**Ashram Bagavad Gita Translation**

**Summary of the Bhagavad Gita**

**Chapter 1: Observing the Armies on the Battlefield of Kuruksetra**

As the opposing armies stand poised for battle, Arjuna, the mighty warrior, sees his intimate relatives, teachers and friends in both armies ready to fight and sacrifice their lives. Overcome by grief and pity, Arjuna fails in strength, his mind becomes bewildered, and he gives up his determination to fight.

**Chapter 2: Contents of the Gita Summarised**

Arjuna submits to Lord Krishna as His disciple, and Krishna begins His teachings to Arjuna by explaining the fundamental distinction between the temporary material body and the eternal spirit soul. The Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realized person.

**Chapter 3: Karma-yoga**

Everyone must engage in some sort of activity in this material world. But actions can either bind one to this world or liberate one from it. By acting for the pleasure of the Supreme, without selfish motives, one can be liberated from the law of karma (action and reaction) and attain transcendental knowledge of the self and the Supreme.

**Chapter 4: Transcendental Knowledge**

Transcendental knowledge -- the spiritual knowledge of the soul, of God, and of their relationship -- is both purifying and liberating. Such knowledge is the fruit of selfless devotional action (karma-yoga). The Lord explains the remote history of the Gita, the purpose and significance of His periodic descents to the material world, and the necessity of approaching a guru, a realised teacher.

**Chapter 5: Karma-yoga -- Action in Krishna Consciousness**

Outwardly performing all actions but inwardly renouncing their fruits, the wise man, purified by the fire of transcendental knowledge, attains peace, detachment, forbearance, spiritual vision and bliss.

**Chapter 6: Dhyana-yoga**

Astanga-yoga, a mechanical meditative practice, controls the mind and senses and focuses concentration on Paramatma (the Supersoul, the form of the Lord situated in the heart). This practice culminates in samadhi, full consciousness of the Supreme.

**Chapter 7: Knowledge of the Absolute**

Lord Krishna is the Supreme Truth, the supreme cause and sustaining force of everything, both material and spiritual. Advanced souls surrender unto Him in devotion, whereas impious souls divert their minds to other objects of worship.

**Chapter 8: Attaining the Supreme**

By remembering Lord Krishna in devotion throughout one's life, and especiagy at the time of death, one can attain to His supreme abode, beyond the material world.

**Chapter 9: The Most Confidential Knowledge**

Lord Krishna is the Supreme Godhead and the supreme object of worship.

The soul is eternally related to Him through transcendental devotional service (bhakti). By reviving one's pure devotion one returns to Krishna in the spiritual realm.

**Chapter 10: The Opulence of the Absolute**

All wondrous phenomena showing power, beauty, grandeur or sublimity, either in the material world or in the spiritual, are but partial manifestations of Krishna's divine energies and opulence. As the supreme cause of all causes and the support and essence of everything, Krishna is the supreme object of worship for all beings.

**Chapter 1 1: The Universal Form**

Lord Krishna grants Arjuna divine vision and reveals His spectacular unlimited form as the cosmic universe. Thus He conclusively establishes His divinity. Krishna explains that His own all-beautiful humanlike form is the original form of Godhead. One can perceive this form only by pure devotional service.

**Chapter 12: Devotional Service**

Bhakti-yoga, pure devotional service to Lord Krishna, is the highest and most expedient means for attaining pure love for Krishna, which is the highest end of spiritual existence. Those who follow this supreme path develop divine qualities.

**Chapter 13: Nature, the Enjoyer, and Consciousness**

One who understands the difference between the body, the soul and the Supersoul beyond them both attains liberation from this material world.

**Chapter 14: The Three Modes Of Material Nature**

All embodied souls are under the control of the three modes, or qualities, of material nature-. goodness, passion and ignorance. Lord Krishna explains what these modes are, how they act upon us, how one transcends them, and the symptoms of one who has attained the transcendental stage.

**Chapter 15: The Yoga of the Supreme Person**

The ultimate purpose of Vedic knowledge is to detach oneself from the entanglement of the material world and to understand Lord Krishna as the Supreme Personality of Godhead. One who understands Krishna's supreme identity surrenders unto Him and engages in His devotional service.

**Chapter 16: The Divine And Demoniac Natures**

Those who possess demoniac qualities and who live whimsically, without following the regulations of scripture, attain lower births and further material bondage. But those who possess divine qualities and live regulated lives, abiding by scriptural authority, gradually attain spiritual perfection.

**Chapter 17: The Divisions of Faith**

There are three types of faith, corresponding to and evolving from the three modes of material nature. Acts performed by those whose faith is in passion and ignorance yield only impermanent, material results, whereas acts performed in goodness, in accord with scriptural injunctions, purify the heart and lead to pure faith in Lord Krishna and devotion to Him.

**Chapter 18: Conclusion -- The Perfection of Renunciation**

Krishna explains the meaning of renunciation and the effects of the modes of nature on human consciousness and activity. He explains Brahman realisation, the glories of the Bhagavad Gita, and the ultimate conclusion of the Gita: the highest path of religion is absolute, unconditional loving surrender unto Lord Krishna, which frees one from all sins, brings one to complete enlightenment, and enables one to return to Krishna's eternal spiritual abode.

<https://sanskritdocuments.org/doc_giitaa/bhagvadnew.html>

**Chapter 1**

**THE YOGA OF THE DESPONDENCY OF ARJUNA**

**धृतराष्ट्र उवाच ।**

**धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।**

**मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १-१॥**

**Dhritaraashtra Uvaacha:**

**Dharmakshetre kurukshetre samavetaa yuyutsavah;**

**Maamakaah paandavaashchaiva kim akurvata sanjaya.**

Dhritarashtra said:

1. What did the sons of Pandu and also my people do when they had assembled together, eager for battle on the holy plain of Kurukshetra, O Sanjaya?

**सञ्जय उवाच ।**

**दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।**

**आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ १-२॥**

**Sanjaya Uvaacha:**

**Drishtwaa tu paandavaaneekam vyudham duryodhanastadaa;**

**Aachaaryam upasamgamya raajaa vachanam abraveet.**

Sanjaya said:

2. Having seen the army of the Pandavas drawn up in battle array, King Duryodhana then approached his teacher (Drona) and spoke these words:

**पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।**

**व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ १-३॥**

**Pashyaitaam paanduputraanaam aachaarya mahateem chamoom;**

**Vyoodhaam drupadaputrena tava shishyena dheemataa.**

3. “Behold, O Teacher, this mighty army of the sons of Pandu, arrayed by the son of Drupada, thy wise disciple!

**अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।**

**युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १-४॥**

**Atra shooraa maheshwaasaa bheemaarjunasamaa yudhi;**

**Yuyudhaano viraatashcha drupadashcha mahaarathah.**

4. “Here are heroes, mighty archers, equal in battle to Bhima and Arjuna, Yuyudhana, Virata and Drupada, of the great car (mighty warriors),

**धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।**

**पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ १-५॥**

**Dhrishtaketush chekitaanah kaashiraajashcha veeryavaan;**

**Purujit kuntibhojashcha shaibyashcha narapungavah.**

5. “Drishtaketu, Chekitana and the valiant king of Kasi, Purujit, and Kuntibhoja and Saibya, the best of men,

**युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।**

**सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ १-६॥**

**Yudhaamanyushcha vikraanta uttamaujaashcha veeryavaan;**

**Saubhadro draupadeyaashcha sarva eva mahaarathaah.**

6. “The strong Yudhamanyu and the brave Uttamaujas, the son of Subhadra (Abhimanyu, the son of Arjuna), and the sons of Draupadi, all of great chariots (great heroes).

**अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।**

**नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ १-७॥**

**Asmaakam tu vishishtaa ye taan nibodha dwijottama;**

**Naayakaah mama sainyasya samjnaartham taan braveemi te.**

7. “Know also, O best among the twice-born, the names of those who are the most distinguishedamongstourselves,theleadersofmyarmy!TheseInametotheeforthyinformation.

**भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।**

**अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ १-८॥**

**Bhavaan bheeshmashcha karnashcha kripashcha samitinjayah;**

**Ashwatthaamaa vikarnashcha saumadattis tathaiva cha.**

8. “Thyself and Bhishma, and Karna and Kripa, the victorious in war; Asvatthama, Vikarna, and Jayadratha, the son of Somadatta.

**अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।**

**नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ १-९॥**

**Anye cha bahavah shooraa madarthe tyaktajeevitaah;**

**Naanaashastrapraharanaah sarve yuddhavishaaradaah.**

9. “And also many other heroes who have given up their lives for my sake, armed with various weapons and missiles, all well skilled in battle.

**अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।**

**पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १-१०॥**

**Aparyaaptam tad asmaakam balam bheeshmaabhirakshitam;**

**Paryaaptam twidam eteshaam balam bheemaabhirakshitam.**

10. “This army of ours marshalled by Bhishma is insufficient, whereas their army, marshalled by Bhima, is sufficient.

**अयनेषु च सर्वेषु यथाभागमवस्थिताः ।**

**भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ १-११॥**

**Ayaneshu cha sarveshu yathaabhaagam avasthitaah;**

**Bheeshmam evaabhirakshantu bhavantah sarva eva hi.**

11. “Therefore, do ye all, stationed in your respective positions in the several divisions of the army, protect Bhishma alone”.

**तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।**

**सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १-१२॥**

**Tasya sanjanayan harsham kuruvriddhah pitaamahah;**

**Simhanaadam vinadyocchaih shankham dadhmau prataapavaan.**

12. His glorious grandsire (Bhishma), the eldest of the Kauravas, in order to cheer Duryodhana, now roared like a lion and blew his conch.

**ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।**

**सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १-१३॥**

**Tatah shankhaashcha bheryashcha panavaanakagomukhaah;**

**Sahasaivaabhyahanyanta sa shabdastumulo’bhavat.**

13. Then (following Bhishma), conches and kettle-drums, tabors, drums and cow-horns blared forth quite suddenly (from the side of the Kauravas); and the sound was tremendous.

**ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।**

**माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४॥**

**Tatah shvetair hayair yukte mahati syandane sthitau;**

**Maadhavah paandavashchaiva divyau shankhau pradadhmatuh.**

14. Then also, Madhava (Krishna), and the son of Pandu (Arjuna), seated in their magnificent chariot yoked with white horses, blew their divine conches.

**पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।**

**पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १-१५॥**

**Paanchajanyam hrisheekesho devadattam dhananjayah;**

**Paundram dadhmau mahaashankham bheemakarmaa vrikodarah.**

15. Hrishikesa blew the “Panchajanya” and Arjuna blew the “Devadatta”, and Bhima, the doer of terrible deeds, blew the great conch, “Paundra”.

**अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।**

**नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १-१६॥**

**Anantavijayam raajaa kunteeputro yudhishthirah;**

**Nakulah sahadevashcha sughoshamanipushpakau.**

16. Yudhisthira, the son of Kunti, blew the “Anantavijaya”; and Sahadeva and Nakula blew the “Manipushpaka” and “Sughosha” conches.

**काश्यश्च परमेष्वासः शिखण्डी च महारथः ।**

**धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १-१७॥**

**Kaashyashcha parameshwaasah shikhandee cha mahaarathah;**

**Dhrishtadyumno viraatashcha saatyakishchaaparaajitah.**

17. The king of Kasi, an excellent archer, Sikhandi, the mighty car-warrior, Dhristadyumna and Virata and Satyaki, the unconquered,

**द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।**

**सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १-१८॥**

**Drupado draupadeyaashcha sarvashah prithiveepate;**

**Saubhadrashcha mahaabaahuh shankhaan dadhmuh prithak prithak.**

18. Drupada and the sons of Draupadi, O Lord of the Earth, and the son of Subhadra, the mighty-armed, all blew their respective conches!

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ १-१९॥ orलो व्यनु

**Sa ghosho dhaartaraashtraanaam hridayaani vyadaarayat;**

**Nabhashcha prithiveem chaiva tumulo vyanunaadayan.**

19. The tumultuous sound rent the hearts of Dhritarashtra’s party, making both heaven and earth resound.

**अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।**

**प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ १-२०॥**

**हृषीकेशं तदा वाक्यमिदमाह महीपते ।**

**Atha vyavasthitaan drishtwaa dhaartaraashtraan kapidhwajah;**

**Pravritte shastrasampaate dhanurudyamya paandavah. Hrisheekesham tadaa vaakyamidamaaha maheepate;**

20. Then, seeing all the people of Dhritarashtra’s party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Pandu, whose ensign was that of a monkey, took up his bow and said the following to Krishna, O Lord of the Earth!

**अर्जुन उवाच ।**

**सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ १-२१॥**

**यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।**

**कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ १-२२॥**

**Arjuna Uvaacha:**

**Senayor ubhayormadhye ratham sthaapaya me’chyuta. Yaavad etaan nireekshe’ham yoddhukaamaan avasthitaan;**

**Kair mayaa saha yoddhavyam asmin ranasamudyame.**

Arjuna said:

21-22. In the middle of the two armies, place my chariot, O Krishna, so that I may behold those who stand here, desirous to fight, and know with whom I must fight when the battle begins.

**योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।**

**धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ १-२३॥**

**Yotsyamaanaan avekshe’ham ya ete’tra samaagataah;**

**Dhaartaraashtrasya durbuddher yuddhe priyachikeershavah.**

23. For I desire to observe those who are assembled here to fight, wishing to please in battle Duryodhana, the evil-minded.

**सञ्जय उवाच ।**

**एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।**

**सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ १-२४॥**

**Sanjaya Uvaacha:**

**Evamukto hrisheekesho gudaakeshena bhaarata;**

**Senayor ubhayormadhye sthaapayitwaa rathottamam.**

Sanjaya said:

24. Being thus addressed by Arjuna, Lord Krishna, having stationed that best of chariots, O Dhritarashtra, in the midst of the two armies,

**भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।**

**उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ १-२५॥**

**Bheeshmadronapramukhatah sarveshaam cha maheekshitaam;**

**Uvaacha paartha pashyaitaan samavetaan kuroon iti.**

25. In front of Bhishma and Drona and all the rulers of the earth, said: “O Arjuna, behold now all these Kurus gathered together!”

**तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।**

**आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥ १-२६॥**

**Tatraapashyat sthitaan paarthah pitrin atha pitaamahaan;**

**Aachaaryaan maatulaan bhraatrun putraan pautraan sakheemstathaa.**

26. Then Arjuna beheld there stationed, grandfathers and fathers, teachers, maternal uncles, brothers, sons, grandsons and friends, too.

**श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।**

**तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ १-२७॥**

**कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।**

**Shvashuraan suhridashchaiva senayorubhayorapi;**

**Taan sameekshya sa kaunteyah sarvaan bandhoon avasthitaan. Kripayaa parayaa’vishto visheedannidam abraveet;**

27. (He saw) fathers-in-law and friends also in both armies. The son of Kunti—Arjuna—seeing all these kinsmen standing arrayed, spoke thus sorrowfully, filled with deep pity.

**अर्जुन उवाच ।**

**दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १-२८॥**

**Arjuna Uvaacha:**

**Drishtwemam swajanam krishna yuyutsum samupasthitam.**

Arjuna said:

28. Seeing these, my kinsmen, O Krishna, arrayed, eager to fight,

**सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।**

**वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १-२९॥**

**Seedanti mama gaatraani mukham cha parishushyati;**

**Vepathushcha shareere me romaharshashcha jaayate.**

29.My limbs fail and my mouth is parched up,my body quivers and my hairs standonend!

**गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।**

**न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १-३०॥**

**Gaandeevam sramsate hastaat twak chaiva paridahyate;**

**Na cha shaknomyavasthaatum bhramateeva cha me manah.**

30. The (bow) “Gandiva” slips from my hand and my skin burns all over; I am unable even to stand, my mind is reeling, as it were.

**निमित्तानि च पश्यामि विपरीतानि केशव ।**

**न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ १-३१॥**

**Nimittaani cha pashyaami vipareetaani keshava;**

**Na cha shreyo’nupashyaami hatwaa swajanam aahave.**

31. And I see adverse omens, O Kesava! I do not see any good in killing my kinsmen in

battle.

**न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।**

**किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ १-३२॥**

**Na kaangkshe vijayam krishna na cha raajyam sukhaani cha;**

**Kim no raajyena govinda kim bhogair jeevitena vaa.**

32. For I desire neither victory, O Krishna, nor pleasures nor kingdoms! Of what avail is a dominion to us, O Krishna, or pleasures or even life?

**येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।**

**त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ १-३३॥**

**Yeshaam arthe kaangkshitam no raajyam bhogaah sukhaani cha;**

**Ta ime’vasthitaa yuddhe praanaamstyaktwaa dhanaani cha.**

33. Those for whose sake we desire kingdoms, enjoyments and pleasures, stand here in battle, having renounced life and wealth.

**आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।**

**मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ १-३४॥**

**Aachaaryaah pitarah putraastathaiva cha pitaamahaah;**

**Maatulaah shwashuraah pautraah shyaalaah sambandhinas tathaa.**

34. Teachers, fathers, sons and also grandfathers, grandsons, fathers-in-law, maternal uncles, brothers-in-law and relatives,—

**एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।**

**अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १-३५॥**

**Etaantra na hantum icchaami ghnato’pi madhusoodana;**

**Api trailokya raajyasya hetoh kim nu maheekrite.**

35.These I do not wish to kill, though they kill me, O Krishna, even for the sake of dominion over the three worlds, leave alone killing them for the sake of the earth!

**निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।**

**पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ १-३६॥**

**Nihatya dhaartaraashtraan nah kaa preetih syaaj janaardana;**

**Paapam evaashrayed asmaan hatwaitaan aatataayinah.**

36. By killing these sons of Dhritarashtra, what pleasure can be ours, O Janardana? Only sin will accrue by killing these felons.

**तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।**

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

**Tasmaan naarhaa vayam hantum dhaartaraashtraan swabaandhavaan;**

**Swajanam hi katham hatwaa sukhinah syaama maadhava.**

37. Therefore, we should not kill the sons of Dhritarashtra, our relatives; for, how can we be happy by killing our own people, O Madhava (Krishna)?

**यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।**

**कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १-३८॥**

**Yadyapyete na pashyanti lobhopahatachetasah;**

**Kulakshayakritam dosham mitradrohe cha paatakam.**

38. Though they, with intelligence overpowered by greed, see no evil in the destruction of families, and no sin in hostility to friends,

**कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।**

**कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ १-३९॥**

**Katham na jneyam asmaabhih paapaad asmaan nivartitum;**

**Kulakshayakritam dosham prapashyadbhir janaardana.**

39. Why should not we, who clearly see evil in the destruction of a family, learn to turn away from this sin, O Janardana (Krishna)?

**कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।**

**धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४०॥**

**Kulakshaye pranashyanti kuladharmaah sanaatanaah;**

**Dharme nashte kulam kritsnam adharmo’bhibhavatyuta.**

40. In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety overcomes the whole family.

**अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।**

**स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ १-४१॥**

**Adharmaabhibhavaat krishna pradushyanti kulastriyah;**

**Streeshu dushtaasu vaarshneya jaayate varnasankarah.**

41. By prevalence of impiety, O Krishna, the women of the family become corrupt and, women becoming corrupted, O Varsneya (descendant of Vrishni), there arises intermingling of castes!

**सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।**

**पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ १-४२॥**

**Sankaro narakaayaiva kulaghnaanaam kulasya cha;**

**Patanti pitaro hyeshaam luptapindodakakriyaah.**

42. Confusion of castes leads to hell the slayers of the family, for their forefathers fall, deprived of the offerings of rice-ball and water.

**दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।**

**उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ १-४३॥**

**Doshair etaih kulaghnaanaam varnasankarakaarakaih;**

**Utsaadyante jaatidharmaah kuladharmaashcha shaashwataah.**

43. By these evil deeds of the destroyers of the family, which cause confusion of castes, the eternal religious rites of the caste and the family are destroyed.

**उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।**

**नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ १-४४॥**

**Utsannakuladharmaanaam manushyaanaam janaardana;**

**Narake’niyatam vaaso bhavateetyanushushruma.**

44. We have heard, O Janardana, that inevitable is the dwelling for an unknown period in hell for those men in whose families the religious practices have been destroyed!

**अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।**

**यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १-४५॥**

**Aho bata mahat paapam kartum vyavasitaa vayam;**

**Yadraajya sukhalobhena hantum swajanam udyataah.**

45. Alas! We are involved in a great sin in that we are prepared to kill our kinsmen through greed for the pleasures of a kingdom.

**यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।**

**धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६॥**

**Yadi maam aprateekaaram ashastram shastrapaanayah;**

**Dhaartaraashtraa rane hanyus tanme kshemataram bhavet.**

46. If the sons of Dhritarashtra, with weapons in hand, should slay me in battle, unresisting and unarmed, that would be better for me.

**सञ्जय उवाच ।**

**एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।**

**विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १-४७॥**

**Sanjaya Uvaacha:**

**Evamuktwaa’rjunah sankhye rathopastha upaavishat;**

**Visrijya sasharam chaapam shokasamvignamaanasah.**

Sanjaya said:

47. Having thus spoken in the midst of the battlefield, Arjuna, casting away his bow and arrow, sat down on the seat of the chariot with his mind overwhelmed with sorrow.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १॥**

**Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Arjunavishaadayogo Naama Prathamo’dhyaayah.**

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the first discourse entitled:*

*“The Yoga Of the Despondency of Arjuna”*

**अथ द्वितीयोऽध्यायः । साङ्ख्ययोगः**

**Chapter 2**

**SANKHYA YOGA**

**सञ्जय उवाच ।**

**तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।**

**विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१॥**

**Sanjaya Uvaacha:**

**Tam tathaa kripayaavishtam ashrupoornaakulekshanam;**

**Visheedantam idam vaakyam uvaacha madhusoodanah.**

Sanjaya said:

1. To him who was thus overcome with pity and who was despondent, with eyes full of tears and agitated, Krishna or Madhusudana (the destroyer of Madhu), spoke these words.

**श्रीभगवानुवाच ।**

**कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।**

**अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२॥**

**Sri Bhagavaan Uvaacha: Kutastwaa kashmalam idam vishame samupasthitam;**

**Anaaryajushtam aswargyam akeertikaram arjuna.**

The Blessed Lord said:

2. Whence is this perilous strait come upon thee, this dejection which is unworthy of thee, disgraceful, and which will close the gates of heaven upon thee, O Arjuna?

**क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।**

**क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २-३॥**

**Klaibyam maa sma gamah paartha naitat twayyupapadyate;**

**Kshudram hridaya daurbalyam tyaktwottishtha parantapa.**

3. Yield not to impotence, O Arjuna, son of Pritha! It does not befit thee. Cast off this mean weakness of the heart. Stand up, O scorcher of foes!

**अर्जुन उवाच ।**

**कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।**

**इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ २-४॥**

**Arjuna Uvaacha:**

**Katham bheeshmamaham sankhye dronam cha madhusoodana;**

**Ishubhih pratiyotsyaami poojaarhaavarisoodana.**

Arjuna said:

4. How, O Madhusudana, shall I fight in battle with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies?

**गुरूनहत्वा हि महानुभावान्**

**श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।**

**हत्वार्थकामांस्तु गुरूनिहैव**

**भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५॥**

**Guroon ahatwaa hi mahaanubhaavaan Shreyo bhoktum bhaikshyam apeeha loke; Hatwaarthakaamaamstu guroon ihaiva Bhunjeeya bhogaan rudhirapradigdhaan.**

5. Better it is, indeed, in this world to accept alms than to slay the most noble teachers. But if I kill them, even in this world all my enjoyments of wealth and desires will be stained with (their) blood.

**न चैतद्विद्मः कतरन्नो गरीयो**

**यद्वा जयेम यदि वा नो जयेयुः ।**

**यानेव हत्वा न जिजीविषाम-**

**स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६॥**

**Na chaitad vidmah kataran no gareeyo Yadwaa jayema yadi vaa no jayeyuh;**

**Yaan eva hatwaa na jijeevishaamas Te’vasthitaah pramukhe dhaartaraashtraah.**

6. I can hardly tell which will be better: that we should conquer them or they should conquer us. Even the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us.

**कार्पण्यदोषोपहतस्वभावः**

**पृच्छामि त्वां धर्मसम्मूढचेताः ।**

**यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे**

**शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७॥**

**Kaarpanyadoshopahataswabhaavah Pricchaami twaam dharmasammoodha chetaah;**

**Yacchreyah syaan nishchitam broohi tanme Shishyaste’ham shaadhi maam twaam prapannam.**

7. My heart is overpowered by the taint of pity, my mind is confused as to duty. I ask Thee: tell me decisively what is good for me. I am Thy disciple. Instruct me who has taken refuge in Thee.

**न हि प्रपश्यामि ममापनुद्याद्**

**यच्छोकमुच्छोषणमिन्द्रियाणाम् ।**

**अवाप्य भूमावसपत्नमृद्धं**

**राज्यं सुराणामपि चाधिपत्यम् ॥ २-८॥**

**Na hi prapashyaami mamaapanudyaad**

**Yacchokam ucchoshanam indriyaanaam;**

**Avaapya bhoomaavasapatnam riddham Raajyam suraanaam api chaadhipatyam.**

8. I do not see that it would remove this sorrow that burns up my senses even if I should attain prosperous and unrivalled dominion on earth or lordship over the gods.

**सञ्जय उवाच ।**

**एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।**

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

**Sanjaya Uvaacha:**

**Evam uktwaa hrisheekesham gudaakeshah parantapah;**

**Na yotsya iti govindam uktwaa tooshneem babhoova ha.**

Sanjaya said:

9. Having spoken thus to Hrishikesa (Lord of the senses), Arjuna (the conqueror of sleep), the destroyer of foes, said to Krishna: “I will not fight,” and became silent.

**तमुवाच हृषीकेशः प्रहसन्निव भारत ।**

**सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २-१०॥**

**Tam uvaacha hrisheekeshah prahasanniva bhaarata;**

**Senayor ubhayor madhye visheedantam idam vachah.**

10. To him who was despondent in the midst of the two armies, Sri Krishna, as if smiling, O Bharata, spoke these words!

**श्रीभगवानुवाच ।**

**अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।**

**गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥**

**Sri Bhagavaan Uvaacha:**

**Ashochyaan anvashochastwam prajnaavaadaamshcha bhaashase;**

**Gataasoon agataasoomshcha naanushochanti panditaah.**

The Blessed Lord said:

11. Thou hast grieved for those that should not be grieved for, yet thou speakest words of wisdom. The wise grieve neither for the living nor for the dead.

**न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।**

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

**Na twevaaham jaatu naasam na twam neme janaadhipaah;**

**Na chaiva na bhavishyaamah sarve vayam atah param.**

12. Nor at any time indeed was I not, nor these rulers of men, nor verily shall we ever cease to be hereafter.

**देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।**

**तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३॥**

**Dehino’smin yathaa dehe kaumaaram yauvanam jaraa;**

**Tathaa dehaantara praaptir dheeras tatra na muhyati.**

13. Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve the reat.

**मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।**

**आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४॥**

**Maatraasparshaastu kaunteya sheetoshnasukhaduhkhadaah;**

**Aagamaapaayino’nityaas taamstitikshaswa bhaarata.**

14. The contacts of the senses with the objects, O son of Kunti, which cause heat and cold and pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O Arjuna!

**यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।**

**समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५॥**

**Yam hi na vyathayantyete purusham purusharshabha;**

**Samaduhkha sukham dheeram so’mritatwaaya kalpate.**

15. That firm man whom surely these afflict not, O chief among men, to whom pleasure and pain are the same, is fit for attaining immortality!

**नासतो विद्यते भावो नाभावो विद्यते सतः ।**

**उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६॥**

**Naasato vidyate bhaavo naabhaavo vidyate satah;**

**Ubhayorapi drishto’ntastwanayos tattwadarshibhih.**

16. The unreal hath no being; there is no non-being of the Real; the truth about both has been seen by the knowers of the Truth (or the seers of the Essence).

**अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।**

**विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २-१७॥**

**Avinaashi tu tad viddhi yena sarvam idam tatam;**

**Vinaasham avyayasyaasya na kashchit kartum arhati.**

17. Know That to be indestructible, by whom all this is pervaded. None can cause the destruction of That, the Imperishable.

**अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।**

**अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २-१८॥**

**Antavanta ime dehaa nityasyoktaah shareerinah;**

**Anaashino’prameyasya tasmaad yudhyaswa bhaarata.**

18. These bodies of the embodied Self, which is eternal, indestructible and immeasurable, are said to have an end. Therefore, fight, O Arjuna!

**य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।**

**उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २-१९॥**

**Ya enam vetti hantaaram yashchainam manyate hatam;**

**Ubhau tau na vijaaneeto naayam hanti na hanyate.**

19. He who takes the Self to be the slayer and he who thinks He is slain, neither of them knows; He slays not nor is He slain.

**न जायते म्रियते वा कदाचिन्**

**नायं भूत्वा भविता वा न भूयः ।**

**अजो नित्यः शाश्वतोऽयं पुराणो**

**न हन्यते हन्यमाने शरीरे ॥ २-२०॥**

**Na jaayate mriyate vaa kadaachin Naayam bhootwaa bhavitaa vaa na bhooyah;**

**Ajo nityah shaashwato’yam puraano Na hanyate hanyamaane shareere.**

20. He is not born nor does He ever die; after having been, He again ceases not to be. Unborn, eternal, changeless and ancient, He is not killed when the body is killed,

**वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।**

**कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २-२१॥**

**Vedaavinaashinam nityam ya enam ajam avyayam;**

**Katham sa purushah paartha kam ghaatayati hanti kam.**

21. Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay, O Arjuna, or cause to be slain?

**वासांसि जीर्णानि यथा विहाय**

**नवानि गृह्णाति नरोऽपराणि ।**

**तथा शरीराणि विहाय जीर्णा-**

**न्यन्यानि संयाति नवानि देही ॥ २-२२॥**

**Vaasaamsi jeernaani yathaa vihaaya Navaani grihnaati naro’paraani;**

**Tathaa shareeraani vihaaya jeernaa Nyanyaani samyaati navaani dehee.**

22. Just as a man casts off worn-out clothes and puts on new ones, so also the embodied Self casts off worn-out bodies and enters others that are new.

**नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।**

**न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २-२३॥**

**Nainam cchindanti shastraani nainam dahati paavakah;**

**Na chainam kledayantyaapo na shoshayati maarutah.**

23. Weapons cut It not, fire burns It not, water wets It not, wind dries It not.

**अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।**

**नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २-२४॥**

**Acchedyo’yam adaahyo’yam akledyo’shoshya eva cha;**

**Nityah sarvagatah sthaanur achalo’yam sanaatanah.**

24. This Self cannot be cut, burnt, wetted nor dried up. It is eternal, all-pervading, stable, ancient and immovable.

**अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।**

**तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २-२५॥**

**Avyakto’yam achintyo’yam avikaaryo’yam uchyate;**

**Tasmaad evam viditwainam naanushochitum arhasi.**

25. This (Self) is said to be unmanifested, unthinkable and unchangeable. Therefore, knowing This to be such, thou shouldst not grieve.

**अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।**

**तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २-२६॥**

**Atha chainam nityajaatam nityam vaa manyase mritam;**

**Tathaapi twam mahaabaaho naivam shochitum arhasi.**

26. But, even if thou thinkest of It as being constantly born and dying, even then, O mighty-armed, thou shouldst not grieve!

**जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।**

**तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७॥**

**Jaatasya hi dhruvo mrityur dhruvam janma mritasya cha;**

**Tasmaad aparihaarye’rthe na twam shochitum arhasi.**

27. For, certain is death for the born and certain is birth for the dead; therefore, over the inevitable thou shouldst not grieve.

**अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।**

**अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८॥**

**Avyaktaadeeni bhootaani vyaktamadhyaani bhaarata;**

**Avyakta nidhanaanyeva tatra kaa paridevanaa.**

28. Beings are unmanifested in their beginning, manifested in their middle state, O Arjuna, and unmanifested again in their end! What is there to grieve about?

**आश्चर्यवत्पश्यति कश्चिदेन-**

**माश्चर्यवद्वदति तथैव चान्यः ।**

**आश्चर्यवच्चैनमन्यः श‍ृणोति**

**श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९॥**

**Aashcharyavat pashyati kashchid enam Aashcharyavad vadati tathaiva chaanyah; Aashcharyavacchainam anyah shrinoti Shrutwaapyenam veda na chaiva kashchit.**

29.One sees This (the Self) as a wonder; another speaks of It as a wonder; another hears of It as a wonder; yet, having heard, none understands It at all.

**देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।**

**तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २-३०॥**

**Dehee nityam avadhyo’yam dehe sarvasya bhaarata;**

**Tasmaat sarvaani bhootaani na twam shochitum arhasi.**

30. This, the Indweller in the body of everyone, is always indestructible, O Arjuna! Therefore, thou shouldst not grieve for any creature.

**स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।**

**धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २-३१॥**

**Swadharmam api chaavekshya na vikampitum arhasi;**

**Dharmyaaddhi yuddhaacchreyo’nyat kshatriyasya na vidyate.**

31. Further, having regard to thy own duty, thou shouldst not waver, for there is nothing higher for a Kshatriya than a righteous war.

**यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।**

**सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २-३२॥**

**Yadricchayaa chopapannam swargadwaaram apaavritam;**

**Sukhinah kshatriyaah paartha labhante yuddham eedrisham.**

32. Happy are the Kshatriyas, O Arjuna, who are called upon to fight in such a battle that comes of itself as an open door to heaven!

**अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।**

**ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ २-३३॥**

**Atha chettwam imam dharmyam samgraamam na karishyasi;**

**Tatah swadharmam keertim cha hitwaa paapam avaapsyasi.**

33. But, if thou wilt not fight in this righteous war, then, having abandoned thine duty and fame, thou shalt incur sin.

**अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।**

**सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ २-३४॥**

**Akeertim chaapi bhootaani kathayishyanti te’vyayaam;**

**Sambhaavitasya chaakeertir maranaad atirichyate.**

34. People, too, will recount thy everlasting dishonour; and to one who has been honoured, dishonour is worse than death.

**भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।**

**येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ २-३५॥**

**Bhayaad ranaad uparatam mamsyante twaam mahaarathaah;**

**Yeshaam cha twam bahumato bhootwaa yaasyasi laaghavam.**

35. The great car-warriors will think that thou hast withdrawn from the battle through fear; and thou wilt be lightly held by them who have thought much of thee.

**अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।**

**निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ २-३६॥**

**Avaachyavaadaamshcha bahoon vadishyanti tavaahitaah;**

**Nindantastava saamarthyam tato duhkhataram nu kim.**

36. Thy enemies also, cavilling at thy power, will speak many abusive words. What is more painful than this!

**हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।**

**तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ २-३७॥**

**Hato vaa praapsyasi swargam jitwaa vaa bhokshyase maheem;**

**Tasmaad uttishtha kaunteya yuddhaaya kritanishchayah.**

37. Slain, thou wilt obtain heaven; victorious, thou wilt enjoy the earth; therefore, stand up, O son of Kunti, resolved to fight!

**सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।**

**ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८॥**

**Sukhaduhkhe same kritwaa laabhaalaabhau jayaajayau;**

**Tato yuddhaaya yujyaswa naivam paapamavaapsyasi.**

38. Having made pleasure and pain, gain and loss, victory and defeat the same, engage thou in battle for the sake of battle; thus thou shalt not incur sin.

**एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां श‍ृणु ।**

**बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९॥**

**Eshaa te’bhihitaa saankhye buddhir yoge twimaam shrinu;**

**Buddhyaa yukto yayaa paartha karma bandham prahaasyasi.**

39. This which has been taught to thee, is wisdom concerning Sankhya. Now listen to wisdom concerning Yoga, endowed with which, O Arjuna, thou shalt cast off the bonds of action!

**नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।**

**स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४०॥**

**Nehaabhikramanaasho’sti pratyavaayo na vidyate;**

**Swalpam apyasya dharmasya traayate mahato bhayaat.**

40. In this there is no loss of effort, nor is there any harm (the production of contrary results or transgression). Even a little of this knowledge (even a little practice of this Yoga) protects one from great fear.

**व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।**

**बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २-४१॥**

**Vyavasaayaatmikaa buddhir ekeha kurunandana;**

**Bahushaakhaa hyanantaashcha buddhayo’vyavasaayinaam.**

41. Here, O joy of the Kurus, there is a single one-pointed determination! Many-branched and endless are the thoughts of the irresolute.

**यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।**

**वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२॥**

**Yaam imaam pushpitaam vaacham pravadantyavipashchitah;**

**Vedavaadarataah paartha naanyad asteeti vaadinah.**

42. Flowery speech is uttered by the unwise, who take pleasure in the eulogising words of the Vedas, O Arjuna, saying: “There is nothing else!”

**कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।**

**क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ २-४३॥**

**Kaamaatmaanah swargaparaa janmakarmaphalapradaam;**

**Kriyaavisheshabahulaam bhogaishwaryagatim prati.**

43.Full of desires, having heaven as their goal, they utter speech which promises birth as the reward of one’s actions, and prescribe various specific actions for the attainment of pleasure and power.

**भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।**

**व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २-४४॥**

**Bhogaishwarya prasaktaanaam tayaapahritachetasaam;**

**Vyavasaayaatmikaa buddhih samaadhau na vidheeyate.**

44. For those who are much attached to pleasure and to power, whose minds are drawn away by such teaching, that determinate faculty is not manifest that is steadily bent on meditation and Samadhi (the state of Super consciousness).

**त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।**

**निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २-४५॥**

**Traigunyavishayaa vedaa nistraigunyo bhavaarjuna;**

**Nirdwandwo nityasatwastho niryogakshema aatmavaan.**

45. The Vedas deal with the three attributes (of Nature); be thou above these three attributes, O Arjuna! Free yourself from the pairs of opposites and ever remain in the quality of Sattwa (goodness), freed from the thought of acquisition and preservation, and be established in the Self.

**यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।**

**तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६॥**

**Yaavaanartha udapaane sarvatah samplutodake;**

**Taavaan sarveshu vedeshu braahmanasya vijaanatah.**

46. To the Brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is a flood.

**कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।**

**मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७॥**

**Karmanyevaadhikaaraste maa phaleshu kadaachana;**

**Maa karmaphalahetur bhoor maa te sango’stwakarmani.**

47. Thy right is to work only, but never with its fruits; let not the fruits of actions be thy motive, nor let thy attachment be to inaction.

**योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।**

**सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८॥**

**Yogasthah kuru karmaani sangam tyaktwaa dhananjaya;**

**Siddhyasiddhyoh samo bhootwaa samatwam yoga uchyate.**

48. Perform action, O Arjuna, being steadfast in Yoga, abandoning attachment and balanced in success and failure! Evenness of mind is called Yoga.

**दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।**

**बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ २-४९॥**

**Doorena hyavaram karma buddhiyogaad dhananjaya;**

**Buddhau sharanamanwiccha kripanaah phalahetavah.**

49. Far lower than the Yoga of wisdom is action, O Arjuna! Seek thou refuge in wisdom; wretched are they whose motive is the fruit.

**बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।**

**तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २-५०॥**

**Buddhiyukto jahaateeha ubhe sukrita dushkrite; Tasmaad yogaaya yujyaswa yogah karmasu kaushalam.**

50. Endowed with wisdom (evenness of mind), one casts off in this life both good and evil deeds; therefore, devote thyself to Yoga; Yoga is skill in action.

**कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।**

**जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ २-५१॥**

**Karmajam buddhiyuktaa hi phalam tyaktwaa maneeshinah;**

**Janmabandha vinirmuktaah padam gacchantyanaamayam.**

51. The wise, possessed of knowledge, having abandoned the fruits of their actions, and being freed from the fetters of birth, go to the place which is beyond all evil.

**यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।**

**तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५२॥**

**Yadaa te mohakalilam buddhir vyatitarishyati;**

**Tadaa gantaasi nirvedam shrotavyasya shrutasya cha.**

52. When thy intellect crosses beyond the mire of delusion, then thou shalt attain to indifference as to what has been heard and what has yet to be heard.

**श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।**

**समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५३॥**

**Shrutivipratipannaa te yadaa sthaasyati nishchalaa;**

**Samaadhaavachalaa buddhistadaa yogam avaapsyasi.**

53. When thy intellect, perplexed by what thou hast heard, shall stand immovable and steady in the Self, then thou shalt attain Self-realisation.

**अर्जुन उवाच ।**

**स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।**

**स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ २-५४॥**

**Arjuna Uvaacha:**

**Sthitaprajnasya kaa bhaashaa samaadhisthasya keshava;**

**Sthitadheeh kim prabhaasheta kimaaseeta vrajeta kim.**

Arjuna said:

54. What, O Krishna, is the description of him who has steady wisdom and is merged in the Superconscious State? How does one of steady wisdom speak? How does he sit? How does he walk?

**श्रीभगवानुवाच ।**

**प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।**

**आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५॥**

**Sri Bhagavaan Uvaacha:**

**Prajahaati yadaa kaamaan sarvaan paartha manogataan;**

**Aatmanyevaatmanaa tushtah sthitaprajnastadochyate.**

The Blessed Lord said:

55. When a man completely casts off, O Arjuna, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom!

**दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।**

**वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६॥**

**Duhkheshwanudwignamanaah sukheshu vigatasprihah;**

**Veetaraagabhayakrodhah sthitadheer munir uchyate.**

56.He whose mind is not shaken by adversity, who does not hanker after pleasures, and who is free from attachment, fear and anger, is called a sage of steady wisdom.

**यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।**

**नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७॥**

**Yah sarvatraanabhisnehas tattat praapya shubhaashubham;**

**Naabhinandati na dweshti tasya prajnaa pratishthitaa.**

57. He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed.

**यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।**

**इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८॥**

**Yadaa samharate chaayam kurmo’ngaaneeva sarvashah;**

**Indriyaaneendriyaarthebhyas tasya prajnaa pratishthitaa.**

58. When, like the tortoise which withdraws its limbs on all sides, he withdraws his senses from the sense-objects, then his wisdom becomes steady.

**विषया विनिवर्तन्ते निराहारस्य देहिनः ।**

**रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २-५९॥**

**Vishayaa vinivartante niraahaarasya dehinah**

**Rasavarjam raso’pyasya param drishtwaa nivartate.**

59. The objects of the senses turn away from the abstinent man, leaving the longing (behind); but his longing also turns away on seeing the Supreme.

**यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।**

**इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २-६०॥**

**Yatato hyapi kaunteya purushasya vipashchitah;**

**Indriyaani pramaatheeni haranti prasabham manah.**

60. The turbulent senses, O Arjuna, do violently carry away the mind of a wise man though he be striving (to control them)!

**तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।**

**वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१॥**

**Taani sarvaani samyamya yukta aaseeta matparah;**

**Vashe hi yasyendriyaani tasya prajnaa pratishthitaa.**

61. Having restrained them all he should sit steadfast, intent on Me; his wisdom is steady whose senses are under control.

**ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।**

**सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २-६२॥**

**Dhyaayato vishayaan pumsah sangas teshupajaayate;**

**Sangaat sanjaayate kaamah kaamaat krodho’bhijaayate.**

62. When a man thinks of the objects, attachment to them arises; from attachment desire is born; from desire anger arises.

**क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।**

**स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २-६३॥**

**Krodhaad bhavati sammohah sammohaat smriti vibhramah;**

**Smritibhramshaad buddhinaasho buddhinaashaat pranashyati.**

63.From anger comes delusion; from delusion the loss of memory; from loss of memory the destruction of discrimination; from the destruction of discrimination he perishes.

**रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् । orवियुक्तैस्तु**

**आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २-६४॥**

**Raagadwesha viyuktaistu vishayaanindriyaishcharan;**

**Aatmavashyair vidheyaatmaa prasaadamadhigacchati.**

64. But the self-controlled man, moving amongst objects with the senses under restraint, and free from attraction and repulsion, attains to peace.

**प्रसादे सर्वदुःखानां हानिरस्योपजायते ।**

**प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २-६५॥**

**Prasaade sarvaduhkhaanaam haanir asyopajaayate;**

**Prasannachetaso hyaashu buddhih paryavatishthate.**

65. In that peace all pains are destroyed, for the intellect of the tranquil-minded soon becomes steady.

**नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।**

**न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २-६६॥**

**Naasti buddhir ayuktasya na chaayuktasya bhaavanaa;**

**Na chaabhaavayatah shaantir ashaantasya kutah sukham.**

66. There is no knowledge of the Self to the unsteady, and to the unsteady no meditation is possible; and to the un-meditative there can be no peace; and to the man who has no peace, how can there be happiness?

**इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।**

**तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ २-६७॥**

**Indriyaanaam hi charataam yanmano’nuvidheeyate;**

**Tadasya harati prajnaam vaayur naavam ivaambhasi.**

67. For the mind which follows in the wake of the wandering senses, carries away his discrimination as the wind (carries away) a boat on the waters.

**तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।**

**इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८॥**

**Tasmaad yasya mahaabaaho nigriheetaani sarvashah;**

**Indriyaaneendriyaarthebhyas tasya prajnaa pratishthitaa.**

68. Therefore, O mighty-armed Arjuna, his knowledge is steady whose senses are completely restrained from sense-objects!

**या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।**

**यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९॥**

**Yaanishaa sarvabhootaanaam tasyaam jaagarti samyamee;**

**Yasyaam jaagrati bhootaani saa nishaa pashyato muneh.**

69. That which is night to all beings, then the self-controlled man is awake; when all beings are awake, that is night for the sage who sees.

**आपूर्यमाणमचलप्रतिष्ठं**

**समुद्रमापः प्रविशन्ति यद्वत् ।**

**तद्वत्कामा यं प्रविशन्ति सर्वे**

**स शान्तिमाप्नोति न कामकामी ॥ २-७०॥**

**Aapooryamaanam achalapratishtham Samudram aapah pravishanti yadwat;**

**Tadwat kaamaa yam pravishanti sarve Sa shaantim aapnoti na kaamakaami.**

70.He attains peace into who mall desires enter as waters enter the ocean, which, filled from all sides, remains unmoved; but not the man who is full of desires.

**विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।**

**निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१॥**

**Vihaaya kaamaan yah sarvaan pumaamshcharati nihsprihah;**

**Nirmamo nirahankaarah sa shaantim adhigacchati.**

71. The man attains peace, who, abandoning all desires, moves about without longing, without the sense of mine and without egoism.

**एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।**

**स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२॥**

**Eshaa braahmee sthitih paartha nainaam praapya vimuhyati;**

**Sthitwaasyaamantakaale’pi brahmanirvaanamricchati.**

72. This is the Brahmic seat (eternal state), O son of Pritha! Attaining to this, none is deluded. Being established therein, even at the end of life one attains to oneness with Brahman.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Saankhyayogo Naama Dvitiyo’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the second discourse entitled:*

*“The Sankhya Yoga”*

**अथ तृतीयोऽध्यायः । कर्मयोगः**

**Chapter 3**

**THE YOGA OF ACTION**

**अर्जुन उवाच ।**

**ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।**

**तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३-१॥**

**Arjuna Uvaacha:**

**Jyaayasee chet karmanaste mataa buddhir janaardana;**

**Tat kim karmani ghore maam niyojayasi keshava.**

Arjuna said:

1. If it be thought by Thee that knowledge is superior to action, O Krishna, why then, O Kesava, dost Thou ask me to engage in this terrible action?

**व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।**

**तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३-२॥**

**Vyaamishreneva vaakyena buddhim mohayaseeva me;**

**Tadekam vada nishchitya yena shreyo’ham aapnuyaam.**

2. With these apparently perplexing words Thou confusest, as it were, my understanding; therefore, tell me that one way for certain by which I may attain bliss.

**श्रीभगवानुवाच ।**

**लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।**

**ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३-३॥**

**Sri Bhagavaan Uvaacha:**

**Loke’smin dwividhaa nishthaa puraa proktaa mayaanagha;**

**Jnaanayogena saankhyaanaam karmayogena yoginaam.**

The Blessed Lord said:

3. In this world there is a twofold path, as I said before, O sinless one,—the path of knowledge of the Sankhyas and the path of action of the Yogis!

**न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।**

**न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३-४॥**

**Na karmanaam anaarambhaan naishkarmyam purusho’shnute;**

**Na cha sannyasanaad eva siddhim samadhigacchati.**

4. Not by the non-performance of actions does man reach actionlessness, nor by mere renunciation does he attain to perfection.

**न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।**

**कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३-५॥**

**Na hi kashchit kshanamapi jaatu tishthatyakarmakrit;**

**Kaaryate hyavashah karma sarvah prakritijair gunaih.**

5. Verily none can ever remain for even a moment without performing action; for, everyone is made to act helplessly indeed by the qualities born of Nature.

**कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।**

**इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६॥**

**Karmendriyaani samyamya ya aaste manasaa smaran;**

**Indriyaarthaan vimoodhaatmaa mithyaachaarah sa uchyate.**

6. He who, restraining the organs of action, sits thinking of the sense-objects in mind, he, of deluded understanding, is called a hypocrite.

**यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।**

**कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ३-७॥**

**Yastwindriyaani manasaa niyamyaarabhate’rjuna;**

**Karmendriyaih karmayogam asaktah sa vishishyate.**

7. But whosoever, controlling the senses by the mind, O Arjuna, engages himself in Karma Yoga with the organs of action, without attachment, he excels!

**नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।**

**शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ३-८॥**

**Niyatam kuru karma twam karma jyaayo hyakarmanah;**

**Shareerayaatraapi cha te na prasiddhyed akarmanah.**

8. Do thou perform thy bounden duty, for action is superior to inaction and even the maintenance of the body would not be possible for thee by inaction.

**यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।**

**तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३-९॥**

**Yajnaarthaat karmano’nyatra loko’yam karmabandhanah;**

**Tadartham karma kaunteya muktasangah samaachara.**

9. The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for sacrifice) alone, free from attachment!

**सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।**

**अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ ३-१०॥**

**Sahayajnaah prajaah srishtwaa purovaacha prajaapatih;**

**Anena prasavishyadhwam esha vo’stvishtakaamadhuk.**

10. The Creator, having in the beginning of creation created mankind together with sacrifice, said: “By this shall ye propagate; let this be the milch cow of your desires (the cow which yields the desired objects)”.

**देवान्भावयतानेन ते देवा भावयन्तु वः ।**

**परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११॥**

**Devaan bhaavayataanena te devaa bhaavayantu vah;**

**Parasparam bhaavayantah shreyah param avaapsyatha.**

11. With this do ye nourish the gods, and may the gods nourish you; thus nourishing one another, ye shall attain to the highest good.

**इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।**

**तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३-१२॥**

**Ishtaan bhogaan hi vo devaa daasyante yajnabhaavitaah;**

**Tair dattaan apradaayaibhyo yo bhungkte stena eva sah.**

12. The gods, nourished by the sacrifice, will give you the desired objects. So, he who enjoys the objects given by the gods without offering (in return) to them, is verily a thief.

**यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।**

**भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ ३-१३॥**

**Yajnashishtaashinah santo muchyante sarva kilbishaih;**

**Bhunjate te twagham paapaa ye pachantyaatma kaaranaat.**

13. The righteous, who eat of the remnants of the sacrifice, are freed from all sins; but those sinful ones who cook food (only) for their own sake, verily eat sin.

**अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।**

**यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३-१४॥**

**Annaad bhavanti bhootaani parjanyaad anna sambhavah;**

**Yajnaad bhavati parjanyo yajnah karma samudbhavah.**

14. From food come forth beings, and from rain food is produced; from sacrifice arises rain, and sacrifice is born of action.

**कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।**

**तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५॥**

**Karma brahmodbhavam viddhi brahmaakshara samudbhavam;**

**Tasmaat sarvagatam brahma nityam yajne pratishthitam.**

15. Know thou that action comes from Brahma, and Brahma proceeds from the Imperishable. Therefore, the all-pervading (Brahma) ever rests in sacrifice.

**एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।**

**अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३-१६॥**

**Evam pravartitam chakram naanuvartayateeha yah;**

**Aghaayur indriyaaraamo mogham paartha sa jeevati.**

16. He who does not follow the wheel thus set revolving, who is of sinful life, rejoicing in the senses, he lives in vain, O Arjuna!

**यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।**

**आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७॥**

**Yastwaatmaratir eva syaad aatmatriptashcha maanavah;**

**Aatmanyeva cha santushtas tasya kaaryam na vidyate.**

17. But for that man who rejoices only in the Self, who is satisfied in the Self, who is content in the Self alone, verily there is nothing to do.

**नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।**

**न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८॥**

**Naiva tasya kritenaartho naakriteneha kashchana;**

**Na chaasya sarvabhooteshu kashchidartha vyapaashrayah.**

18. For him there is no interest whatsoever in what is done or what is not done; nor does he depend on any being for any object.

**तस्मादसक्तः सततं कार्यं कर्म समाचर ।**

**असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३-१९॥**

**Tasmaad asaktah satatam kaaryam karma samaachara;**

**Asakto hyaacharan karma param aapnoti poorushah.**

19. Therefore, without attachment, do thou always perform action which should be done; for, by performing action without attachment man reaches the Supreme.

**कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।**

**लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ ३-२०॥**

**Karmanaiva hi samsiddhim aasthitaa janakaadayah;**

**Lokasangraham evaapi sampashyan kartum arhasi.**

20. Janaka and others attained perfection verily by action only; even with a view to the protection of the masses thou shouldst perform action.

**यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।**

**स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३-२१॥**

**Yadyad aacharati shreshthas tattadevetaro janah;**

**Sa yat pramaanam kurute lokas tad anuvartate.**

21. Whatsoever a great man does, that other men also do; whatever he sets up as the standard, that the world follows.

**न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।**

**नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३-२२॥**

**Na me paarthaasti kartavyam trishu lokeshu kinchana;**

**Naanavaaptam avaaptavyam varta eva cha karmani.**

22. There is nothing in the three worlds, O Arjuna, that should be done by Me, nor is there anything unattained that should be attained; yet I engage Myself in action!

**यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।**

**मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३-२३॥**

**Yadi hyaham na varteyam jaatu karmanyatandritah;**

**Mama vartmaanuvartante manushyaah paartha sarvashah.**

23. For, should I not ever engage Myself in action, unwearied, men would in every way follow My path, O Arjuna!

**उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।**

**सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३-२४॥**

**Utseedeyur ime lokaa na kuryaam karma ched aham;**

**Sankarasya cha kartaa syaam upahanyaam imaah prajaah.**

24. These worlds would perish if I did not perform action; I should be the author of confusion of castes and destruction of these beings.

**सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।**

**कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५॥**

**Saktaah karmanyavidwaamso yathaa kurvanti bhaarata;**

**Kuryaad vidwaam stathaa saktash chikeershur lokasangraham.**

25. As the ignorant men act from attachment to action, O Bharata (Arjuna), so should the wise act without attachment, wishing the welfare of the world!

**न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।**

**जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३-२६॥**

**Na buddhibhedam janayed ajnaanaam karmasanginaam;**

**Joshayet sarva karmaani vidwaan yuktah samaacharan.**

26. Let no wise man unsettle the minds of ignorant people who are attached to action; he should engage them in all actions, himself fulfilling them with devotion.

**प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।**

**अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७॥**

**Prakriteh kriyamaanaani gunaih karmaani sarvashah;**

**Ahamkaaravimoodhaatmaa kartaaham iti manyate.**

27. All actions are wrought in all cases by the qualities of Nature only. He whose mind is deluded by egoism thinks: “I am the doer”.

**तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।**

**गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८॥**

**Tattwavittu mahaabaaho gunakarma vibhaagayoh;**

**Gunaa guneshu vartanta iti matwaa na sajjate.**

28. But he who knows the truth, O mighty-armed Arjuna, about the divisions of the qualities and their functions, knowing that the Gunas as senses move amidst the Gunas as the sense-objects, is not attached.

**प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।**

**तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ ३-२९॥**

**Prakriter gunasammoodhaah sajjante gunakarmasu;**

**Taan akritsnavido mandaan kritsnavin na vichaalayet.**

29. Those deluded by the qualities of Nature are attached to the functions of the qualities. A man of perfect knowledge should not unsettle the foolish one of imperfect knowledge.

**मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।**

**निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३०॥**

**Mayi sarvaani karmaani sannyasyaadhyaatma chetasaa;**

**Niraasheer nirmamo bhootwaa yudhyaswa vigatajwarah.**

30. Renouncing all actions in Me, with the mind centred in the Self, free from hope and egoism, and from (mental) fever, do thou fight.

**ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।**

**श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१॥**

**Ye me matam idam nityam anutishthanti maanavaah;**

**Shraddhaavanto’nasooyanto muchyante te’pi karmabhih.**

31. Those men who constantly practise this teaching of Mine with faith and without cavilling, they too are freed from actions.

**ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।**

**सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३-३२॥**

**Ye twetad abhyasooyanto naanutishthanti me matam;**

**Sarvajnaanavimoodhaam staan viddhi nashtaan achetasah.**

32. But those who carp at My teaching and do not practise it, deluded in all knowledge and devoid of discrimination, know them to be doomed to destruction.

**सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।**

**प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३-३३॥**

**Sadrisham cheshtate swasyaah prakriter jnaanavaan api;**

**Prakritim yaanti bhootaani nigrahah kim karishyati.**

33. Even a wise man acts in accordance with his own nature; beings will follow nature; what can restraint do?

**इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।**

**तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३-३४॥**

**Indriyasyendriyasyaarthe raagadweshau vyavasthitau;**

**Tayor na vasham aagacchet tau hyasya paripanthinau.**

34. Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway, for they are his foes.

**श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।**

**स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५॥**

**Shreyaan swadharmo vigunah paradharmaat swanushthitaat;**

**Swadharme nidhanam shreyah paradharmo bhayaavahah.**

35. Better is one’s own duty, though devoid of merit, than the duty of another well discharged. Better is death in one’s own duty; the duty of another is fraught with fear.

**अर्जुन उवाच ।**

**अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।**

**अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३-३६॥**

**Arjuna Uvaacha:**

**Atha kena prayukto’yam paapam charati poorushah;**

**Anicchann api vaarshneya balaad iva niyojitah.**

Arjuna said:

36. But impelled by what does man commit sin, though against his wishes, O Varshneya (Krishna), constrained, as it were, by force?

**श्रीभगवानुवाच ।**

**काम एष क्रोध एष रजोगुणसमुद्भवः ।**

**महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७॥**

**Sri Bhagavaan Uvaacha:**

**Kaama esha krodha esha rajoguna samudbhavah;**

**Mahaashano mahaapaapmaa viddhyenam iha vairinam.**

The Blessed Lord said:

37.It is desire, it is anger born of the quality of Rajas, all-sinful and all-devouring; know this as the foe here (in this world).

**धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।**

**यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३-३८॥**

**Dhoomenaavriyate vahnir yathaadarsho malena cha;**

**Yatholbenaavrito garbhas tathaa tenedam aavritam.**

38.As fire is enveloped by smoke, as a mirror by dust, and as an embryo by the amnion, sois this enveloped by that.

**आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।**

**कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३-३९॥**

**Aavritam jnaanam etena jnaanino nityavairinaa;**

**Kaamaroopena kaunteya dushpoorenaanalena cha.**

39. O Arjuna, wisdom is enveloped by this constant enemy of the wise in the form of desire, which is unappeasable as fire!

**इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।**

**एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३-४०॥**

**Indriyaani mano buddhir asyaadhishthaanam uchyate;**

**Etair vimohayatyesha jnaanam aavritya dehinam.**

40. The senses, mind and intellect are said to be its seat; through these it deludes the embodied by veiling his wisdom.

**तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।**

**पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३-४१॥**

**Tasmaat twam indriyaanyaadau niyamya bharatarshabha;**

**Paapmaanam prajahi hyenam jnaana vijnaana naashanam.**

41. Therefore, O best of the Bharatas (Arjuna), controlling the senses first, do thou kill this sinful thing (desire), the destroyer of knowledge and realisation!

**इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।**

**मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३-४२॥**

**Indriyaani paraanyaahur indriyebhyah param manah;**

**Manasastu paraa buddhir yo buddheh paratastu sah.**

42. They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; and one who is superior even to the intellect is He—the Self.

**एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।**

**जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३-४३॥**

**Evam buddheh param buddhwaa samstabhyaatmaanam aatmanaa;**

**Jahi shatrum mahaabaaho kaamaroopam duraasadam.**

43. Thus, knowing Him who is superior to the intellect and restraining the self by the Self, slay thou, O mighty-armed Arjuna, the enemy in the form of desire, hard to conquer!

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Karmayogo Naama Tritiyo’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scriptureofYoga,thedialoguebetweenSriKrishnaandArjuna,endsthethirddiscourseentitled:*

*“The Yoga of Action”*

**अथ चतुर्थोऽध्यायः । ज्ञानकर्मसंन्यासयोगः**

**Chapter 4**

**THE YOGA OF WISDOM**

**श्रीभगवानुवाच ।**

**इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।**

**विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१॥**

**Sri Bhagavaan Uvaacha:**

**Imam vivaswate yogam proktavaan aham avyayam; Vivaswaan manave praaha manur ikshwaakave’braveet.**

The Blessed Lord said:

1. I taught this imperishable Yoga to Vivasvan; he told it to Manu; Manu proclaimed it to Ikshvaku.

**एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।**

**स कालेनेह महता योगो नष्टः परन्तप ॥ ४-२॥**

**Evam paramparaa praaptam imam raajarshayo viduh;**

**Sa kaaleneha mahataa yogo nashtah parantapa.**

2. This, handed down thus in regular succession, the royal sages knew. This Yoga, by a long lapse of time, has been lost here, O Parantapa (burner of foes)!

**स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।**

**भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ४-३॥**

**Sa evaayam mayaa te’dya yogah proktah puraatanah;**

**Bhakto’si me sakhaa cheti rahasyam hyetad uttamam.**

3. That same ancient Yoga has been today taught to thee by Me, for, thou art My devotee and friend; it is the supreme secret.

**अर्जुन उवाच ।**

**अपरं भवतो जन्म परं जन्म विवस्वतः ।**

**कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४-४॥**

**Arjuna Uvaacha:**

**Aparam bhavato janma param janma vivaswatah;**

**Katham etadvijaaneeyaam twam aadau proktavaan iti.**

Arjuna said:

4. Later on was Thy birth, and prior to it was the birth of Vivasvan (the Sun); how am I to understand that Thou didst teach this Yoga in the beginning?

**श्रीभगवानुवाच ।**

**बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।**

**तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ४-५॥**

**Sri Bhagavaan Uvaacha:**

**Bahooni me vyateetaani janmaani tava chaarjuna;**

**Taanyaham veda sarvaani na twam vettha parantapa.**

The Blessed Lord said:

5. Many births of Mine have passed, as well as of thine, O Arjuna! I know them all but thou knowest not, O Parantapa!

**अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।**

**प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ४-६॥**

**Ajo’pi sannavyayaatmaa bhootaanaam eeshwaro’pi san;**

**Prakritim swaam adhishthaaya sambhavaamyaatmamaayayaa.**

6. Though I am unborn and of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own Nature, I am born by My own Maya.

**यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।**

**अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४-७॥**

**Yadaa yadaa hi dharmasya glaanir bhavati bhaarata;**

**Abhyutthaanam adharmasya tadaatmaanam srijaamyaham.**

7. Whenever there is a decline of righteousness, O Arjuna, and rise of unrighteousness, then I manifest Myself!

**परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।**

**धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८॥**

**Paritraanaaya saadhoonaam vinaashaaya cha dushkritaam;**

**Dharma samsthaapanaarthaaya sambhavaami yuge yuge.**

8. For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I am born in every age.

**जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।**

**त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ४-९॥**

**Janma karma cha me divyam evam yo vetti tattwatah;**

**Tyaktwa deham punarjanma naiti maameti so’rjuna.**

9. He who thus knows in true light My divine birth and action, after having abandoned the body is not born again; he comes to Me, O Arjuna!

**वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।**

**बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४-१०॥**

**Veetaraagabhayakrodhaa manmayaa maam upaashritaah;**

**Bahavo jnaana tapasaa pootaa madbhaavam aagataah.**

10. Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained to My Being.

**ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।**

**मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ४-११॥**

**Ye yathaa maam prapadyante taamstathaiva bhajaamyaham;**

**Mama vartmaanuvartante manushyaah paartha sarvashah.**

11. In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O Arjuna!

**काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।**

**क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ ४-१२॥**

**Kaangkshantah karmanaam siddhim yajanta iha devataah;**

**Kshipram hi maanushe loke siddhir bhavati karmajaa.**

12. Those who long for success in action in this world sacrifice to the gods, because success is quickly attained by men through action.

**चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।**

**तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४-१३॥**

**Chaaturvarnyam mayaa srishtam gunakarma vibhaagashah;**

**Tasya kartaaram api maam viddhyakartaaram avyayam.**

13. The fourfold caste has been created by Me according to the differentiation of Guna and Karma; though I am the author thereof, know Me as the non-doer and immutable.

**न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।**

**इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ ४-१४॥**

**Na maam karmaani limpanti na me karmaphale sprihaa;**

**Iti maam yo’bhijaanaati karmabhir na sa badhyate.**

14. Actions do not taint Me, nor have I a desire for the fruits of actions. He who knows Me thus is not bound by actions.

**एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।**

**कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ ४-१५॥**

**Evam jnaatwaa kritam karma poorvair api mumukshubhih;**

**Kuru karmaiva tasmaat twam poorvaih poorvataram kritam.**

15. Having known this, the ancient seekers after freedom also performed actions; therefore, do thou perform actions as did the ancients in days of yore.

**किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।**

**तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ४-१६॥**

**Kim karma kim akarmeti kavayo’pyatra mohitaah;**

**Tat te karma pravakshyaami yajjnaatwaa mokshyase’shubhaat.**

16. What is action? What is inaction? As to this even the wise are confused. Therefore, I shall teach thee such action (the nature of action and inaction), by knowing which thou shalt be liberated from the evil (of Samsara, the world of birth and death).

**कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।**

**अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ४-१७॥**

**Karmano hyapi boddhavyam boddhavyam cha vikarmanah;**

**Akarmanashcha boddhavyam gahanaa karmano gatih.**

17. For, verily the true nature of action (enjoined by the scriptures) should be known, also (that) of forbidden (or unlawful) action, and of inaction; hard to understand is the nature (path) of action.

**कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।**

**स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८॥**

**Karmanyakarma yah pashyed akarmani cha karma yah;**

**Sa buddhimaan manushyeshu sa yuktah kritsnakarmakrit.**

18. He who seeth inaction in action and action in inaction, he is wise among men; he is a Yogi and performer of all actions.

**यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।**

**ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४-१९॥**

**Yasya sarve samaarambhaah kaamasankalpa varjitaah;**

**Jnaanaagni dagdhakarmaanam tam aahuh panditam budhaah.**

19. He whose undertakings are all devoid of desires and (selfish) purposes, and whose actions have been burnt by the fire of knowledge,—him the wise call a sage.

**त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।**

**कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४-२०॥**

**Tyaktwaa karmaphalaasangam nityatripto niraashrayah;**

**Karmanyabhipravritto’pi naiva kinchit karoti sah.**

20. Having abandoned attachment to the fruit of the action, ever content, depending on nothing, he does not do anything though engaged in activity.

**निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।**

**शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१॥**

**Niraasheer yatachittaatmaa tyaktasarvaparigrahah;**

**Shaareeram kevalam karma kurvannaapnoti kilbisham.**

21. Without hope and with the mind and the self controlled, having abandoned all greed, doing mere bodily action, he incurs no sin.

**यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।**

**समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४-२२॥**

**Yadricchaalaabhasantushto dwandwaateeto vimatsarah;**

**Samah siddhaavasiddhau cha kritwaapi na nibadhyate.**

22. Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting, he is not bound.

**गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।**

**यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४-२३॥**

**Gatasangasya muktasya jnaanaavasthitachetasah;**

**Yajnaayaacharatah karma samagram pravileeyate.**

23. To one who is devoid of attachment, who is liberated, whose mind is established in knowledge,whoworksforthesakeofsacrifice(forthesakeofGod),thewholeactionisdissolved.

**ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।**

**ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥**

**Brahmaarpanam brahmahavirbrahmaagnau brahmanaa hutam;**

**Brahmaiva tena gantavyam brahmakarmasamaadhinaa.**

24. Brahman is the oblation; Brahman is the melted butter (ghee); by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in action.

**दैवमेवापरे यज्ञं योगिनः पर्युपासते ।**

**ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ ४-२५॥**

**Daivam evaapare yajnam yoginah paryupaasate;**

**Brahmaagnaavapare yajnam yajnenaivopajuhwati.**

25. Some Yogis perform sacrifice to the gods alone, while others (who have realised the Self) offer the Self as sacrifice by the Self in the fire of Brahman alone.

**श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।**

**शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ ४-२६॥**

**Shrotraadeeneendriyaanyanye samyamaagnishu juhwati;**

**Shabdaadeen vishayaananya indriyaagnishu juhwati.**

26. Some again offer hearing and other senses as sacrifice in the fire of restraint; others offer sound and various objects of the senses as sacrifice in the fire of the senses.

**सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।**

**आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ ४-२७॥**

**Sarvaaneendriya karmaani praanakarmaani chaapare;**

**Aatmasamyamayogaagnau juhwati jnaanadeepite.**

27. Others again sacrifice all the functions of the senses and those of the breath (vital energy or Prana) in the fire of the Yoga of self-restraint kindled by knowledge.

**द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।**

**स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४-२८॥**

**Dravyayajnaas tapoyajnaa yogayajnaastathaapare;**

**Swaadhyaayajnaana yajnaashcha yatayah samshitavrataah.**

28. Some again offer wealth, austerity and Yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice.

**अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।**

**प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ ४-२९॥**

**Apaane juhwati praanam praane’paanam tathaa’pare;**

**Praanaapaana gatee ruddhwaa praanaayaamaparaayanaah.**

29. Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and the incoming breaths, solely absorbed in the restraint of the breath.

**अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।**

**सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ४-३०॥**

**Apare niyataahaaraah praanaan praaneshu juhwati;**

**Sarve’pyete yajnavido yajnakshapita kalmashaah.**

30. Others who regulate their diet offer life-breaths in life-breaths; all these are knowers of sacrifice, whose sins are all destroyed by sacrifice.

**यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।**

**नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ४-३१॥**

**Yajnashishtaamritabhujo yaanti brahma sanaatanam;**

**Naayam loko’styayajnasya kuto’nyah kurusattama.**

31. Those who eat the remnants of the sacrifice, which are like nectar, go to the eternal Brahman. This world is not for the man who does not perform sacrifice; how then can he have the other, O Arjuna?

**एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।**

**कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२॥**

**Evam bahuvidhaa yajnaa vitataa brahmano mukhe;**

**Karmajaan viddhi taan sarvaan evam jnaatwaa vimokshyase.**

32. Thus, various kinds of sacrifices are spread out before Brahman (literally at the mouth or face of Brahman). Know them all as born of action, and knowing thus, thou shalt be liberated.

**श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।**

**सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३॥**

**Shreyaan dravyamayaadyajnaaj jnaanayajnah parantapa;**

**Sarvam karmaakhilam paartha jnaane parisamaapyate.**

33. Superior is wisdom-sacrifice to sacrifice with objects, O Parantapa! All actions in their entirety, O Arjuna, culminate in knowledge!

**तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।**

**उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥**

**Tadviddhi pranipaatena pariprashnena sevayaa;**

**Upadekshyanti te jnaanam jnaaninas tattwadarshinah.**

34. Know that by long prostration, by question and by service, the wise who have realised the Truth will instruct thee in (that) knowledge.

**यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।**

**येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५॥**

**Yajjnaatwaa na punarmoham evam yaasyasi paandava;**

**Yena bhootaanyasheshena drakshyasyaatmanyatho mayi.**

35. Knowing that, thou shalt not, O Arjuna, again become deluded like this; and by that thou shalt see all beings in thy Self and also in Me!

**अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।**

**सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ४-३६॥**

**Api chedasi paapebhyah sarvebhyah paapakrittamah;**

**Sarvam jnaanaplavenaiva vrijinam santarishyasi.**

36. Even if thou art the most sinful of all sinners, yet thou shalt verily cross all sins by the raft of knowledge.

**यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।**

**ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७॥**

**Yathaidhaamsi samiddho’gnir bhasmasaat kurute’rjuna;**

**Jnaanaagnih sarvakarmaani bhasmasaat kurute tathaa.**

37. As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes!

**न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।**

**तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४-३८॥**

**Na hi jnaanena sadrisham pavitram iha vidyate;**

**Tat swayam yogasamsiddhah kaalenaatmani vindati.**

38. Verily there is no purifier in this world like knowledge. He who is perfected in Yoga finds it in the Self in time.

**श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।**

**ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४-३९॥**

**Shraddhaavaan labhate jnaanam tatparah samyatendriyah;**

**Jnaanam labdhvaa paraam shaantim achirenaadhigacchati.**

39. The man who is full of faith, who is devoted to it, and who has subdued all the senses, obtains (this) knowledge; and, having obtained the knowledge, he goes at once to the supreme peace.

**अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।**

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

**Ajnashchaashraddhadhaanashcha samshayaatmaa vinashyati;**

**Naayam loko’sti na paro na sukham samshayaatmanah.**

40. The ignorant, the faithless, the doubting self proceeds to destruction; there is neither this world nor the other nor happiness for the doubting.

**योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।**

**आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४-४१॥**

**Yogasannyasta karmaanam jnaanasamcchinnasamshayam;**

**Aatmavantam na karmaani nibadhnanti dhananjaya.**

41. He who has renounced actions by Yoga, whose doubts are rent asunder by knowledge, and who is self-possessed,—actions do not bind him, O Arjuna!

**तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।**

**छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४-४२॥**

**Tasmaad ajnaanasambhootam hritstham jnaanaasinaatmanah;**

**Cchittwainam samshayam yogam aatishthottishtha bhaarata.**

42. Therefore, with the sword of knowledge (of the Self) cut asunder the doubt of the self born of ignorance, residing in thy heart, and take refuge in Yoga; arise, O Arjuna!

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Jnaanavibhaagayogo Naama Chaturtho’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fourth discourse entitled:*

*“The Yoga of Wisdom”*

**अथ पञ्चमोऽध्यायः । संन्यासयोगः**

**Chapter 5**

**THE YOGA OF RENUNCIATION OF ACTION**

**अर्जुन उवाच ।**

**संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।**

**यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१॥**

**Arjuna Uvaacha:**

**Sannyaasam karmanaam krishna punar yogam cha shamsasi;**

**Yacchreya etayorekam tanme broohi sunishchitam.**

Arjuna said:

1. Renunciation of actions, O Krishna, Thou praisest, and again Yoga! Tell me conclusively which is the better of the two.

**श्रीभगवानुवाच ।**

**संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।**

**तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ ५-२॥**

**Sri Bhagavaan Uvaacha:**

**Sannyaasah karmayogashcha nihshreyasakaraa vubhau;**

**Tayostu karmasannyaasaat karmayogo vishishyate.**

The Blessed Lord said:

2. Renunciation and the Yoga of action both lead to the highest bliss; but of the two, the Yoga of action is superior to the renunciation of action.

**ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।**

**निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५-३॥**

**Jneyah sa nityasannyaasi yo na dweshti na kaangkshati;**

**Nirdwandwo hi mahaabaaho sukham bandhaat pramuchyate.**

3. He should be known as a perpetual Sannyasin who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed Arjuna, he is easily set free from bondage!

**साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।**

**एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ५-४॥**

**Saankhyayogau prithagbaalaah pravadanti na panditaah;**

**Ekam apyaasthitah samyag ubhayor vindate phalam.**

4. Children, not the wise, speak of knowledge and the Yoga of action or the performance of action as though they are distinct and different; he who is truly established in one obtains the fruits of both.

**यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।**

**एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५-५॥**

**Yatsaankhyaih praapyate sthaanam tad yogair api gamyate;**

**Ekam saankhyam cha yogam cha yah pashyati sa pashyati.**

5. That place which is reached by the Sankhyas or the Jnanis is reached by the (Karma) Yogis. He sees who sees knowledge and the performance of action (Karma Yoga) as one.

**संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।**

**योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५-६॥**

**Sannyaasastu mahaabaaho duhkham aaptuma yogatah;**

**Yogayukto munir brahma na chirenaadhigacchati.**

6. But renunciation, O mighty-armed Arjuna, is hard to attain without Yoga; the Yoga-harmonised sage proceeds quickly to Brahman!

**योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।**

**सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७॥**

**Yogayukto vishuddhaatmaa vijitaatmaa jitendriyah;**

**Sarvabhootaatmabhootaatmaa kurvannapi na lipyate.**

7. He who is devoted to the path of action, whose mind is quite pure, who has conquered the self, who has subdued his senses and who has realised his Self as the Self in all beings, though acting, he is not tainted.

**नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।**

**पश्यञ्श‍ृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८॥**

**Naiva kinchit karomeeti yukto manyeta tattwavit;**

**Pashyan shrunvan sprishan jighran nashnan gacchan swapan shwasan.**

8. “I do nothing at all”—thus will the harmonised knower of Truth think—seeing, hearing, touching, smelling, eating, going, sleeping, breathing,

**प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।**

**इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९॥**

**Pralapan visrijan grihnan nunmishan nimishannapi;**

**Indriyaaneendriyaartheshu vartanta iti dhaarayan.**

9. Speaking, letting go, seizing, opening and closing the eyes—convinced that the senses move among the sense-objects.

**ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।**

**लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१०॥**

**Brahmanyaadhaaya karmaani sangam tyaktwaa karoti yah;**

**Lipyate na sa paapena padmapatram ivaambhasaa.**

10. He who performs actions, offering them to Brahman and abandoning attachment, is not tainted by sin as a lotus leaf by water.

**कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।**

**योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११॥**

**Kaayena manasaa buddhyaa kevalair indriyair api;**

**Yoginah karma kurvanti sangam tyaktwaatmashuddhaye.**

11. Yogis, having abandoned attachment, perform actions only by the body, mind, intellect and also by the senses, for the purification of the self.

**युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।**

**अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५-१२॥**

**Yuktah karmaphalam tyaktwaa shaantim aapnoti naishthikeem;**

**Ayuktah kaamakaarena phale sakto nibadhyate.**

12. The united one (the well poised or the harmonised), having abandoned the fruit of action, attains to the eternal peace; the non-united only (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound.

**सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।**

**नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३॥**

**Sarvakarmaani manasaa sannyasyaaste sukham vashee;**

**Navadwaare pure dehee naiva kurvan na kaarayan.**

13. Mentally renouncing all actions and self-controlled, the embodied one rests happily in the nine-gated city, neither acting nor causing others (body and senses) to act.

**न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।**

**न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५-१४॥**

**Na kartritwam na karmaani lokasya srijati prabhuh;**

**Na karmaphala samyogam swabhaavas tu pravartate.**

14. Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions; it is Nature that acts.

**नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।**

**अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५॥**

**Naadatte kasyachit paapam na chaiva sukritam vibhuh;**

**Ajnaanenaavritam jnaanam tena muhyanti jantavah.**

15. The Lord accepts neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded.

**ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।**

**तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५-१६॥**

**Jnaanena tu tad ajnaanam yeshaam naashitam aatmanah;**

**Teshaam aadityavaj jnaanam prakaashayati tatparam.**

16. But, to those whose ignorance is destroyed by knowledge of the Self, like the sun, knowledge reveals the Supreme (Brahman).

**तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।**

**गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७॥**

**Tadbuddhayas tadaatmaanas tannishthaas tatparaayanaah;**

**Gacchantyapunaraavrittim jnaana nirdhoota kalmashaah.**

17. Their intellect absorbed in That, their self being That; established in That, with That as their supreme goal, they go whence there is no return, their sins dispelled by knowledge.

**विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।**

**शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८॥**

**Vidyaavinaya sampanne braahmane gavi hastini;**

**Shuni chaiva shvapaake cha panditaah samadarshinah.**

18. Sages look with an equal eye on a Brahmin endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste.

**इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।**

**निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९॥**

**Ihaiva tairjitah sargo yeshaam saamye sthitam manah;**

**Nirdosham hi samam brahma tasmaad brahmani te sthitaah.**

19. Even here (in this world) birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore, they are established in Brahman.

**न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।**

**स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२०॥**

**Na prahrishyet priyam praapya nodwijet praapya chaapriyam;**

**Sthirabuddhir asammoodho brahmavid brahmani sthitah.**

20. Resting in Brahman, with steady intellect, undeluded, the knower of Brahman neither rejoiceth on obtaining what is pleasant nor grieveth on obtaining what is unpleasant.

**बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।**

**स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ५-२१॥**

**Baahyasparsheshwasaktaatmaa vindatyaatmani yat sukham;**

**Sa brahma yoga yuktaatmaa sukham akshayam ashnute.**

21. With the self unattached to the external contacts he discovers happiness in the Self; with the self engaged in the meditation of Brahman he attains to the endless happiness.

**ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।**

**आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२॥**

**Ye hi samsparshajaa bhogaa duhkhayonaya eva te;**

**Aadyantavantah kaunteya na teshu ramate budhah.**

22. The enjoyments that are born of contacts are generators of pain only, for they have a beginning and an end, O Arjuna! The wise do not rejoice in them.

**शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।**

**कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ ५-२३॥**

**Shaknoteehaiva yah sodhum praak shareera vimokshanaat;**

**Kaamakrodhodbhavam vegam sa yuktah sa sukhee narah.**

23. He who is able, while still here in this world to withstand, before the liberation from the body, the impulse born of desire and anger—he is a Yogi, he is a happy man.

**योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।**

**स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५-२४॥**

**Yo’ntah sukho’ntaraaraamas tathaantarjyotir eva yah;**

**Sa yogee brahma nirvaanam brahmabhooto’dhigacchati.**

24. He who is ever happy within, who rejoices within, who is illumined within, such a Yogi attains absolute freedom or Moksha, himself becoming Brahman.

**लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।**

**छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ ५-२५॥**

**Labhante brahma nirvaanam rishayah ksheenakalmashaah;**

**Cchinnadwaidhaa yataatmaanah sarvabhootahite rataah.**

25. The sages obtain absolute freedom or Moksha—they whose sins have been destroyed, whose dualities (perception of dualities or experience of the pairs of opposites) are torn asunder, who are self-controlled, and intent on the welfare of all beings.

**कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।**

**अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५-२६॥**

**Kaamakrodhaviyuktaanaam yateenaam yatachetasaam;**

**Abhito brahma nirvaanam vartate viditaatmanaam.**

26. Absolute freedom (or Brahmic bliss) exists on all sides for those self-controlled ascetics who are free from desire and anger, who have controlled their thoughts and who have realised the Self.

**स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।**

**प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५-२७॥**

**Sparsaan kritwaa bahir baahyaamschakshus chaivaantare bhruvoh;**

**Praanaapaanau samau kritwaa naasaabhyantara chaarinau.**

27. Shutting out (all) external contacts and fixing the gaze between the eyebrows, equalising the outgoing and incoming breaths moving within the nostrils,

**यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।**

**विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५-२८॥**

**Yatendriya manobuddhir munir mokshaparaayanah;**

**Vigatecchaabhaya krodho yah sadaa mukta eva sah.**

28. With the senses, the mind and the intellect always controlled, having liberation as his supreme goal, free from desire, fear and anger—the sage is verily liberated for ever.

**भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।**

**सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९॥**

**Bhoktaaram yajnatapasaam sarvaloka maheshwaram;**

**Suhridam sarvabhootaanaam jnaatwaa maam shaantim ricchati.**

29. He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds and the friend of all beings, attains to peace.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**संन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Karmasanyaasayogo Naama Panchamo’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna ends the fifth discourse entitled:*

*“The Yoga of Renunciation of Action”*

**अथ षष्ठोऽध्यायः । आत्मसंयमयोगः**

**Chapter 6**

**THE YOGA OF MEDITATION**

**श्रीभगवानुवाच ।**

**अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।**

**स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६-१॥**

**Sri Bhagavaan Uvaacha:**

**Anaashritah karmaphalam kaaryam karma karoti yah;**

**Sa sannyaasi cha yogee cha na niragnirna chaakriyah.**

The Blessed Lord said:

1. He who performs his bounden duty without depending on the fruits of his actions—he is a Sannyasin and a Yogi, not he who is without fire and without action.

**यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।**

**न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ ६-२॥**

**Yam sannyaasamiti praahuryogam tam viddhi paandava;**

**Na hyasannyastasankalpo yogee bhavati kashchana.**

2. Do thou, O Arjuna, know Yoga to be that which they call renunciation; no one verily becomes a Yogi who has not renounced thoughts!

**आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।**

**योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३॥**

**Aarurukshormuneryogam karma kaaranamuchyate;**

**Yogaaroodhasya tasyaiva shamah kaaranamuchyate.**

3. For a sage who wishes to attain to Yoga, action is said to be the means; for the same sage who has attained to Yoga, inaction (quiescence) is said to be the means.

**यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।**

**सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४॥**

**Yadaa hi nendriyaartheshu na karmaswanushajjate;**

**Sarvasankalpasannyaasee yogaaroodhas tadochyate.**

4. When a man is not attached to the sense-objects or to actions, having renounced all thoughts, then he is said to have attained to Yoga.

**उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।**

**आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५॥**

**Uddharedaatmanaatmaanam naatmaanamavasaadayet;**

**Atmaiva hyaatmano bandhuraatmaiva ripuraatmanah.**

5. Let a man lift himself by his own Self alone; let him not lower himself, for this self alone is the friend of oneself and this self alone is the enemy of oneself.

**बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।**

**अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६-६॥**

**Bandhuraatmaa’tmanastasya yenaatmaivaatmanaa jitah;**

**Anaatmanastu shatrutwe vartetaatmaiva shatruvat.**

6. The self is the friend of the self for him who has conquered himself by the Self, but to the unconquered self, this self stands in the position of an enemy like the (external) foe.

**जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।**

**शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६-७॥**

**Jitaatmanah prashaantasya paramaatmaa samaahitah;**

**Sheetoshna sukha duhkheshu tathaa maanaapamaanayoh.**

7. The Supreme Self of him who is self-controlled and peaceful is balanced in cold and heat, pleasure and pain, as also in honour and dishonour.

**ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।**

**युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ६-८॥**

**Jnaana vijnaana triptaatmaa kootastho vijitendriyah;**

**Yuktah ityuchyate yogee samaloshtaashmakaanchanah.**

8. The Yogi who is satisfied with the knowledge and the wisdom (of the Self), who has conquered the senses, and to whom a clod of earth, a piece of stone and gold are the same, is said to be harmonised (that is, is said to have attained the state of Nirvikalpa Samadhi).

**सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।**

**साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६-९॥**

**Suhrinmitraary udaaseena madhyastha dweshya bandhushu;**

**Saadhushwapi cha paapeshu samabuddhirvishishyate.**

9. He who is of the same mind to the good-hearted, friends, enemies, the indifferent, the neutral, the hateful, the relatives, the righteous and the unrighteous, excels.

**योगी युञ्जीत सततमात्मानं रहसि स्थितः ।**

**एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६-१०॥**

**Yogee yunjeeta satatamaatmaanam rahasi sthitah;**

**Ekaakee yatachittaatmaa niraasheeraparigrahah.**

10. Let the Yogi try constantly to keep the mind steady, remaining in solitude, alone, with the mind and the body controlled, and free from hope and greed.

**शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।**

**नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११॥**

**Shuchau deshe pratishthaapya sthiramaasanamaatmanah;**

**Naatyucchritam naatineecham chailaajinakushottaram.**

11. In a clean spot, having established a firm seat of his own, neither too high nor too low, made of a cloth, a skin and kusha grass, one over the other,

**तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।**

**उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६-१२॥**

**Tatraikaagram manah kritwaa yatachittendriyakriyah;**

**Upavishyaasane yunjyaadyogamaatmavishuddhaye.**

12. There, having made the mind one-pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practise Yoga for the purification of the self.

**समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।**

**सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३॥**

**Samam kaayashirogreevam dhaarayannachalam sthirah;**

**Samprekshya naasikaagram swam dishashchaanavalokayan.**

13. Let him firmly hold his body, head and neck erect and perfectly still, gazing at the tip of his nose, without looking around.

**प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।**

**मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ ६-१४॥**

**Prashaantaatmaa vigatabheer brahmachaarivrate sthitah;**

**Manah samyamya macchitto yukta aaseeta matparah.**

14. Serene-minded, fearless, firm in the vow of a Brahmachari, having controlled the mind, thinking of Me and balanced in mind, let him sit, having Me as his supreme goal.

**युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।**

**शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६-१५॥**

**Yunjannevam sadaa’tmaanam yogee niyatamaanasah;**

**Shaantim nirvaanaparamaam matsamsthaamadhigacchati.**

15. Thus, always keeping the mind balanced, the Yogi, with the mind controlled, attains to the peace abiding in Me, which culminates in liberation.

**नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।**

**न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६-१६॥**

**Naatyashnatastu yogo’sti nachaikaantamanashnatah;**

**Na chaatiswapnasheelasya jaagrato naiva chaarjuna.**

16. Verily Yoga is not possible for him who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor for him who is (always) awake, O Arjuna!

**युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।**

**युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६-१७॥**

**Yuktaahaaravihaarasya yuktacheshtasya karmasu;**

**Yuktaswapnaavabodhasya yogo bhavati duhkhahaa.**

17. Yoga becomes the destroyer of pain for him who is always moderate in eating and recreation (such as walking, etc.), who is moderate in exertion in actions, who is moderate in sleep and wakefulness.

**यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।**

**निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ ६-१८॥**

**Yadaa viniyatam chittamaatmanyevaavatishthate;**

**Nihsprihah sarvakaamebhyo yukta ityuchyate tadaa.**

18. When the perfectly controlled mind rests in the Self only, free from longing for the objects of desire, then it is said: “He is united.”

**यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।**

**योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९॥**

**Yathaa deepo nivaatastho nengate sopamaa smritaa;**

**Yogino yatachittasya yunjato yogamaatmanah.**

19. As a lamp placed in a windless spot does not flicker—to such is compared the Yogi of controlled mind, practising Yoga in the Self (or absorbed in the Yoga of the Self).

**यत्रोपरमते चित्तं निरुद्धं योगसेवया ।**

**यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२०॥**

**Yatroparamate chittam niruddham yogasevayaa;**

**Yatra chaivaatmanaa’tmaanam pashyannaatmani tushyati.**

20. When the mind, restrained by the practice of Yoga, attains to quietude, and when, seeing the Self by the Self, he is satisfied in his own Self,

**सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।**

**वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६-२१॥**

**Sukhamaatyantikam yattad buddhi graahyamateendriyam;**

**Vetti yatra na chaivaayam sthitashchalati tattwatah.**

21. When he (the Yogi) feels that infinite bliss which can be grasped by the (pure) intellect and which transcends the senses, and, established wherein he never moves from the Reality,

**यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।**

**यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६-२२॥**

**Yam labdhwaa chaaparam laabham manyate naadhikam tatah;**

**Yasmin sthito na duhkhena gurunaapi vichaalyate.**

22. Which, having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow,—

**तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।**

**स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६-२३॥**

**Tam vidyaad duhkhasamyogaviyogam yogasamjnitam;**

**Sa nishchayena yoktavyo yogo’nirvinna chetasaa.**

23. Let that be known by the name of Yoga, the severance from union with pain. This Yoga should be practised with determination and with an undesponding mind.

**सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।**

**मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४॥**

**Sankalpaprabhavaan kaamaan styaktwaa sarvaan asheshatah;**

**Manasaivendriyagraamam viniyamya samantatah.**

24. Abandoning without reserve all the desires born of Sankalpa, and completely restraining the whole group of senses by the mind from all sides,

**शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।**

**आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५॥**

**Shanaih shanairuparamed buddhyaa dhritigriheetayaa;**

**Aatmasamstham manah kritwaa na kinchidapi chintayet.**

25. Little by little let him attain to quietude by the intellect held firmly; having made the mind establish itself in the Self, let him not think of anything.

**यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।**

**ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६-२६॥**

**Yato yato nishcharati manashchanchalamasthiram;**

**Tatastato niyamyaitad aatmanyeva vasham nayet.**

26. From whatever cause the restless, unsteady mind wanders away, from that let him restrain it and bring it under the control of the Self alone.

**प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।**

**उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६-२७॥**

**Prashaantamanasam hyenam yoginam sukhamuttamam;**

**Upaiti shaantarajasam brahmabhootamakalmasham.**

27. Supreme bliss verily comes to this Yogi whose mind is quite peaceful, whose passion is quieted, who has become Brahman, and who is free from sin.

**युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।**

**सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ ६-२८॥**

**Yunjannevam sadaa’tmaanam yogee vigatakalmashah;**

**Sukhena brahmasamsparsham atyantam sukham ashnute.**

28. The Yogi, always engaging the mind thus (in the practice of Yoga), freed from sins, easily enjoys the infinite bliss of contact with Brahman (the Eternal).

**सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।**

**ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९॥**

**Sarvabhootasthamaatmaanam sarvabhootaani chaatmani;**

**Eekshate yogayuktaatmaa sarvatra samadarshanah.**

29. With the mind harmonised by Yoga he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere.

**यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।**

**तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६-३०॥**

**Yo maam pashyati sarvatra sarvam cha mayi pashyati;**

**Tasyaaham na pranashyaami sa cha me na pranashyati.**

30. He who sees Me everywhere and sees everything in Me, he does not become separated from Me nor do I become separated from him.

**सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।**

**सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६-३१॥**

**Sarvabhootasthitam yo maam bhajatyekatwamaasthitah;**

**Sarvathaa vartamaano’pi sa yogee mayi vartate.**

31. He who, being established in unity, worships Me who dwells in all beings,—that Yogi abides in Me, whatever may be his mode of living.

**आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।**

**सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६-३२॥**

**Aatmaupamyena sarvatra samam pashyati yo’rjuna;**

**Sukham vaa yadi vaa duhkham sa yogee paramo matah.**

32. He who, through the likeness of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, he is regarded as the highest Yogi!

**अर्जुन उवाच ।**

**योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।**

**एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३॥**

**Arjuna Uvaacha:**

**Yo’yam yogastwayaa proktah saamyena madhusoodana;**

**Etasyaaham na pashyaami chanchalatwaat sthitim sthiraam.**

Arjuna said:

33. This Yoga of equanimity taught by Thee, O Krishna, I do not see its steady continuance, because of restlessness (of the mind)!

**चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।**

**तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४॥**

**Chanchalam hi manah krishna pramaathi balavad dridham;**

**Tasyaaham nigraham manye vaayoriva sudushkaram.**

34. The mind verily is restless, turbulent, strong and unyielding, O Krishna! I deem it as difficult to control as to control the wind.

**श्रीभगवानुवाच ।**

**असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।**

**अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५॥**

**Sri Bhagavaan Uvaacha:**

**Asamshayam mahaabaaho mano durnigraham chalam;**

**Abhyaasena tu kaunteya vairaagyena cha grihyate.**

The Blessed Lord said:

35. Undoubtedly, O mighty-armed Arjuna, the mind is difficult to control and restless; but, by practice and by dispassion it may be restrained!

**असंयतात्मना योगो दुष्प्राप इति मे मतिः ।**

**वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ६-३६॥**

**Asamyataatmanaa yogo dushpraapa iti me matih;**

**Vashyaatmanaa tu yatataa shakyo’vaaptumupaayatah.**

36. I think that Yoga is hard to be attained by one of uncontrolled self, but the self~controlled and striving one attains to it by the (proper) means.

**अर्जुन उवाच ।**

**अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।**

**अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६-३७॥**

**Arjuna Uvaacha:**

**Ayatih shraddhayopeto yogaacchalitamaanasah;**

**Apraapya yogasamsiddhim kaam gatim krishna gacchati.**

Arjuna said:

37. He who is unable to control himself though he has the faith, and whose mind wanders away from Yoga, what end does he meet, having failed to attain perfection in Yoga, O Krishna?

**कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।**

**अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ६-३८॥**

**Kacchinnobhayavibhrashtash cchinnaabhramiva nashyati;**

**Apratishtho mahaabaaho vimoodho brahmanah pathi.**

38. Fallen from both, does he not perish like a rent cloud, supportless, O mighty-armed (Krishna), deluded on the path of Brahman?

**एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।**

**त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ६-३९॥**

**Etanme samshayam krishna cchettumarhasyasheshatah;**

**Twadanyah samshayasyaasya cchettaa na hyupapadyate.**

39. This doubt of mine, O Krishna, do Thou completely dispel, because it is not possible for any but Thee to dispel this doubt.

**श्रीभगवानुवाच ।**

**पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।**

**न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ६-४०॥**

**Sri Bhagavaan Uvaacha:**

**Paartha naiveha naamutra vinaashas tasya vidyate;**

**Nahi kalyaanakrit kashchid durgatim taata gacchati.**

The Blessed Lord said:

40. O Arjuna, neither in this world, nor in the next world is there destruction for him; none, verily, who does good, O My son, ever comes to grief!

**प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।**

**शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६-४१॥**

**Praapya punyakritaam lokaanushitwaa shaashwateeh samaah;**

**Shucheenaam shreemataam gehe yogabhrashto’bhijaayate.**

41. Having attained to the worlds of the righteous and, having dwelt there for everlasting years, he who fell from Yoga is reborn in the house of the pure and wealthy.

**अथवा योगिनामेव कुले भवति धीमताम् ।**

**एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६-४२॥**

**Athavaa yoginaameva kule bhavati dheemataam;**

**Etaddhi durlabhataram loke janma yadeedrisham.**

42. Or he is born in a family of even the wise Yogis; verily a birth like this is very difficult to obtain in this world.

**तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।**

**यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३॥**

**Tatra tam buddhisamyogam labhate paurvadehikam;**

**Yatate cha tato bhooyah samsiddhau kurunandana.**

43. There he comes in touch with the knowledge acquired in his former body and strives more than before for perfection, O Arjuna!

**पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।**

**जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६-४४॥**

**Poorvaabhyaasena tenaiva hriyate hyavasho’pi sah;**

**Jijnaasurapi yogasya shabdabrahmaativartate.**

44. By that very former practice he is borne on in spite of himself. Even he who merely wishes to know Yoga transcends the Brahmic word.

**प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।**

**अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६-४५॥**

**Prayatnaadyatamaanastu yogee samshuddhakilbishah;**

**Anekajanmasamsiddhas tato yaati paraam gatim.**

45. But, the Yogi who strives with assiduity, purified of sins and perfected gradually through many births, reaches the highest goal.

**तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।**

**कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६-४६॥**

**Tapaswibhyo’dhiko yogee jnaanibhyo’pi mato’dhikah;**

**Karmibhyashchaadhiko yogee tasmaad yogee bhavaarjuna.**

46. The Yogi is thought to be superior to the ascetics and even superior to men of knowledge (obtained through the study of scriptures); he is also superior to men of action; therefore, be thou a Yogi, O Arjuna!

**योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।**

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

**Yoginaamapi sarveshaam madgatenaantaraatmanaa;**

**Shraddhaavaan bhajate yo maam sa me yuktatamo matah.**

47. And among all the Yogis, he who, full of faith and with his inner self merged in Me, worships Me, he is deemed by Me to be the most devout.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥ ६॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Aatmasamyamayogo Naama Shashtho’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scriptureofYoga,thedialoguebetweenSriKrishnaandArjuna,endsthesixthdiscourseentitled:*

*“The Yoga of Meditation”*

**अथ सप्तमोऽध्यायः । ज्ञानविज्ञानयोगः**

**Chapter 7**

**THE YOGA OF WISDOM AND REALISATION**

**श्रीभगवानुवाच ।**

**मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।**

**असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७-१॥**

**Sri Bhagavaan Uvaacha:**

**Mayyaasaktamanaah paartha yogam yunjanmadaashrayah;**

**Asamshayam samagram maam yathaa jnaasyasi tacchrinu.**

The Blessed Lord said:

1. O Arjuna, hear how you shall without doubt know Me fully, with the mind intent on Me, practising Yoga and taking refuge in Me!

**ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।**

**यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७-२॥**

**Jnaanam te’ham savijnaanam idam vakshyaamyasheshatah;**

**Yajjnaatwaa neha bhooyo’nyaj jnaatavyamavashishyate.**

2. I shall declare to thee in full this knowledge combined with direct realisation, after knowing which nothing more here remains to be known.

**मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।**

**यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३॥**

**Manushyaanaam sahasreshu kashchidyatati siddhaye;**

**Yatataamapi siddhaanaam kashchinmaam vetti tattwatah.**

3. Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence.

**भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।**

**अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४॥**

**Bhoomiraapo’nalo vaayuh kham mano buddhireva cha;**

**Ahamkaara iteeyam me bhinnaa prakritirashtadhaa.**

4. Earth, water, fire, air, ether, mind, intellect and egoism—thus is My Nature divided eightfold.

**अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।**

**जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७-५॥**

**Apareyamitastwanyaam prakritim viddhi me paraam;**

**Jeevabhootaam mahaabaaho yayedam dhaaryate jagat.**

5. This is the inferior Prakriti, O mighty-armed (Arjuna)! Know thou as different from it My higher Prakriti (Nature), the very life-element by which this world is upheld.

**एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।**

**अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७-६॥**

**Etadyoneeni bhootaani sarvaaneetyupadhaaraya;**

**Aham kritsnasya jagatah prabhavah pralayastathaa.**

6. Know that these two (My higher and lower Natures) are the womb of all beings. So, I am the source and dissolution of the whole universe.

**मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।**

**मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७-७॥**

**Mattah parataram naanyat kinchidasti dhananjaya;**

**Mayi sarvamidam protam sootre maniganaa iva.**

7. There is nothing whatsoever higher than Me, O Arjuna! All this is strung on Me as clusters of gems on a string.

**रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।**

**प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७-८॥**

**Raso’hamapsu kaunteya prabhaasmi shashisooryayoh;**

**Pranavah sarvavedeshu shabdah khe paurusham nrishu.**

8. I am the sapidity in water, O Arjuna! I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether, and virility in men.

**पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।**

**जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७-९॥**

**Punyo gandhah prithivyaam cha tejashchaasmi vibhaavasau;**

**Jeevanam sarvabhooteshu tapashchaasmi tapaswishu.**

9. I am the sweet fragrance in earth and the brilliance in fire, the life in all beings; and I am austerity in ascetics.

**बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।**

**बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७-१०॥**

**Beejam maam sarvabhootaanaam viddhi paartha sanaatanam;**

**Buddhir buddhimataamasmi tejastejaswinaamaham.**

10. Know Me, O Arjuna, as the eternal seed of all beings; I am the intelligence of the intelligent; the splendour of the splendid objects am I!

**बलं बलवतां चाहं कामरागविवर्जितम् ।**

**धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७-११॥**

**Balam balavataam asmi kaamaraagavivarjitam;**

**Dharmaaviruddho bhooteshu kaamo’smi bharatarshabha.**

11. Of the strong, I am the strength devoid of desire and attachment, and in (all) beings, I am the desire unopposed to Dharma, O Arjuna!

**ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।**

**मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७-१२॥**

**Ye chaiva saattvikaa bhaavaa raajasaastaamasaashcha ye;**

**Matta eveti taanviddhi na twaham teshu te mayi.**

12. Whatever being (and objects) that are pure, active and inert, know that they proceed from Me. They are in Me, yet I am not in them.

**त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।**

**मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७-१३॥**

**Tribhirgunamayair bhaavairebhih sarvamidam jagat;**

**Mohitam naabhijaanaati maamebhyah paramavyayam.**

13. Deluded by these Natures (states or things) composed of the three qualities of Nature, all this world does not know Me as distinct from them and immutable.

**दैवी ह्येषा गुणमयी मम माया दुरत्यया ।**

**मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७-१४॥**

**Daivee hyeshaa gunamayee mama maayaa duratyayaa;**

**Maameva ye prapadyante maayaametaam taranti te.**

14. Verily this divine illusion of Mine made up of the qualities (of Nature) is difficult to cross over; those who take refuge in Me alone cross over this illusion.

**न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।**

**माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ ७-१५॥**

**Na maam dushkritino moodhaah prapadyante naraadhamaah;**

**Maayayaapahritajnaanaa aasuram bhaavamaashritaah.**

15. The evil-doers and the deluded, who are the lowest of men, do not seek Me; they whose knowledge is destroyed by illusion follow the ways of demons.

**चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।**

**आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६॥**

**Chaturvidhaa bhajante maam janaah sukritino’rjuna;**

**Aarto jijnaasurartharthee jnaanee cha bharatarshabha.**

16. Four kinds of virtuous men worship Me, O Arjuna! They are the distressed, the seeker of knowledge, the seeker of wealth, and the wise, O lord of the Bharatas!

**तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।**

**प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७-१७॥**

**Teshaam jnaanee nityayukta eka bhaktirvishishyate;**

**Priyo hi jnaanino’tyarthamaham sa cha mama priyah.**

17. Of them, the wise, ever steadfast and devoted to the One, excels (is the best); for, I am exceedingly dear to the wise and he is dear to Me.

**उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।**

**आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७-१८॥**

**Udaaraah sarva evaite jnaanee twaatmaiva me matam;**

**Aasthitah sa hi yuktaatmaa maamevaanuttamaam gatim.**

18. Noble indeed are all these; but I deem the wise man as My very Self; for, steadfast in mind, he is established in Me alone as the supreme goal.

**बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।**

**वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७-१९॥**

**Bahoonaam janmanaamante jnaanavaanmaam prapadyate;**

**Vaasudevah sarvamiti sa mahaatmaa sudurlabhah.**

19. At the end of many births the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find.

**कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।**

**तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७-२०॥**

**Kaamaistaistairhritajnaanaah prapadyante’nyadevataah;**

**Tam tam niyamamaasthaaya prakrityaa niyataah swayaa.**

20. Those whose wisdom has been rent away by this or that desire, go to other gods, following this or that rite, led by their own nature.

**यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।**

**तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१॥**

**Yo yo yaam yaam tanum bhaktah shraddhayaarchitum icchati;**

**Tasya tasyaachalaam shraddhaam taameva vidadhaamyaham.**

21. Whatsoever form any devotee desires to worship with faith—that (same) faith of his I make firm and unflinching.

**स तया श्रद्धया युक्तस्तस्याराधनमीहते ।**

**लभते च ततः कामान्मयैव विहितान्हि तान् ॥ ७-२२॥**

**Sa tayaa shraddhayaa yuktastasyaaraadhanameehate;**

**Labhate cha tatah kaamaan mayaiva vihitaan hi taan.**

22. Endowed with that faith, he engages in the worship of that (form), and from it he obtains his desire, these being verily ordained by Me (alone).

**अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।**

**देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ७-२३॥**

**Antavattu phalam teshaam tadbhavatyalpamedhasaam;**

**Devaan devayajo yaanti madbhaktaa yaanti maamapi.**

23. Verily the reward (fruit) that accrues to those men of small intelligence is finite. The worshippers of the gods go to them, but My devotees come to Me.

**अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।**

**परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ७-२४॥**

**Avyaktam vyaktimaapannam manyante maamabuddhayah;**

**Param bhaavamajaananto mamaavyayamanuttamam.**

24. The foolish think of Me, the Unmanifest, as having manifestation, knowing not My higher, immutable and most excellent nature.

**नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।**

**मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ ७-२५॥**

**Naaham prakaashah sarvasya yogamaayaasamaavritah;**

**Moodho’yam naabhijaanaati loko maamajamavyayam.**

25. I am not manifest to all (as I am), being veiled by the Yoga Maya. This deluded world does not know Me, the unborn and imperishable.

**वेदाहं समतीतानि वर्तमानानि चार्जुन ।**

**भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७-२६॥**

**Vedaaham samateetaani vartamaanaani chaarjuna;**

**Bhavishyaani cha bhootani maam tu veda na kashchana.**

26. I know, O Arjuna, the beings of the past, the present and the future, but no one knows

Me.

**इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।**

**सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ ७-२७॥**

**Icchaadweshasamutthena dwandwamohena bhaarata;**

**Sarvabhootaani sammoham sarge yaanti parantapa.**

27. By the delusion of the pairs of opposites arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa!

**येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।**

**ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ ७-२८॥**

**Yeshaam twantagatam paapam janaanaam punyakarmanaam;**

**Te dwandwamohanirmuktaa bhajante maam dridhavrataah.**

28. But those men of virtuous deeds whose sins have come to an end, and who are freed from the delusion of the pairs of opposites, worship Me, steadfast in their vows.

**जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।**

**ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ ७-२९॥**

**Jaraamaranamokshaaya maamaashritya yatanti ye;**

**Te brahma tadviduh kritsnam adhyaatmam karma chaakhilam.**

29. Those who strive for liberation from old age and death, taking refuge in Me, realise in full that Brahman, the whole knowledge of the Self and all action.

**साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।**

**प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ७-३०॥**

**Saadhibhootaadhidaivam maam saadhiyajnam cha ye viduh;**

**Prayaanakaale’pi cha maam te vidur yuktachetasah.**

30. Those who know Me with the Adhibhuta (pertaining to the elements), the Adhidaiva (pertaining to the gods), and Adhiyajna (pertaining to the sacrifice), know Me even at the time of death, steadfast in mind.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Jnaanavijnaanayogo Naama Saptamo’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the seventh discourse entitled:*

*“The Yoga of Wisdom and Realisation”*

**अथ अष्टमोऽध्यायः । अक्षरब्रह्मयोगः**

**Chapter 8**

**THE YOGA OF THE IMPERISHABLE BRAHMAN**

**अर्जुन उवाच ।**

**किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।**

**अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८-१॥**

**Arjuna Uvaacha:**

**Kim tadbrahma kim adhyaatmam kim karma purushottama;**

**Adhibhootam cha kim proktam adhidaivam kimuchyate.**

Arjuna said:

1. What is that Brahman? What is Adhyatma? What is action, O best among men? What is declared to be Adhibhuta? And what is Adhidaiva said to be?

**अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।**

**प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८-२॥**

**Adhiyajnah katham ko’tra dehe’smin madhusoodana;**

**Prayaanakaale cha katham jneyo’si niyataatmabhih.**

2. Who and how is Adhiyajna here in this body, O destroyer of Madhu (Krishna)? And how, at the time of death, art Thou to be known by the self-controlled one?

**श्रीभगवानुवाच ।**

**अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।**

**भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८-३॥**

**Sri Bhagavaan Uvaacha:**

**Aksharam brahma paramam swabhaavo’dhyaatmamuchyate;**

**Bhootabhaavodbhavakaro visargah karmasamjnitah.**

The Blessed Lord said:

3. Brahman is the Imperishable, the Supreme; His essential nature is called Self-knowledge; the offering (to the gods) which causes existence and manifestation of beings and which also sustains them is called action.

**अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।**

**अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८-४॥**

**Adhibhootam ksharo bhaavah purushashchaadhidaivatam;**

**Adhiyajno’hamevaatra dehe dehabhritaam vara.**

4. Adhibhuta (knowledge of the elements) pertains to My perishable Nature, and the Purusha or soul is the Adhidaiva; I alone am the Adhiyajna here in this body, O best among the embodied (men)!

**अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।**

**यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८-५॥**

**Antakaale cha maameva smaran muktwaa kalevaram;**

**Yah prayaati sa madbhaavam yaati naastyatra samshayah.**

5. And whosoever, leaving the body, goes forth remembering Me alone at the time of death, he attains My Being; there is no doubt about this.

**यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।**

**तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६॥**

**Yam yam vaapi smaran bhaavam tyajatyante kalevaram;**

**Tam tamevaiti kaunteya sadaa tadbhaavabhaavitah.**

6. Whosoever at the end leaves the body, thinking of any being, to that being only does he go, O son of Kunti (Arjuna), because of his constant thought of that being!

**तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।**

**मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८-७॥**

**Tasmaat sarveshu kaaleshu maamanusmara yudhya cha;**

**Mayyarpitamanobuddhir maamevaishyasyasamshayam.**

7. Therefore, at all times remember Me only and fight. With mind and intellect fixed (or absorbed) in Me, thou shalt doubtless come to Me alone.

**अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।**

**परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८-८॥**

**Abhyaasayogayuktena chetasaa naanyagaaminaa;**

**Paramam purusham divyam yaati paarthaanuchintayan.**

8. With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating, one goes to the Supreme Person, the Resplendent, O Arjuna!

**कविं पुराणमनुशासितार- मणोरणीयंसमनुस्मरेद्यः ।**

**सर्वस्य धातारमचिन्त्यरूप- मादित्यवर्णं तमसः परस्तात् ॥ ८-९॥**

**Kavim puraanamanushaasitaaram Anoraneeyaamsam anusmaredyah;**

**Sarvasya dhaataaram achintyaroopam Aadityavarnam tamasah parastaat.**

9. Whosoever meditates on the Omniscient, the Ancient, the ruler (of the whole world), minuter than an atom, the supporter of all, of inconceivable form, effulgent like the sun and beyond the darkness of ignorance,

**प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।**

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

**Prayaanakaale manasaachalena Bhaktyaa yukto yogabalena chaiva;**

**Bhruvormadhye praanamaaveshya samyak Sa tam param purusham upaiti divyam.**

10. At the time of death, with unshaken mind, endowed with devotion and by the power of Yoga, fixing the whole life-breath in the middle of the two eyebrows, he reaches that resplendent Supreme Person.

**यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।**

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

**Yadaksharam vedavido vadanti Vishanti yadyatayo veetaraagaah;**

**Yadicchanto brahmacharyam charanti Tatte padam samgrahena pravakshye.**

11. That which is declared imperishable by those who know the Vedas, that which the self-controlled (ascetics) and passion-free enter, that desiring which celibacy is practised—that goal I will declare to thee in brief.

**सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।**

**मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ ८-१२॥**

**Sarvadwaaraani samyamya mano hridi nirudhya cha;**

**Moordhnyaadhaayaatmanah praanamaasthito yogadhaaranaam.**

12.Having closed all the gates, confined the mind in the heart and fixed the life-breath in the head, engaged in the practice of concentration,

**ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।**

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

**Omityekaaksharam brahma vyaaharan maamanusmaran;**

**Yah prayaati tyajan deham sa yaati paramaam gatim.**

13. Uttering the monosyllable Om—the Brahman—remembering Me always, he who departs thus, leaving the body, attains to the supreme goal.

**अनन्यचेताः सततं यो मां स्मरति नित्यशः ।**

**तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८-१४॥**

**Ananyachetaah satatam yo maam smarati nityashah;**

**Tasyaaham sulabhah paartha nityayuktasya yoginah.**

14. I am easily attainable by that ever-steadfast Yogi who constantly and daily remembers Me (for a long time), not thinking of anything else (with a single or one-pointed mind), O Partha (Arjuna)!

**मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।**

**नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ ८-१५॥**

**Maamupetya punarjanma duhkhaalayamashaashwatam;**

**Naapnuvanti mahaatmaanah samsiddhim paramaam gataah.**

15. Having attained Me these great souls do not again take birth (here), which is the place of pain and is non-eternal; they have reached the highest perfection (liberation).

**आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।**

**मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८-१६॥**

**Aabrahmabhuvanaallokaah punaraavartino’rjuna;**

**Maamupetya tu kaunteya punarjanma na vidyate.**

16. (All) the worlds, including the world of Brahma, are subject to return again, O Arjuna! But he who reaches Me, O son of Kunti, has no rebirth!

**सहस्रयुगपर्यन्तमहर्यद् ब्रह्मणो विदुः ।**

**रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ८-१७॥**

**Sahasrayugaparyantam aharyad brahmano viduh;**

**Raatrim yugasahasraantaam te’horaatravido janaah.**

17. Those who know the day of Brahma, which is of a duration of a thousand Yugas (ages), and the night, which is also of a thousand Yugas’ duration, they know day and night.

**अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।**

**रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८॥**

**Avyaktaadvyaktayah sarvaah prabhavantyaharaagame;**

**Raatryaagame praleeyante tatraivaavyaktasamjnake.**

18. From the unmanifested all the manifested (worlds) proceed at the coming of the “day”; at the coming of the “night” they dissolve verily into that alone which is called the unmanifested.

**भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।**

**रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ ८-१९॥**

**Bhootagraamah sa evaayam bhootwaa bhootwaa praleeyate;**

**Raatryaagame’vashah paartha prabhavatyaharaagame.**

19. This same multitude of beings, born again and again, is dissolved, helplessly, O Arjuna, (into the unmanifested) at the coming of the night, and comes forth at the coming of the day!

**परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।**

**यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८-२०॥**

**Parastasmaat tu bhaavo’nyo’vyakto’vyaktaatsanaatanah;**

**Yah sa sarveshu bhooteshu nashyatsu na vinashyati.**

20. But verily there exists, higher than the unmanifested, another unmanifested Eternal who is not destroyed when all beings are destroyed.

**अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।**

**यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ ८-२१॥**

**Avyakto’kshara ityuktastamaahuh paramaam gatim;**

**Yam praapya na nivartante taddhaama paramam mama.**

21. What is called the Unmanifested and the Imperishable, That they say is the highest goal (path). They who reach It do not return (to this cycle of births and deaths). That is My highest abode (place or state).

**पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।**

**यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ ८-२२॥**

**Purushah sa parah paartha bhaktyaa labhyastwananyayaa;**

**Yasyaantahsthaani bhootaani yena sarvamidam tatam.**

22. That highest Purusha, O Arjuna, is attainable by unswerving devotion to Him alone within whom all beings dwell and by whom all this is pervaded.

**यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।**

**प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८-२३॥**

**Yatra kaale twanaavrittim aavrittim chaiva yoginah;**

**Prayaataa yaanti tam kaalam vakshyaami bharatarshabha.**

23. Now I will tell thee, O chief of the Bharatas, the times departing at which the Yogis will return or not return!

**अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।**

**तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४॥**

**Agnijyotirahah shuklah shanmaasaa uttaraayanam;**

**Tatra prayaataa gacchanti brahma brahmavido janaah.**

24. Fire, light, daytime, the bright fortnight, the six months of the northern path of the sun (northern solstice)—departing then (by these), men who know Brahman go to Brahman.

**धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।**

**तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८-२५॥**

**Dhoomo raatristathaa krishnah shanmaasaa dakshinaayanam;**

**Tatra chaandramasam jyotir yogee praapya nivartate.**

25. Attaining to the lunar light by smoke, night-time, the dark fortnight or the six months of the southern path of the sun (the southern solstice), the Yogi returns.

**शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।**

**एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८-२६॥**

**Shuklakrishne gatee hyete jagatah shaashwate mate;**

**Ekayaa yaatyanaavrittim anyayaa’vartate punah.**

26. The bright and the dark paths of the world are verily thought to be eternal; by the one (the bright path) a person goes not to return again, and by the other (the dark path) he returns.

**नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।**

**तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ ८-२७॥**

**Naite sritee paartha jaanan yogee muhyati kashchana;**

**Tasmaat sarveshu kaaleshu yogayukto bhavaarjuna.**

27. Knowing these paths, O Arjuna, no Yogi is deluded! Therefore, at all times be steadfast in Yoga.

**वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।**

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

**Vedeshu yajneshu tapahsu chaiva Daaneshu yat punyaphalam pradishtam:**

**Atyeti tatsarvam idam viditwaa Yogee param sthaanamupaiti chaadyam.**

28. Whatever fruits or merits is declared (in the scriptures) to accrue from (the study of) the Vedas, (the performance of) sacrifices, (the practice of) austerities, and (the offering of) gifts—beyond all these goes the Yogi, having known this; and he attains to the supreme primeval (first or ancient) Abode.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥ ८॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Aksharabrahmayogo Naama Ashtamo’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the eighth discourse entitled:*

*“The Yoga Of the Imperishable Brahman”*

**अथ नवमोऽध्यायः । राजविद्याराजगुह्ययोगः**

**Chapter 9**

**THE YOGA OF THE KINGLY SCIENCE & THE KINGLY SECRET**

**श्रीभगवानुवाच ।**

**इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।**

**ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९-१॥**

**Sri Bhagavaan Uvaacha:**

**Idam tu te guhyatamam pravakshyaamyanasooyave;**

**Jnaanam vijnaanasahitam yajjnaatwaa mokshyase’shubhaat.**

The Blessed Lord said:

1. I shall now declare to thee who does not cavil, the greatest secret, the knowledge combined with experience (Self-realisation). Having known this, thou shalt be free from evil.

**राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।**

**प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९-२॥**

**Raajavidyaa raajaguhyam pavitramidamuttamam;**

**Pratyakshaavagamam dharmyam susukham kartumavyayam.**

2. This is the kingly science, the kingly secret, the supreme purifier, realisable by direct intuitional knowledge, according to righteousness, very easy to perform and imperishable.

**अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप ।**

**अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९-३॥**

**Ashraddhadhaanaah purushaa dharmasyaasya parantapa;**

**Apraapya maam nivartante mrityusamsaaravartmani.**

3. Those who have no faith in this Dharma (knowledge of the Self), O Parantapa (Arjuna), return to the path of this world of death without attaining Me!

**मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।**

**मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥**

**Mayaa tatamidam sarvam jagadavyaktamoortinaa;**

**Matsthaani sarvabhootaani na chaaham teshvavasthitah.**

4. All this world is pervaded by Me in My unmanifest aspect; all beings exist in Me, but I do not dwell in them.

**न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।**

**भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९-५॥**

**Na cha matsthaani bhootaani pashya me yogamaishwaram;**

**Bhootabhrinna cha bhootastho mamaatmaa bhootabhaavanah.**

5. Nor do beings exist in Me (in reality): behold My divine Yoga, supporting all beings, but not dwelling in them, is My Self, the efficient cause of beings.

**यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।**

**तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९-६॥**

**Yathaakaashasthito nityam vaayuh sarvatrago mahaan;**

**Tathaa sarvaani bhootaani matsthaaneetyupadhaaraya.**

6. As the mighty wind, moving everywhere, rests always in the ether, even so, know thou that all beings rest in Me.

**सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।**

**कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९-७॥**

**Sarvabhootaani kaunteya prakritim yaanti maamikaam;**

**Kalpakshaye punastaani kalpaadau visrijaamyaham.**

7. All beings, O Arjuna, enter into My Nature at the end of a Kalpa; I send them forth again at the beginning of (the next) Kalpa!

**प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।**

**भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९-८॥**

**Prakritim swaamavashtabhya visrijaami punah punah;**

**Bhootagraamamimam kritsnamavasham prakritervashaat.**

8. Animating My Nature, I again and again send forth all this multitude of beings, helpless by the force of Nature.

**न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।**

**उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९-९॥**

**Na cha maam taani karmaani nibadhnanti dhananjaya;**

**Udaaseenavadaaseenam asaktam teshu karmasu.**

9. These actions do not bind Me, O Arjuna, sitting like one indifferent, unattached to those

acts!

**मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।**

**हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९-१०॥**

**Mayaa’dhyakshena prakritih sooyate sacharaacharam;**

**Hetunaa’nena kaunteya jagadwiparivartate.**

10. Under Me as supervisor, Nature produces the moving and the unmoving; because of this, O Arjuna, the world revolves!

**अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।**

**परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९-११॥**

**Avajaananti maam moodhaah maanusheem tanumaashritam;**

**Param bhaavamajaananto mama bhootamaheshwaram.**

11. Fools disregard Me, clad in human form, not knowing My higher Being as the great Lord of (all) beings.

**मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।**

**राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२॥**

**Moghaashaa moghakarmaano moghajnaanaa vichetasah;**

**Raakshaseemaasureem chaiva prakritim mohineem shritaah.**

12. Of vain hopes, of vain actions, of vain knowledge and senseless, they verily are possessed of the deceitful nature of demons and undivine beings.

**महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।**

**भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३॥**

**Mahaatmaanastu maam paartha daiveem prakritimaashritaah;**

**Bhajantyananyamanaso jnaatwaa bhootaadimavyayam.**

13. But the great souls, O Arjuna, partaking of My divine nature, worship Me with a single mind (with the mind devoted to nothing else), knowing Me as the imperishable source of beings!

**सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।**

**नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ ९-१४॥**

**Satatam keertayanto maam yatantashcha dridhavrataah;**

**Namasyantashcha maam bhaktyaa nityayuktaa upaasate.**

14. Always glorifying Me, striving, firm in vows, prostrating before Me, they worship Me with devotion, ever steadfast.

**ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।**

**एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ ९-१५॥**

**Jnaanayajnena chaapyanye yajanto maamupaasate;**

**Ekatwena prithaktwena bahudhaa vishwatomukham.**

15. Others also, sacrificing with the wisdom-sacrifice, worship Me, the all-faced, as one, as distinct, and as manifold.

**अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।**

**मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९-१६॥**

**Aham kraturaham yajnah swadhaa’hamahamaushadham;**

**Mantro’hamahamevaajyam ahamagniraham hutam.**

16. I am the Kratu; I am the Yajna; I am the offering (food) to the manes; I am the medicinal herb and all the plants; I am the Mantra; I am also the ghee or melted butter; I am the fire; I am the oblation.

**पिताहमस्य जगतो माता धाता पितामहः ।**

**वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ ९-१७॥**

**Pitaahamasya jagato maataa dhaataa pitaamahah;**

**Vedyam pavitramonkaara riksaama yajureva cha.**

17. I am the father of this world, the mother, the dispenser of the fruits of actions, and the grandfather; the (one) thing to be known, the purifier, the sacred monosyllable (Om), and also the Rig-, the Sama- and Yajur Vedas.

**गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।**

**प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९-१८॥**

**Gatirbhartaa prabhuh saakshee nivaasah sharanam suhrit;**

**Prabhavah pralayah sthaanam nidhaanam beejamavyayam.**

18. I am the goal, the support, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure-house and the imperishable seed.

**तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।**

**अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ ९-१९॥**

**Tapaamyahamaham varsham nigrihnaamyutsrijaami cha;**

**Amritam chaiva mrityushcha sadasacchaahamarjuna.**

19. (As the sun) I give heat; I withhold and send forth the rain; I am immortality and also death, existence and non-existence, O Arjuna!

**त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।**

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

**Traividyaa maam somapaah pootapaapaa Yajnairishtwaa swargatim praarthayante;**

**Te punyamaasaadya surendralokaMashnanti divyaan divi devabhogaan.**

20. The knowers of the three Vedas, the drinkers of Soma, purified of all sins, worshipping Me by sacrifices, pray for the way to heaven; they reach the holy world of the Lord of the gods and enjoy in heaven the divine pleasures of the gods.

**ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।**

**एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ ९-२१॥**

**Te tam bhuktwaa swargalokam vishaalam Ksheene punye martyalokam vishanti;**

**Evam trayeedharmamanuprapannaa Gataagatam kaamakaamaa labhante.**

21. They, having enjoyed the vast heaven, enter the world of mortals when their merits are exhausted; thus abiding by the injunctions of the three (Vedas) and desiring (objects of) desires, they attain to the state of going and returning.

**अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।**

**तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२॥**

**Ananyaashchintayanto maam ye janaah paryupaasate;**

**Teshaam nityaabhiyuktaanaam yogakshemam vahaamyaham.**

22. To those men who worship Me alone, thinking of no other, of those ever united, I secure what is not already possessed and preserve what they already possess.

**येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।**

**तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ९-२३॥**

**Ye’pyanyadevataa bhaktaa yajante shraddhayaa’nvitaah;**

**Te’pi maameva kaunteya yajantyavidhipoorvakam.**

23. Even those devotees who, endowed with faith, worship other gods, worship Me only, O Arjuna, but by the wrong method!

**अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।**

**न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४॥**

**Aham hi sarvayajnaanaam bhoktaa cha prabhureva cha;**

**Na tu maamabhijaananti tattwenaatashchyavanti te.**

24. (For) I alone am the enjoyer and also the Lord of all sacrifices; but they do not know Me in essence (in reality), and hence they fall (return to this mortal world).

**यान्ति देवव्रता देवान्पितॄन्यान्ति पितृव्रताः ।**

**भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ ९-२५॥**

**Yaanti devavrataa devaan pitreen yaanti pitrivrataah;**

**Bhutaani yaanti bhutejyaa yaanti madyaajino’pi maam.**

25. The worshippers of the gods go to them; to the manes go the ancestor-worshippers; to the Deities who preside over the elements go their worshippers; My devotees come to Me.

**पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।**

**तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९-२६॥**

**Patram pushpam phalam toyam yo me bhaktyaa prayacchati;**

**Tadaham bhaktyupahritamashnaami prayataatmanah.**

26. Whoever offers Me with devotion and a pure mind (heart), a leaf, a flower, a fruit or a little water—I accept (this offering).

**यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।**

**यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७॥**

**Yatkaroshi yadashnaasi yajjuhoshi dadaasi yat;**

**Yattapasyasi kaunteya tatkurushva madarpanam.**

27. Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest, whatever thou practiseth as austerity, O Arjuna, do it as an offering unto Me!

**शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।**

**संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९-२८॥**

**Shubhaashubhaphalairevam mokshyase karmabandhanaih;**

**Sannyaasayogayuktaatmaa vimukto maamupaishyasi.**

28. Thus shalt thou be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the Yoga of renunciation, and liberated, thou shalt come unto Me.

**समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।**

**ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९-२९॥**

**Samo’ham sarvabhooteshu na me dweshyo’sti na priyah;**

**Ye bhajanti tu maam bhaktyaa mayi te teshu chaapyaham.**

29. The same am I to all beings; to Me there is none hateful or dear; but those who worship Me with devotion are in Me and I am also in them.

**अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।**

**साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९-३०॥**

**Api chet suduraachaaro bhajate maamananyabhaak;**

**Saadhureva sa mantavyah samyagvyavasito hi sah.**

30. Even if the most sinful worships Me, with devotion to none else, he too should indeed be regarded as righteous, for he has rightly resolved.

**क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।**

**कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९-३१॥**

**Kshipram bhavati dharmaatmaa shashwacchaantim nigacchati;**

**Kaunteya pratijaaneehi na me bhaktah pranashyati.**

31. Soon he becomes righteous and attains to eternal peace; O Arjuna, know thou for certain that My devotee is never destroyed!

**मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।**

**स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ९-३२॥**

**Maam hi paartha vyapaashritya ye’pi syuh paapayonayah;**

**Striyo vaishyaastathaa shoodraaste’pi yaanti paraam gatim.**

32. For, taking refuge in Me, they also, who, O Arjuna, may be of sinful birth—women, Vaisyas as well as Sudras—attain the Supreme Goal!

**किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।**

**अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ९-३३॥**

**Kim punarbraahmanaah punyaa bhaktaa raajarshayastathaa;**

**Anityamasukham lokam imam praapya bhajaswa maam.**

33. How much more easily then the holy Brahmins and devoted royal saints (attain the goal); having obtained this impermanent and unhappy world, do thou worship Me.

**मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।**

**मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ९-३४॥**

**Manmanaa bhava madbhakto madyaajee maam namaskuru;**

**Maamevaishyasi yuktwaivamaatmaanam matparaayanah.**

34. Fix thy mind on Me; be devoted to Me; sacrifice unto Me; bow down to Me; having thus united thy whole self with Me, taking Me as the Supreme Goal, thou shalt verily come unto Me.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥ ९॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Raajavidyaa-raajaguhyayogo Naama Navamo’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the ninth discourse entitled:*

*“The Yoga of the Kingly Science & the Kingly Secret”*

**अथ दशमोऽध्यायः । विभूतियोगः**

**Chapter 10**

**THE YOGA OF THE DIVINE GLORIES**

**श्रीभगवानुवाच ।**

**भूय एव महाबाहो श‍ृणु मे परमं वचः ।**

**यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०-१॥**

**Sri Bhagavaan Uvaacha:**

**Bhooya eva mahaabaaho shrinu me paramam vachah;**

**Yatte’ham preeyamaanaaya vakshyaami hitakaamyayaa.**

The Blessed Lord said:

1. Again, O mighty-armed Arjuna, listen to My supreme word which I shall declare to thee who art beloved, for thy welfare!

**न मे विदुः सुरगणाः प्रभवं न महर्षयः ।**

**अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०-२॥**

**Na me viduh suraganaah prabhavam na maharshayah;**

**Ahamaadirhi devaanaam maharsheenaam cha sarvashah.**

2. Neither the hosts of the gods nor the great sages know My origin; for, in every way I am the source of all the gods and the great sages.

**यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।**

**असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०-३॥**

**Yo maamajamanaadim cha vetti lokamaheshwaram;**

**Asammoodhah sa martyeshu sarvapaapaih pramuchyate.**

3. He who knows Me as unborn and beginningless, as the great Lord of the worlds, he, among mortals, is undeluded; he is liberated from all sins.

**बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।**

**सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ १०-४॥**

**Buddhir jnaanamasammohah kshamaa satyam damah shamah;**

**Sukham duhkham bhavo’bhaavo bhayam chaabhayameva cha.**

4. Intellect, wisdom, non-delusion, forgiveness, truth, self-restraint, calmness, happiness, pain, birth or existence, death or non-existence, fear and also fearlessness,

**अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।**

**भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १०-५॥**

**Ahimsaa samataa tushtistapo daanam yasho’yashah;**

**Bhavanti bhaavaa bhootaanaam matta eva prithagvidhaah.**

5. Non-injury, equanimity, contentment, austerity, fame, beneficence, ill-fame—(these) different kinds of qualities of beings arise from Me alone.

**महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।**

**मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ १०-६॥**

**Maharshayah sapta poorve chatwaaro manavastathaa;**

**Madbhaavaa maanasaa jaataa yeshaam loka imaah prajaah.**

6. The seven great sages, the ancient four and also the Manus, possessed of powers like Me (on account of their minds being fixed on Me), were born of (My) mind; from them are these creatures born in this world.

**एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।**

**सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०-७॥**

**Etaam vibhootim yogam cha mama yo vetti tattwatah;**

**So’vikampena yogena yujyate naatra samshayah.**

7. He who in truth knows these manifold manifestations of My Being and (this) Yoga-power of Mine, becomes established in the unshakeable Yoga; there is no doubt about it.

**अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।**

**इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०-८॥**

**Aham sarvasya prabhavo mattah sarvam pravartate;**

**Iti matwaa bhajante maam budhaa bhaavasamanvitaah.**

8. I am the source of all; from Me everything evolves; understanding thus, the wise, endowed with meditation, worship Me.

**मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।**

**कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०-९॥**

**Macchittaa madgatapraanaa bodhayantah parasparam;**

**Kathayantashcha maam nityam tushyanti cha ramanti cha.**

9. With their minds and lives entirely absorbed in Me, enlightening each other and always speaking of Me, they are satisfied and delighted.

**तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।**

**ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१०॥**

**Teshaam satatayuktaanaam bhajataam preetipoorvakam;**

**Dadaami buddhiyogam tam yena maamupayaanti te.**

10. To them who are ever steadfast, worshipping Me with love, I give the Yoga of discrimination by which they come to Me.

**तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।**

**नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०-११॥**

**Teshaam evaanukampaartham aham ajnaanajam tamah;**

**Naashayaamyaatmabhaavastho jnaanadeepena bhaaswataa.**

11. Out of mere compassion for them, I, dwelling within their Self, destroy the darkness born of ignorance by the luminous lamp of knowledge.

**अर्जुन उवाच ।**

**परं ब्रह्म परं धाम पवित्रं परमं भवान् ।**

**पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०-१२॥**

**Arjuna Uvaacha:**

**Param brahma param dhaama pavitram paramam bhavaan;**

**Purusham shaashvatam divyam aadidevamajam vibhum.**

Arjuna said:

12. Thou art the Supreme Brahman, the supreme abode (or the supreme light), the supreme purifier, the eternal, divine Person, the primeval God, unborn and omnipresent.

**आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।**

**असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १०-१३॥**

**Aahustwaam rishayah sarve devarshirnaaradastathaa;**

**Asito devalo vyaasah swayam chaiva braveeshi me.**

13. All the sages have thus declared Thee, as also the divine sage Narada; so also Asita, Devala and Vyasa; and now Thou Thyself sayest so to me.

**सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।**

**न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १०-१४॥**

**Sarvametadritam manye yanmaam vadasi keshava;**

**Na hi te bhagavan vyaktim vidurdevaa na daanavaah.**

14. I believe all this that Thou sayest to me as true, O Krishna! Verily, O blessed Lord, neither the gods nor the demons know Thy manifestation (origin)!

**स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।**

**भूतभावन भूतेश देवदेव जगत्पते ॥ १०-१५॥**

**Swayamevaatmanaatmaanam vettha twam purushottama;**

**Bhootabhaavana bhootesha devadeva jagatpate.**

15. Verily, Thou Thyself knowest Thyself by Thyself, O Supreme Person, O source and Lord of beings, O God of gods, O ruler of the world!

**वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।**

**याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०-१६॥**

**Vaktum arhasyasheshena divyaa hyaatmavibhootayah;**

**Yaabhir vibhootibhir lokaanimaamstwam vyaapya tishthasi.**

16. Thou shouldst indeed tell, without reserve, of Thy divine glories by which Thou existeth, pervading all these worlds. (None else can do so.)

**कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।**

**केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०-१७॥**

**Katham vidyaamaham yogimstwaam sadaa parichintayan;**

**Keshu keshu cha bhaaveshu chintyo’si bhagavanmayaa.**

17. How shall I, ever meditating, know Thee, O Yogin? In what aspects or things, O blessed Lord, art Thou to be thought of by me?

**विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।**

**भूयः कथय तृप्तिर्हि श‍ृण्वतो नास्ति मेऽमृतम् ॥ १०-१८॥**

**Vistarenaatmano yogam vibhootim cha janaardana;**

**Bhooyah kathaya triptirhi shrinvato naasti me’mritam.**

18. Tell me again in detail, O Krishna, of Thy Yogic power and glory; for I am not satisfied with what I have heard of Thy life-giving and nectar-like speech!

**श्रीभगवानुवाच ।**

**हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।**

**प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०-१९॥**

**Sri Bhagavaan Uvaacha:**

**Hanta te kathayishyaami divyaa hyaatmavibhootayah;**

**Praadhaanyatah kurushreshtha naastyanto vistarasya me.**

The Blessed Lord said:

19. Very well, now I will declare to thee My divine glories in their prominence, O Arjuna! There is no end to their detailed description.

**अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।**

**अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२०॥**

**Ahamaatmaa gudaakesha sarvabhootaashayasthitah;**

**Ahamaadishcha madhyam cha bhootaanaamanta eva cha.**

20. I am the Self, O Gudakesha, seated in the hearts of all beings! I am the beginning, the middle and also the end of all beings.

**आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।**

**मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ १०-२१॥**

**Aadityaanaamaham vishnur jyotishaam raviramshumaan;**

**Mareechirmarutaamasmi nakshatraanaamaham shashee.**

21. Among the (twelve) Adityas, I am Vishnu; among the luminaries, the radiant sun; I am Marichi among the (seven or forty-nine) Maruts; among stars the moon am I.

**वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।**

**इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०-२२॥**

**Vedaanaam saamavedo’smi devaanaam asmi vaasavah;**

**Indriyaanaam manashchaasmi bhootaanaamasmi chetanaa.**

22. Among the Vedas I am theSama Veda; I am Vasava among the gods; among the senses I am the mind; and I am intelligence among living beings.

**रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।**

**वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०-२३॥**

**Rudraanaam shankarashchaasmi vittesho yaksharakshasaam;**

**Vasoonaam paavakashchaasmi meruh shikharinaamaham.**

23. And, among the Rudras I am Shankara; among the Yakshas and Rakshasas, the Lord of wealth (Kubera); among the Vasus I am Pavaka (fire); and among the (seven) mountains I am the Meru.

**पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।**

**सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ १०-२४॥**

**Purodhasaam cha mukhyam maam viddhipaartha brihaspatim;**

**Senaaneenaamaham skandah sarasaamasmi saagarah.**

24. And, among the household priests (of kings), O Arjuna, know Me to be the chief, Brihaspati; among the army generals I am Skanda; among lakes I am the ocean!

**महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।**

**यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०-२५॥**

**Maharsheenaam bhriguraham giraamasmyekamaksharam;**

**Yajnaanaam japayajno’smi sthaavaraanaam himaalayah.**

25. Among the great sages I am Bhrigu; among words I am the monosyllable Om; among sacrifices I am the sacrifice of silent repetition; among immovable things the Himalayas I am.

**अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।**

**गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०-२६॥**

**Ashwatthah sarvavrikshaanaam devarsheenaam cha naaradah;**

**Gandharvaanaam chitrarathah siddhaanaam kapilo munih.**

26. Among the trees (I am) the peepul; among the divine sages I am Narada; among Gandharvas I am Chitraratha; among the perfected the sage Kapila.

**उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।**

**ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०-२७॥**

**Ucchaihshravasamashwaanaam viddhi maamamritodbhavam;**

**Airaavatam gajendraanaam naraanaam cha naraadhipam.**

27. Know Me as Ucchaisravas, born of nectar among horses; among lordly elephants (I am) the Airavata; and among men, the king.

**आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।**

**प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०-२८॥**

**Aayudhaanaamaham vajram dhenoonaamasmi kaamadhuk;**

**Prajanashchaasmi kandarpah sarpaanaamasmi vaasukih.**

28. Among weapons I am the thunderbolt; among cows I am the wish-fulfilling cow called Surabhi; I am the progenitor, the god of love; among serpents I am Vasuki.

**अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।**

**पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ १०-२९॥**

**Anantashchaasmi naagaanaam varuno yaadasaamaham;**

**Pitreenaamaryamaa chaasmi yamah samyamataamaham.**

29. I am Ananta among the Nagas; I am Varuna among water-Deities; Aryaman among the manes I am; I am Yama among the governors.

**प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।**

**मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १०-३०॥**

**Prahlaadashchaasmi daityaanaam kaalah kalayataamaham;**

**Mrigaanaam cha mrigendro’ham vainateyashcha pakshinaam.**

30. And, I am Prahlad among the demons; among the reckoners I am time; among beasts I am their king, the lion; and Garuda among birds.

**पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।**

**झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १०-३१॥**

**Pavanah pavataamasmi raamah shastrabhritaamaham;**

**Jhashaanaam makarashchaasmi srotasaamasmi jaahnavee.**

31. Among the purifiers (or the speeders) I am the wind; Rama among the warriors am I; among the fishes I am the shark; among the streams I am the Ganga.

**सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।**

**अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ १०-३२॥**

**Sargaanaamaadirantashcha madhyam chaivaaham arjuna;**

**Adhyaatmavidyaa vidyaanaam vaadah pravadataamaham.**

32. Among creations I am the beginning, the middle and also the end, O Arjuna! Among the sciences I am the science of the Self; and I am logic among controversialists.

**अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।**

**अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ १०-३३॥**

**Aksharaanaamakaaro’smi dwandwah saamaasikasya cha;**

**Ahamevaakshayah kaalo dhaataaham vishwatomukhah.**

33. Among the letters of the alphabet, the letter “A” I am, and the dual among the compounds. I am verily the inexhaustible or everlasting time; I am the dispenser (of the fruits of actions), having faces in all directions.

**मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।**

**कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ १०-३४॥**

**Mrityuh sarvaharashchaaham udbhavashcha bhavishyataam;**

**Keertih shreervaakcha naareenaam smritirmedhaadhritih kshamaa.**

34. And I am all-devouring death, and prosperity of those who are to be prosperous; among femininequalities(Iam)fame,prosperity,speech,memory,intelligence,firmnessandforgiveness.

**बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।**

**मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०-३५॥**

**Brihatsaama tathaa saamnaam gaayatree cchandasaamaham;**

**Maasaanaam maargasheersho’hamritoonaam kusumaakarah.**

35. Among the hymns also I am the Brihatsaman; among metres Gayatri am I; among the months I am Margasirsa; among seasons (I am) the flowery season.

**द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।**

**जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०-३६॥**

**Dyootam cchalayataamasmi tejastejaswinaamaham;**

**Jayo’smi vyavasaayo’smi sattwam sattwavataamaham.**

36. I am the gambling of the fraudulent; I am the splendour of the splendid; I am victory; I am determination (of those who are determined); I am the goodness of the good.

**वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।**

**मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०-३७॥**

**Vrishneenaam vaasudevo’smi paandavaanaam dhananjayah;**

**Muneenaamapyaham vyaasah kaveenaamushanaa kavih.**

37. Among Vrishnis I am Vasudeva; among the Pandavas I am Arjuna; among sages I am Vyasa; among poets I am Usana, the poet.

**दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।**

**मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १०-३८॥**

**Dando damayataamasmi neetirasmi jigeeshataam;**

**Maunam chaivaasmi guhyaanaam jnaanam jnaanavataamaham.**

38. Among the punishers I am the sceptre; among those who seek victory I am statesmanship; and also among secrets I am silence; knowledge among knowers I am.

**यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।**

**न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०-३९॥**

**Yachchaapi sarvabhootaanaam beejam tadahamarjuna;**

**Na tadasti vinaa yatsyaanmayaa bhootam charaacharam.**

39. And whatever is the seed of all beings, that also am I, O Arjuna! There is no being, whether moving or unmoving, that can exist without Me.

**नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।**

**एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ १०-४०॥**

**Naanto’sti mama divyaanaam vibhooteenaam parantapa;**

**Esha tooddeshatah prokto vibhootervistaro mayaa.**

40. There is no end to My divine glories, O Arjuna, but this is a brief statement by Me of the particulars of My divine glories!

**यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।**

**तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम् ॥ १०-४१॥**

**Yadyad vibhootimat sattwam shreemadoorjitameva vaa;**

**Tattadevaavagaccha twam mama tejom’shasambhavam.**

41. Whatever being there is that is glorious, prosperous or powerful, that know thou to be a manifestation of a part of My splendour.

**अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।**

**विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२॥**

**Athavaa bahunaitena kim jnaatena tavaarjuna;**

**Vishtabhyaahamidam kritsnamekaamshena sthito jagat.**

42. But of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole world by one part of Myself.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**विभूतियोगो नाम दशमोऽध्यायः ॥ १०॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Vibhootiyogo Naama Dashamo’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the tenth discourse entitled:*

*“The Yoga of the Divine Glories”*

**अथैकादशोऽध्यायः । विश्वरूपदर्शनयोगः**

**Chapter 11**

**THE YOGA OF THE VISION OF THE COSMIC FORM**

**अर्जुन उवाच ।**

**मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।**

**यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ११-१॥**

**Arjuna Uvaacha:**

**Madanugrahaaya paramam guhyamadhyaatmasamjnitam;**

**Yattwayoktam vachastena moho’yam vigato mama.**

Arjuna said:

1. By this explanation of the highest secret concerning the Self, which Thou hast spoken out of compassion towards me my delusion is gone.

**भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।**

**त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११-२॥**

**Bhavaapyayau hi bhootaanaam shrutau vistarasho mayaa;**

**Twattah kamalapatraaksha maahaatmyamapi chaavyayam.**

2.The origin and the destruction of beings verily have been heard by me in detail from Thee, O lotus-eyed Lord, and also Thy inexhaustible greatness!

**एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।**

**द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११-३॥**

**Evametadyathaattha twamaatmaanam parameshwara;**

**Drashtumicchaami te roopamaishwaram purushottama.**

3. (Now), O Supreme Lord, as Thou hast thus described Thyself, O Supreme Person, I wish to see Thy Divine Form!

**मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।**

**योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ११-४॥**

**Manyase yadi tacchakyam mayaa drashtumiti prabho;**

**Yogeshwara tato me twam darshayaatmaanamavyayam.**

4. If Thou, O Lord, thinkest it possible for me to see it, do Thou, then, O Lord of the Yogis, show me Thy imperishable Self!

**श्रीभगवानुवाच ।**

**पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।**

**नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ११-५॥**

**Sri Bhagavaan Uvaacha:**

**Pashya me paartha roopaani shatasho’tha sahasrashah;**

**Naanaavidhaani divyaani naanaavarnaakriteeni cha.**

The Blessed Lord said:

5. Behold, O Arjuna, My forms by the hundreds and thousands, of different sorts, divine and of various colours and shapes!

**पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा ।**

**बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ११-६॥**

**Pashyaadityaan vasoon rudraan ashwinau marutastathaa;**

**Bahoonyadrishtapoorvaani pashyaashcharyaani bhaarata.**

6. Behold the Adityas, the Vasus, the Rudras, the two Asvins and also the Maruts; behold many wonders never seen before, O Arjuna!

**इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।**

**मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ११-७॥**

**Ihaikastham jagatkritsnam pashyaadya sacharaacharam;**

**Mama dehe gudaakesha yachchaanyad drashtumicchasi.**

7. Now behold, O Arjuna, in this, My body, the whole universe centred in the one—including the moving and the unmoving—and whatever else thou desirest to see!

**न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।**

**दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११-८॥**

**Na tu maam shakyase drashtum anenaiva swachakshushaa;**

**Divyam dadaami te chakshuh pashya me yogamaishwaram.**

8. But thou art not able to behold Me with these, thine own eyes; I give thee the divine eye; behold My lordly Yoga.

**सञ्जय उवाच ।**

**एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।**

**दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११-९॥**

**Sanjaya Uvaacha:**

**Evamuktwaa tato raajan mahaayogeshwaro harih;**

**Darshayaamaasa paarthaaya paramam roopamaishwaram.**

Sanjaya said:

9. Having thus spoken, O king, the great Lord of Yoga, Hari (Krishna), showed to Arjuna His supreme form as the Lord!

**अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।**

**अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११-१०॥**

**Anekavaktra nayanam anekaadbhuta darshanam;**

**Anekadivyaabharanam divyaanekodyataayudham.**

10. With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (such a form He showed).

**दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।**

**सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११-११॥**

**Divyamaalyaambaradharam divyagandhaanulepanam;**

**Sarvaashcharyamayam devam anantam vishwatomukham.**

11. Wearing divine garlands and apparel, anointed with divine unguents, the all-wonderful, resplendent (Being), endless, with faces on all sides,

**दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।**

**यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११-१२॥**

**Divi sooryasahasrasya bhavedyugapadutthitaa;**

**Yadi bhaah sadrishee saa syaadbhaasastasya mahaatmanah.**

12. If the splendour of a thousand suns were to blaze out at once (simultaneously) in the sky, that would be the splendour of that mighty Being (great soul).

**तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।**

**अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ ११-१३॥**

**Tatraikastham jagatkritsnam pravibhaktamanekadhaa;**

**Apashyaddevadevasya shareere paandavastadaa.**

13. There, in the body of the God of gods, Arjuna then saw the whole universe resting in the one, with its many groups.

**ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।**

**प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ ११-१४॥**

**Tatah sa vismayaavishto hrishtaromaa dhananjayah;**

**Pranamya shirasaa devam kritaanjalirabhaashata.**

14. Then, Arjuna, filled with wonder and with hair standing on end, bowed down his head to the Lord and spoke with joined palms.

**अर्जुन उवाच ।**

**पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसङ्घान् ।**

**ब्रह्माणमीशं कमलासनस्थ- मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११**-१५॥

**Arjuna Uvaacha:**

**Pashyaami devaamstava deva dehe Sarvaamstathaa bhootavisheshasanghaan;**

**Brahmaanameesham kamalaasanastha Mrisheemshcha sarvaanuragaamshcha divyaan.**

Arjuna said:

15. I behold all the gods, O God, in Thy body, and hosts of various classes of beings; Brahma, the Lord, seated on the lotus, all the sages and the celestial serpents!

**अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।**

**नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ ११-१६॥**

**Anekabaahoodaravaktranetram Pashyaami twaam sarvato’nantaroopam;**

**Naantam na madhyam na punastavaadim Pashyaami vishweshwara vishwaroopa.**

16. I see Thee of boundless form on every side, with many arms, stomachs, mouths and eyes; neither the end nor the middle nor also the beginning do I see, O Lord of the universe, O Cosmic Form!

**किरीटिनं गदिनं चक्रिणं चतेजोराशिं सर्वतो दीप्तिमन्तम् ।**

**पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११-१७॥**

**Kireetinam gadinam chakrinam cha, Tejoraashim sarvato deeptimantam;**

**Pashyaami twaam durnireekshyam samantaad Deeptaanalaarkadyutimaprameyam.**

17. I see Thee with the diadem, the club and the discus, a mass of radiance shining everywhere, very hard to look at, blazing all round like burning fire and the sun, and immeasurable.

**त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।**

**त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ ११-१८॥**

**Twamaksharam paramam veditavyam Twamasya vishwasya param nidhaanam;**

**Twamavyayah shaashwatadharmagoptaa Sanaatanastwam purusho mato me.**

18. Thou art the Imperishable, the Supreme Being, worthy of being known; Thou art the great treasure-house of this universe; Thou art the imperishable protector of the eternal Dharma; Thou art the ancient Person, I deem.

**अनादिमध्यान्तमनन्तवीर्य-मनन्तबाहुं शशिसूर्यनेत्रम् ।**

**पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ ११-१९॥**

**Anaadimadhyaantamanantaveeryam Anantabaahum shashisooryanetram;**

**Pashyaami twaam deeptahutaashavaktram Swatejasaa vishwamidam tapantam.**

19. I see Thee without beginning, middle or end, infinite in power, of endless arms, the sun and the moon being Thy eyes, the burning fire Thy mouth, heating the entire universe with Thy radiance.

**द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।**

**दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ ११-२०॥**

**Dyaavaaprithivyoridamantaram hi Vyaaptam twayaikena dishashcha sarvaah;**

**Drishtwaa’dbhutam roopamugram tavedam Lokatrayam pravyathitam mahaatman.**

20. The space between the earth and the heaven and all the quarters are filled by Thee alone; having seen this, Thy wonderful and terrible form, the three worlds are trembling with fear, O great-souled Being!

**अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।**

**स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११-२१॥**

**Amee hi twaam surasanghaah vishanti Kechid bheetaah praanjalayo grinanti;**

**Swasteetyuktwaa maharshisiddhasanghaah Stuvanti twaam stutibhih pushkalaabhih.**

21. Verily, into Thee enter these hosts of gods; some extol Thee in fear with joined palms: “May it be well.” Saying thus, bands of great sages and perfected ones praise Thee with complete hymns.

**रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।**

**गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११-२२॥**

**Rudraadityaa vasavo ye cha saadhyaa Vishwe’shvinau marutashchoshmapaashcha;**

**Gandharvayakshaasurasiddhasanghaa Veekshante twaam vismitaashchaiva sarve.**

22. The Rudras, Adityas, Vasus, Sadhyas, Visvedevas, the two Asvins, Maruts, the manes and hosts of celestial singers, Yakshas, demons and the perfected ones, are all looking at Thee in great astonishment.

**रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।**

**बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११-२३॥**

**Roopam mahat te bahuvaktranetram Mahaabaaho bahubaahoorupaadam;**

**Bahoodaram bahudamshtraakaraalam Drishtwaa lokaah pravyathitaastathaa’ham.**

23. Having beheld Thy immeasurable form with many mouths and eyes, O mighty-armed, with many arms, thighs and feet, with many stomachs, and fearful with many teeth, the worlds are terrified and so am I!

**नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।**

**दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ ११-२४॥**

**Nabhahsprisham deeptamanekavarnam Vyaattaananam deeptavishaalanetram;**

**Drishtwaa hi twaam pravyathitaantaraatmaa Dhritim na vindaami shamam cha vishno.**

24. On seeing Thee (the Cosmic Form) touching the sky, shining in many colours, with mouths wide open, with large, fiery eyes, I am terrified at heart and find neither courage nor peace, O Vishnu!

**दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।**

**दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ ११-२५॥**

**Damshtraakaraalaani cha te mukhaani Drishtwaiva kaalaanalasannibhaani;**

**Disho na jaane na labhe cha sharma Praseeda devesha jagannivaasa.**

25. Having seen Thy mouths, fearful with teeth, blazing like the fires of cosmic dissolution, I know not the four quarters, nor do I find peace. Have mercy, O Lord of the gods! O abode of the universe!

**अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।**

**भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ ११-२६॥**

**Amee cha twaam dhritaraashtrasya putraah Sarve sahaivaavanipaalasanghaih;**

**Bheeshmo dronah sootaputrastathaa’sau Sahaasmadeeyairapi yodhamukhyaih.**

26. All the sons of Dhritarashtra with the hosts of kings of the earth, Bhishma, Drona and Karna, with the chief among all our warriors,

**वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।**

**केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११-२७॥**

**Vaktraani te twaramaanaa vishanti Damshtraakaraalaani bhayaanakaani;**

**Kechidwilagnaa dashanaantareshu Sandrishyante choornitairuttamaangaih.**

27. They hurriedly enter into Thy mouths with terrible teeth and fearful to behold. Some are found sticking in the gaps between the teeth, with their heads crushed to powder.

**यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।**

**तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ ११-२८॥**

**Yathaa nadeenaam bahavo’mbuvegaah Samudramevaabhimukhaah dravanti;**

**Tathaa tavaamee naralokaveeraah Vishanti vaktraanyabhivijwalanti.**

28. Verily, just as many torrents of rivers flow towards the ocean, even so these heroes of the world of men enter Thy flaming mouths.

**यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।**

**तथैव नाशाय विशन्ति लोका- स्तवापि वक्त्राणि समृद्धवेगाः ॥ ११-२९॥**

**Yathaa pradeeptam jwalanam patangaa Vishanti naashaaya samriddhavegaah;**

**Tathaiva naashaaya vishanti lokaas Tavaapi vaktraani samriddhavegaah.**

29. As moths hurriedly rush into a blazing fire for (their own) destruction, so also these creatures hurriedly rush into Thy mouths for (their own) destruction.

**लेलिह्यसे ग्रसमानः समन्ताल्- लोकान्समग्रान्वदनैर्ज्वलद्भिः ।**

**तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११-३०॥**

**Lelihyase grasamaanah samantaal Lokaan samagraan vadanair jwaladbhih;**

**Tejobhiraapoorya jagatsamagram Bhaasastavograah pratapanti vishno.**

30. Thou lickest up, devouring all the worlds on every side with Thy flaming mouths. Thy fierce rays, filling the whole world with radiance, are burning, O Vishnu!

**लेलिह्यसे ग्रसमानः समन्ताल्- लोकान्समग्रान्वदनैर्ज्वलद्भिः ।**

**तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११-३०॥**

**Aakhyaahi me ko bhavaanugraroopo Namo’stu te devavara praseeda;**

**Vijnaatumicchaami bhavantamaadyam Na hi prajaanaami tava pravrittim.**

31. Tell me, who Thou art, so fierce in form. Salutations to Thee, O God Supreme! Have mercy; I desire to know Thee, the original Being. I know not indeed Thy doing.

**श्रीभगवानुवाच ।**

**कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।**

**ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११-३२॥**

**Sri Bhagavaan Uvaacha:**

**Kaalo’smi lokakshayakrit pravriddho Lokaan samaahartumiha pravrittah;**

**Rite’pi twaam na bhavishyanti sarve Ye’wasthitaah pratyaneekeshu yodhaah.**

The Blessed Lord said:

32. I am the mighty world-destroying Time, now engaged in destroying the worlds. Even without thee, none of the warriors arrayed in the hostile armies shall live.

**तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।**

**मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ११-३३॥**

**Tasmaat twam uttishtha yasho labhaswa Jitwaa shatroon bhungkshwa raajyam samriddham;**

**Mayaivaite nihataah poorvameva Nimittamaatram bhava savyasaachin.**

33. Therefore, stand up and obtain fame. Conquer the enemies and enjoy the unrivalled kingdom. Verily, they have already been slain by Me; be thou a mere instrument, O Arjuna!

**द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।**

**मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ ११-३४॥**

**Dronam cha bheeshmam cha jayadratham cha Karnam tathaa’nyaanapi yodhaveeraan;**

**Mayaa hataamstwam jahi maa vyathishthaa Yudhyaswa jetaasi rane sapatnaan.**

34. Drona, Bhishma, Jayadratha, Karna and all the other courageous warriors—these have already been slain by Me; do thou kill; be not distressed with fear; fight and thou shalt conquer thy enemies in battle.

**सञ्जय उवाच ।**

**एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।**

**नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ११-३५॥**

**Sanjaya Uvaacha:**

**Etacchrutwaa vachanam keshavasya Kritaanjalirvepamaanah kireetee;**

**Namaskritwaa bhooya evaaha krishnam Sagadgadam bheetabheetah pranamya.**

Sanjaya said:

35. Having heard that speech of Lord Krishna, the crowne done (Arjuna), with joined palms, trembling, prostrating himself, again addressed Krishna, in a choked voice, bowing down, overwhelmed with fear.

**अर्जुन उवाच ।**

**स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।**

**रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ११-३६॥**

**Arjuna Uvaacha:**

**Sthaane hrisheekesha tava prakeertyaa Jagat prahrishyatyanurajyate cha;**

**Rakshaamsi bheetaani disho dravanti Sarve namasyanti cha siddhasanghaah.**

Arjuna said:

36. It is meet, O Krishna, that the world delights and rejoices in Thy praise; demons fly in fear to all quarters and the hosts of the perfected ones bow to Thee!

**कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।**

**अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ११-३७॥**

**Kasmaachcha te na nameran mahaatman Gareeyase brahmano’pyaadikartre;**

**Ananta devesha jagannivaasa Twamaksharam sadasattatparam yat.**

37. And why should they not, O great soul, bow to Thee who art greater (than all else), the primal cause even of (Brahma) the creator, O Infinite Being! O Lord of the gods! O abode of the universe! Thou art the imperishable, the Being, the non-being and That which is the supreme (that which is beyond the Being and non-being).

**त्वमादिदेवः पुरुषः पुराण- स्त्वमस्य विश्वस्य परं निधानम् ।**

**वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ११-३८॥**

**Twamaadidevah purushah puraanas Twamasya vishwasya param nidhaanam;**

**Vettaasi vedyam cha param cha dhaama Twayaa tatam vishwamanantaroopa.**

38. Thou art the primal God, the ancient Purusha, the supreme refuge of this universe, the knower, the knowable and the supreme abode. By Thee is the universe pervaded, O Being of infinite forms!

**वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।**

**नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ११-३९॥**

**Vaayuryamo’gnirvarunah shashaankah Prajaapatistwam prapitaamahashcha;**

**Namo namaste’stu sahasrakritwah Punashcha bhooyo’pi namo namaste.**

39. Thou art Vayu, Yama, Agni, Varuna, the moon, the creator, and the great-grandfather. Salutations, salutations unto Thee, a thousand times, and again salutations, salutations unto Thee!

**नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।**

**अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ११-४०॥**

**Namah purastaadatha prishthataste Namo’stu te sarvata eva sarva;**

**Anantaveeryaamitavikramastwam Sarvam samaapnoshi tato’si sarvah.**

40. Salutations to Thee from front and from behind! Salutations to Thee on every side! O All! Thou infinite in power and prowess, pervadest all; wherefore Thou art all.

**सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।**

**अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ ११-४१॥**

**Sakheti matwaa prasabham yaduktam He krishna he yaadava he sakheti;**

**Ajaanataa mahimaanam tavedam Mayaa pramaadaat pranayena vaapi.**

41. Whatever I have presumptuously uttered from love or carelessness, addressing Thee as O Krishna! O Yadava! O Friend! regarding Thee merely as a friend, unknowing of this, Thy greatness,

**यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।**

**एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ११-४२॥**

**Yachchaavahaasaartham asatkrito’si Vihaarashayyaasanabhojaneshu;**

**Eko’thavaapyachyuta tatsamaksham Tatkshaamaye twaamaham aprameyam.**

42. In whatever way I may have insulted Thee for the sake of fun while at play, reposing, sitting or at meals, when alone (with Thee), O Achyuta, or in company—that I implore Thee, immeasurable one, to forgive!

**पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।**

**न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ११-४३॥**

**Pitaasi lokasya charaacharasya Twamasya poojyashcha gururgareeyaan;**

**Na twatsamo’styabhyadhikah kuto’nyo Lokatraye’pyapratimaprabhaava.**

43. Thou art the Father of this world, unmoving and moving. Thou art to be adored by this world. Thou art the greatest Guru; (for) none there exists who is equal to Thee; how then can there be another superior to Thee in the three worlds, O Being of unequalled power?

**तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।**

**पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ११-४४॥**

**Tasmaatpranamya pranidhaaya kaayam Prasaadaye twaamahameeshameedyam;**

**Piteva putrasya sakheva sakhyuh Priyah priyaayaarhasi deva sodhum.**

44. Therefore, bowing down, prostrating my body, I crave Thy forgiveness, O adorable Lord! As a father forgives his son, a friend his (dear) friend, a lover his beloved, even so shouldst Thou forgive me, O God!

**अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।**

**तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ११-४५॥**

**Adrishtapoorvam hrishito’smi drishtwaa Bhayena cha pravyathitam mano me;**

**Tadeva me darshaya deva roopam Praseeda devesha jagannivaasa.**

45. I am delighted, having seen what has never been seen before; and yet my mind is distressed with fear. Show me that (previous) form only, O God! Have mercy, O God of gods! O abode of the universe!

**किरीटिनं गदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव ।**

**तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ११-४६॥**

**Kireetinam gadinam chakrahastam Icchaami twaam drashtumaham tathaiva;**

**Tenaiva roopena chaturbhujena Sahasrabaaho bhava vishwamoorte.**

46. I desire to see Thee as before, crowned, bearing a mace, with the discus in hand, in Thy former form only, having four arms, O thousand-armed, Cosmic Form (Being)!

**श्रीभगवानुवाच ।**

**मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।**

**तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ११-४७॥**

**Sri Bhagavaan Uvaacha:**

**Mayaa prasannena tavaarjunedam Roopam param darshitamaatmayogaat;**

**Tejomayam vishwamanantamaadyam Yanme twadanyena na drishtapoorvam.**

The Blessed Lord said:

47. O Arjuna, this Cosmic Form has graciously been shown to thee by Me by My own Yogic power; full of splendour, primeval, and infinite, this Cosmic Form of Mine has never been seen before by anyone other than thyself.

**न वेदयज्ञाध्ययनैर्न दानै- र्न च क्रियाभिर्न तपोभिरुग्रैः ।**

**एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ११-४८॥**

**Na vedayajnaadhyayanairna daanair Na cha kriyaabhirna tapobhirugraih;**

**Evam roopah shakya aham nriloke Drashtum twadanyena karupraveera.**

48. Neither by the study of the Vedas and sacrifices, nor by gifts, nor by rituals, nor by severe austerities, can I be seen in this form in the world of men by any other than thyself, O great hero of the Kurus (Arjuna)!

**मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।**

**व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ११-४९॥**

**Maa te vyathaa maa cha vimoodhabhaavo Drishtwaa roopam ghorameedringmamedam; Vyapetabheeh preetamanaah punastwam Tadeva me roopamidam prapashya.**

49. Be not afraid nor bewildered on seeing such a terrible form of Mine as this; with thy fear entirely dispelled and with a gladdened heart, now behold again this former form of Mine.

**सञ्जय उवाच ।**

**इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।**

**आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ११-५०॥**

**Sanjaya Uvaacha:**

**Ityarjunam vaasudevastathoktwaa Swakam roopam darshayaamaasa bhooyah;**

**Aashwaasayaamaasa cha bheetamenam Bhootwaa punah saumyavapurmahaatmaa.**

Sanjaya said:

50. Having thus spoken to Arjuna, Krishna again showed His own form; and the great soul (Krishna), assuming His gentle form, consoled him who was terrified (Arjuna).

**अर्जुन उवाच ।**

**दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।**

**इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ११-५१॥**

**Arjuna Uvaacha:**

**Drishtwedam maanusham roopam tava saumyam janaardana;**

**Idaaneemasmi samvrittah sachetaah prakritim gatah.**

Arjuna said:

51. Having seen this Thy gentle human form, O Krishna, now I am composed and restored to my own nature!

**श्रीभगवानुवाच ।**

**सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।**

**देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ११-५२॥**

**Sri Bhagavaan Uvaacha:**

**Sudurdarshamidam roopam drishtavaanasi yanmama;**

**Devaa apyasya roopasya nityam darshanakaangkshinah.**

The Blessed Lord said:

52. Very hard indeed it is to see this form of Mine which thou hast seen. Even the gods are ever longing to behold it.

**नाहं वेदैर्न तपसा न दानेन न चेज्यया ।**

**शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११-५३॥**

**Naa ham vedairna tapasaa na daanena na chejyayaa;**

**Shakya evamvidho drashtum drishtavaanasi maam yathaa.**

53. Neither by the Vedas, nor by austerity, nor by gift, nor by sacrifice, can I be seen in this form as thou hast seen Me (so easily).

**भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।**

**ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११-५४॥**

**Bhaktyaa twananyayaa shakyam aham evamvidho’rjuna;**

**Jnaatum drashtum cha tattwena praveshtum cha parantapa.**

54. But by single-minded devotion can I, of this form, be known and seen in reality and also entered into, O Arjuna!

**मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।**

**निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११-५५॥**

**Matkarmakrinmatparamo madbhaktah sangavarjitah;**

**Nirvairah sarvabhooteshu yah sa maameti paandava.**

55. He who does all actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards no creature, he comes to Me, O Arjuna!

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥ ११॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Vishwaroopa Darshanayogo Naama Ekaadasho’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the eleventh discourse entitled:*

*“The Yoga of the Vision of the Cosmic Form”*

**अथ द्वादशोऽध्यायः । भक्तियोगः**

**Chapter 13**

**THE YOGA OF DEVOTION**

**अर्जुन उवाच ।**

**एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।**

**ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१॥**

**Arjuna Uvaacha:**

**Evam satatayuktaa ye bhaktaastwaam paryupaasate;**

**Ye chaapyaksharamavyaktam teshaam ke yogavittamaah.**

Arjuna said:

1. Those devotees who, ever steadfast, thus worship Thee and those also who worship the Imperishable and the Unmanifested—which of them are better versed in Yoga?

**श्रीभगवानुवाच ।**

**मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।**

**श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ १२-२॥**

**Sri Bhagavaan Uvaacha:**

**Mayyaaveshya mano ye maam nityayuktaa upaasate;**

**Shraddhayaa parayopetaaste me yuktatamaa mataah.**

The Blessed Lord said:

2. Those who, fixing their minds on Me, worship Me, ever steadfast and endowed with supreme faith, these are the best in Yoga in My opinion.

**ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।**

**सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥ १२-३॥**

**Ye twaksharamanirdeshyamavyaktam paryupaasate;**

**Sarvatragamachintyam cha kootasthamachalam dhruvam.**

3.Those who worship the imperishable, the indefinable, the unmanifested, the omnipresent, the unthinkable, the eternal and the immovable,

**सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।**

**ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४॥**

**Samniyamyendriyagraamam sarvatra samabuddhayah;**

**Te praapnuvanti maameva sarvabhootahite rataah.**

4. Having restrained all the senses, even-minded everywhere, intent on the welfare of all beings—verily they also come unto Me.

**क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।**

**अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२-५॥**

**Klesho’dhikatarasteshaam avyaktaasaktachetasaam;**

**Avyaktaa hi gatirduhkham dehavadbhiravaapyate.**

5. Greater is their trouble whose minds are set on the Unmanifested; for the goal—the Unmanifested—is very difficult for the embodied to reach.

**ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।**

**अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६॥**

**Ye tu sarvaani karmaani mayi sannyasya matparaah;**

**Ananyenaiva yogena maam dhyaayanta upaasate.**

6. But to those who worship Me, renouncing all actions in Me, regarding Me as the supreme goal, meditating on Me with single-minded Yoga,

**तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।**

**भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२-७॥**

**Teshaamaham samuddhartaa mrityusamsaarasaagaraat;**

**Bhavaami nachiraat paartha mayyaaveshitachetasaam.**

7. To those whose minds are set on Me, O Arjuna, verily I become ere long the saviour out of the ocean of the mortal Samsara!

**मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।**

**निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२-८॥**

**Mayyeva mana aadhatswa mayi buddhim niveshaya;**

**Nivasishyasi mayyeva ata oordhwam na samshayah.**

8. Fix thy mind on Me only, thy intellect in Me, (then) thou shait no doubt live in Me alone hereafter.

**अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।**

**अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ १२-९॥**

**Atha chittam samaadhaatum na shaknoshi mayi sthiram;**

**Abhyaasayogena tato maamicchaaptum dhananjaya.**

9. If thou art unable to fix thy mind steadily on Me, then by the Yoga of constant practice do thou seek to reach Me, O Arjuna!

**अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।**

**मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२-१०॥**

**Abhyaase’pyasamartho’si matkarmaparamo bhava;**

**Madarthamapi karmaani kurvansiddhimavaapsyasi.**

10. If thou art unable to practise even this Abhyasa Yoga, be thou intent on doing actions for My sake; even by doing actions for My sake, thou shalt attain perfection.

**अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।**

**सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२-११॥**

**Athaitadapyashakto’si kartum madyogamaashritah;**

**Sarvakarmaphalatyaagam tatah kuru yataatmavaan.**

11. If thou art unable to do even this, then, taking refuge in union with Me, renounce the fruits of all actions with the self controlled.

**श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।**

**ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२-१२॥**

**Shreyo hi jnaanamabhyaasaat jnaanaaddhyaanam vishishyate;**

**Dhyaanaat karmaphalatyaagas tyaagaacchaantir anantaram.**

12. Better indeed is knowledge than practice; than knowledge meditation is better; than meditation the renunciation of the fruits of actions; peace immediately follows renunciation.

**अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।**

**निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२-१३॥**

**Adweshtaa sarvabhootaanaam maitrah karuna eva cha;**

**Nirmamo nirahankaarah samaduhkhasukhah kshamee.**

13. He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving,

**सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।**

**मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४॥**

**Santushtah satatam yogee yataatmaa dridhanishchayah;**

**Mayyarpitamanobuddhiryo madbhaktah sa me priyah.**

14. Ever content, steady in meditation, possessed of firm conviction, self-controlled, with mind and intellect dedicated to Me, he, My devotee, is dear to Me.

**यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।**

**हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२-१५॥**

**Yasmaannodwijate loko lokaannodwijate cha yah;**

**Harshaamarshabhayodwegairmukto yah sa cha me priyah.**

15. He by whom the world is not agitated and who cannot be agitated by the world, and who is freed from joy, envy, fear and anxiety—he is dear to Me.

**अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।**

**सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२-१६॥**

**Anapekshah shuchirdaksha udaaseeno gatavyathah;**

**Sarvaarambhaparityaagee yo madbhaktah sa me priyah.**

16. He who is free from wants, pure, expert, unconcerned, and untroubled, renouncing all undertakings or commencements—he who is (thus) devoted to Me, is dear to Me.

**यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।**

**शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२-१७॥**

**Yona hrishyati na dweshti na shochati na kaangkshati;**

**Shubhaashubhaparityaagee bhaktimaan yah sa me priyah.**

17. He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, and who is full of devotion, is dear to Me.

**समः शत्रौ च मित्रे च तथा मानापमानयोः ।**

**शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२-१८॥**

**Samah shatrau cha mitre cha tathaa maanaapamaanayoh;**

**Sheetoshnasukhaduhkheshu samah sangavivarjitah.**

18. He who is the same to foe and friend, and in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment,

**तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।**

**अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२-१९॥**

**Tulyanindaastutirmaunee santushto yena kenachit:**

**Aniketah sthiramatir bhaktimaan me priyo narah.**

19. He to whom censure and praise are equal, who is silent, content with anything, homeless, of a steady mind, and full of devotion—that man is dear to Me.

**ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।**

**श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२-२०॥**

**Ye tu dharmyaamritamidam yathoktam paryupaasate;**

**Shraddhadhaanaah matparamaa bhaktaaste’teeva me priyaah.**

20. They verily who follow this immortal Dharma (doctrine or law) as described above, endowed with faith, regarding Me as their supreme goal, they, the devotees, are exceedingly dear to Me.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Bhaktiyogo Naama Dwaadasho’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the twelfth discourse entitled:*

*“The Yoga of Devotion”*

**अथ त्रयोदशोऽध्यायः । क्षेत्रक्षेत्रज्ञविभागयोगः**

**Chapter 14**

**THE YOGA OF THE DIVISION OF THE THREE GUNAS**

**श्रीभगवानुवाच ।**

**परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।**

**यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १४-१॥**

**Sri Bhagavaan Uvaacha:**

**Param bhooyah pravakshyaami jnaanaanaam jnaanamuttamam;**

**Yajjnaatwaa munayah sarve paraam siddhimito gataah.**

The Blessed Lord said:

1. I will again declare (to thee) that supreme knowledge, the best of all knowledge, having known which all the sages have gone to the supreme perfection after this life.

**इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।**

**सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ १४-२॥**

**Idam jnaanam upaashritya mama saadharmyam aagataah;**

**Sarge’pi nopajaayante pralaye na vyathanti cha.**

2. They who, having taken refuge in this knowledge, attain to unity with Me, are neither born at the time of creation nor are they disturbed at the time of dissolution.

**मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।**

**सम्भवः सर्वभूतानां ततो भवति भारत ॥ १४-३॥**

**Mama yonirmahadbrahma tasmin garbham dadhaamyaham;**

**Sambhavah sarvabhootaanaam tato bhavati bhaarata.**

3.My womb is the great Brahma; inthat I place the germ; thence, O Arjuna, is thebirth of all

beings!

**सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।**

**तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४-४॥**

**Sarvayonishu kaunteya moortayah sambhavanti yaah;**

**Taasaam brahma mahadyonir aham beejapradah pitaa.**

4. Whatever forms are produced, O Arjuna, in any womb whatsoever, the great Brahma is their womb and I am the seed-giving father.

**सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।**

**निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४-५॥**

**Sattwam rajastama iti gunaah prakriti sambhavaah;**

**Nibadhnanti mahaabaaho dehe dehinam avyayam.**

5. Purity, passion and inertia—these qualities, O mighty-armed Arjuna, born of Nature, bind fast in the body, the embodied, the indestructible!

**तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।**

**सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६॥**

**Tatra sattwam nirmalatwaat prakaashakam anaamayam;**

**Sukhasangena badhnaati jnaanasangena chaanagha.**

6. Of these, Sattwa, which from its stainlessness is luminous and healthy, binds by attachment to knowledge and to happiness, O sinless one!

**रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।**

**तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४-७॥**

**Rajo raagaatmakam viddhi trishnaasangasamudbhavam;**

**Tannibadhnaati kaunteya karmasangena dehinam.**

7. Know thou Rajas to be of the nature of passion, the source of thirst (for sensual enjoyment) and attachment; it binds fast, O Arjuna, the embodied one by attachment to action!

**तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।**

**प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ १४-८॥**

**Tamastwajnaanajam viddhi mohanam sarvadehinaam;**

**Pramaadaalasyanidraabhis tannibadhnaati bhaarata.**

8. But know thou Tamas to be born of ignorance, deluding all embodied beings; it binds fast, O Arjuna, by heedlessness, sleep and indolence!

**सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।**

**ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ १४-९॥**

**Sattwam sukhe sanjayati rajah karmani bhaarata;**

**Jnaanamaavritya tu tamah pramaade sanjayatyuta.**

9. Sattwa attaches to happiness, Rajas to action, O Arjuna, while Tamas, shrouding knowledge, attaches to heedlessness only!

**रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।**

**रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४-१०॥**

**Rajastamashchaabhibhooya sattwam bhavati bhaarata;**

**Rajah sattwam tamashchaiva tamah sattwam rajastathaa.**

10. Now Sattwa prevails, O Arjuna, having overpowered Rajas and Tamas; now Rajas, having overpowered Sattwa and Tamas; and now Tamas, having overpowered Sattwa and Rajas!

**सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।**

**ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४-११॥**

**Sarvadwaareshu dehe’smin prakaasha upajaayate;**

**Jnaanam yadaa tadaa vidyaa dvivriddham sattwamityuta.**

11. When, through every gate (sense) in this body, the wisdom-light shines, then it may be known that Sattwa is predominant.

**लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।**

**रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४-१२॥**

**Lobhah pravrittir aarambhah karmanaam ashamah sprihaa;**

**Rajasyetaani jaayante vivriddhe bharatarshabha.**

12. Greed, activity, the undertaking of actions, restlessness, longing—these arise when Rajas is predominant, O Arjuna!

**अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।**

**तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४-१३॥**

**Aprakaasho’pravrittishcha pramaado moha eva cha;**

**Tamasyetaani jaayante vivriddhe kurunandana.**

13. Darkness, inertness, heedlessness and delusion—these arise when Tamas is predominant, O Arjuna!

**यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।**

**तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४-१४॥**

**Yadaa sattwe pravriddhe tu pralayam yaati dehabhrit;**

**Tadottamavidaam lokaan amalaan pratipadyate.**

14. If the embodied one meets with death when Sattwa has become predominant, then he attains to the spotless worlds of the knowers of the Highest.

**रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।**

**तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४-१५॥**

**Rajasi pralayam gatwaa karmasangishu jaayate;**

**Tathaa praleenastamasi moodhayonishu jaayate.**

15. Meeting death in Rajas, he is born among those who are attached to action; and dying in Tamas, he is born in the womb of the senseless.

**कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।**

**रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४-१६॥**

**Karmanah sukritasyaahuh saattwikam nirmalam phalam;**

**Rajasastu phalam duhkham ajnaanam tamasah phalam.**

16. The fruit of good action, they say, is Sattwic and pure; the fruit of Rajas is pain, and ignorance is the fruit of Tamas.

**सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।**

**प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४-१७॥**

**Sattwaat sanjaayate jnaanam rajaso lobha eva cha;**

**Pramaadamohau tamaso bhavato’jnaanameva cha.**

17. From Sattwa arises knowledge, and greed from Rajas; heedlessness and delusion arise from Tamas, and ignorance also.

**ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।**

**जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४-१८॥**

**Oordhwam gacchanti sattwasthaa madhye tishthanti raajasaah;**

**Jaghanyagunavrittisthaa adho gacchanti taamasaah.**

18. Those who are seated in Sattwa proceed upwards; the Rajasic dwell in the middle; and the Tamasic, abiding in the function of the lowest Guna, go downwards.

**नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।**

**गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४-१९॥**

**Naanyam gunebhyah kartaaram yadaa drashtaanupashyati;**

**Gunebhyashcha param vetti madbhaavam so’dhigacchati.**

19. When the seer beholds no agent other than the Gunas, knowing that which is higher than them, he attains to My Being.

**गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।**

**जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४-२०॥**

**Gunaanetaanateetya treen dehee dehasamudbhavaan;**

**Janmamrityujaraaduhkhair vimukto’mritamashnute.**

20. The embodied one, having crossed beyond these three Gunas out of which the body is evolved, is freed from birth, death, decay and pain, and attains to immortality.

**अर्जुन उवाच ।**

**कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।**

**किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १४-२१॥**

**Arjuna Uvaacha:**

**Kairlingais treen gunaanetaan ateeto bhavati prabho;**

**Kimaachaarah katham chaitaam streen gunaan ativartate.**

Arjuna said:

21. What are the marks of him who has crossed over the three qualities, O Lord? What is his conduct and how does he go beyond these three qualities?

**श्रीभगवानुवाच ।**

**प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।**

**न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२॥**

**Sri Bhagavaan Uvaacha:**

**Prakaasham cha pravrittim cha mohameva cha paandava;**

**Na dweshti sampravrittaani na nivrittaani kaangkshati.**

The Blessed Lord said:

22. Light, activity and delusion,—when they are present, O Arjuna, he hates not, nor does he long for them when they are absent!

**उदासीनवदासीनो गुणैर्यो न विचाल्यते ।**

**गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥ १४-२३॥**

**Udaaseenavadaaseeno gunairyo na vichaalyate;**

**Gunaa vartanta ityeva yo’vatishthati nengate.**

23. He who, seated like one unconcerned, is not moved by the qualities, and who, knowing that the qualities are active, is self-centred and moves not,

**समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।**

**तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४॥**

**Samaduhkhasukhah swasthah samaloshtaashmakaanchanah;**

**Tulyapriyaapriyo dheeras tulyanindaatma samstutih.**

24. Alike in pleasure and pain, who dwells in the Self, to whom a clod of earth, stone and gold are alike, to whom the dear and the unfriendly are alike, firm, the same incensure and praise,

**मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।**

**सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४-२५॥**

**Maanaapamaanayostulyas tulyo mitraaripakshayoh;**

**Sarvaarambhaparityaagee gunaateetah sa uchyate.**

25. The same in honour and dishonour, the same to friend and foe, abandoning all undertakings—he is said to have crossed the qualities.

**मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।**

**स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४-२६॥**

**Maam cha yo’vyabhichaarena bhaktiyogena sevate;**

**Sa gunaan samateetyaitaan brahmabhooyaaya kalpate.**

26. And he who serves Me with unswerving devotion, he, crossing beyond the qualities, is fit for becoming Brahman.

**ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।**

**शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४-२७॥**

**Brahmano hi pratishthaa’ham amritasyaavyayasya cha;**

**Shaashwatasya cha dharmasya sukhasyaikaantikasya cha.**

27. For I am the abode of Brahman, the immortal and the immutable, of everlasting Dharma and of absolute bliss.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Gunatrayavibhaagayogo Naama Chaturdasho’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fourteenth discourse entitled:*

**अथ चतुर्दशोऽध्यायः । गुणत्रयविभागयोगः**

**Chapter 15**

**THE YOGA OF THE SUPREME SPIRIT**

**श्रीभगवानुवाच ।**

**ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।**

**छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५-१॥**

**Sri Bhagavaan Uvaacha:**

**Oordhwamoolam adhahshaakham ashwattham praahuravyayam;**

**Cchandaamsi yasya parnaani yastam veda sa vedavit.**

The Blessed Lord said:

1. They (the wise) speak of the indestructible peepul tree, having its root above and branchesbelow,whose leaves are the metres or hymns; he who knows it is a knower of the Vedas.

**अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।**

**अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२॥**

**Adhashchordhwam prasritaastasya shaakhaah Gunapravriddhaa vishayapravaalaah;**

**Adhashcha moolaanyanusantataani Karmaanubandheeni manushyaloke.**

2. Below and above spread its branches, nourished by the Gunas; sense-objects are its buds; and below in the world of men stretch forth the roots, originating action.

**न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।**

**अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३॥**

**Na roopamasyeha tathopalabhyate Naanto na chaadirna cha sampratishthaa;**

**Ashwatthamenam suviroodhamoolam Asangashastrena dridhena cchittwaa.**

3. Its form is not perceived here as such, neither its end nor its origin, nor its foundation nor resting place; having cut asunder this firmly-rooted peepul tree with the strong axe of non-attachment,

**ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।**

**तमेव चाद्यं पुरुषं प्रपद्ये । यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४॥**

**Tatah padam tat parimaargitavyam Yasmin gataa na nivartanti bhooyah;**

**Tameva chaadyam purusham prapadye Yatah pravrittih prasritaa puraanee.**

4. Then that goal should be sought after, whither having gone none returns again. Seek refuge in that Primeval Purusha whence streamed forth the ancient activity or energy.

**निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।**

**द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै- र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५॥**

**Nirmaanamohaa jitasangadoshaa Adhyaatmanityaa vinivrittakaamaah;**

**Dwandwairvimuktaah sukhaduhkhasamjnair Gacchantyamoodhaah padamavyayam tat.**

5. Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely turned away, freed from the pairs of opposites known as pleasure and pain, the undeluded reach the eternal goal.

**न तद्भासयते सूर्यो न शशाङ्को न पावकः ।**

**यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६॥**

**Na tadbhaasayate sooryo na shashaangko na paavakah;**

**Yadgatwaa na nivartante taddhaama paramam mama.**

6. Neither doth the sun illumine there, nor the moon, nor the fire; having gone thither they return not; that is My supreme abode.

**ममैवांशो जीवलोके जीवभूतः सनातनः ।**

**मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७॥**

**Mamaivaamsho jeevaloke jeevabhootah sanaatanah;**

**Manah shashthaaneendriyaani prakritisthaani karshati.**

7. An eternal portion of Myself having become a living soul in the world of life, draws to (itself) the (five) senses with the mind for the sixth, abiding in Nature.

**शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।**

**गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५-८॥**

**Shareeram yadavaapnoti yacchaapyutkraamateeshwarah;**

**Griheetwaitaani samyaati vaayurgandhaanivaashayaat.**

8. When the Lord obtains a body and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (flowers, etc.).

**श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।**

**अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५-९॥**

**Shrotram chakshuh sparshanam cha rasanam ghraanameva cha;**

**Adhishthaaya manashchaayam vishayaanupasevate.**

9. Presiding over the ear, the eye, touch, taste and smell, as well as the mind, he enjoys the objects of the senses.

Utkraamantam sthitam vaapi bhunjaanam vaa gunaanvitam;

Vimoodhaa naanupashyanti pashyanti jnaanachakshushah.

10. The deluded do not see Him who departs, stays and enjoys; but they who possess the eye of knowledge behold Him.

**उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।**

**विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५-१०॥**

**Utkraamantam stitam vaapi bhunjhaanam vaa gunaanvatam**

**Vimoodaa naanupashyanti pashyanti jnaanachakshushah**

**यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।**

**यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५-११॥**

**Yatanto yoginashchainam pashyantyaatmanyavasthitam;**

**Yatanto’pyakritaatmaano nainam pashyantyachetasah.**

11. The Yogis striving (for perfection) behold Him dwelling in the Self; but, the unrefined and unintelligent, even though striving, see Him not.

**यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।**

**यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५-१२॥**

**Yadaadityagatam tejo jagad bhaasayate’khilam;**

**Yacchandramasi yacchaagnau tattejo viddhi maamakam.**

12. That light which residing in the sun, illumines the whole world, that which is in the moon and in the fire—know that light to be Mine.

**गामाविश्य च भूतानि धारयाम्यहमोजसा ।**

**पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५-१३॥**

**Gaam aavishya cha bhootaani dhaarayaamyaham ojasaa;**

**Pushnaami chaushadheeh sarvaah somo bhootwaa rasaatmakah.**

13. Permeating the earth I support all beings by (My) energy; and, having become the watery moon, I nourish all herbs.

**अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।**

**प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४॥**

**Aham vaishwaanaro bhootwaa praaninaam dehamaashritah;**

**Praanaapaana samaayuktah pachaamyannam chaturvidham.**

14. Having become the fire Vaisvanara, I abide in the body of living beings and, associated with the Prana and Apana, digest the fourfold food.

**सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।**

**वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५॥**

**Sarvasya chaaham hridi sannivishto Mattah smritir jnaanam apohanam cha;**

**Vedaischa sarvairahameva vedyo Vedaantakrid vedavid eva chaaham.**

15. And, I am seated in the hearts of all; from Me are memory, knowledge, as well as their absence. I am verily that which has to be known by all the Vedas; I am indeed the author of the Vedanta, and the knower of the Vedas am I.

**द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।**

**क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६॥**

**Dwaavimau purushau loke ksharashchaakshara eva cha;**

**Ksharah sarvaani bhootaani kootastho’kshara uchyate.**

16. Two Purushas there are in this world, the perishable and the imperishable. All beings are the perishable, and the Kutastha is called the imperishable.

**उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।**

**यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७॥**

**Uttamah purushastwanyah paramaatmetyudaahritah;**

**Yo lokatrayamaavishya bibhartyavyaya ishwarah.**

17. But distinct is the Supreme Purusha called the highest Self, the indestructible Lord who, pervading the three worlds, sustains them.

**यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।**

**अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १५-१८॥**

**Yasmaat ksharam ateeto’hamaksharaadapi chottamah;**

**Ato’smi loke vede cha prathitah purushottamah.**

18. As I transcend the perishable and am even higher than the imperishable, I am declared as the highest Purusha in the world and in the Vedas.

**यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।**

**स सर्वविद्भजति मां सर्वभावेन भारत ॥ १५-१९॥**

**Yo maamevam asammoodho jaanaati purushottamam;**

**Sa sarvavidbhajati maam sarvabhaavena bhaarata.**

19. He who, undeluded, knows Me thus as the highest Purusha, he, knowing all, worships Me with his whole being (heart), O Arjuna!

**इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।**

**एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५-२०॥**

**Iti guhyatamam shaastram idamuktam mayaa’nagha;**

**Etadbuddhwaa buddhimaan syaat kritakrityashcha bhaarata.**

20. Thus, this most secret science has been taught by Me, O sinless one! On knowing this, a man becomes wise, and all his duties are accomplished, O Arjuna!

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे**

**पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Purushottamayogo Naama Panchadasho’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fifteenth discourse entitled:*

*“The Yoga of the Supreme Spirit”*

**अथ षोडशोऽध्यायः । दैवासुरसम्पद्विभागयोगः**

**Chapter 16**

**THE YOGA OF THE DIVISION BETWEEN THE DIVINE AND THE DEMONIACAL**

**श्रीभगवानुवाच ।**

**अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।**

**दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१॥**

**Sri Bhagavaan Uvaacha:**

**Abhayam sattwasamshuddhih jnaanayogavyavasthitih;**

**Daanam damashcha yajnashcha swaadhyaayastapa aarjavam.**

The Blessed Lord said:

1. Fearlessness, purity of heart, steadfastness in Yoga and knowledge, alms-giving, control of the senses, sacrifice, study of scriptures, austerity and straightforwardness,

**अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।**

**दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६-२॥**

**Ahimsaa satyamakrodhas tyaagah shaantirapaishunam;**

**Dayaa bhooteshvaloluptwam maardavam hreerachaapalam.**

2. Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, uncovetousness, gentleness, modesty, absence of fickleness,

**तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।**

**भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ १६-३॥**

**Tejah kshamaa dhritih shauchamadroho naatimaanitaa;**

**Bhavanti sampadam daiveem abhijaatasya bhaarata.**

3. Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to one born in a divine state, O Arjuna!

**दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।**

**अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ १६-४॥**

**Dambho darpo’bhimaanashcha krodhah paarushyameva cha;**

**Ajnaanam chaabhijaatasya paartha sampadamaasureem.**

4. Hypocrisy, arrogance, self-conceit, harshness and also anger and ignorance, belong to one who is born in a demoniacal state, O Arjuna!

**दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।**

**मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ १६-५॥**

**Daivee sampadvimokshaaya nibandhaayaasuree mataa;**

**Maa shuchah sampadam daiveem abhijaato’si paandava.**

5. The divine nature is deemed for liberation and the demoniacal for bondage. Grieve not, O Arjuna, for thou art born with divine properties!

**द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।**

**दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे श‍ृणु ॥ १६-६॥**

**Dwau bhootasargau loke’smin daiva aasura eva cha;**

**Daivo vistarashah proktah aasuram paartha me shrinu.**

6. There are two types of beings in this world—the divine and the demoniacal; the divine has been described at length; hear from Me, O Arjuna, of the demoniacal!

**प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।**

**न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६-७॥**

**Pravrittim cha nivrittim cha janaa na viduraasuraah;**

**Na shaucham naapi chaachaaro na satyam teshu vidyate.**

7. The demoniacal know not what to do and what to refrain from; neither purity nor right conduct nor truth is found in them.

**असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।**

**अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ १६-८॥**

**Asatyamapratishtham te jagadaahuraneeshwaram;**

**Aparasparasambhootam kimanyat kaamahaitukam.**

8. They say: “This universe is without truth, without a (moral) basis, without a God, brought about by mutual union, with lust for its cause; what else?”

**एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।**

**प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १६-९॥**

**Etaam drishtimavashtabhya nashtaatmaano’lpabuddhayah;**

**Prabhavantyugrakarmaanah kshayaaya jagato’hitaah.**

9. Holding this view, these ruined souls of small intellects and fierce deeds, come forth as enemies of the world for its destruction.

**काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।**

**मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १६-१०॥**

**Kaamamaashritya dushpooram dambhamaanamadaanvitaah;**

**Mohaadgriheetvaasadgraahaan pravartante’shuchivrataah.**

10. Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolves.

**चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।**

**कामोपभोगपरमा एतावदिति निश्चिताः ॥ १६-११॥**

**Chintaamaparimeyaam cha pralayaantaamupaashritaah;**

**Kaamopabhogaparamaa etaavaditi nishchitaah.**

11. Giving themselves over to immeasurable cares ending only with death, regarding gratification of lust as their highest aim, and feeling sure that that is all,

**आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।**

**ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १६-१२॥**

**Aashaapaashashatairbaddhaah kaamakrodhaparaayanaah;**

**Eehante kaamabhogaartha manyaayenaarthasanchayaan.**

12. Bound by a hundred ties of hope, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyment.

**इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।**

**इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६-१३॥**

**Idamadya mayaa labdham imam praapsye manoratham;**

**Idamasteedamapi me bhavishyati punardhanam.**

13. “This has been gained by me today; this desire I shall obtain; this is mine and this wealth too shall be mine in future.”

**असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।**

**ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६-१४॥**

**Asau mayaa hatah shatrur hanishye chaaparaanapi;**

**Eeshwaro’hamaham bhogee siddho’ham balavaan sukhee.**

14. “That enemy has been slain by me and others also I shall slay. I am the lord; I enjoy; I am perfect, powerful and happy”.

**आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।**

**यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १६-१५॥**

**Aadhyo’bhijanavaanasmi ko’nyosti sadrisho mayaa;**

**Yakshye daasyaami modishye ityajnaanavimohitaah.**

15. “I am rich and born in a noble family. Who else is equal to me? I will sacrifice. I will give (charity). I will rejoice,”—thus, deluded by ignorance,

**अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।**

**प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६-१६॥**

**Anekachittavibhraantaah mohajaalasamaavritaah;**

**Prasaktaah kaamabhogeshu patanti narake’shuchau.**

16. Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell.

**आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।**

**यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६-१७॥**

**Aatmasambhaavitaah stabdhaa dhanamaanamadaanvitaah;**

**Yajante naamayajnaiste dambhenaavidhipoorvakam.**

17. Self-conceited, stubborn, filled with the intoxication and pride of wealth, they perform sacrifices in name, through ostentation, contrary to scriptural ordinances.

**अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।**

**मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८॥**

**Ahankaaram balam darpam kaamam krodham cha samshritaah;**

**Maamaatmaparadeheshu pradwishanto’bhyasooyakaah.**

18. Given over to egoism, power, haughtiness, lust and anger, these malicious people hate Me in their own bodies and those of others.

**तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।**

**क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १६-१९॥**

**Taanaham dwishatah krooraan samsaareshu naraadhamaan;**

**Kshipaamyajasram ashubhaan aasureeshweva yonishu.**

19. These cruel haters, the worst among men in the world,—I hurl all these evil-doers for ever into the wombs of demons only.

**आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।**

**मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ १६-२०॥**

**Aasureem yonimaapannaa moodhaa janmani janmani;**

**Maamapraapyaiva kaunteya tato yaantyadhamaam gatim.**

20. Entering into demoniacal wombs and deluded birth after birth, not attaining Me, they thus fall, O Arjuna, into a condition still lower than that!

**त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।**

**कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ १६-२१॥**

**Trividham narakasyedam dwaaram naashanamaatmanah;**

**Kaamah krodhastathaa lobhas tasmaadetat trayam tyajet.**

21. Triple is the gate of this hell, destructive of the self—lust, anger, and greed,—therefore, one should abandon these three.

**एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।**

**आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ १६-२२॥**

**Etairvimuktah kaunteya tamodwaaraistribhirnarah;**

**Aacharatyaatmanah shreyas tato yaati paraam gatim.**

22. A man who is liberated from these three gates to darkness, O Arjuna, practises what is good for him and thus goes to the Supreme goal!

**यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।**

**न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ १६-२३॥**

**Yah shaastravidhimutsrijya vartate kaamakaaratah;**

**Na sa siddhimavaapnoti na sukham na paraam gatim.**

23. He who, casting aside the ordinances of the scriptures, acts under the impulse of desire, attains neither perfection nor happiness nor the supreme goal.

**तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।**

**ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६-२४॥**

**Tasmaat shaastram pramaanam te kaaryaakaaryavyavasthitau;**

**naatwaa shaastravidhaanoktam karma kartumihaarhasi.**

24. Therefore, let the scripture be the authority in determining what ought to be done and what ought not to be done. Having known what is said in the ordinance of the scriptures, thou shouldst act here in this world.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**दैवासुरसम्पद्विभागयोगो नाम षोडशोऽध्यायः ॥ १६॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Daivaasurasampadvibhaagayogo Naama Shodasho’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the sixteenth discourse entitled:*

*“The Yoga of the Division Between the Divine & the Demoniacal”*

**अथ सप्तदशोऽध्यायः । श्रद्धात्रयविभागयोगः**

**Chapter 17**

**THE YOGA OF THE DIVISION OF THE THREEFOLD FAITH**

**अर्जुन उवाच ।**

**ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।**

**तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७-१॥**

**Arjuna Uvaacha:**

**Ye shaastravidhimutsrijya yajante shraddhayaanvitaah;**

**Teshaam nishthaa tu kaa krishna sattwamaaho rajastamah.**

Arjuna said:

1. Those who, setting aside the ordinances of the scriptures, perform sacrifice with faith, what is their condition, O Krishna? Is it that of Sattwa, Rajas or Tamas?

**श्रीभगवानुवाच ।**

**त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।**

**सात्त्विकी राजसी चैव तामसी चेति तां श‍ृणु ॥ १७-२॥**

**Sri Bhagavaan Uvaacha:**

**Trividhaa bhavati shraddhaa dehinaam saa swabhaavajaa;**

**Saattwikee raajasee chaiva taamasee cheti taam shrinu.**

The Blessed Lord said:

2. Threefold is the faith of the embodied, which is inherent in their nature—the Sattwic (pure), the Rajasic (passionate), and the Tamasic (dark). Do thou hear of it.

**सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।**

**श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७-३॥**

**Sattwaanuroopaa sarvasya shraddhaa bhavati bhaarata;**

**Shraddhaamayo’yam purusho yo yacchraddhah sa eva sah.**

3. The faith of each is in accordance with his nature, O Arjuna! The man consists of his faith; as a man’s faith is, so is he.

**यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।**

**प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ १७-४॥**

**Yajante saattwikaa devaan yaksharakshaamsi raajasaah;**

**Pretaan bhootaganaamshchaanye yajante taamasaa janaah.**

4. The Sattwic or pure men worship the gods; the Rajasic or the passionate worship the Yakshas and the Rakshasas; the others (the Tamasic or the deluded) worship the ghosts and the hosts of nature-spirits.

**अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।**

**दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ १७-५॥**

**Ashaastravihitam ghoram tapyante ye tapo janaah;**

**Dambhaahamkaarasamyuktaah kaamaraagabalaanvitaah.**

5. Those men who practise terrific austerities not enjoined by the scriptures, given to hypocrisy and egoism, impelled by the force of lust and attachment,

**कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।**

**मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ १७-६॥**

**Karshayantah shareerastham bhootagraamamachetasah;**

**Maam chaivaantahshareerastham taanviddhyaasuranishchayaan.**

6. Senseless, torturing all the elements in the body and Me also, who dwells in the body,—know thou these to be of demoniacal resolves.

**आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।**

**यज्ञस्तपस्तथा दानं तेषां भेदमिमं श‍ृणु ॥ १७-७॥**

**Aahaarastwapi sarvasya trividho bhavati priyah;**

**Yajnastapastathaa daanam teshaam bhedamimam shrinu.**

7. The food also which is dear to each is threefold, as also sacrifice, austerity and alms-giving. Hear thou the distinction of these.

**आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।**

**रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ १७-८॥**

**Aayuh sattwabalaarogya sukha preetivi vardhanaah;**

**Rasyaah snigdhaah sthiraa hridyaa aahaaraah saattwikapriyaah.**

8. Foods which increase life, purity, strength, health,joy and cheerfulness, which are oleaginous and savoury, substantial and agreeable, are dear to the Sattwic people.

**कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।**

**आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ १७-९॥**

**Katvamlalavanaatyushna teekshna rooksha vidaahinah;**

**Aahaaraah raajasasyeshtaa duhkhashokaamayapradaah.**

9. The foods that are bitter, sour, saline, excessively hot, dry, pungent and burning, are liked by the Rajasic and are productive of pain, grief and disease.

**यातयामं गतरसं पूति पर्युषितं च यत् ।**

**उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १७-१०॥**

**Yaatayaamam gatarasam pooti paryushitam cha yat;**

**Ucchishtamapi chaamedhyam bhojanam taamasapriyam.**

10. That which is stale, tasteless, putrid, rotten and impure refuse, is the food liked by the Tamasic.

**अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।**

**यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ १७-११॥**

**Aphalaakaangkshibhiryajno vidhidrishto ya ijyate;**

**Yashtavyameveti manah samaadhaaya sa saattwikah**.

11. That sacrifice which is offered by men without desire for reward as enjoined by the ordinance (scripture), with a firm faith that to do so is a duty, is Sattwic (or pure).

**अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।**

**इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७-१२॥**

**Abhisandhaaya tu phalam dambhaarthamapi chaiva yat;**

**Ijyate bharatashreshtha tam yajnam viddhi raajasam.**

12. The sacrifice which is offered, O Arjuna, seeking a reward and for ostentation, know thou that to be a Rajasic Yajna!

**विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।**

**श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७-१३॥**

**Vidhiheenam asrishtaannam mantraheenam adakshinam;**

**Shraddhaavirahitam yajnam taamasam parichakshate.**

13. They declare that sacrifice to be Tamasic which is contrary to the ordinances of the scriptures, in which no food is distributed, which is devoid of Mantras and gifts, and which is devoid of faith.

**देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।**

**ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७-१४॥**

**Devadwijagurupraajna poojanam shauchamaarjavam;**

**Brahmacharyamahimsaa cha shaareeram tapa uchyate.**

14. Worship of the gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy and non-injury—these are called the austerities of the body.

**अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।**

**स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७-१५॥**

**Anudwegakaram vaakyam satyam priyahitam cha yat;**

**Swaadhyaayaabhyasanam chaiva vaangmayam tapa uchyate.**

15. Speech which causes no excitement and is truthful, pleasant and beneficial, the practice of the study of the Vedas, are called austerity of speech.

**मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।**

**भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७-१६॥**

**Manahprasaadah saumyatwam maunamaatmavinigrahah;**

**Bhaavasamshuddhirityetat tapo maanasamuchyate.**

16. Serenity of mind, good-heartedness, purity of nature, self-control—this is called mental austerity.

**श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।**

**अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७-१७॥**

**Shraddhayaa parayaa taptam tapastattrividham naraih;**

**Aphalaakaangkshibhiryuktaih saattwikam parichakshate.**

17. This threefold austerity practised by steadfast men with the utmost faith, desiring no reward, they call Sattwic.

**सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।**

**क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १७-१८॥**

**Satkaaramaanapoojaartham tapo dambhena chaiva yat;**

**Kriyate tadiha proktam raajasam chalamadhruvam.**

18. The austerity which is practised with the object of gaining good reception, honour and worship and with hypocrisy, is here said to be Rajasic, unstable and transitory.

**मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।**

**परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १७-१९॥**

**Moodhagraahenaatmano yat peedayaa kriyate tapah;**

**Parasyotsaadanaartham vaa tattaamasamudaahritam.**

19. The austerity which is practised out of a foolish notion, with self-torture, or for the purpose of destroying another, is declared to be Tamasic.

**दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।**

**देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७-२०॥**

**Daatavyamiti yaddaanam deeyate’nupakaarine;**

**Deshe kaale cha paatre cha taddaanam saattwikam smritam.**

20. That gift which is given to one who does nothing in return, knowing it to be a duty to give in a fit place and time to a worthy person, that gift is held to be Sattwic.

**यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।**

**दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ १७-२१॥**

**Yattu pratyupakaaraartham phalamuddishya vaa punah;**

**Deeyate cha pariklishtam taddaanam raajasam smritam.**

21. And, that gift which is made with a view to receive something in return, or looking for a reward, or given reluctantly, is said to be Rajasic.

**अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।**

**असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ १७-२२॥**

**Adeshakaale yaddaanamapaatrebhyashcha deeyate;**

**Asatkritamavajnaatam tattaamasamudaahritam.**

22. The gift which is given at the wrong place and time to unworthy persons, without respect or with insult, is declared to be Tamasic.

**ॐतत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।**

**ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७-२३॥**

**Om tatsaditi nirdesho brahmanas trividhah smritah;**

**Braahmanaastena vedaashcha yajnaashcha vihitaah puraa.**

23. “Om Tat Sat”: this has been declared to be the triple designation of Brahman. By that were created formerly the Brahmanas, the Vedas and the sacrifices.

**तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।**

**प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ १७-२४॥**

**Tasmaadomityudaahritya yajnadaanatapahkriyaah;**

**Pravartante vidhaanoktaah satatam brahmavaadinaam.**

24. Therefore, with the utterance of “Om” are the acts of gift, sacrifice and austerity as enjoined in the scriptures always begun by the students of Brahman.

**तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।**

**दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७-२५॥**

**Tadityanabhisandhaaya phalam yajnatapah kriyaah;**

**Daanakriyaashcha vividhaah kriyante mokshakaangkshibhih.**

25. Uttering Tat, without aiming at the fruits, are the acts of sacrifice and austerity and the various acts of gift performed by the seekers of liberation.

**सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।**

**प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ १७-२६॥**

**Sadbhaave saadhubhaave cha sadityetatprayujyate;**

**Prashaste karmani tathaa sacchabdah paartha yujyate.**

26. The word Sat is used in the sense of reality and of goodness; and so also, O Arjuna, it is used in the sense of an auspicious act!

**यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।**

**कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ १७-२७॥**

**Yajne tapasi daane cha sthitih saditi chochyate;**

**Karma chaiva tadartheeyam sadityevaabhidheeyate.**

27. Steadfastness in sacrifice, austerity and gift, is also called Sat, and also action in connection with these (or for the sake of the Supreme) is called Sat.

**अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।**

**असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७-२८॥**

**Ashraddhayaa hutam dattam tapastaptam kritam cha yat;**

**Asadityuchyate paartha na cha tatpretya no iha.**

28. Whatever is sacrificed, given or performed, and whatever austerity is practised without faith, it is called Asat, O Arjuna! It is naught here or hereafter (after death).

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Shraddhaatrayavibhaagayogo Naama Saptadasho’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the seventeenth discourse entitled:*

*“The Yoga of the Division of the Threefold Faith”*

**Chapter 18**

**THE YOGA OF LIBERATION BY RENUNCIATION**

**अर्जुन उवाच ।**

**संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।**

**त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८-१॥**

**Arjuna Uvaacha:**

**Sannyaasasya mahaabaaho tattwamicchaami veditum;**

**Tyaagasya cha hrisheekesha prithak keshinishoodana.**

Arjuna said:

1. I desire to know severally, O mighty-armed, the essence or truth of renunciation, O Hrishikesa, as also of abandonment, O slayer of Kesi!

**श्रीभगवानुवाच ।**

**काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।**

**सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८-२॥**

**Sri Bhagavaan Uvaacha:**

**Kaamyaanaam karmanaam nyaasam sannyaasam kavayoviduh;**

**Sarvakarmaphalatyaagam praahustyaagam vichakshanaah.**

The Blessed Lord said:

2. The sages understand Sannyas to be the renunciation of action with desire; the wise declare the abandonment of the fruits of all actions as Tyaga.

**त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।**

**यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १८-३॥**

**Tyaajyam doshavadityeke karma praahurmaneeshinah;**

**Yajnadaanatapah karma na tyaajyamiti chaapare.**

3. Some philosophers declare that all actions should be abandoned as an evil, while others declare that acts of gift, sacrifice and austerity should not be relinquished.

**निश्चयं श‍ृणु मे तत्र त्यागे भरतसत्तम ।**

**त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ १८-४॥**

**Nishchayam shrinu me tatra tyaage bharatasattama;**

**Tyaago hi purushavyaaghra trividhah samprakeertitah.**

4. Hear from Me the conclusion or the final truth about this abandonment, O best of the Bharatas; abandonment, verily, O best of men, has been declared to be of three kinds!

**यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।**

**यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५॥**

**Yajnadaanatapah karma na tyaajyam kaaryameva tat;**

**Yajno daanam tapashchaiva paavanaani maneeshinaam.**

5. Acts of sacrifice, gift and austerity should not be abandoned, but should be performed; sacrifice, gift and also austerity are the purifiers of the wise.

**एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।**

**कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८-६॥**

**Etaanyapi tu karmaani sangam tyaktwaa phalaani cha;**

**Kartavyaaneeti me paartha nishchitam matamuttamam.**

6. But even these actions should be performed leaving aside attachment and the desire for rewards, O Arjuna! This is My certain and best conviction.

**नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।**

**मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १८-७॥**

**Niyatasya tu sannyaasah karmano nopapadyate;**

**Mohaattasya parityaagas taamasah parikeertitah.**

7. Verily, the renunciation of obligatory action is improper; the abandonment of the same from delusion is declared to be Tamasic.

**दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।**

**स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १८-८॥**

**Duhkhamityeva yat karma kaayakleshabhayaat tyajet;**

**Sa kritwaa raajasam tyaagam naiva tyaagaphalam labhet.**

8. He who abandons action on account of the fear of bodily trouble (because it is painful), he does not obtain the merit of renunciation by doing such Rajasic renunciation.

**कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।**

**सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १८-९॥**

**Kaaryamityeva yatkarma niyatam kriyate’rjuna;**

**Sangam tyaktwaa phalam chaiva sa tyaagah saattwiko matah.**

9. Whatever obligatory action is done, O Arjuna, merely because it ought to be done, abandoning attachment and also the desire for reward, that renunciation is regarded as Sattwic!

**न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।**

**त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १८-१०॥**

**Na dweshtyakushalam karma kushale naanushajjate;**

**Tyaagee sattwasamaavishto medhaavee cchinnasamshayah.**

10. The man of renunciation, pervaded by purity, intelligent and with his doubts cut asunder, does not hate a disagreeable work nor is he attached to an agreeable one.

**न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।**

**यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १८-११॥**

**Na hi dehabhritaa shakyam tyaktum karmaanyasheshatah;**

**Yastu karmaphalatyaagi sa tyaageetyabhidheeyate.**

11. Verily, it is not possible for an embodied being to abandon actions entirely; but he who relinquishes the rewards of actions is verily called a man of renunciation.

**अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।**

**भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १८-१२॥**

**Anishtamishtam mishram cha trividham karmanah phalam;**

**Bhavatyatyaaginaam pretya na tu sannyaasinaam kwachit.**

12. The threefold fruit of action—evil, good and mixed—accrues after death to the non-abandoners, but never to the abandoners.

**पञ्चैतानि महाबाहो कारणानि निबोध मे ।**

**साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १८-१३॥**

**Panchaitaani mahaabaaho kaaranaani nibodha me;**

**Saankhye kritaante proktaani siddhaye sarvakarmanaam.**

13. Learn from Me, O mighty-armed Arjuna, these five causes, as declared in the Sankhya system for the accomplishment of all actions!

**अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।**

**विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८-१४॥**

**Adhishthaanam tathaa kartaa karanam cha prithagvidham;**

**Vividhaashcha prithakcheshtaa daivam chaivaatra panchamam.**

14. The body, the doer, the various senses, the different functions of various sorts, and the presiding Deity, also, the fifth,

**शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।**

**न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १८-१५॥**

**Shareeravaangmanobhiryat karma praarabhate narah;**

**Nyaayyam vaa vipareetam vaa panchaite tasya hetavah.**

15. Whatever action a man performs by his body, speech and mind, whether right or the reverse, these five are its causes.

**तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।**

**पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १८-१६॥**

**Tatraivam sati kartaaram aatmaanam kevalam tu yah;**

**Pashyatyakritabuddhitwaan na sa pashyati durmatih.**

16. Now, such being the case, he who, owing to untrained understanding, looks upon his Self, which is isolated, as the agent, he of perverted intelligence, sees not.

**यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।**

**हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १८-१७॥**

**Yasya naahankrito bhaavo buddhiryasya na lipyate;**

**Hatwaapi sa imaam llokaan na hanti na nibadhyate.**

17. He who is ever free from the egoistic notion, whose intelligence is not tainted by (good or evil), though he slays these people, he slayeth not, nor is he bound (by the action).

**ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।**

**करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८-१८॥**

**Jnaanam jneyam parijnaataa trividhaa karmachodanaa;**

**Karanam karma karteti trividhah karmasangrahah.**

18. Knowledge, the knowable and the knower form the threefold impulse to action; the organ, the action and the agent form the threefold basis of action.

**ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।**

**प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १८-१९॥**

**Jnaanam karma cha kartaa cha tridhaiva gunabhedatah;**

**Prochyate gunasankhyaane yathaavacchrinu taanyapi.**

19. Knowledge, action and the actor are declared in the science of the Gunas (the Sankhya philosophy) to be of three kinds only, according to the distinction of the Gunas. Hear them also duly.

**सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।**

**अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८-२०॥**

**Sarvabhooteshu yenaikam bhaavamavyayameekshate;**

**Avibhaktam vibhakteshu tajjnaanam viddhi saattwikam.**

20. That by which one sees the one indestructible Reality in all beings, not separate in all the separate beings—know thou that knowledge to be Sattwic (pure).

**पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।**

**वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८-२१॥**

**Prithaktwena tu yajjnaanam naanaabhaavaan prithagvidhaan;**

**Vetti sarveshu bhooteshu tajjnaanam viddhi raajasam.**

21. But that knowledge which sees in all beings various entities of distinct kinds as different from one another—know thou that knowledge to be Rajasic (passionate).

**यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।**

**अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८-२२॥**

**Yattu kritsnavadekasmin kaarye saktamahaitukam;**

**Atattwaarthavadalpam cha tattaamasamudaahritam.**

22. But that which clings to one single effect as if it were the whole, without reason, without foundation in Truth, and trivial—that is declared to be Tamasic (dark).

**नियतं सङ्गरहितमरागद्वेषतः कृतम् ।**

**अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ १८-२३॥**

**Niyatam sangarahitam araagadweshatah kritam;**

**Aphalaprepsunaa karma yattat saattwikamuchyate.**

23. An action which is ordained, which is free from attachment, which is done without love or hatred by one who is not desirous of any reward—that action is declared to be Sattwic.

**यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।**

**क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १८-२४॥**

**Yattu kaamepsunaa karma saahankaarena vaa punah;**

**Kriyate bahulaayaasam tadraajasamudaahritam.**

24. But that action which is done by one longing for the fulfilment of desires or gain, with egoism or with much effort—that is declared to be Rajasic.

**अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।**

**मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १८-२५॥**

**Anubandham kshayam himsaam anavekshya cha paurusham;**

**Mohaadaarabhyate karma yattat taamasamuchyate.**

25. That action which is undertaken from delusion, without regard to the consequences of loss, injury and (one’s own) ability—that is declared to be Tamasic.

**मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।**

**सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १८-२६॥**

**Muktasango’nahamvaadi dhrityutsaahasamanvitah;**

**Siddhyasiddhyor nirvikaarah kartaa saattwika uchyate.**

26. He who is free from attachment, non-egoistic, endowed with firmness and enthusiasm and unaffected by success or failure, is called Sattwic.

**रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।**

**हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १८-२७॥**

**Raagee karmaphalaprepsur lubdho himsaatmako’shuchih;**

**Harshashokaanvitah kartaa raajasah parikeertitah.**

27. Passionate, desiring to obtain the rewards of actions, cruel, greedy, impure, moved by joy and sorrow, such an agent is said to be Rajasic.

**अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।**

**विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८-२८॥**

**Ayuktah praakritah stabdhah shatho naishkritiko’lasah;**

**Vishaadee deerghasootree cha kartaa taamasa uchyate.**

28. Unsteady, dejected, unbending, cheating, malicious, vulgar, lazy and proscrastinating—such an agent is called Tamasic.

**बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं श‍ृणु ।**

**प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ १८-२९॥**

**Buddherbhedam dhriteshchaiva gunatastrividham shrinu;**

**Prochyamaanamasheshena prithaktwena dhananjaya.**

29. Hear thou the threefold division of the intellect and firmness according to the Gunas, as I declare them fully and distinctly, O Arjuna!

**प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।**

**बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८-३०॥**

**Pravrittim cha nivrittim cha karyaakaarye bhayaabhaye;**

**Bandhammoksham cha yaa vetti buddhih saa paartha saattwikee.**

30. That which knows the path of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation—that intellect is Sattwic, O Arjuna!

**यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।**

**अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ १८-३१॥**

**Yayaa dharmamadharmam cha kaaryam chaakaaryameva cha;**

**Ayathaavat prajaanaati buddhih saa paartha raajasee.**

31. That by which one incorrectly understands Dharma and Adharma, and also what ought to be done and what ought not to be done—that intellect, O Arjuna, is Rajasic!

**अधर्मं धर्ममिति या मन्यते तमसावृता ।**

**सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ १८-३२॥**

**Adharmam dharmamiti yaa manyate tamasaavritaa;**

**Sarvaarthaan vipareetaamshcha buddhih saa paartha taamasee.**

32. That which, enveloped in darkness, views Adharma as Dharma and all things perverted—that intellect, O Arjuna, is called Tamasic!

**धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।**

**योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८-३३॥**

**Dhrityaa yayaa dhaarayate manah praanendriyakriyaah;**

**Yogenaavyabhichaarinyaa dhritih saa paartha saattwikee.**

33. The unwavering firmness by which, through Yoga, the functions of the mind, the life-force and the senses are restrained—that firmness, O Arjuna, is Sattwic!

**यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।**

**प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ १८-३४॥**

**Yayaa tu dharmakaamaarthaan dhrityaa dhaarayate’rjuna;**

**Prasangena phalaakaangkshee dhritih saa paartha raajasee.**

34. But that firmness, O Arjuna, by which, on account of attachment and desire for reward, one holds fast to Dharma, enjoyment of pleasures and earning of wealth—that firmness, O Arjuna, is Rajasic!

**यया स्वप्नं भयं शोकं विषादं मदमेव च ।**

**न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ १८-३५॥**

**Yayaa swapnam bhayam shokam vishaadam madameva cha;**

**Na vimunchati durmedhaa dhritih saa paartha taamasee.**

35. That by which a stupid man does not abandon sleep, fear, grief, despair and also conceit—that firmness, O Arjuna, is Tamasic!

**सुखं त्विदानीं त्रिविधं श‍ृणु मे भरतर्षभ ।**

**अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ १८-३६॥**

**Sukham twidaaneem trividham shrinu me bharatarshabha;**

**Abhyaasaadramate yatra duhkhaantam cha nigacchati.**

36. Now hear from Me, O Arjuna, of the threefold pleasure, in which one rejoices by practice and surely comes to the end of pain!

**यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।**

**तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ १८-३७॥**

**Yattadagre vishamiva parinaame’mritopamam;**

**Tatsukham saattwikam proktam aatmabuddhiprasaadajam.**

37. That which is like poison at first but in the end like nectar—that pleasure is declared to be Sattwic, born of the purity of one’s own mind due to Self-realisation.

**विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।**

**परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ १८-३८॥**

**Vishayendriya samyogaad yattadagre’mritopamam;**

**Parinaame vishamiva tatsukham raajasam smritam.**

38. That pleasure which arises from the contact of the sense-organs with the objects, which is at first like nectar and in the end like poison—that is declared to be Rajasic.

**यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।**

**निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ १८-३९॥**

**Yadagre chaanubandhe cha sukham mohanamaatmanah;**

**Nidraalasyapramaadottham tattaamasamudaahritam.**

39. That pleasure which at first and in the sequel is delusive of the self, arising from sleep, indolence and heedlessness—such a pleasure is declared to be Tamasic.

**न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।**

**सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८-४०॥**

**Na tadasti prithivyaam vaa divi deveshu vaa punah;**

**Sattwam prakritijairmuktam yadebhih syaat tribhirgunaih.**

40. There is no being on earth or again in heaven among the gods that is liberated from the three qualities born of Nature.

**ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।**

**कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ १८-४१॥**

**Braahmanakshatriyavishaam shoodraanaam cha parantapa;**

**Karmaani pravibhaktaani swabhaavaprabhavairgunaih.**

41. Of Brahmanas, Kshatriyas and Vaishyas, as also the Sudras, O Arjuna, the duties are distributed according to the qualities born of their own nature!

**शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।**

**ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ १८-४२॥**

**Shamo damastapah shaucham kshaantiraarjavameva cha;**

**Jnaanam vijnaanam aastikyam brahmakarma swabhaavajam.**

42. Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realisation and belief in God are the duties of the Brahmanas, born of (their own) nature.

**शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।**

**दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ १८-४३॥**

**Shauryam tejo dhritirdaakshyam yuddhe chaapyapalaayanam;**

**Daanameeshwarabhaavashcha kshaatram karmaswabhaavajam.**

43. Prowess, splendour, firmness, dexterity and also not fleeing from battle, generosity and lordliness are the duties of Kshatriyas, born of (their own) nature.

**कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।**

**परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १८-४४॥**

**Krishigaurakshyavaanijyam vaishyakarma swabhaavajam;**

**Paricharyaatmakam karma shoodrasyaapi swabhaavajam.**

44. Agriculture, cattle-rearing and trade are the duties of the Vaishya (merchant class), born of (their own) nature; and action consisting of service is the duty of the Sudra (servant class), born of (their own) nature.

**स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।**

**स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८-४५॥**

**Swe swe karmanyabhiratah samsiddhim labhate narah;**

**Swakarmaniratah siddhim yathaa vindati tacchrinu.**

45. Each man, devoted to his own duty, attains perfection. How he attains perfection while being engaged in his own duty, hear now.

**यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।**

**स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६॥**

**Yatah pravrittirbhootaanaam yena sarvamidam tatam;**

**Swakarmanaa tamabhyarchya siddhim vindati maanavah.**

46. He from whom all the beings have evolved and by whom all this is pervaded, worshipping Him with his own duty, man attains perfection.

**श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।**

**स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८-४७॥**

**Shreyaanswadharmo vigunah paradharmaat swanushthitaat;**

**Swabhaavaniyatam karma kurvannaapnoti kilbisham.**

47. Better is one’s own duty (though) destitute of merits, than the duty of another well performed. He who does the duty ordained by his own nature incurs no sin.

**सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।**

**सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ १८-४८॥**

**Sahajam karma kaunteya sadoshamapi na tyajet;**

**Sarvaarambhaa hi doshena dhoomenaagnirivaavritaah.**

48. One should not abandon, O Arjuna, the duty to which one is born, though faulty; for, all undertakings are enveloped by evil, as fire by smoke!

**असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।**

**नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ १८-४९॥**

**Asaktabuddhih sarvatra jitaatmaa vigatasprihah;**

**Naishkarmyasiddhim paramaam sannyaasenaadhigacchati.**

49. He whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled,—he by renunciation attains the supreme state of freedom from action.

**सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।**

**समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८-५०॥**

**Siddhim praapto yathaa brahma tathaapnoti nibodha me;**

**Samaasenaiva kaunteya nishthaa jnaanasya yaa paraa.**

50. Learn from Me in brief, O Arjuna, how he who has attained perfection reaches Brahman, that supreme state of knowledge.

**बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।**

**शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ १८-५१॥**

**Buddhyaa vishuddhayaa yukto dhrityaatmaanam niyamya cha;**

**Shabdaadeen vishayaanstyaktwaa raagadweshau vyudasya cha.**

51. Endowed with a pure intellect, controlling the self by firmness, relinquishing sound and other objects and abandoning both hatred and attraction,

**विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।**

**ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८-५२॥**

**Viviktasevee laghwaashee yatavaakkaayamaanasah;**

**Dhyaanayogaparo nityam vairaagyam samupaashritah.**

52. Dwelling in solitude, eating but little, with speech, body and mind subdued, always engaged in concentration and meditation, taking refuge in dispassion,

**अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।**

**विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८-५३॥**

**Ahankaaram balam darpam kaamam krodham parigraham;**

**Vimuchya nirmamah shaanto brahmabhooyaaya kalpate.**

53. Having abandoned egoism, strength, arrogance, anger, desire, and covetousness, free from the notion of “mine” and peaceful,—he is fit for becoming Brahman.

**ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।**

**समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ १८-५४॥**

**Brahmabhootah prasannaatmaa na shochati na kaangkshati;**

**Samah sarveshu bhooteshu madbhaktim labhate paraam.**

54. Becoming Brahman, serene in the Self, he neither grieves nor desires; the same to all beings, he attains supreme devotion unto Me.

**भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।**

**ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ १८-५५॥**

**Bhaktyaa maamabhijaanaati yaavaanyashchaasmi tattwatah;**

**Tato maam tattwato jnaatwaa vishate tadanantaram.**

55. By devotion he knows Me in truth, what and who I am; and knowing Me in truth, he forthwith enters into the Supreme.

**सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।**

**मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ १८-५६॥**

**Sarvakarmaanyapi sadaa kurvaano madvyapaashrayah;**

**Matprasaadaadavaapnoti shaashwatam padamavyayam.**

56. Doing all actions always, taking refuge in Me, by My Grace he obtains the eternal, indestructible state or abode.

**चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।**

**बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ १८-५७॥**

**Chetasaa sarvakarmaani mayi sannyasya matparah;**

**Buddhiyogam upaashritya macchittah satatam bhava.**

57. Mentally renouncing all actions in Me, having Me as the highest goal, resorting to the Yoga of discrimination do thou ever fix thy mind on Me.

**मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।**

**अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ १८-५८॥**

**Macchittah sarvadurgaani matprasaadaat tarishyasi;**

**Atha chet twam ahankaaraan na shroshyasi vinangkshyasi.**

58. Fixing thy mind on Me, thou shalt by My Grace overcome all obstacles; but if from egoism thou wilt not hear Me, thou shalt perish.

**यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।**

**मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ १८-५९॥**

**Yadahankaaram aashritya na yotsya iti manyase;**

**Mithyaisha vyavasaayaste prakritistwaam niyokshyati.**

59. If, filled with egoism, thou thinkest: “I will not fight”, vain is this, thy resolve; Nature will compel thee.

**स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।**

**कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ १८-६०॥**

**Swabhaavajena kaunteya nibaddhah swena karmanaa;**

**Kartum necchasi yanmohaat karishyasyavasho’pi tat.**

60. O Arjuna, bound by thy own Karma (action) born of thy own nature, that which from delusion thou wishest not to do, even that thou shalt do helplessly!

**ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।**

**भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१॥**

**Eeshwarah sarvabhootaanaam hriddeshe’rjuna tishthati;**

**Bhraamayan sarvabhootaani yantraaroodhaani maayayaa.**

61. The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve as if mounted on a machine!

**तमेव शरणं गच्छ सर्वभावेन भारत ।**

**तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२॥**

**Tameva sharanam gaccha sarvabhaavena bhaarata;**

**Tatprasaadaatparaam shaantim sthaanam praapsyasi shaashwatam.**

62. Fly unto Him for refuge with all thy being, O Arjuna! By His Grace thou shalt obtain supreme peace and the eternal abode.

**इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।**

**विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ १८-६३॥**

**Iti te jnaanamaakhyaatam guhyaad guhyataram mayaa;**

**Vimrishyaitadasheshena yathecchasi tathaa kuru.**

63. Thus has wisdom more secret than secrecy itself been declared unto thee by Me; having reflected over it fully, then act thou as thou wishest.

**सर्वगुह्यतमं भूयः श‍ृणु मे परमं वचः ।**

**इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ १८-६४॥**

**Sarvaguhyatamam bhooyah shrinu me paramam vachah;**

**Ishto’si me dridhamiti tato vakshyaami te hitam.**

64. Hear thou again My supreme word, most secret of all; because thou art dearly beloved of Me, I will tell thee what is good.

**मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।**

**मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८-६५॥**

**Manmanaa bhava madbhakto madyaajee maam namaskuru;**

**Maamevaishyasi satyam te pratijaane priyo’si me.**

65. Fix thy mind on Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt come even to Me; truly do I promise unto thee, (for) thou art dear to Me.

**सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।**

**अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६॥**

**Sarvadharmaan parityajya maamekam sharanam vraja;**

**Aham twaa sarvapaapebhyo mokshayishyaami maa shuchah.**

66. Abandoning all duties, take refuge in Me alone; I will liberate thee from all sins; grieve

not.

**इदं ते नातपस्काय नाभक्ताय कदाचन ।**

**न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८-६७॥**

**Idam te naatapaskaaya naabhaktaaya kadaachana;**

**Na chaashushrooshave vaachyam na cha maam yo’bhyasooyati.**

67. This is never to be spoken by thee to one who is devoid of austerities, to one who is not devoted, nor to one who does not render service, nor who does not desire to listen, nor to one who cavils at Me.

**य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।**

**भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ १८-६८॥**

**Ya imam paramam guhyam madbhakteshvabhidhaasyati;**

**Bhaktim mayi paraam kritwaa maamevaishyatyasamshayah.**

68. He who with supreme devotion to Me will teach this supreme secret to My devotees, shall doubtless come to Me.

**न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।**

**भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ १८-६९॥**

**Na cha tasmaanmanushyeshu kashchinme priyakrittamah;**

**Bhavitaa na cha me tasmaadanyah priyataro bhuvi.**

69.Nor is there any among men who does dearer service to Me, nor shall there be another on earth dearer to Me than he.

**अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।**

**ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ १८-७०॥**

**Adhyeshyate cha ya imam dharmyam samvaadamaavayoh;**

**Jnaanayajnena tenaaham ishtah syaamiti me matih.**

70. And he who will study this sacred dialogue of ours, by him I shall have been worshipped by the sacrifice of wisdom; such is My conviction.

**श्रद्धावाननसूयश्च श‍ृणुयादपि यो नरः ।**

**सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ १८-७१॥**

**Shraddhaavaan anasooyashcha shrinuyaadapi yo narah;**

**So’pi muktah shubhaamllokaan praapnuyaat punyakarmanaam.**

71. The man also who hears this, full of faith and free from malice, he, too, liberated, shall attain to the happy worlds of those of righteous deeds.

**कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।**

**कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ १८-७२॥**

**Kacchid etacchrutam paartha twayaikaagrena chetasaa;**

**Kacchid ajnaanasammohah pranashtaste dhananjaya.**

72. Has this been heard, O Arjuna, with one-pointed mind? Has the delusion of thy ignorance been fully destroyed, O Dhananjaya?

**अर्जुन उवाच ।**

**नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।**

**स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८-७३॥**

**Arjuna Uvaacha:**

**Nashto mohah smritirlabdhaa twatprasaadaanmayaachyuta;**

**Sthito’smi gata sandehah karishye vachanam tava.**

Arjuna said:

73. Destroyed is my delusion as I have gained my memory (knowledge) through Thy Grace, O Krishna! I am firm; my doubts are gone. I will act according to Thy word.

**सञ्जय उवाच ।**

**इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।**

**संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ १८-७४॥**

**Sanjaya Uvaacha:**

**Ityaham vaasudevasya paarthasya cha mahaatmanah;**

**Samvaadam imam ashrausham adbhutam romaharshanam.**

Sanjaya said:

74. Thus have I heard this wonderful dialogue between Krishna and the high-souled Arjuna, which causes the hair to stand on end.

**व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।**

**योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ १८-७५॥**

**Vyaasaprasaadaacchrutavaan etadguhyamaham param;**

**Yogam yogeshwaraat krishnaat saakshaat kathayatah swayam.**

75. Through the Grace of Vyasa I have heard this supreme and most secret Yoga direct from Krishna, the Lord of Yoga Himself declaring it.

**राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।**

**केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ १८-७६॥**

**Raajan samsmritya samsmritya samvaadam imam adbhutam;**

**Keshavaarjunayoh punyam hrishyaami cha muhurmuhuh.**

76. O King, remembering this wonderful and holy dialogue between Krishna and Arjuna, I rejoice again and again!

**तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।**

**विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ १८-७७॥**

**Taccha samsmritya samsmritya roopamatyadbhutam hareh;**

**Vismayo me mahaan raajan hrishyaami cha punah punah.**

77. And remembering again and again also that most wonderful form of Hari, great is my wonder, O King! And I rejoice again and again!

**यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।**

**तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८-७८॥**

**Yatra yogeshwarah krishno yatra paartho dhanurdharah;**

**Tatra shreervijayo bhootirdhruvaa neetirmatirmama.**

78. Wherever there is Krishna, the Lord of Yoga, wherever there is Arjuna, the archer, there are prosperity, happiness, victory and firm policy; such is my conviction.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु**

**ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे**

**मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥ १८॥**

*Hari Om Tat Sat Iti Srimad Bhagavadgeetaasoopanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade Mokshasannyaasayogo Naama Ashtaadasho’dhyaayah*

*Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the eighteenth discourse entitled:*

*“The Yoga of Liberation by Renunciation”*

*Om Shanti! Shanti! Shanti!*