार्यामित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १८.९ ॥

Abandoning attachment and the fruit, while undertaking prescribed action only because it should be done, O Arjuna—that abandonment is said to be *sattvam*-natured. (18.9)

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते । त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १८.१० ॥

One who abandons, filled with *sattvam*, possessed of understanding, doubts severed, is not averse to unwholesome actions, and is not attached to wholesome ones. (18.10)

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १८.११ ॥

It is impossible for an embodied being to abandon actions in their entirety, but one who abandons the fruit of action is regarded as an abandonner. (18.11)

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १८.१२ ॥

For those who do not abandon, the fruit of action on death is threefold—undesireable, desirable and mixed, but never for the renunciant. (18.12)

पंचैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १८.१३ ॥

Learn from me, O mighty-armed one, these five causes declared in the Sāṅkhya doctrine which underlie the accomplishment of all actions: (18.13)

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । विविधाश्च पृथक्क्रेष्टा दैवं चैवात्र पंचमम् ॥ १८.१४ ॥

The basis, the agent, the various instruments, distinct motions of many kinds, and destiny as the fifth. (18.14)

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः । न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥ १८.१५ ॥

Whatever action a person undertakes with body, voice or mind, whether correct or the reverse, these five are its causes. (18.15)

तत्रैवं सति कर्तारमात्मानं केवलं तु यः । पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १८.१६ ॥

This being so, one who sees oneself alone as the agent, on account of imperfect understanding, that feeble-minded one does not (truly) see. (18.16)

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १८.१७ ॥

One for whom the state of egocentricity does not exist, one whose intellect is not stained, even having slain all these people, such a person does not slay, nor is such a one tied down. (18.17)

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना । करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८.१८ ॥

Knowledge, the object of knowledge and the knower are the threefold stimulus of action. The instrument, the action and the agent are the threefold assemblage of action. (18.18)

ज्ञानं कर्म च कर्ताच त्रिधैव गुणभेदतः । प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १८.१९ ॥

Knowledge, action and the agent are said to be of three kinds in the theory of the *gunas*, according to the differentiation of the *gunas*. Hear of these as they are, too. (18.19)

सर्वभूतेषु येनैकं भावमव्ययमीक्षते । अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८.२० ॥

That knowledge by which one beholds the unitary, immutable state in all beings, the undivided among the divided—know that to be *sattvam*-natured. (18.20)

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८.२१ ॥

That knowledge which recognises various states as distinct in all beings individually—know that knowledge to be *rajas*-natured. (18.21)

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् । अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८.२२ ॥

That which is attached to a single effect as if it is the whole, that which is irrational, untrue and trivial—that is known as *tamas*-natured. (18.22)

नियतं सङ्गरहितमरागद्वेषतः कृतम् । अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ १८.२३ ॥

That action which is prescribed, free from attachment, undertaken without passion or hatred by one who does not desire the fruit—that action is called *sattvam*-natured. (18.23)

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः । क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १८.२४ ॥

But that action performed by one who craves desires, or again with a sense of self, or in a wearisome fashion—that is called *rajas*-natured. (18.24)

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् । मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १८.२५ ॥

That action which is undertaken out of delusion, without regard for the consequences or loss or injury to humans—that action is called *tamas*-natured. (18.25)

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १८.२६ ॥

An agent who is free from attachment, who does not speak of 'I', who is endowed with steadfastness and strength, and who is unchanging in success and failure is said to be *sattvam*-natured. (18.26)

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १८.२७ ॥

An agent who is impassioned, who craves the fruit of action, who is greedy, hurtful, egotistical, impure and who is filled with elation or despair is said to be *rajas*-natured. (18.27)

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८.२८ ॥

An agent who is undisciplined, vulgar, stubborn, deceitful, dishonest, lazy, despondent or procrastinating is said to be *tamas*-natured. (18.28)

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु । प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ १८.२९ ॥

Hear the threefold classification of the intellect and of steadfastness, based on the *guṇas* that I shall proclaimed individually and in entirety, O Dhananjaya. (18.29)

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८.३० ॥

Activity and inactivity, that which is and is not to be done, fear and fearlessness, bondage and liberation—the intellect that knows these, O Pārtha, is *sattvam*-natured. (18.30)

यया धर्ममधर्मं च कार्यं चाकार्यमेव च । अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ १८.३१ ॥

The intellect by which one knows imperfectly dharma and non-dharma, and that which is and is not to be done—that is *rajas*-natured, O Pārtha. (18.31)

अधर्मं धर्ममिति या मन्यते तमसावृता । सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ १८.३२ ॥

That intellect which thinks that non-dharma is dharma, which is obscured in darkness, and is perverse in all things—that intellect is *tamas*-natured, O Pārtha. (18.32)

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८.३३ ॥

That steadfastness by which one maintains unswervingly the activities of the mind, life-force and the senses with yoga—that steadfastness is *sattvam*-natured. (18.33)

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन । प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ १८.३४ ॥

But that steadfastness by which one who desires the result clings to dharma, desire and profit, Arjuna, with attachment—that steadfastness is *rajas*-natured. (18.34)

यया स्वप्नं भयं शोकं विषादं मदमेव च । न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ १८.३५ ॥

The steadfastness by which the fool does not forego sleep, fear, grief, despair and pride—that steadfastness is *tamas*-natured, O Pārtha. (18.35)

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ । अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ १८.३६ ॥

But hear from me now of the threefold happiness, bull of the Bharatas, in the practice of which one delights and reaches the end of suffering. (18.36)

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् । तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ १८.३७ ॥

That happiness which is like poison in the beginning and like nectar in the end—that happiness is declared to be *sattvam*-natured and is born of the clarity of the understanding of the Self. (18.37)

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् । परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ १८.३८ ॥

That happiness which is like nectar in the beginning on account of the contact between the senses and their objects, and is like poison in the end—that happiness is thought to be *rajas*-natured. (18.38)

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः । निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ १८.३९ ॥

That happiness which in the beginning and in what follows is deluding of the Self, arising from sleepiness, sloth and negligence—that happiness is said to be *tamas*-natured. (18.39)

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८.४० ॥

There is no being in the world or in heaven among the gods who can be free from these *gunas* born of *prakṛti*. (18.40)

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप । कर्माणि प्रविभवतानि स्वभावप्रभवैर्गुणैः ॥ १८.४१ ॥

The actions of the brahmin, the kṣatriya, the vaiśyas and the sūdras, O enemy-scorcher, are distinguished according to the qualities arising from their own natures. (18.41)

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च । ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ १८.४२ ॥

Calm, restraint, austerity, purity, patience, sincerity, spiritual and worldly knowledge and orthodoxy are the innate actions of a brahmin. (18.42)

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ १८.४३ ॥

Prowess, glory, steadfastness, ability, not fleeing even in battle, generosity and lordliness are the innate actions of a kṣatriya. (18.43)

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् । परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १८.४४ ॥

Agriculture, tending cattle and trade are the innate actions of the vaiśya. The innate actions of the sūdra consist of service. (18.44)

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः । स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८.४५ ॥

A person delighting in all one's own actions gains complete accomplishment. Hear just how one devoted to one's own action finds accomplishment. (18.45)

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

Having worshipped that from which the manifestation of beings proceeds and by which all this world is pervaded, through one's own actions, a person finds accomplishment. (18.46)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८.४७ ॥

Better one's own dharma followed imperfectly than another's dharma followed well. Performing action prescribed by one's own nature, one commits no transgression. (18.47)

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् । सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ १८.४८ ॥

One should not abandon the actions into which one is born, Kaunteya, even with their imperfections, for all undertakings are enveloped in fault, just as fire is enveloped in smoke. (18.48)

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः । नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ १८.४९ ॥

The intellect unattached to anything, having vanquished the Self, free from longing, one attains supreme perfection of transcendence of action through renunciation. (18.49)

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८.५० ॥

Hear from me in brief how one who has achieved perfection attains Brahman, which is the supreme state of knowledge, Kaunteya. (18.50)

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ १८.५१ ॥

Disciplined with a purified intellect, and the Self restrained through steadfastness, having abandoned the objects of the senses including sounds and so on, having cast aside passion and hatred, (18.51)

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः । ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८.५२ ॥

Dwelling in solitude, eating little, and with voice, body and mind restrained, devoted to the yoga of meditation, always resorting to dispassion, (18.52)

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् । विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८.५३ ॥

Freed from the sense of 'I', power, arrogance, desire, anger and acquisitiveness, unselfish and tranquil—such a person is fit to become one with Brahman. (18.53)

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ १८.५४ ॥

One who has become Brahman, whose Self is pacified, neither grieves nor craves. The same towards all beings, such a person achieves supreme devotion to me. (18.54)

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥ १८.५५ ॥

By devotion one knows in truth how great I am and who I am. Then knowing me in truth a person enters me immediately. (18.55)

सर्वकर्माण्यपि सदा कुर्वाणो मद्यपाश्रयः । मत्प्रसादाद्वाप्नोति शाश्वतं पदमव्ययम् ॥ १८.५६ ॥

Even while always engaging in all actions, one who has taken refuge in me, by my grace achieves the eternal immutable state. (18.56)

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः । बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ १८.५७ ॥

Having mentally renounced all actions to me, devoted to me, resorting to buddhiyoga—the yoga of the intellect—always think of me. (18.57)

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ १८.५८ ॥

With your mind set on me, you will transcend all obstacles by my grace. If, however, on account of egotism, you do not listen to me, you will be lost. (18.58)

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ १८.५९ ॥

Resorting to egotism, you think 'I will not fight'. This resolution of yours is wrong; nature will compel you. (18.59)

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोपि तत् ॥ १८.६० ॥

Bound by your own actions that are born of your own nature, that which you do not wish undertake on account of your delusion, you will inevitably do, Kaunteya. (18.60)

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The lord dwells at the heart of all beings, Arjuna, and by his power is causing all beings to revolve as if they were mounted on a wheel. (18.61)

तमेव शरणं गच्छ सर्वभावेन भारत । तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १८.६२ ॥

To him alone go for refuge with your entire being, O Bhārata. By his grace you will receive supreme peace and an everlasting abode. (18.62)

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया । विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ १८.६३ ॥

Thus the knowledge, more secret than secret, has been declared by me to you. Having considered it in totality, do whatever you wish to do. (18.63)

सर्वगुह्यतमं भूयः शृणु मे परमं वचः । इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ १८.६४ ॥

Hear from me the most secret of all, the supreme speech. Because you are well loved by me, I shall declare that which is to your benefit. (18.64)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८.६५ ॥

Let your mind rest on me, be devoted to me, worship me, pay homage to me. You will come to me alone. In truth I promise you. You are dear to me. (18.65)

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८.६६ ॥

Having abandoned all dharmas, take refuge in me alone. I will free you from all evils. Do not grieve. (18.66)

इदं ते नातपस्काय नाभक्ताय कदाचन । न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८.६७ ॥

You must never disclose this to one who does not practice austerity, to one who lacks devotion, to one who does not desire to listen, or to one who reviles me. (18.67)

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति । भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ १८.६८ ॥

One who declares this supreme secret among those who are devoted to me, having undertaken supreme devotion to me, certainly comes to me alone. (18.68)

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः । भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ १८.६९ ॥

And there no one among people who do dearer service to me than such a person, and there will be no other who is dearer on earth to me than such a one. (18.69)

अध्येष्यते च य इमं धर्म्यं संवादमावयोः । ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ १८.७० ॥

I believe that I will be worshipped with this offering of knowledge by any who will study this discourse on the dharma between the two of us. (18.70)

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ १८.७१ ॥

Even if a person of faith and free of ill-will were to hear this, that liberated one would achieve the glorious worlds of those of meritorious deeds. (18.71)

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा । कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ १८.७२ ॥

Have you heard this, O Pārtha, with a focussed mind? Have your ignorance and delusion been destroyed, O Dhananjaya? (18.72)

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ १८.७३ ॥

Arjuna said: My delusion has been destroyed and I my memory has been restored through your grace, O Acyuta. I am resolved; my doubts have vanished. I will do your bidding. (18.73)

संजय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः । संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ १८.७४ ॥

Sañjaya said: Thus I heard this marvellous dialogue between Vāsudeva and the great-souled Pārtha which caused my hair to stand on end. (18.74)

व्यासप्रसादाच्छ्रुतवानेतद्ब्रह्ममहं परम् । योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ १८.७५ ॥

By the grace of Vyāsa I heard this supreme secret, the yoga personally taught by the lord of yoga, Kṛṣṇa, himself. (18.75)

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् । केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ १८.७६ ॥

O King, recalling again and again this marvellous sacred discourse between Kṛṣṇa and Arjuna, I rejoice over and over. (18.76)

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥ १८.७७ ॥

And recalling again and again the extremely marvellous form of Hari, my astonishment is great, O King, and I rejoice over and over. (18.77)

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८.७८ ॥

Wherever there is Kṛṣṇa, lord of yoga; wherever there is the bow-bearing Pārtha—there is splendour, victory, prosperity and firm leadership. This is my conviction. (18.78)

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥ १८ ॥