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**SHRIMAD
BHAGAVAD GITA**

**SANSKRIT TEXT WITH ENGLISH
TRANSLATION.**

**BY
BAWA JIVAN SINGH**

PUBLISHED BY :
LT. COL. B. J. SINGH
AT
"LAXMI NIVASA"
RANCHI.

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1ST EDITION 1938.

PRINTED BY :
E. N. KANGA
AT
NAVROZ PRINTING WORKS
29-30, Ezra Street, Calcutta,

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ERRATTA

Page 15 Shloka 42, Line 2.-for 'face' read 'fall'.

Page 17 Para 3, Line 5.-for 'Prokrita, read 'Prakriti'.

Page 22. The note at the bottom of the page refers
to shloka 12.

Page 98. Shloka 14, Line 3.-for 'overdevout' read
'everdevout'.

Page 100 Shloka 24, Line 3.-for 'beings' read 'Being'.

Page 100 Shloka 24, Lines 3 & 4.-for 'Brahmans,
read 'Brahman'.

APOLOGIA

In many places the pronouns and other words referring to Lord Krishna instead of being in capitals have been printed in small type.

SHRIMAD BHAGVAD GITA

श्रीमद्भगवद्गीता ।

INTRODUCTION

1. Shrimad Bhagavad Gita or the Sublime Song of the Lord is admitted by all religious authorities to be the collected essence of the Vedas and other Sacred writings. It is called an Upanishad or the book of divine wisdom. It explains in the most explicit manner the nature of the Ego, the mystery of the Being of God, the right action, and leads the way to final emancipation. Its language is simple, clear, unambiguous and easily intelligible. It is complete in itself and does not require any outside authority or reference to understand its meaning or true import. It contradicts no religion and as such is suited to spiritually minded persons of all conditions and persuasions. It is in short the most solace giving book in existence not only in the Sanskrit language but in other languages of the world.

2. The occasion for the utterances of the lofty teachings contained in this marvellous book was the war between two lines of the Kuru Dynasty which wielded the Sceptre over the whole country.

3. The most famous Suzerain of this dynasty was Emperor Santanu. He had one son named Bhishma by his first wife Ganga. On the death of this lady, Santanu married Rani Satyawati, when Prince Bhishma took the oath of life-long celibacy. Emperor Santanu had two sons from Satyawati, one of whom died in his infancy while the other named Vichitra Virya married the two daughters of the Raja of Kashi of whom one gave birth to Dhritarashtra and the other to Pandu. Dhritarashtra was the elder son but being born blind was declared unfit for succession to the Kingdom and the younger brother Pandu was given the throne.

4. Dhritarashtra and his sons, of whom Duryodhan was the eldest, were known as the Kurus while Pandu and his sons were called Pandavas. On the death of Pandu all his sons being minors, and there being no other person in the Royal family fit for the throne, the blind prince Dhritarashtra was installed as the Emperor. The Pandava brothers along with the sons of Dhritarashtra were placed under Kripa and Drona for military training. The Pandu's sons were cleverer, and made greater progress than Duryodhana and his brothers. The latter became jealous and began to intrigue against the Pandavas and eventually compelled their father Dhritarashtra to expel them from the Kingdom, but later through the influence of King Drupada whose daughter was married to the five brothers they were recalled and given sovereignty of half the Kingdom.

5. The Pandavas made Indraprasta the seat of their government and celebrated the occasion by performing a great Sacrifice. Among other princes, the sons of Dhritarashtra came to witness the ceremony and seeing the might and glory of the Pandavas under the righteous rule of the noble Yudhishthira the eldest of the Pandavas they were sorely smitten with jealousy. Sometime after they invited the Pandavas to a game of dice and fraudulently deprived them of their Kingdom and sent them into banishment for thirteen years.

6. At the end of this period when the Pandavas returned, having faithfully fulfilled the conditions of the exile and demanded the return of their Raj, the Kurus refused to restore it to them. To avoid bloodshed the Pandavas went so far as to give up their right to the Kingdom in exchange for only five villages but the Kurus refused to give them even as much earth as could be raised on the point of a needle without a contest.

7. War became therefore inevitable and the chivalry of India numbering more than two million men assembled

on the plain of Kurukshetra to settle the dispute by force of arms. Lord Krishna undertook to drive the Car of Arjuna in the field. When the two armies came face to face and the strife was about to begin, Arjuna, whose prowess and skill in arms were known all over the country and whose fame as a warrior was not excelled by any one in the two armies, wanted to find a foeman worthy of a combat with him. He accordingly asked Lord Krishna to stop his Car in the midst of the two armies.

8. There he sees sires, grand-sires, preceptors, uncles, brothers, sons, grandsons, other relatives and friends ready to fight one another unto death. His heart fills with pity, he is overcome by fear, his courage fails, his limbs begin to tremble and his bow drops from his hands. His mind is bewildered by conflicting emotions. He is confronted on the one hand by his moral duty to fight as a scion of the warrior caste, on the other hand he is overcome by the love of his kith and kin as well as by the dread of committing a heinous sin by killing his preceptors and the nearest and the dearest. In such a state of despondency he refuses to fight and wishes to withdraw from the battle and lead a mendicant's life. This perplexity of Arjuna affords the Lord to proclaim to him the eternal truths embodied in this book. No comments, annotations or summaries can do justice to these sublime teachings, they must be studied by themselves without reference to any commentaries.



CHAPTER I.



1. This Chapter describes the arrangements of the two armies marshalled in battle array.
2. The names and the prowess of their leaders and principal warriors.
3. The survey of the armies by Arjuna and his despondency on seeing his nearest and dearest in the two armies ready to fight each other unto death, which affords the Blessed Lord an opportunity for preaching to him the doctrine of Karma Yoga (right performance of actions).



अथ श्रीमद्भगवद्गीता

प्रथमोऽध्यायः

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥१॥

CHAPTER I.

Dhritarashtra spoke.

1. What did Pandu's sons and mine do, O Sanjaya, when, eager for battle, they assembled together on the sacred plain of Kurukshetra.*

संजय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥२॥

Sanjaya spoke.

2. Having seen the army of the Pandavas drawn up in battle array Raja Duryodhana† approached his teacher and spoke these words.

* Kurukshetra is the name of the plain which surrounded the town of Hastinapur the Capital of the Kings of the Kuru Dynasty and on the site of which the present town of Delhi is situated.

† Duryodhana is the name of the eldest wicked son of Dhritarashtra.

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

3. Behold, O teacher, this great army of the sons of Pandu arranged in battle lines by thy wise pupil the son of Drupada.

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

4. There are in this army warriors and mighty archers the equal of Bhima and Arjuna in fight, namely, Yuyudhana, Virata and the great car warrior† Drupada.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥

5. Dhrishtaketu, Chekitana and the brave Raja of Kasi, Purujit, Kuntibhoja and Shaibya the eminent among men.

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

6. The courageous Yudhamanyu, the mighty Uttamaujas, the son of Subhadra, and the sons of Draupadi, all great car warriors.

† Maharathi (Car warrior) is the title of a warrior highly proficient in Military Science and capable of fighting single-handed ten thousand bowmen.

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

7. But O best of the twice born, now do thou know those who are the most distinguished among us, the commanders of my army. I name them for thy information.

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

8. Thyself and Bhishma, Karna and the victorious Kripa, also Asvatthama, Vikarna and the son of Somadatta.

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

9. And many other heroes ready to lay down their lives for me, all well skilled in war and in the wielding of various weapons.

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

10. This our army guarded by Bhishma is inadequate while their army which is guarded by Bhima is adequate.

Note—There is a difference of opinion in the interpretation of this Shloka. The correct meaning of the Sanskrit word अपर्याप्तं is insufficient, or inadequate, and of पर्याप्तं sufficient; but some translators have given these words just the opposite meaning and have rendered this verse thus :—“This our army.....is adequate, and their army is.....,inadequate.” But this interpretation is not at all correct,

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तःसर्व एव हि ॥११॥

11. Now remaining in your own allotted places in all divisions of the army do ye all support Bhishma.

तस्य संजनयन्हर्षं कुरुबुद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

12. To cheer him up the oldest of the Kurus, the mighty grandsire, loudly blew his conch with a roar like that of a lion.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

13. Then, conches, kettledrums, cymbals, drums and horns were sounded all at once and the noise thereof became a tumultuous uproar.

They have been led into this error presumably by the fact that the Kuru army was greater in numbers than the Pandava army and by the bombastic statements of Duryodhana, as given in the Udyoga parva and elsewhere in the Mahabharata. The Kuru army was no doubt larger but Duryodhana was always in great dread of the Pandavas on account of their great prowess and skill in arms, as well as his own guilt. There is therefore no doubt that seeing the army of the Pandavas most skilfully arranged and ably led he was overcome by fear, and spoke of the inadequacy of his own army, and it was to allay this fear of his and to raise his spirits that Bhishma blew his conch.

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

14. Then Madhava and the son of Pandu seated in a grand chariot yoked to white horses blew their celestial conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥

15. Hrishikesha blew the Panchjanya, Arjuna the Devadatta and Bhima of terrible deeds, blew the great conch Poundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥

16. Raja Yudhishtira, the son of Kunti, blew the Anantvijaya while Nakula and Sahadeva blew the Sugosha and Manipushpaka.

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

17. The king of Kashi, the most distinguished archer, Shikhandi, the great car warrior, Dhrishtadyumna, Virata and the unconquerable Satyaki.

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

18. Raja Drupada, the sons of Draupadi and the son of Subhadra of mighty arms, they all, O Rajan, blew their respective conches from all sides.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१६॥

19. That tumult of sound rent the hearts of the sons of Dhritarashtra and filled heaven and earth with a terrible uproar.

अथ व्यवस्थितान्द्रुष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्त शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥२०॥

20. Then seeing the men of Dhritarashtra drawn up (for battle) and when missiles were about to be discharged, Arjuna, the son of Pandu whose ensign was a monkey, raised his bow, O Rajan,

अर्जुन उवाच
हृषीकेश तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

21. and thus spoke to Hrishikesh*

Arjuna Spoke.

O immortal one place my chariot between the two armies

यावदेतान्निरीक्षेऽहं योद्भुकामानवस्थितान् ।
कर्मया सह योद्धव्यमस्मिन्नरणसमुद्यमे ॥२२॥

22. So that I may just see these warriors standing here eager for battle and know with whom I ought to fight in this battle.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

23. (that) I may also see those warriors who have come here to support the cause of the evil minded son of Dhritarashtra.

* Hrishikesh means the Lord of the Senses. It is an epithet of Lord Krishna.

संजय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन* भारत ।
 सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥
 भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
 उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥२५॥

Sanjaya spoke.

24 & 25. Thus addressed by Arjuna, O Bharata, Krishna stopped the superb-chariot between the two armies in front of Bhishma, Drona and Karna and said, "Look O Partha, at the assembled Kurus."

तत्रापश्यत्स्थितान्पार्थः पितृनथ पितामहान् ।
 आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥२६॥
 श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
 तान्समीक्ष्य स कौन्तेयःसर्वान्बन्धूनवस्थितान् ॥२७॥
 कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥

26, 27 & 28. Then Partha saw standing there in both the armies, fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and comrades, fathers-in-law, and friends. Seeing all these kinsmen standing there the son of Kunti was overcome with great pity and spoke thus in sorrow.

Arjuna spoke.

Seeing these kinsmen, O Krishna, standing eager for battle,

Gudakesha means the Conqueror of sleep, an epithet of Arjuna.

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२६॥

29. My limbs are drooping, my mouth is drying up, my body is trembling and my hair is standing on end.

गाण्डीवं खंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्तोऽन्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥

30. The Gandiva is slipping from my hand, my skin is intensely burning, I am unable to stand and my mind is whirling round indeed.

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

31. I see evil omens, O Krishna, and do not see any good in killing kinsmen in battle.

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

32. I do not care for victory, O Krishna, nor for kingdom nor for enjoyments. Of what use, O Lord, would the kingdom, the pleasures and even life be to us ?

येषामर्थे काङ्क्षितं नो राज्यं भोगाःसुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥३३॥

33. For they for whose sake dominions, enjoyments and pleasures are desired by us are all standing in the field staking their life and wealth.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मानुलाःश्वशुराःपौत्राःश्यालाःसंबन्धिनस्तथा ॥३४॥

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

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥३५॥

35. Though they kill me, O Madhusudana,* I do not wish to kill them, not only for this earth but even for the sake of the sovereignty of the three worlds.

निहत्य धार्तराष्ट्राः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हृत्त्वैतानाततायिनः ॥३६॥

36. After killing the sons of Dhritarashtra what satisfaction shall we get O Janardana ! By killing these felons† we shall only incur sin.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥

37. Therefore, it does not behove us to kill our kinsmen the sons of Dhritarashtra, for how can we be happy, O Krishna after slaying our own people.

* Madhusudana means destroyer of demon madhu, an Epithet of Lord Krishna.

† Sanskrit attayina (आततायन) is applied to an incendiary, one ready to commit murder with a raised weapon in hand, a robber, a poisoner, an abductor of women, a robber of lands.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥

38. Though these people whose minds are stricken by greed see no evil in the extinction of the family and no sin in treachery to friends.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन ॥३९॥

39. Why, O Janardana, we who clearly see the evil in the extinction of family, should not withdraw from this sinful deed ?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मो नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

40. On the extinction of the family the ancient Dharma* of the family disappears, on the destruction of Dharma, Adharma† overtakes the whole family.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्णसंकरः ॥४१॥

41. By the predominance of Adharma the women of the family become corrupt, O Krishna, the corruption of women leads to the intermingling of castes. O Varsneya.‡

* Dharma=piety, virtue, morality religiousness.

† Adharma=impiety, irreligiousness, immorality.

‡ Varsneya is the name of a Jadava family in which Lord Krishna was born.

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥

42. The mixing of castes leads the family and family destroyers to hell, and their forefathers face being deprived of the offerings of riceballs and water.

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

43. By these evil deeds of the destroyers of the family, which cause the mixing of the castes, the ancient caste and family Dharmas are destroyed.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥४४॥

44. We have also heard, O Janardana, that the people whose family Dharma is destroyed have to reside in hell for an unlimited time.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४५॥

45. Alas ! we have resolved to commit a great sin, as out of greed for the enjoyment of a dominion we are determined to slay our kinsmen.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४६॥

46. It would be better for me if the sons of Dhritarashtra with arms in hand should kill me unarmed and unresisting in this battle.

संजय उवाच

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विस्ज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

Sanjaya spoke

47. Having spoken thus, Arjuna with heart distracted with sorrow, threw off his bow and arrows in the midst of the battle and sat in the back seat of the chariot.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे ।
श्रीकृष्णार्जुनसंवादेऽर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥१॥

Thus ends chapter the first called the despondency of Arjuna in the blessed Bhagavata Gita, the sacred secret, the divine wisdom, the Science of Yoga, the Colloquy between the Blessed Lord Krishna and Arjuna.

CHAPTER II.



In this Chapter are explained the Sankhya and Karmayoga, the two paths best calculated for deliverance from sorrow and for the attainment of eternal peace.

The Sankhya is the path of spiritual knowledge. It teaches—

1. That the cause of man's troubles, such as the affliction of sorrow and mental unrest, is the delusion created in him by attachment to things of the world and by want of knowledge as to the true nature of the Atman (self).
2. That the Atman is the only reality while all else is unreal.
3. That a living being consists of two entities, the Atman and the material body. The former being identical with the absolute reality is imperishable, everlasting and unchangeable while the body being the product of Prakriti and its Gunas is perishable. The realization of the above truth removes delusion and enables the devotee to be one with the Brahman.

Karmayoga also known as Budhiyoga is the path of right performance of actions. It teaches—

1. That all actions, obligatory as well as optional, should be performed with a resolute will, without attachment, and without any desire for a reward.
2. That the senses which are so turbulent and restless should be thoroughly subdued.
3. That all passions such as love and hate, fear and anger etc. should be completely suppressed.
4. That such performance of actions purifies the heart and leads to the attainment of divine illumination and eternal peace.



अथ द्वितीयोऽध्यायः

संजय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

CHAPTER II,

Sanjaya Spoke

1. To him, who was thus overcome with pity, and was so despondent, and whose eyes were filled with tears and were much agitated, Madhusudana spoke these words.

श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥२॥

The Blessed Lord spoke.

2. Whence in this perilous strait has come upon thee this faint-heartedness unworthy of an arya,* debarring from heaven and causing disgrace, O Arjuna,

कलैर्ब्यं मा स्म गमः पाथ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥३॥

3. Do not yield to unmanliness, O Partha, it does not beseem thee, abandon this base weakness of the heart and arise, O Parantapa†

* arya—An honorable man.

† Parantapa means the harasser of foes, it is an epithet of Arjuna.

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इष्टुभिः प्रति योत्स्यामि पूजार्हावरिसूदन ॥४॥

Arjuna spoke.

4. How O slayer of Madhu, shall I fight in battle with arrows Bhishma and Drona who are worthy of worship, O slayer of the enemies.‡

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥

5. Far better to live in this world on beggar's bread than to slay the highly honoured preceptors, for by slaying them I shall relish only the enjoyment of wealth and pleasures stained with blood.

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

6. Again we do not know what for us would be better whether we should conquer (them), or they should conquer us. The sons of Dhritarashtra, after killing whom, we do not wish to live, are standing before us.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥

7. My heart being afflicted with the vice of helplessness and my mind being confused about Dharma I ask thee to tell me decisively what may be the better. I am thy pupil, instruct me I beseech* thee.

‡ enemies here means unrighteous persons or sinners.

* literally suppliant to thee.

न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥८॥

8. I do not indeed see anything which can remove the grief which is drying up my senses, even after attaining the undisputed possession of a prosperous dominion on earth or even the lordship of the Gods.

संजय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९॥

Sanjaya spoke.

9. Having thus, O tormenter of foes, spoken to Hrishikesha, Gudukesha said to Govinda 'I will not fight' and became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥१०॥

10. To him, who was so despondent in the midst of the two armies, Hrishikesha mockingly spoke these words, O Bharata,*

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रह्लावादांश्च भावसे ।
गतासूनगतासूंश्च नानुशोचन्ति परिडिताः ॥११॥

11. Thou art grieving for those who deserve no grief and are speaking words of wisdom. But the wise grieve neither for the living nor for the dead.†

* Bharata refers to King Dhritarashtra.

† A wise man looks upon birth and death in the same light, both being conditions of the body which is unreal, the ego or atman being real is never born nor does it ever die.

म त्वेवाहं जानु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामःसर्वे वयमतःपरम् ॥१२॥‡

12. It was never that I, or thou or these rulers of men did not exist, nor will it ever be, that we all shall not exist hereafter,

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

13. Just as in this body the embodied self (Jivatma) passes into childhood, youth and old age, so it passes into another body. A wise man is not deluded by this (change).

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

14. It is the sense contacts, O son of Kunti, which cause heat and cold, pain and pleasure; they are impermanent, they come and go. Endure them, O Bharata.

‡ This sbloka should not be taken to imply plurality of egos. Ego of all is the same as has been declared in this book in several places. It is only meant to convey that the ego of all being the supreme sprit is eternal and imperishable.

यं हि न व्यथयन्त्येते पुरुषं पुरुषवभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

15. The wise man, who is not distressed by these, O best of the men, and to whom pain and pleasure are the same is fit for immortality.

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

16. Of the unreal* there is no existence and of the real there can be no non-existence. The truth of both these is perceived by those who know the reality.

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

17. Know Him to be indestructible by whom all this is pervaded. No one can cause the destruction of that imperishable.

Note—14 & 15. A person, who is devoid of divine knowledge and who therefore cannot realize the falseness of this phenomenal world, thinks pain and pleasure etc. which result from the contact of senses with external objects to be real and therefore imposes them on his atman and feels these sensations. But he, who knows that there are changes only in the material body which is the product of Prakriti and that the atman is untainted by them remains unaffectedly then.

Unreal the phenomenal world, real the supreme spirit.

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

18. These bodies of the embodied self, which is eternal, imperishable and unknowable, are said to be perishable, therefore fight, O Bharata.

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

19. He who regards it as the slayer and he who looks upon it as slain, they both do not know the truth; this (self) neither slays nor is slain.

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२०॥

20. Never is this born, nor does it ever die, nor can it be, that, having been (once), it will not be again. This unborn, unchangeable, eternal and ancient (self) is not slain, when the body is slain.

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

21. He who knows this (self) as imperishable, eternal unborn and unchangeable, O Partha, how and whom does that person cause to be slain and whom does he slay,

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥२२॥

22. Just as a man casts off worn out clothes, and puts on other new ones, so the embodied self casts off worn out bodies and enters other new ones.

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

23. This (self) weapon cuts not, this fire burns not, this water wets not, this wind dries not.

अच्छेद्योऽयमदाहोऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

24. This (self) can not be cut, this can not be burnt, this can not be wetted nor dried. It is eternal, all-pervading, constant, unchangeable and primeval.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवंविदित्वैनं नानुशोचितुमर्हसि ॥२५॥

25. This self is said to be unmanifest, unthinkable and unchangeable, so knowing it to be such thou shouldst not grieve.

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

26. Again if thou thinkest of it as constantly being born, and constantly dying, even then thou, O Arjuna, shouldst not grieve thus.

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

27. Death is certain of that which is born, and birth is certain of the dead ; therefore thou shouldst not grieve for that which is unavoidable.

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

28. Beings in the beginning, O Bharata, are unmanifest, in the middle they are manifest, while in the end* they are again unmanifest, then what is there to lament for.

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्ब्रूति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥

29. Some one considers the self as a marvel, another speaks of it as a marvel, and yet another hears of it as a marvel, and even having heard not one realizes it.

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

30. This, the embodied self, in the body of all (beings) is eternal and indestructible, O Bharata, therefore thou oughtest not* to grieve for any creature.

In 26 & 27 shlokas the Lord tells Arjuna that if adopting the opinion of the wordly minded he thinks the ego as impermanent, constantly being born and constantly dying, even then he should not grieve as both events according to his thinking are unavoidable.

* end—death

स्वधर्ममपि चावेक्ष्य न विकम्पितुमहसि ।
धर्म्याद्वियुद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

31. Having regard even to thy own Dharma thou oughtest not to waver, because for a Kshatriya there is nothing better than a lawful battle.

यद्दृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥

32. Fortunate Kshatriyas, O Partha, find such a battle as this, which has come of itself, and is like an open door to heaven.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

33. But if thou wilt not engage in this lawful battle, then forsaking thy Dharma and fame thou shalt incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥

34. People will talk of thy everlasting infamy, and for a highly esteemed person infamy is worse than death.

भयाद्गणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

35. The great car warriors will think thou hast withdrawn from the battle through fear, and having been highly esteemed by them thou shalt incur their contempt.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

36. Thy enemies scorning thy prowess will talk of thee most abusively, and what is more painful than that.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥

37. If killed, thou shalt attain heaven, if victorious thou shalt enjoy the (kingdom of) earth, therefore arise, resolved to fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

38. Treating alike pleasure and pain, gain and loss, victory and defeat, engage in battle. Thus thou shalt not incur any sin.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥

39 This is the philosophy of Sankhya which has been explained to thee, now listen to the philosophy of Karma-yoga, possessing which knowledge, thou shalt break, O Partha, the bondage of action.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

40. In this Karmayoga there is no loss of effort, nor is there any contrary effect, a little of this Dharma delivers from great fear.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा हानन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥

41. In this path, O son of the Kurus, there is only a single disposition of the mind of a resolute nature † while the mental dispositions of the irresolute are many and of various descriptions.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेद्वादरताः पार्थ नान्यदस्तीति वादिनः ॥४२॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

*42, 43 & 44. The unwise, O Partha, deluded by Vedic utterances, full of desire, having Swarga as their goal, who declare that there is nothing better than these utterances describe in a flowery speech various acts (prescribed in the vedic ritual) for the attainment of birth, pleasure, and power—such persons, being attached to pleasure and power and having their hearts carried away by that (flowery speech) can have no conviction of a resolute nature in their minds.

† Those whose faculty of Judgment is resolute their mind is concentrated on one thing alone, that is the right performance of actions without any desire for their fruit while those whose mind is not resolute they are overwhelmed by desires of endless descriptions.

*In the above 3 shlokas the allusion is to those deluded persons who are the slaves of their desires and to fulfil which who perform various sacrifices and other acts.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वोनित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

45. The Vedas* treat of three gunas;† be thou, O Arjuna, free from the triad of gunas, free from the pairs of the opposites, and free from acquisition and preservation, adhere always to Sattwa (goodness), and be self-possessed.

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

46. As much need there is of the Vedas to a Brahman who has realized the Supreme Self as that of a small pond in the presence of an all-pervading flood of water.

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

47. Thy concern is with action only, and not in the least with the fruit of action. Let not the fruit of action be thy motive, nor let thy attachment be to inaction.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥४८॥

48. Firmly established in Yoga, and being equal-minded in success and failure, perform action, abandoning attachment, O Dhananjaya. Equal mindedness is called Yoga.

* Vedas here mean the ritual portion of the Vedas.

† Gunas, qualities of nature.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४६॥

49. Action* is far inferior to Budhiyoga† O Dhananjaya, seek thou shelter in Buddhi, miserable are those whose motive is fruit.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

50. A Buddhiyogin‡ casts off in this world both good and evil deeds, therefore practice Yoga. Yoga is the skill‡‡ in action.

कमजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥

51. The wise sages, abandoning the fruit born of action, and being released from the bondage of birth, go to the trouble-free abode. (Nirvana or eternal peace).

* Action here refers to action performed with the desire for its fruit.

† Budhiyoga means Karmayoga.

‡ Buddhiyogin is a Sage who has acquired purity of heart and serenity of mind through the performance of actions without any attachment to them and without any desire for their fruit. Such a person transcends even in this life such qualities as goodness and badness, virtue and vice.

‡‡ Skill in action means the wisdom of right performance of actions as enjoined by Karmayoga.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

52. When thy mind shall cross the mire of delusion, then wilt thou feel disgust¹ for what has been heard² and what is still to be heard.

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

53. When thy Buddhi,³ which has been perplexed by what is heard, shall become firm and steady in contemplation,⁴ then wilt thou attain to Yoga.⁵

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्यकेशव ।
स्थित धीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥५४॥

Arjuna spoke.

54. What is the Sign, O Keshwa, of him whose mind is steady and at rest in the Supreme Self. How does a steady minded person speak, how does he sit and how does he move.

-
- 1 Disgust means indifference or want of interest.
 - 2 Heard as regards the rituals which promise wealth, power and Swarga as their rewards.
 - 3 Buddhi=heart, mind.
 - 4 Contemplation=Contemplation of the Supreme Being.
 - 5 Yoga=Serenity of mind, evenness of mind.

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

The Blessed Lord spoke

55. When a man casts off all desires seated in the heart and is satisfied in the self by the self, O son of Pritha† then he is said to be of steady mind.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

56. He, who is not perturbed by pain, is devoid of craving for pleasures, is free from attachment, fear, and anger, is said to be a steady minded sage.

यः सर्वत्रानभिस्नेहस्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

57. He, who is free from attachment in every way, and neither rejoices on receiving what is agreeable, nor hates on receiving what is disagreeable, his mind is steady.

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

58. When a person completely withdraws his senses from their objects as the tortoise does its limbs from all sides, then his Buddhi is steady.

† Arjuna.

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

59. The sense enjoyments of a fasting man are extinguished but the taste thereof remains; on seeing the Supreme his taste also becomes extinct.

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

60. The turbulent senses, O son of Kunti, forcibly carry away even the mind of a wise man while striving after perfection.

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

61. Controlling them (senses) all, a yogin should remain devoted to me: for he whose senses are under control his Buddhi is steady.

ध्यायतो विषयान्पुंसः सङ्गस्तेषुपजायते ।
सङ्गात्संजायते कामःकामात्क्रोधोऽभिजायते ॥६२॥

62. A man who thinks of sense objects, his attachment to them is created, from attachment arises desire, from desire arises anger.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

63. From anger results delusion; from delusion loss of memory; from loss of memory loss of reason; and from the loss of reason one is utterly ruined.

रागद्वेषधियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
 आत्मवश्यैर्विधेयात्मा प्रसाद्रमधिगच्छति ॥६४॥

64. He, whose self is subdued, attains peace while enjoying sense objects with senses which are free from love and hate and are under his thorough control.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

65. On the attainment of peace, all his troubles come to an end. The Buddhi of a person whose mind is tranquil soon becomes steady.

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

66. A person, who lacks steadiness of heart, has no settled conviction, nor does an unsteady person have any faith, (while) there is no peace for the faithless. How then can there be any happiness for the peaceless.

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।
 तदस्य हरति प्रज्ञां वायुर्नावमिवाभ्रसि ॥६७॥

67. The mind, which yields to the restless senses, has its reason carried away by them, as a boat in water (is carried away) by the wind.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

68. Therefore, O mighty armed, his Buddhi* is steady whose senses are completely restrained from sense objects.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

69. That which is night† for all beings, therein the self controlled is awake, and that in which all beings are awake that is the night for the sage who knows the reality.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥७०॥

70. As the sea, filled on all sides, remains fixed and unaltered on the entrance into it of floods of water, similarly he, in whom all desires enter (and are lost) attains peace, not he who craves for enjoyments.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥७१॥

71. The man, who abandoning all desires, conducts himself without attachment, without selfishness, and without conceit, attains peace.

* Buddhi is reason, discriminating faculty.

† Night here means spiritual darkness hence the meaning of this Shloka is that the worldly minded people who have not controlled their self and are slaves of their desires are in spiritual darkness, while those who have controlled themselves and are free from all desires are illuminated by divine light.

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

72. This is the state of a person who has realized the Supreme Self, O Partha. Having reached this state one is not deluded ; remaining therein at the time of death he obtains eternal peace.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्ययोगो
नाम द्वितीयोऽध्यायः ॥२॥

Thus ends Chapter the 2nd called Sankhya Yoga in the blessed Bhagvad Gita, the Sacred Secret, the divine wisdom, the Science of Yoga, the colloquy between the blessed Lord Krishna and Arjuna.

CHAPTER III.

In this chapter is continued the exposition of Karmayoga which was begun in the previous chapter. It is declared that action is superior to inaction and the entire abandonment of action is not only a sin but quite impossible. No one can remain actionless even for a moment. Even the maintenance of the body requires certain acts to be constantly performed. The two paths of salvation spoken of as that of spiritual knowledge and the right performance of actions may not be considered as separate and independent of each other. They are mutually complimentary. The attainment of spiritual knowledge is not possible without the purification of heart which can be acquired by the performance of all actions without attachment and without any desire for their fruit, while Moksha or the final emancipation is not possible without spiritual knowledge.

The sages whose hearts have been purified and who have gained divine illumination, must also perform actions for the guidance and instruction of the masses.

अथ तृतीयोऽध्यायः

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

CHAPTER III

Arjuna spoke.

1. If it is considered by thee, O Janardana, that Buddhi is superior to action, then why doest thou, O Keshwa, force me to this terrible deed.

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

2. With seemingly a mixed speech thou art confusing my Buddhi.* Tell me that one well considered decision, by which I may attain happiness.

श्रीभगवानुवाच

लोकेऽस्मिन्द्रिविधा निष्ठा पुरा प्रोक्ता मया नघ ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥३॥

The blessed Lord spoke.

3. For this world two paths have been declared by me before, O sinless one, that of Sankhya by Yoga of knowledge and that of Yogins by Yoga of action.

* Buddhi=reason,

न कर्मणामनारम्भान्नैष्कर्म्यं पुहषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

4. Neither by abstaining from action does a man attain to Nishkarmta (freedom from action and its consequences) nor by merely abandoning action does he attain perfection.

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

5. For no one even for a moment can ever remain without doing some act, all men are driven to action against their will by the gunas born of Prakriti.

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

6. He, who restraining the organs of action, sits thinking in his mind of the sense enjoyments, that fool is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥

7. But he, who restraining his senses by the mind, engages, without attachment, in Karmayoga with the organs of action he is pre-eminent, O Arjuna.

Note on 4 & 5 Shlokas. Freedom from the consequences of an action cannot be obtained by merely abstaining from all actions, as no one can abandon actions even for a moment, being driven to them by the inexorable Prakriti. Release from the consequences of actions can be obtained only by performing them without attachment and without any desire for their fruit,

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

8. Do thou perform the prescribed actions, for action is superior to inaction. Even the maintenance of the body can not be accomplished by inaction.

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

9. All actions, other than those performed for the sake of sacrifice*, make this world action bound. Do thou perform actions for the sake of sacrifice without attachment.

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

10. The Lord of creation, having in the beginning created the creatures together with sacrifice, said "may you multiply by this sacrifice and may this be the milch cow† of your desires.

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

11. By this (sacrifice) do ye cherish the gods, and may they, the gods, cherish you. Thus cherishing each other ye shall attain perfect felicity.

* Sacrifice here means all actions performed for the maintenance of the world order.

† Milch cow—fulfiller of desires.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तेर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥

12. Cherished by the sacrifice, the gods will surely grant you the wished-for enjoyments. He, who enjoys their gifts without making offerings to them, is truly a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः
भुञ्जते ते त्वघं पापा ये पबन्त्यात्मकारणात् ॥१३॥

13. Holy men, who eat the remnants of the sacrifice, are freed from all sins, but those sinners who cook for themselves eat only the sin.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

14. From food come into being creatures, food is produced by rain, rain is caused by sacrifice and sacrifice is born of Karma (action).

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

15. Know that action is born of the Brahman*, and that Brahman is born of the imperishable, therefore the all-pervading Brahman† ever abides in sacrifice.

* Brahman here means Prakriti.

† Brahman in this place means the supreme spirit,

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥

16. Whoso does not follow in this world the wheel thus set in motion, that person of sinful life and indulging in sense pleasures, lives in vain, O Partha.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥१७॥

17. But the man, who rejoices in the self, who is satisfied in the self and who is content in the self, there is nothing necessary for him to do.

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

18. There is not for him in this world any interest in what is done, nor in what is not done, nor is he dependent on any creature for any object whatsoever.

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

19. Therefore, unattached, do thou ever perform those acts which should be performed;* for a man, who performs actions without attachment, attains to the Supreme.

Obligatory acts such as are necessary for self purification as well as those necessary for the welfare of the world.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥२०॥

20. It was by action alone that Janaka and others attained perfection. Having regard even to the guidance of the masses thou oughtest to perform acts.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

21. Whatever is done by a great man, that also is done by other persons, and what standard is set by him, the same is followed by other people.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नान्वाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

22. There is nothing whatsoever in the three worlds for which I should work, O Partha, nor is there anything unattained which should be attained, and yet I engage in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥

23. But if ever I do not act steadily, my example will be followed by men in all matters, O son of Pritha,

उत्सीदियुग्मि लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

24. If I do not act, these worlds will fall into ruin, and I shall be the cause of the confusion of castes, and the destruction of these people.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
 कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

25. As the ignorant man acts through attachment to the fruit of action O Partha, even so should the man of learning act without attachment, through a wish for the welfare of the masses.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
 जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६॥

26. Let not the wise devotee create confusion in the minds of the ignorant, attached to action. On the contrary while himself working devoutly, let him make them interested in all works.

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

27. All actions are done by the gunas of Prakriti, but he whose mind is confounded by conceit thinks "I am the doer".

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

28. But O mighty-armed, he, who knows the truth that the qualities and functions are different from the Self (Ego), is not attached to them, being convinced that the qualities (senses) act upon qualities (sense objects).

प्रकृतेर्गुणसंभूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विद्यालयेत् ॥२६॥

29. Those deluded by the qualities of Prakriti become attached to qualities and functions; them of little intelligence and of imperfect knowledge, he of perfect knowledge must not unsettle.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥

30. Giving up all actions to me, with the mind fixed in the self, and becoming free from expectation, selfishness, and grief, do thou fight—

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥

31. Those men, who always follow this teaching of mine with faith and without cavilling, they are freed from (the bondage of) action.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥३२॥

32. But know those grossly ignorant and stupid fault finders, who do not follow this teaching of Mine, as doomed to destruction.

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

33. Even a wise man acts in accordance with his nature, all creatures follow their nature, what will then repression do,

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥

34. Love and hate reside in the senses and their objects; let no one become subject to these, for both are his enemies.

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

35. Better is one's own duty, though not well performed, than the duty of another, well accomplished. It is better to die in one's own duty; the duty of another is productive of danger.

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वाष्पण्य बलादिव नियोजितः ॥३६॥

Arjuna spoke.

36. But then urged by what, O Varshineya, does this man, though unwilling, commit sin as if compelled by force.

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुण समुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३९॥

The Blessed Lord spoke.

37. This is lust, this is wrath born of Rajasie guna, the great devourer, the great sinner. Know this as the enemy here.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

38. As fire is enveloped by smoke, and mirror by dirt, and as a foetus is enclosed by membranes, so is this (wisdom) covered by this lust.

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

39. Wisdom is covered, O son of Kunti, by this constant enemy of the wise, in the form of lust (desires) which like fire is impossible to be satisfied.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

40. The senses, mind and reason are said to be its* resting places: covering reason by these it deludes the embodied self.†

* It and its, stand for desire and lust.

† Self=ego.

तस्मात्स्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

41. Therefore, O Lord of the Bharatas, restraining first the senses, do thou kill this sinner which is destructive of knowledge and wisdom.

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

42. The senses are said to be superior, the mind is superior to senses, reason is superior to mind, while superior to reason is He (the self).

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

43. Thus, knowing that which is superior to reason and controlling the self by the self, slay thou O mighty-armed this enemy, the desire, hard to be subdued.

अंतत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो
नाम तृतीयोऽध्यायः ॥३॥

Thus ends chapter the third called Karmayoga in the blessed Bhagvad Gita, the Sacred Secret, the divine wisdom, the Science of Yoga, the colloquy between the Blessed Lord Krishna and Arjuna.

CHAPTER IV.



In this Chapter is shown—

1. The eternal permanence of the law declared in the two preceding chapters, namely the right performance of action as the necessary preliminary condition for the attainment of mental purity and divine knowledge.
2. The mystery of divine incarnation.
3. The meanings of action, inaction and evil action.
4. The various kinds of acts of worship (yajna) practised by devout men.

In conclusion it is declared that the highest kind of worship is the worship by knowledge which leads to the realization of the supreme self and eternal peace.



श्रीपरमात्मने नमः

अथ चतुर्थोऽध्यायः

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥१॥

CHAPTER IV.

The Blessed Lord spoke.

1. I declared this imperishable yoga to Vivasvat, Vivasvat to Manu, and Manu declared it to Ikshvaku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥२॥

2. Thus successively transmitted the Royal sages learnt it, (but) by long lapse of time this yoga was lost here (in this world) O harrasser of foes.

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

3. That same ancient secret and excellent yoga is to-day declared by Me to thee, as thou art My devotee and friend.

अर्जुन उवाच

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

Arjuna spoke.

4. Later was Thy birth and earlier was the birth of Vivasvat. How then am I to know that thou hadst declared this in the beginning.

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥५॥

The Blessed Lord spoke.

5. Many have been my births and thine, O Arjuna, I know them all, thou knowest them not, O harrasser of foes.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
पृकृतिं स्वामधिष्ठाय संभवास्यात्ममायया ॥६॥

6. Though I am imperishable and not subject to birth, and though I am the Lord of all beings, yet ruling over my own Prakriti* I manifest myself by my own Maya.

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

7. Whenever there is decay of righteousness, and ascendancy of unrighteousness, O Bharata, I manifest myself.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

8. For the protection of the good, and the destruction of the evil doers, and for firmly establishing righteousness, I appear from age to age—

* Maya=inscrutable power.

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

9. Whoso thus rightly understands my divine birth and action, he is not born again on leaving the body. He comes to me, O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

10. Many persons freed from passion, fear and anger, absorbed in Me, depending upon Me, and purified by the fire of spiritual knowledge have attained to My Being.

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

11. With whatever object people worship me, the same I grant them. Men follow my path in all things, O Son of Pritha.

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

12. Those desirous of success through action worship Devas (gods), because in the world of man action-born success is soon attained,

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

13. The four castes have been created by me according to the distinctive nature of their gunas and actions (duties). Though I am their author, do not consider me, the imperishable, as the actor.*

* Action is done by Prakriti and not by Supreme Spirit.

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

14. Actions taint me not, nor have I any desire for th
fruit of actions; whoever knows Me thus he is not bound
by action.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥१५॥

15. Knowing this, action was performed by the anci-
ents desirous of liberation, therefore do thou also perform
actions* as was done by the ancients in olden times.

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

16. Even the wise are confounded as to what is an
action and what is inaction. Therefore I shall explain to
thee the import of action, knowing which thou shalt be
liberated from evil.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

17. The import of action is difficult to be compre-
hended, it is therefore essential to know what is implied by
action, forbidden action, and inaction.

* Perform actions without attachment and without any desire for their
fruit.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

18. Whoso sees inaction¹ in action, and action² in inaction he is wise among men. His mind is closely fixed in the Supreme, even while performing all actions.

यस्य सर्वे समारम्भाः कामसंकल्प वर्जिताः ।

ज्ञानान्निग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

19. The wise call him pundit whose all undertakings are free from desire and purpose and whose actions have been burnt by the fire of spiritual knowledge.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

20. Having given up attachment to the fruit of action, ever contented, and depending on nothing,³ though engaged in action he verily does nothing.⁴

Note.—1. An action which is done without any self interest whatsoever is in reality an inaction, as it does not bind the doer to its result whatever it may be, good, bad or indifferent.

2. Inaction here means the neglect of performing the obligatory and necessary acts as for example not exerting in any way for the good of one's country and people or for the elevation of one's own atman (Self). Such neglect or inaction must be considered as an action.

3. Depending on nothing, implies that he depends on no one for any thing nor does he seek any means for the fulfilment of any selfish purpose whatsoever.

4. Does nothing—as all his actions are done without attachment and without any desire for a reward they do not bind him, hence they are equivalent to inaction,

निराशौर्यतच्चित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥

21. He, who is free from desire, whose mind and body are controlled, who has abandoned all attachments and performs only bodily actions, he commits no sin..

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

22. Satisfied with what is obtained by chance, free from the pairs of opposits, free from envy, the same in success and failure, though acting he is not bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

23. He who is devoid of attachment, who is liberated, whose mind is fixed in spiritual knowledge, and who acts for sacrifice,* all his actions melt away,

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

24. The act of offering is Brahman, oblation is Brahman, by Brahman is the oblation poured into the fire of Brahman; Brahman is attainable by him in whose contemplation all Karma is Brahman.†

* All acts of life performed without attachment are sacrifice.

† He who sees the Supreme Spirit in every act, and every thing a manifestation of the Supreme Spirit, he verily reaches the Brahman.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥२५॥

25. Some Yogins offer sacrifice to Gods, while others offer as sacrifice the self* by the self into the fire of Brahman,†

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥२६॥

26. Some sacrifice‡ hearing and other senses in the fire of restraint, others offer sound and other sense objects in the fire of the senses.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥२७॥

27. Some again offer as oblation the functions of all senses as well as the functions of life in the fire of Yoga of self control lighted by spiritual knowledge.‡‡

* Self here means ego (atman)

† Brahman is the supreme spirit, To sacrifice self in the fire of self means to realize the identity of the ego with the supreme spirit.

‡ To sacrifice senses in the fire of restraint is to control the senses from going astray. To offer sense objects in the fire of the senses is to restrain the senses from functioning.

‡‡ That is to say they subjugate, through the acquisition of divine knowledge, their senses, life breath & their self,

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

28. Some others perform sacrifices by money, some by austerities, some by Yoga while saints of rigid vows perform sacrifice of knowledge through the study of scriptures.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।

प्राणापान गती रूद्धा प्राणायामपरायणाः ॥२९॥

29. Some offer Prana¹ into apana,² and some apana into Prana while others restraining the passage of Prana and Apana resort to Pranayam.³

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥३०॥

30. Others with regulated diet offer Prana into Prana. All these are knowers of the sacrifices, their sins have been destroyed by sacrifices.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नार्यं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

31. Those who eat the ambrosia, the remnant of a sacrifice, attain the eternal Brahman, but for a non-sacrificer there is no place in this world, how can there be any in the next, O Lord of the Kurus.

1 Prana=outgoing breath (expiration).

2 Apana—incoming breath (inspiration).

3 Pranayam—Stopping the act of breathing altogether.

The above 3 kinds of breathing exercises are practised by Yogins for purposes of Samadhi (concentration of mind),

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

32. Thus various kinds of sacrifices have been detailed in the mouth of Brahman† (Vedas); know them all as born of action, knowing this thou shalt be liberated.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

33. Sacrifice through spiritual knowledge is superior to sacrifice through objects. O harrasser of foes; all actions in their entirety are contained in spiritual knowledge, O Son of Pritha.

तद्विद्धिप्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

34. Seek to know it (spiritual knowledge) by humble submission, by enquiry and by service. The wise men who have realised the truth will impart this knowledge to thee.

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

35. Knowing which thou shalt not again fall into delusion O son of Pandu, and by which thou wilt see all beings in thyself and in me.

† Sacrifices done without attachment and without a desire for reward lead to purification and illumination of the mind and thus help to obtain final emancipation.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥३६॥

36. Even if thou wert the greatest sinner among all the sinners thou shalt cross over all sins by the bark of knowledge.¹

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥३७॥

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

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

38. There is nothing on earth as purifier as spiritual knowledge; this the man perfect in Yoga² realises in himself in course of time.

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

39. The man, possessed of faith and devotion with senses restrained, obtains spiritual knowledge; having obtained this knowledge he soon obtains the supreme peace.

1 Knowledge—divine knowledge.

2 Yoga means Karmayoga.

अज्ञश्चाश्रद्धघानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

40. The ignorant man, devoid of faith and possessing a doubting mind, is lost ; there is neither this world, nor the next, nor happiness for a person with a doubting mind.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्न संशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥

41. That knower of the self, who has renounced all actions¹ through Yoga,² and whose doubts have been removed by spiritual knowledge, is not bound by action, O Dhananjaya (Arjuna)

तस्माद्ज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।

छिच्चैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४२॥

42. Therefore cut with the sword of spiritual knowledge the ignorance-born, doubts seated in thy heart, resort to Yoga and rise, O Bharata.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यास-

योगो नाम चतुर्थोऽध्यायः ॥४॥

Thus ends chapter the fourth called Karmayoga in the blessed Bhagvad Gita, the Sacred Secret, the divine wisdom, the Science of Yoga, the colloquy between the blessed Lord Krishna and Arjuna.

1 Selfish actions, actions performed with attachment and with the expectation of a reward.

2 Yoga=Karma Yoga.

CHAPTER V.



In this chapter it is taught that renunciation and the right performance of actions are both equally conducive to the attainment of spiritual perfection, but the latter is preferable to the former which is beset with great difficulties and requires much labour for its fulfilment. In fact, the renunciation which is the abandonment of desire for the things of the world as well as of love and hate etc., is easy of attainment by a man who has acquired perfection in Karmayoga. The object of both these courses is the purification of the heart and the acquisition of divine illumination by which alone the supreme reality is realized.



अथ पञ्चमोऽध्यायः

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥

CHAPTER V.

Arjuna spoke.

1. Thou praisest, O Krishna the renunciation of actions and again the Yoga (the right performance of actions)—Tell me with certainty that one which is the better of the two.

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

The Blessed Lord spoke.

2. Renunciation and Karmayoga¹ are both conducive to final beatitude but of these two Karmayoga is better than renunciation of action.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

3. He should be known as always a Sanyasin who neither hates nor desires anything, O mighty-armed; being free from the pairs of opposites he easily escapes from bondage.²

1 Karmyoga is better than renunciation because:—

It is much easier of performance.

It is very hard to attain success in renunciation without perfection in Karmayoga.

2 Bondage—bondage of actions.

सांख्ययोगौ पृथग्वालाः प्रवदन्ति न पण्डिताः
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥४॥

4. Fools, and not the wise, speak of Sankhya and Yoga as distinct (from each other). He who follows one in right earnest, obtains the fruit of both.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

5. The state (of peacefulness) which is attained by the Sankhya the same is reached by Yoga. He, who knows Sankhya and Yoga as one, understands the truth.

सन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥६॥

6. Renunciation, O mighty-armed, is hard to attain without Yoga.¹ A saint equipped with Yoga reaches Brahman² before long.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥

7. He, who is devoted to Yoga, is pure in heart, with body conquered, and senses subdued, whose self has become the self of all creatures, though acting he is not tainted.

1 Yoga is used for Karmayoga.

2 Brahman—supreme spirit.

नैव किञ्चित्करोमोति युक्तो मन्येत तत्त्ववित् ।
 पश्यञ्शृण्वन्स्पृशञ्छिन्नञ्चक्षन्स्वपञ्भ्रसन् ॥८॥
 प्रल्पन्निवसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
 इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

8. The Yogin who knows the truth (about the self) would feel "I am doing nothing", while seeing, hearing, touching, smelling, eating, going, sleeping, breathing,

9. Talking, letting go, gripping, opening, and closing the eyes, holding that senses are acting on their objects.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः
 लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

10. He who acts without attachment, offering all his actions to Brahman, is not touched by sin just as a lotus leaf is not wetted by water.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
 योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥

11. The Yogins perform actions with the body, mind, reason and even with senses, without attachment, for the purification of the heart.

युक्तःकर्मफलं त्यक्त्वा शान्तिमाप्नोतिनैष्ठिकीम् ।
 अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥

12. A Karmayogin abandoning the fruit of actions attains perfect tranquility. One who is not a Karmayogin, being attached to fruit, is bound by reason of his own desires.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

13. The self controlled person, renouncing all actions from the mind, dwells in peace in the nine-gated city* neither† acting nor causing to act.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

14. The Lord creates neither the actorship, nor acts for the world, nor even the relation between action and its fruit. All this is done by Prakriti (nature).

नादत्तेकस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनामृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥

15. The Lord takes neither the bad nor the good deeds of any (being‡); wisdom is covered by ignorance, thereby the people are deluded.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

16. Those, whose ignorance of heart has been destroyed by knowledge, their knowledge like the sun reveals (to them) that supreme (reality).

* Nine-gated city—human body.

† Neither acting nor causing to act, because all acts are performed by Prakriti & that the self does nothing.

‡ The diety is not responsible for the good or bad deeds of any being, the active agent is Prakriti, not knowing this the people are deluded *i. e.* are unable to understand the reality.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

17. They, whose reason is in the supreme, whose heart is in the supreme, who take refuge in the supreme and whose sins have been removed by spiritual knowledge, go never to return* again.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पाण्डिताः समदर्शिनः ॥१८॥

18. The sages look with an equal eye upon a Brahman endowed with knowledge and humility, upon a cow, an elephant as also upon a dog and dog-eater (outcast).†

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥

19. Those, whose minds are fixed on equality, have conquered the whole creation in this life, because Brahman is stainless and the same‡ (to all); therefore they abide in the Brahman.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥२०॥

20. He, who does not rejoice on obtaining what is pleasant, nor grieves on obtaining what is unpleasant, whose mind is steady, who is free from delusion that knower of the Brahman, abides in the Brahman.

* Such persons are released from the Cycle of Birth and death.

† A sage blessed with divine wisdom sees the same Atman (Supreme Spirit) in all beings.

‡ Same—equal or impartial to all.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥

21. He, whose heart is not attached to external contacts (sense pleasures), finds the joy which is within his self; absorbed in the contemplation of the supreme spirit he experiences inexhaustible bliss.*

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

22. Those pleasures, which result from the contact of senses with their objects, are indeed the source of pain; they have a beginning and an end, O son of Kunti; a sage does not rejoice in them.

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

23. He who is able on earth, before the dissolution of the body, to bear patiently the violent agitation of lust and anger, is a devotee and a blessed man.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥

24. He, whose joy is within, whose diversion is within, whose light also is within, is the true Yogin and becoming one with the Brahman he attains eternal peace.

* Abstaining from sensual pleasures results in exquisite joy which is in the heart and that pleasure becomes inexhaustible when such a person is engaged in Samadhi (deep contemplation of the deity).

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥

25. The sages whose sins have been destroyed, whose doubts have been cut asunder, who have conquered themselves, and who are devoted to the welfare of all creatures, gain the eternal peace in the Brahman.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

26. For the devotees who are free from desire and anger, who have conquered their minds and who know the self, eternal Brahmic peace is everywhere.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥

यतेन्द्रियमनोबुद्धिर्मुनि मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

27 & 28. The sage who has shut out the external contacts, has fixed his eye-sight between the eyebrows, has equalized the outgoing and incoming breath passing through the nostrils, and who has controlled his senses, mind and reason, who is free from desire, fear and anger, and whose goal is liberation, he is truly liberated.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञत्वा मां शान्तिमृच्छति ॥२६॥

29. Knowing me the enjoyer of all sacrifices and penances, the great Lord of all the worlds, and the friend of all creatures, he (the devotee) attains peace.

ॐ तत्सदिति श्रीमद्भगवद्गीता सूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसंन्यास-
योगो नामपञ्चमोऽध्यायः ॥५॥

Thus ends chapter the fifth called the Yoga of renunciation in the blessed Bhagvat Gita, the Sacred secret, the divine wisdom, the science of Yoga, the colloquy between the blessed Lord Krishna and Arjuna.

CHAPTER VI.



In this chapter the identity of Sanyasa (renunciation) and Karmayoga is again emphasized and it is declared that for acquiring perfection in Yoga, action is an absolute necessity while for the sage who has acquired such perfection mental tranquillity is essential for receiving divine illumination.

Then follows a description of a perfect Karma-yogin and of the methods of acquiring mental peace. In conclusion it is stated that Yogic merit gained in one birth is not lost but it becomes a starting point for the acquisition of further merit in each succeeding birth till in the course of many births Yogic perfection is attained which is followed by divine illumination and final emancipation.



अथ षष्ठोऽध्यायः

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निरन चाक्रियः ॥१॥

CHAPTER VI.

The Blessed Lord spoke.

1. He, who does his duty without depending on the fruit of action, is a Sanyasin and Yogin, not he who abandons* fire and action.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

2. That which they call renunciation, know that to be Yoga,† O Pandava, no one truly becomes a Yogin‡ who has not renounced desires.

आरूढक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥

3. For a sage, who wishes to be perfect in Yoga, action is said to be the means and for the one, who has attained perfection in Yoga, tranquillity of mind is the means (of liberation).

* To abandon fire means to abandon religious sacrifices and ceremonies.

† Yoga=Karma Yoga.

‡ Yogin=Karma Yogin or right performer of actions.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषजते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

4. When a man has renounced all desires, and is not attached to sense objects or to actions, he is said to be perfect in Yoga.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

5. Let the self raise the self, let it not sink itself; the self is the friend of self and the self is also the enemy of self.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतोत्मैव शत्रुवत् ॥६॥

6. He who has conquered the self, his own self is his friend but he who has not subdued the self, his own self behaves towards him as an enemy.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदःखेषु तथा मानापमानयोः ॥७॥

7. He who has conquered the self and has acquired tranquillity of mind, his self remains steady (same) in cold and heat, in pleasure and pain and in honour and dishonour.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥

8. The Yogin, whose self is satisfied with knowledge and divine wisdom, whose mind is unchangeable, who has subdued his senses, and to whom a lump of earth, a stone and gold are equal, is said to have attained perfection in Yoga.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥

9. He is pre-eminent among men who is even-minded in regard to well-wishers, friends, foes, impartial, neutrals, hatefuls, kinsmen, saints, and sinners.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

10. Living alone in a lonely place, controlling his mind and body, being devoid of desire and possessions let the Yogin constantly fix his heart in the practice of Yoga.*

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

11. Making a firm seat for himself in a clean spot neither too high nor too low spread with cloth, deer skin, and grass from one under the other.

* Yoga—Meditation on the Supreme Being.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

12. Seating on that seat, concentrating the mind on one point, and controlling the action of his thought and senses, the Yogin should practice meditation for the purification of the Self.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

13. Holding erect, still and steady the body, head, and neck and gazing on the tip of his nose without looking in any other direction.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥१४॥

14. Serene in heart, free from fear, firm in the vow of godly life, with mind controlled and thinking of Me, the Yogin should remain looking up to Me as the supreme goal.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छती ॥१५॥

15. Thus constantly applying himself to the practice of meditation, the Yogin with his mind subdued attains the highest peace, the Nirvana, which abides in Me.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

16. Yoga is not possible for him who eats too much, nor for him who does not eat at all, nor for him who is addicted to too much sleep nor for him who is always wakeful O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

17. Meditation removes all his troubles whose food and recreations are moderate, whose actions are performed with moderate amount of exertion and whose sleeping and waking hours are well regulated.

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

18. When the well restrained mind is thoroughly fixed in the Self without longing for any of the objects of desire, then it is said to be in harmony with the Supreme Self.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगीनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

19. As a lamp placed in a place sheltered from wind does not flicker, the same is said to be the condition of the Yogin who has controlled his mind and is engaged in the contemplation of the Supreme Spirit.

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

20. When the mind restrained by the practice of Yoga becomes quiet and when seeing the self by the self he is satisfied in his own self.

सुखमात्यन्तिकं यत्तद्बुद्धिप्राप्तमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥

21. When he realises that infinite joy which is beyond the cognisance of the senses and can be grasped only by the Budhi,* and established in which he does not move from the reality.

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

22. Having gained which he does not consider any acquisition greater than it and resting in which he is not disturbed even by great pain.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

23. That separation from union with pain, be it known, is called Yoga; this Yoga must be practised with determination and with steadfast mind.

* Antakaran or heart.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

24. Abandoning completely all fancy-born desires and restraining thoroughly all sense-organs by the mind*.

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

25. Step by step and with strong will he should quiet his mind and fixing the heart in the self let him not think of anything else.

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

26. By whatever cause the wavering and unsteady mind wanders away, restraining it from that, let him place it under the control of the self.

प्रशान्तमनसं ह्येनं योगीनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

27. Supreme bliss is truly attained by the Yogi whose mind has become tranquil, whose passions have been quieted, who is sinless and who has become one with the Brahman†

* Mind—discriminating reason.

† Brahman=Supreme spirit

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

28. Thus always applying the self to the practice of Yoga, the Yogin free from sin easily attains to the infinite joy resulting from contact with the Brahman.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

29. He, whose self becomes steadfast in Yoga, and who looks upon everything with the same eye, sees the Atman abiding in all creatures and all creatures in the Atman.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

30. He who sees Me in everything and sees all things in Me, I do not become evanescent from him nor he from Me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

31. Whoso, having firm faith in the unity of the self in all beings, worships Me who abide in all things, that Yogin dwells in me in whatever way he may be engaged.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

32. He, who by analogy to his own self, sees everywhere* the same, be it pleasure or pain, he is considered the highest Yogin O Arjuna.

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामिचञ्चलत्वात्स्थितिस्थिराम् ॥३३॥

Arjuna spoke.

33. This Yoga in equality which has been declared by Thee O Madhusudhana I do not see its steady continuance owing to the restlessness of the mind;

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोऽपि सुदुष्करम् ॥३४॥

34. Because the mind, O Krishna, is restless, turbulent, strong and obstinate, I consider its control as difficult as that of the wind.

Who thinks that whatever is painful to himself is painful to others also,

श्रीभगवानुवाच

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

The blessed Lord spoke.

35. Doubtless, O mighty-armed, the mind is restless and difficult to control but it can be restrained, O son of Kunti, by constant practice and indifference to worldly objects.

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

36. I consider it hard to attain Yoga by a man who has not subdued his self, but it can be acquired by the self-controlled who strives by proper means.

अर्जुन उवाच

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

Arjuna spoke.

37. A man who is possessed of faith but does not strive, whose mind has wandered away from Yoga, not finding success in it, what end does he come to, O Krishna ?

कश्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

38. Being deluded as to the path of Brahman and having failed in both,* and thus becoming supportless does he not perish like a riven cloud, O Mighty-armed ?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

39. This doubt of mine thou O Krishna canst remove completely, there is none other than thyself who can possibly dispel it.

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥

The Blessed Lord spoke.

40. O son of Pritha neither in this, nor in the next world is there utter loss of him ; for never, my son, a doer of good deeds comes to an evil end.

* Both. By both is meant the attainment of Swarga and the attainment of final emancipation. The former is attained by meritorious acts done with the desire of fruit while the latter is the result of all acts done without any desire for their fruit and the consequent purity of heart and acquisition thereby of divine knowledge.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीःसमाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

41. Having attained to the worlds of the holy, and having resided there for a long time, the one fallen from Yoga is born again in the house of the pure and wealthy.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

42. Or else he is born in the family of wise Yogins ; birth of this description is very difficult to attain in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

43. There he comes in contact with the knowledge acquired in the previous body, and from that he again strives for perfection, O son of the Kurus,

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

44. By that very former practice he is drawn perforce (towards perfection) and though he be a mere enquirer after Yoga he passes beyond the word Brahman*.

* Word Brahman—the fruit of religious actions performed according to the vedic ritual.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

45. A Yogin, who has been purified from sin, who has acquired perfection in the course of many births, and who strives hard, attains thereby the supreme goal.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

46. A Yogin* is deemed superior to those who practise austerities. He is superior even to men of knowledge† as also to men of action‡. Therefore be thou a Yogin O Arjuna.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

47. Of all (Karma) Yogins I deem him the most perfect who fixing his mind in Me worships Me with faith.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे श्रीकृष्णार्जुनसंवादे आत्मसंयम-

योगो नाम षष्ठोऽध्यायः ॥६॥

Thus ends chapter the sixth called Yoga of self control in the blessed Bhagvad Gita, the sacred secret, the divine wisdom, the science of Yoga, the colloquy between the blessed Lord Krishna and Arjuna.

* Yogin=Karmayogin.

† Knowledge=Worldly knowledge.

‡ Action=Action done with desire of its fruit & with attachment.

CHAPTER VII.

In this chapter is explained the mystery of the being of God and it is declared that the entire universe originates from the supreme being who evolves it through His mystic power called Maya or Prakriti. This Prakriti is of two descriptions namely the inferior, inanimate or unconscious and the superior or conscious. The inferior Prakriti consists of the elements earth, water, fire, air and ether (Akasha) together with Manas (mind), Budhi (discriminating faculty) and Ahankara (egoism or conception of one's individuality) while the superior is the Purusha or the individual self.

The Prakriti with its Gunas (qualities) produces spiritual ignorance and prevents the self from realizing its identity with the supreme self. This identity can be realized only by transcending the Gunas. The Prakriti and its Gunas can not be transcended except by undistracted and unflinching *devotion to the Deity* which is enjoined on all Karmayogins. Four classes of virtuous persons namely the afflicted, the seekers for truth, the seekers for wealth and Karmayogins endowed with spiritual wisdom, worship the deity with devotion. Of these the spiritually wise devotee is pre-eminent, because having realized the identity of the individual self with the supreme self he abides in the Supreme Being. Other men, who are entrapped in the mesh of desire and worldliness, worship other gods, they do not reach the deity but continue to revolve in the chain of evolution and involution (birth and death).

अथ सप्तमोऽध्यायः

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

CHAPTER VII.

The Blessed Lord spoke.

1. O son of Pritha fixing thy mind in me, practising Yoga and depending on me, how thou shalt know me fully and without doubt, that do thou hear.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२॥

2. I shall fully declare to thee this wisdom combined with spiritual knowledge having known which there will remain nothing more to be known.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

3. Among thousands of men few strive for perfection and even among those sages who do strive very few know me in reality.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

4. Earth, water, fire, air, ether, mind, reason and egoism thus divided eightfold is My Prakriti.

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

5. This is the inferior (Prakriti) but know that different from it is my superior Prakriti which is the individual self and by which this world is supported O mighty armed.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

6. Know that these (two) are the source of all creatures and I am the origin as well as the end of the whole universe.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

7. There is nothing superior to me, O Dhananjaya ; all this (universe) is strung in me as pearls in a string.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

8. I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun, I am the syllable OM in all the Vedas, sound in the ether and manliness in all men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥९॥

9. I am the pleasant smell in the earth, the heat in the fire, the life in all beings and austerity in ascetics.

बीजं मां सर्वभूतानां विद्धि पाथ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥१०॥

10. Know Me O Partha as the eternal seed of all beings, I am the intelligence of the intelligent, I am the energy of the energetic.

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

11. Of the strong I am the strength devoid of passion and attachment ; in all beings I am the desire unopposed to dharma, O Lord of the Bharatas.

ये चैव सात्त्विका भावा राजसास्तामसाश्चये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥१२॥

12. Whatever objects there are, whether of satvic, rajasic, or tamasic nature, know them as (originated) from me*, but I am not in them, they are in me.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

13. Deluded by these objects composed of three gunas the whole of this world does not know me, who am beyond them (the gunas) and imperishable.

* All these objects have originated from the supreme spirit through his Prakriti or maya. He being all pervading all are in Him but He is not in them.

दवो ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

14. Verily this My divine maya composed of three gunas is difficult to surmount; but those who worship Me devoutly cross over this maya*.

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

15. The evil-doers, the deluded, the vilest of men who are deprived of reason by maya, and have assumed demoniacal nature, do not worship me,

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

16. Four kinds of righteous men worship me O Arjuna, the distressed, the seekers of knowledge, the seekers of wealth, and the wise, O Lord of the Bharatas.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

17. Of these the wise man, always meditating and devoted exclusively to me, excels; for I am excessively dear to the wise† and he is dear to Me.

* Maya & Prakriti are used synonymously in the Bhagavad Gita,

† Wise=spiritually wise.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः सहि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

18. Noble indeed are all of them, but the wise man is deemed by Me as Myself, because steadfast in mind he dwells in Me, the supreme goal.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

19. After many births the wise man, knowing that all this is Vasudeva,† worships Me. Such a high-souled person is hard to find,

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥

20. Those, whose wisdom has been carried away by this or that desire, worship other gods adopting various modes of worship (peculiar to each god) compelled by their own natures.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

21. Whichever form (devta) a devotee wishes to worship with faith, that faith of his I make firm.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥२२॥

22. Possessed of that faith he engages in the worship of that devta (god) and from him he obtains his desires which in reality are ordained by Me.

† Vasudeva=God.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

23. But the fruit, which accrues to these men of small intelligence, is impermanent; the worshippers of the devtas go to devtas and my devotees come to Me.

अव्यक्तं* व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥

24. The foolish people not knowing My highest, imperishable and unsurpassable nature, regard Me the unmanifested as having come into manifestation.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥२५॥

25. Being hidden by My Yoga maya I am not manifest† to all; this ignorant world does not know Me the unborn and imperishable.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥

26. I know, O Arjuna, the past, the present, and the future creations, but no one knows Me.

* अव्यक्त = Imperishable reality and व्यक्त = Perishable or unreal.

† Manifest=Visible.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥२७॥

27. O Bharata and harrasser of foes, by the confusion of pairs of opposites caused by desire and hatred, all beings in the world have become subject to delusion.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

28. But those people of pure deeds, whose sins have come to an end, and who are freed from delusion of the pairs, worship Me with firm faith.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

29. Those, who resorting to me, strive to be free from old age and death, they know "that Brahman,"* the whole of the self,† and all action.‡

* That Brahman=The attributeless supreme spirit.

† Whole of the self=The ego in its entirety that is to say, its identity with the supreme spirit.

‡ All action=Prakriti.

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

30. Those who know me in the adhibhuta, adhidaiva and adhiyajna, they with the mind fixed in Me, know Me also at the time of death.

ॐ तत्सदिति श्रीमद्भगवद्गीता सूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञान-
योगो नाम सप्तमोऽध्यायः ॥७॥

Thus ends chapter the seventh called the Yoga of knowledge and realisation of the supreme spirit in the blessed Bhagavad Gita, the Sacred Secret, the divine wisdom, the science of Yoga, the colloquy between the blessed Lord Krishna and Arjuna.

CHAPTER VIII.

The expressions Tat Brahma, Adhyatma, Karma, Adhibhutam, Adhidaivam and Adyajna used in the concluding two shlokas of the last chapter have been explained in this chapter and it is declared that if a man is devoutly thinking of the Deity at the time of death he verily attains to His being.

Doubtless the influence of the last thought on the future of Jivatma is recognized by all the shastras and upanishads, but it is not at all possible to consistently think of a particular object at the time of death, when the senses and faculties are in a state of turmoil, unless the thought of that object has been cherished throughout one's life and has become a matter of habit. It is therefore enjoined that one should always meditate on the supreme self with utmost love and devotion so that at the time of the dissolution of the body his mind may be occupied with a single thought, that of the Parmatman, to the exclusion of all other thoughts. The cycle of creation and dissolution of the universe is also described, and it is stated that devotees blessed with divine light attain Nirvana while those who are not so blessed remain in lower regions such as Swarga (Paradise) and are liberated only when they obtain divine light and spiritual knowledge.

अथाष्टमोऽध्यायः

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

CHAPTER VIII.

Arjuna spoke .

1. What is that Brahman ? What is adhyatma and what is action O Purushottama ? What is that which has been described as Adhibhuta and what is that which has been spoken of as Adhidaiva ?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

2. How and who is adhiyajna in this body, O Modhusudana, and how at the time of death art thou to be known by the self-restrained person.

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंशितः ॥३॥

The Blessed Lord spoke.

3. Imperishable and supreme is Brahman. The Adhyatma (ego) is said to be the embodied self, the act of creating the beings is named Karma,

अधिभूतं क्षरो भावः पुरुषश्चाधिदेवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥४॥

4. Adhibhuta* is the perishable† existence and the Purusha is the adhidaiva‡; I am the adhiyajna‡ here in this body, O best of the embodied ones.

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

5. Whoso at the time of death meditating on me leaves the body and goes, he attains to My being, there is no doubt in this.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥

6. When a person who is always meditating on a particular being thinks of him at the time of leaving the body he verily attains to that being.‡‡

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मा मेवैष्यस्यसंशयम् ॥७॥

7. Therefore at all times do thou meditate on Me and fight; with mind and reason dedicated to me thou shalt without doubt attain to Me.

-
- Adhibhuta=Material things such as body etc.
 - † Adhidaiva=Purusha or individual self
 - ‡ Adhiyajna=Supreme self
 - ‡‡ Whatever thought is constantly cherished by a person throughout his life the same occupies his mind through force of habit even at the time of death,

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

8. Meditating with the mind fixed by constant practice, and not allowing it to wander in any other direction, one attains to the Supreme Divine Purusha (Self) O Son of Kunti.

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमाद्रित्यवर्णं तमसः परस्तात् ॥९॥
प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥१०॥

9 & 10. Whoever, at the time of death with an unwavering mind and firm devotion, properly fixing his life breath between the eyebrows with his Yogic power, meditates on the all-wise, the eternal, the supreme ruler, the smaller than an atom, the supporter of all, of unthinkable form, the glorious like the sun and far beyond darkness, he reaches the supreme refulgent Purusha.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥

11. That which the knowers of the Veda declare imperishable, that which the self controlled and freed from passion enter into, that desiring to attain which they practise brahamcharya,* that goal I shall explain to thee briefly.

* Brahamcharya=life of continence and chastity,

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
 मूर्ध्न्याध्यायात्मनःप्राणमास्थितोयोगधारणाम् ॥१२॥
 ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
 यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

12 & 13. Having closed all gates (sense), restraining the mind in the heart, having fixed the lifebreath in the head, and being engaged in meditation, uttering OM, the one syllable name of Brahman, everthinking of Me, whoever leaves the body he reaches the supreme goal.

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

14. Whoever constantly and without interruption meditates on Me with singleness of mind, I am easily attainable by him, the overdevout Yogin.

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

15. The great sages, who have reached the supreme state of perfection, do not after attaining me take another birth which is the source of pain and is transitory.

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

16. All worlds from the world of Brahma downwards are returning places O Arjuna, but reaching me O son of Kunti there is no rebirth.

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥

17. Those who know day and night (significance of time) they know that a Brahma's day is equal to thousand mahayugas* and that his night is also equal to thousand mahayugas.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

18. All the manifestations come forth from the unmanifested on the coming on of (Brahma's) day, on the coming on of the night they dissolve into what is called unmanifested.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥

19. This same multitude of beings comes into existence again and again. It is dissolved at the approach of the night, O Son of Kunti and comes forth on the approach of the day.

परस्तस्मात्तुभावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

20. But far higher than this unmanifested entity there is another eternal unmanifested being which on the destruction of all these beings does not perish.

* Mahayuga is equal to four yugas

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

21. What has been described as the unmanifested and imperishable that is said to be the highest goal, attaining to which none returns, that is my supreme abode.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

22. Now that highest Purusha O son of Pritha within whom all beings rest and by whom all this is pervaded is attainable by exclusive devotion only.

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

23. O best of the Bharatas I will now tell thee that time dying in which the Yogins do not return, and that in which they do return.

अग्निर्ज्योतिरहः शुक्लः षणमासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

24. Going by the path of fire, light, daytime, the bright fortnight and the six months of the northern solstice the knowers of the Brahmins (supreme beings) reach the Brahmins.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥२५॥

25. Going by the path* of smoke, night, the dark fortnight and the six months of the southern solstice, a yogin reaches the light of the moon and comes back.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥२६॥

26. The bright and dark paths of the world are deemed as eternal, going by one, one does not return while going by the other he comes back.

नैते स्रुती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥

27. No Yogin† who knows these two paths is ever deluded, O Partha, therefore at all times be steadfast in Yoga, O Arjuna.

• *Note:* Fire, light, etc. would seem to mean the path of divine knowledge, while smoke, night etc. the path of divine ignorance. The purport of this shloka is therefore that persons, who have acquired divine knowledge and have thereby realised the identity of the ego with the supreme self, are released from the cycle of birth and death, while those who have not yet acquired divine light, remain subject to transmigratiou.

† Yogin=Karmayogin possessed of divine illumination.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२८॥

28. Knowing this* a Yogin goes beyond all that fruit of merit which has been described as accruing from the study of the vedas, from sacrifices, from austerities, and from gifts, and attains to the supreme and eternal abode.†

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो
नामाष्टमोऽध्यायः ॥८॥

Thus ends chapter the eight called the Yoga of imperishable Brahman in the blessed Bhagavad Gita, the sacred secret, the divine wisdom, the science of Yoga, the colloquy between the blessed Lord Krishna and Arjuna.

* This=the knowledge of the two paths described in 24 & 25 shlokas.

† Abode=peace.

CHAPTER IX.

This Chapter deals with spiritual knowledge, divine glory and divine worship. The supreme being creates and dissolves the universe through His Maya or Prakriti, but being Himself attributeless He cannot be called an agent or actor.

Deluded men of demoniacal nature identifying themselves with the material body do not pay any regard to the Atman (the self) dwelling in their bodies. Godly men worship the supreme Being in many ways, some by sacrifice of knowledge thinking Him, as the soul of the universe or as distinct from it. Those who worship Him for the acquisition of divine illumination attain Nirvana while others who worship Him for the fulfilment of their desires for worldly enjoyments or heavenly pleasures obtain their wished-for objects, but they never attain eternal peace and continue to revolve in the chain of Samsara (birth and death). The Supreme Being is the same to all creatures, He has no special predilection for any one, but he who worships Him with devotion and faith is liberated even if he were a person of sinful life, as once he takes to worship the deity with singleness of mind his whole nature changes and he becomes a saint.

अथ नवमोऽध्यायः

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥१॥

CHAPTER IX

The blessed Lord spoke.

1. As thou art not a fault-finder I shall now explain to thee this the greatest secret spiritual knowledge combined with realization knowing which thou shalt be liberated from evil.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

2. This highest knowledge is the sovereign science, the sovereign secret, the highest purifier, directly realisable, (is) in conformity with dharma, very easy to practise, and (is) imperishable.

अश्रद्धाानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥

3. Persons who have no faith in this dharma do not attain to Me, O harrasser of foes, and continue to revolve in the wheel of this mortal world.

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

4. The whole of this universe is filled by Me with My unmanifested form. All beings are contained in Me, but I am not contained in them.

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

5. Nor are these beings connected to Me. Behold my inscrutable power that My Self supports and creates all beings yet is not connected to them.*

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

6. As the mighty wind moving everywhere remains always in the akasha (ether) so, do thou know, all beings reside in me.

* The whole creation being an illusion and the supreme Being the only reality, there can therefore be no such relation as that of a container and contained between the real and the unreal.

Note—As the mighty wind which, not withstanding its constant motion in all directions, remains always in the *akasa* (ether) and cannot affect it in any manner whatsoever; similarly the created Universe resides in the supreme being who is neither attached to it, nor is affected in any way whatsoever by the endless variety of its component parts and endless changes which are constantly taking place in them.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विस्तृजाम्यहम् ॥७॥

7. All beings, O son of Kunti, go into my Prakriti at the end of a Kalpa and at the beginning of a Kalpa I create them again.

प्रकृतिं स्वामवष्टभ्य विस्तृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥८॥

8. Resorting to my own Prakriti I create again and again this whole multitude of beings which is powerless under the control of the Prakriti.

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनबदासीनमसक्तं तेषु कर्मसु ॥९॥

9. Nor do these acts* bind me, O Dhananjaya, remaining, as I do, like one unconcerned and unattached to them.

मयाध्यक्षेण प्रकृतिः सृयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्धिपरिवर्तते ॥१०॥

10. Under My superintendence the Prakriti creates the moving and unmoving objects; on account of this, O son of Kunti, the world keeps on revolving.

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

11. The deluded do not esteem me† clad in human form not knowing my higher nature as the great lord of the whole creation.

* Acts—acts of creation etc.

† Me=Atma (the self)

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

12. Vain are their hopes and vain their acts ; vain is their knowledge and deluded is their mind. They are clinging to deluding, rakshic,* and asuric† natures.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

13. But the great sages, O son of Pritha, having acquired divine nature, worship me with single-mindedness, knowing Me as the imperishable source of all beings.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

14. They, of firm vows, always glorify Me, strenuously try to attain to Me, revere Me, and always meditating on Me worship Me with devotion.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१५॥

15. Likewise others worship Me the Omnipresent in many other ways by the sacrifice of knowledge believing me as one with, or different from, the universe.

* Rakshic=infernal.
 † Asuric=demoniacal.

अहं ऋक्तुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥१६॥

16. I am the Sacrificial rite, I am the Sacrifice, I am the offering to ancestors, I am food, I am the oblation chant, I am the clarified butter, I am the fire and I am the oblation.

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोँकार ऋक्साम यजुरेव च ॥१७॥

17. I am the father, the mother, the supporter and the grandsire of this world; I am what is pure and worth knowing; I am the Omkar as well as the Rig, the Sama and the Yajurveda.

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

18. I am the goal, the sustainer, the lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the stay, the place of rest, and the seed imperishable (of all).

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसञ्चाहमर्जुन ॥१९॥

19. I give heat, I hold back and send forth rain, I am immortality as also death, I am Sat* as well as Asat,† O Arjuna.

* Sat=Manifest.

† Asat=Unmanifest.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥२०॥

20. Followers of the three Vedas, drinkers of the soma juice, purified of sin, worshipping Me by sacrifices, pray for the attainment of swarga (Paradise); they reach the holy world of the lord of the gods (Indra) and enjoy in heaven the heavenly enjoyments of the gods.

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

21. Having enjoyed the spacious swarga and exhausted their merit they come back to the world of mortals. Thus following the ritual of the three Vedas those desirous of sense enjoyments become subject to going and coming. (Transmigration).

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

22. Men who meditating on me alone worship me, I secure to them, ever devout, gain and safety.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

23. Even those devotees who worship other gods with faith they also worship me, O son of Kunti, though not in the proper way.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तस्वेनातश्च्यवन्ति ते ॥२४॥

24. I am indeed the lord and enjoyer of all sacrifices but they do not know Me in truth, therefore they perish.

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्यायान्ति मद्याजिनोऽपि माम् ॥२५॥

25. The devotees of gods go to the gods, those of the pitris go to the pitris,* the worshippers of ghosts go to the ghosts, My worshippers alone come to me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥

26. Whoever offers to Me with devotion (anything be it) a leaf, flower, fruit or water, that (offering), given in love by the pure-minded, I eat.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥

27. Whatever thou doest, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever austerity thou performest, O son of Kunti, do that as an offering to Me.

* Pitris=ancestors.

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

28. Thus with thy heart fixed in the Yoga of renunciation* thou shalt be liberated from the bondage of actions which have good and bad results ; liberated (from these) thou shalt attain to Me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

29. I am the same to all beings, none is liked or disliked by Me but those who worship Me with devotion, they are in Me and I also am in them.†

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥

30 Even if a very evil doer worships Me with single-minded devotion, he must assuredly be deemed as a saint, for he is rightly resolved.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रति जानीहि न मे भक्तः प्रणश्यति ॥३१॥

31. He soon becomes righteous and attains eternal peace. Thou must know O son of Kunti, that My devotees never perish.

* Renunciation=renouncing all actions to Me the Deity.

† Those who have realized through devotion the identity of the ego with the supreme reality, they become one with the supreme Being.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परांगतिम् ॥३२॥

32. For by taking refuge in Me, O Partha, whoever they be, whether creatures of sinful birth, women, vaisyas or sudras, they verily attain the supreme goal.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥३३॥

33. How much easier then it is for the holy brahmans and the devoted royal sages (to reach the goal). Having come to this impermanent and joyless world do thou worship Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥३४॥

34. Fix thy heart in Me; be My devotee, worship Me, bow down to Me; thus depending on Me and uniting thy self (to me) thou shalt come to Me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराज-
गुह्ययोगो नाम नवमोऽध्यायः ॥६॥

Thus ends chapter the ninth called the Yoga of Royal Science & Royal Secret in the blessed Bhagavad Gita, the Sacred Secret, the divine wisdom, the science of Yoga, the colloquy between the blessed Lord Krishna and Arjuna.

CHAPTER X.

This chapter treats of the majesty and glory of divine power, a description of which was commenced in the VII chapter and was continued in the IX chapter. The supreme being is the first cause of the whole universe which evolves and functions through Him. He as the Atman is seated in the heart of all creatures. He is the giver of all knowledge, divine wisdom and other sattvic* qualities. He is the God of gods and the light of lights, in fact what is good and great in the universe has emanated from a particle of his divine essence.



* Sattvic=godly,

अथ दशमोऽध्यायः

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्सेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

CHAPTER X.

The Blessed Lord spoke.

1. Listen again, O mighty-armed, to my supreme word which, from a desire for thy good, I shall speak to thee who art so devoted to me.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥२॥

2. Neither the hosts of gods, nor the great sages know my origin, for I am the first cause of all the gods and great sages.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥

3. He, who knows Me as unborn and beginningless, and as the great lord of the universe, that wise man amongst the mortals is liberated from all sins.

बुद्धिज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥४॥

4. Intelligence, spiritual knowledge, right judgment, forgiveness, truth, restraint of the senses, control of the mind, pleasure and pain, birth and death, as also fear and fearlessness,

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥

5. Harmlessness, equanimity, contentment, austerity, charity, honour and dishonour, all these various conditions of beings are from Me alone.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

6. The seven great Rishis, and four earlier than those and the Manus, all of my essence, have come into existence from my thought and their progeny are all these creatures in the world.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥

7. Whoever rightly understands these manifestations and powers of mine, he becomes firmly fixed in Karmayoga, there is no doubt of this.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

8. I am the source of the whole universe, it is through Me that the whole world functions; knowing this the wise endowed with devotion worship Me.

मञ्चिता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

9. With thought fixed on Me, and life dedicated to me, (my devotees) instructing each other, and talking about Me are ever contented and happy.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुधियोगं तं येन मामुपयान्ति ते ॥१०॥

10. To those, who are ever devout and worship Me with love, I grant them the Yoga of right understanding by which they come to Me.

तेषामेवानुक्तम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

11. Out of compassion for them I, seated in their hearts, destroy the darkness born of ignorance by the luminous lamp of Knowledge.

अजुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

Arjuna spoke.

12 & 13. Thou art supreme brahman, the supreme abode, and the supremely pure being. All the rishis, the divine sage Narada as also Asita, Devila and Vyasa declare thee as the eternal divine purusha, the primieval god, unborn and omnipresent, and thou thyself also sayeth so to me.

सर्वमेतद्गतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

14. All this that thou sayest to me I believe to be perfectly true O Keshva, for neither the gods nor the danvas,* O lord, know thy personality.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

15. Thou thyself alone knowest thyself, O supreme purusha, O creator and lord of beings, O god of gods, O ruler of the world.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वंव्याप्य तिष्ठसि ॥१६॥

16. Thou alone can tell in their completeness thy divine glories by which thou art pervading all these worlds.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७॥

17. How may I, ever meditating, know thee O Yogin; in what forms O lord canst thou be meditated by me.

* Danva=a demon.

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयःकथय तृप्तिर्हि शृण्वतोनास्ति मेऽमृतम् ॥१८॥

18. Tell me again in detail, O Janardana, of thy powers and glories; for my thirst to hear thy ambrosial speech is not satisfied.

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९॥

The Blessed Lord spoke.

19. Now I shall tell thee my principal divine powers, O best of the Kurus. There is no limit to the extent of my manifestations.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥

20. I am the self, O gudakesha, seated in the heart of all creatures, I am the beginning, the middle as also the end of all creatures.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामसि नक्षत्राणामहं शशी ॥२१॥

21. Among adityas I am Vishnu, among lights I am the resplendent sun, among Marutas I am Mirichi, and among stars I am the moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

22. Among the Vedas I am the Samveda, among the gods I am Indra, among the senses I am the mind, I am intelligence of the living creatures.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥

23. Among the rudras I am Sankra, among the Yakshas and the rakshas I am Kuvera, (the lord of wealth), among the vasus I am Agni and among mountains I am Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४॥

24. Among the priests know Me O son of Pritha Brihaspati, the chief of purohits,* among the generals I am Skanda; and among the lakes I am the ocean.

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥

25. Among the great rishis I am Bhrigu, among words I am the one syllable OM, among the sacrifices I am the japa sacrifice, among immoveables I am the Himalaya.

* Purohit=priest.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥

26. Among all trees I am the Aswatha, and Narada among divine sages, Chitratha among gandharvas* and Kapila rishi among the saints.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
पेरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥

27. Among horses know Me Uchhaishravas born of nectar, Airawata among princely elephants and king among men.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मिकन्दर्पः सर्पाणामस्मिवासुकिः ॥२८॥

28. Among weapons I am the thunderbolt, among cows I am the Kamdhenu,† I am Kandharpa among the progenitors and Vasuki among the serpents.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥२९॥

29. Among nagas I am Ananta and Varuna among water beings. I am Aryaman among the pitris and Yama among the rulers.

* Gandharvas=celestial musicians.

† Kamdhenu=cow of plenty.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥

30 Among the demons I am Prahlada, among reckoners I am the time, among the beasts I am the lion, and Ventaya (garuda) among birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

भ्रूवाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥३१॥

31. Among purifiers I am the wind, and Rama among the warriors, among fishes I am Makara, and among rivers I am the Ganges.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

32. Of the creatures I am the beginning, the middle and the end, O Arjuna; among all kinds of knowledge I am the knowledge of the Self and vada* among the disputants.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥३३॥

33. Among letters I am the letter A and dwanda† among all compounds; I am truly the endless time, I am the all-faced supporter (of the universe).

* Vada=Demonstrated conclusion.

† Dwanda=a copulative compound in grammar.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्चनारीणांस्मृतिर्मेधाधृतिः क्षमा ॥३४॥

34. I am the all destroying death, as also the source of origin of the future creatures; in women I am fame, fortune, speech, memory, intelligence, constancy and forgiveness.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥

35. Among samans (hymns of Samveda) I am the Brihat saman, among sacred hymns I am the Gayatri; among months I am the Margasherakha* and among seasons I am the spring.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मिव्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥

36. Of the tricksters I am the dice, of the energetic I am the energy; I am victory; I am determination; I am the goodness in the good.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥३७॥

37. Among vrishins I am Vasudeva†; among Pandavas I am Dhananjaya (conqueror of wealth)‡; among sages I am Viyasa; among seers I am Ushna.

* Margasherakha is a month in which the harvest ripens hence it is the month of joy.

† Vasudeva=Lord Krishna.

‡ Dhananjaya=an epithet of Arjuna.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

38. Of the Punishers I am the Sceptre. I am the policy of those seeking victory; of the secrets I am the silence; and of the wise I am the wisdom.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥

39. That which is the seed of all things that also am I, O Arjuna. There is nothing moving or unmoving which may be without me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥

40. There is no end of my divine manifestations, O harrasser of foes. This is only a brief statement of my infinite manifestations and glories.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥४१॥

41. Whatever object there is possessed of greatness, beauty, and strength, know that as produced from a particle of My energy.

यथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२॥

42. But of what use is it to thee to know too much of this. I am supporting the whole of this universe with a particle of My strength.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूति-
योगो नाम दशमोऽध्यायः ॥१०॥

Thus ends chapter the tenth called the Yoga of divine power in the blessed Bhagavad Gita, the sacred secret, the divine wisdom, the science of Yoga, the colloquy between the blessed Lord Krishna and Arjuna.

CHAPTER XI.



In this chapter is described the way in which the Deity holds the whole universe with a particle of His infinite power. In reality the supreme Being being attributeless has no form or shape and therefore what Arjuna saw was no doubt only a reflection of the incomparable divine majesty created by His Maya or Prakriti. Such a vision can only be seen by men who are blessed with spiritual wisdom, the spiritually-blind can never see it. In the last 5 shlokas of this chapter is explained as to how a devotee can see such a vision and how he can reach the supreme spirit by worshipping Him in His manifested and attributive form.



अथैकादशोऽध्यायः

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥

CHAPTER XI.

Arjuna spoke.

1. By the speech, which has been delivered by thee, as a favour to me, on the highest mystery called Adhyatama (the self), this my delusion is removed.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

2. The origin and dissolution of beings has indeed been heard by me in full from Thee, O lotus-leaf-eyed, as also thy imperishable glory.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमेश्वरं पुरुषोत्तम ॥३॥

3. It is even so as thou sayest of thyself, O supreme lord, (now) I wish to see thy divine form, O supreme purusha.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

4. If, O Lord, thou thinkest it possible for me to see that, then do thou, O master of the Yogins, show me thy imperishable self.

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनिच ॥५॥

The Blessed Lord spoke.

5. Behold O son of Pritha, my divine appearances by hundreds and by thousands, of many descriptions and of innumerable colours and forms.

पश्यादित्यान्वसून्द्रानश्विनौ मरुतस्तथा ।
बहून्यद्रष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

6. Behold the Adityas, the Vasus, the Rudras, the Aswinis, and also the Maruts; behold many other marvellous forms never seen before, O Bharatha.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥७॥

7. Now behold here in my body, O Gudakesha, gathered together in one place, the whole world consisting of moving and unmoving objects as well as whatever else thou desirest to see.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं दादामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

8. But thou canst not see me with thy these eyes. I am giving thee divine eyes; behold my Yogic power and glory.

संजय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ६॥

Sanjaya spoke.

9. Having thus spoken O King, Hari the great lord of the Yogins showed to the son of Pritha his most glorious divine form.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

10. With many mouths and eyes, and many wonderful appearances, adorned with many heavenly ornaments, and holding many heavenly weapons.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्रतोमुखम् ॥११॥

11 All wonderful, boundless and resplendent, facing all sides, wearing heavenly garlands and vestures and anointed with heavenly perfumes.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

12 The splendour of thousand suns risen together at one time in the sky may perhaps be something like the splendour of that mighty being.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

13. There in the body of the God of gods the son of Pandu saw, seated in one place, the whole world in its various forms and divisions, all separate from each other.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥१४॥

14. Thereafter he, the conqueror of wealth*, filled with amazement, and with his hairs standing on end, bowing down his head and with clasped hands, thus spoke:

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।
ब्रह्माण्मीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

Arjuna spoke.

15. O God, I behold in thy body all the gods, as also the hosts of various classes of creatures, the lord Brahma seated on his lotus seat, and all saints and heavenly serpents.

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

16. I see Thee on all sides in infinite forms, with countless arms, bellies, mouths, and eyes; neither Thy end nor middle nor again Thy beginning do I see, O Lord of the universe, O universal form.

* Conqueror of wealth is the title of Arjuna.

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥

17. I see Thee adorned with diadem, mace and discus, a mass of splendour, refulgent everywhere, shining like the blazing fire and the sun, difficult to behold, and immeasurable on all sides.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥१८॥

18. Thou art imperishable, the supreme goal of knowledge, Thou art the supreme support of this universe, Thou art unchangeable, and the protector of the eternal dharma. Thou art the ancient Purusha,* this is my conviction.

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

19. I see Thee without beginning, middle or end, possessing infinite power and endless arms, with eyes like the sun and moon and mouth like burning fire heating the whole universe with Thy radiance.

द्यावाप्रथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
द्दृष्ट्वाद्भुतं रूमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

20. The space between heaven and earth, as also all quarters, are filled with Thee alone; having seen Thy wonderful and awe inspiring form the three worlds are trembling with fear, O mighty Being.

* Purusha=Eternal Spirit.

अमी हि त्वां सुरसंघा विशन्ति केचिद्धीताः प्राञ्जलयो गृणन्ति ।

खस्तीत्युक्त्वा महर्षिसिद्धसंघाः स्तुवन्ति त्वां स्तुतिभिः पष्कलाभिः ॥२१॥

21. These multitudes of gods enter into Thee indeed, some stricken with fear extol Thee with joined hands. Hosts of great rishis and saints uttering "hail to Thee" extol Thee with many sublime hymns.

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसंघा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥

22. The Rudras, the Adityas, the Vasus, the Saints, the Visvadeva, the Aswinis, the Maruts, the Yakshas, the Asuras, and the hosts of Sidhas all these are looking at Thee in amazement.

रुपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहुरुपादम् ।

बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

23. Having seen Thy immense form, O Mighty-armed with many mouths and eyes, many arms, thighs and feet, many bellies and many frightful tusks, the people are trembling with fear and so am I.

नमःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शर्म च विष्णो ॥२४॥

24. Seeing Thee touching the sky, blazing in many colours with widely opened mouths, with large blazing eyes my heart is trembling with fear. I have no self-control nor peace of mind, O Vishnu.

दंष्ट्राकरालानि च ते मुखानि द्रष्टुं कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥२५॥

25. Beholding Thy mouth with frightful tusks and resembling death-dealing* fire I know not the four quarters, nor do I find peace. Be Thou gracious, O Lord of gods and the support of the Universe.

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसंघैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्रदीयैरपि योधमुख्यैः ॥२६॥

26. All the sons of Dhristrashtra together with these hosts of the Kings, as well as Bhisma, Drona and the son of the charioteer (Karna) as also our principal warriors,

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥२७॥

27. Are hurriedly rushing into Thy terrible mouths with dreadful tusks ; many are seen sticking in the spaces between the teeth with (their) heads crushed to powder.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥२८॥

28. As the waters of flooded rivers rush with great force towards the ocean, so these heroes of the world of man enter into Thy flaming mouths.

Death dealing fire=fire which consumes the world at its dissolution at the end of a Kalpa.

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्तवापि यक्त्राणि समृद्धवेगाः ॥२९॥

29. Just as moths rush with great speed into a blazing fire for their destruction, even so do these people rush hurriedly into Thy mouths for annihilation.

लेलिह्यसे प्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्यं जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

30. While devouring all these people with Thy blazing mouths Thou lickest them on all sides and filling the whole universe with Thy splendour, Thy terrible light is scorching it, O Lord.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

31. Tell me who Thou art so terrible in form, I bow to Thee, O supreme lord. Be merciful, I wish to know Thee the primeval Being, for I do not understand Thy doings.

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

The Blessed Lord spoke.

32. I am the time (death) destroyer of creatures, am now engaged in destroying these people even without thee* none of the warriors standing (here) in hostile armies shall survive.

* Without thee=Without thy taking part in the battle.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्मुञ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

33. Therefore do thou arise and gain honour, conquer the enemies and enjoy a prosperous kingdom. They have already been slain by me, be thou a mere instrument, O Savyasachin*.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपतान् ॥३४॥

34. Slay Drona, Bhishma, Jayodhratha, Karna and other brave warriors. They are already killed by me, do not fear, fight, thou shalt conquer the enemies in battle.

संजय उवाच

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥३५॥

Sanjaya spoke.

35. Having heard this speech of Kesava, the terrified Arjuna, with joined hands and trembling, bowed down and thus spoke to Krishna in stammering voice.

अर्जुन उवाच

एतान् हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः ॥३६॥

Arjuna spoke.

36. It is right and proper, O Harishakesha, that the world rejoices by Thy praise and is devoted to Thee, that the terrified rakshas flee in all directions, and that all the hosts of saints pay homage to Thee.

* Savyasachin=means both handed. It is the epithet of Arjuna, as he could draw the bow with either hand with equal skill.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्र ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥३७॥

37. And why should they not adore Thee, O mighty lord. Thou art greater than, and the first cause, even of Brahma, O infinite Being, O Lord of the gods, O abode of the universe; Thou art imperishable and beyond all that is Sat* and Asat.†

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया तत्तं विश्वमनन्तरूप ॥३८॥

38. Thou art the primieval god, the ancient Purusha; Thou art the supreme support of this universe, Thou art the knower and the knowable and the supreme abode. By Thee is pervaded the universe, O being of infinite forms.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥

39. Thou art Vayu, Yama, Agni, Varuna, Moon, Prajapati and the great grandfather. Hail ! hail to Thee ! a thousand times and again and again hail ! hail to Thee !

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥४०॥

40. Salutation to Thee from front and behind, salutation to Thee from all sides, O Thou all ; Thou art of infinite power and of infinite valour, Thou pervadest all things and therefore Thou art all.

* Sat=Aught.

† Asat=Naught,

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव ह सखेति ।

अज्ञानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥४१॥

यश्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

41 & 42. Whatever has been rashly said by me through ignorance or love, addressing Thee as "O Krishna"! "O Yadava"! "O friend"! thinking of Thee as a friend only and not knowing Thy this greatness, and whatever unmeet treatment Thou hast received in fun or play, when lying down, sitting or at meals, when alone, or in the sight of others, I beg of Thee, O immeasurable one, to forgive me for that.

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥

43. Thou art the father and the object of adoration of this moving and unmoving world, Thou art greater than the great, there is none equal to Thee in the three worlds, how can there be a superior, O Being of matchless glory.

तस्मात्प्रणस्य प्रणिधाय कायं प्रसादये त्वामहमीशमीडयम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥

44. Therefore bowing down and prostrating the body I implore Thee, O adorable lord, to be gracious. You can, O Deva, forgive me as the father forgives the son, as a friend forgives the friend and as a lover the beloved.

अद्भुष्टपूर्वं हृषितोऽस्मि द्रष्टुं भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥४५॥

45. Having seen what was never seen before, I am delighted, but my mind is bewildered with fear. (Therefore) show me, O lord, the same (thy original) form, be merciful, O lord of the gods, and the abode of the universe.

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥४६॥

46. I wish to see thee as thou wast before, with diadem, mace and discus in hand, be thou in the same form with four arms, O thousand armed, O universal form.

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न द्रष्टुपूर्वम् ॥४७॥

The Blessed Lord spoke.

47. Through My grace I have shown thee by My Yogic power this My supreme, effulgent, universal, boundless, original form, never seen before by any other than thyself.

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥

48. Not by the study of the Vedas, nor by the performance of Yajna, nor by giving alms, nor by meritorious acts, nor yet by severe austerities, can I be seen in this form in the world of man by any other than thyself, O hero of the Kurus.

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥४६॥

49. Be not afraid, nor bewildered on seeing such a terrible form of Mine ; freed from fear and cheerful at heart do thou again see My that very form.

संजय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

Sanjaya spoke.

50. Having thus spoken to Arjuna, Vasudeva again showed his own form. That mighty Being, assuming his gentle appearance, consoled the terrified (Arjuna).

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥

Arjuna spoke.

51. Having seen this Thy gentle human form, O Krishna, I have now become calm in mind and am restored to my natural state.

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं द्रष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥

The Blessed Lord spoke.

52. It is very difficult to see this form of Mine which thou hast just seen, even the gods are ever longing to see it,

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

53. Not by the study of Vedas, nor by the practice of austerities, nor by the making of gifts, nor by acts of sacrifice, can I be seen in this way as thou hast seen Me.

भक्त्या त्वनन्यया शक्य अहमेवविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥५४॥

54. It is by single-minded devotion alone that I can be seen in this form and known in reality and entered into, O harrasser of the foes.

मत्कर्मकृन्मत्परमो मद्भक्तः सद्भुवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

55. He who works for Me, who looks upon Me as the supreme goal, who is devoted to Me, who is free from attachment, who is without enmity to any being, he attains to Me, O Pandava.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो
नामैकादशोऽध्यायः ॥११॥

Thus ends chapter the eleventh called the Vision of the Supreme Being as the Soul of the universe, in the blessed Bhagavad Gita, the sacred secret, the divine wisdom, the science of Yoga, the Colloquy between the Blessed Lord Krishna and Arjuna.

CHAPTER XII.



In the last shloka of chapter XI is extolled the worship of the Deity as manifested in the universe, while in the preceding nine chapters is inculcated the worship of the unmanifest and attributeless Divinity. This naturally raises the question of the relative merits of these two modes of approach to the Supreme Being. Arjuna therefore enquires in this chapter (XII) as to which of these two paths is the better one. In answering this question the Blessed Lord avoids a direct comparison between them, as they are not comparable, but explains that they both are conducive to the attainment of the supreme goal. The realization of the unmanifest being exceedingly difficult, He exhorts Arjuna to worship Him in His manifested form with firm faith and utmost devotion. Such worship leads a true devotee more easily to divine illumination and ultimately to the realization of the unmanifest, attributeless and unthinkable supreme reality.



अथ द्वादशोऽध्यायः

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पुर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

CHAPTER XII.

Arjuna spoke.

1. Which of those devotees, who thus* worship Thee with constant devotion, and those who worship Thee, the imperishable and the unmanifest, is better versed in Yoga ?

श्रीभगवानुवाच

मध्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२॥

The Blessed Lord spoke.

2. Those who have fixed their hearts in Me, and are in constant devotion and worship Me with utmost faith, are deemed by Me, the most excellent Yogins.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥३॥

3. But those who worship the imperishable, the undefinable, the unmanifest, the all pervading, the unthinkable, the unchangeable and the eternal.

* Thus—as described in shloka 55 of the last Chapter (Chapter XI.)

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

4. Whose senses are under thorough control, who have equal regard for all and are intent on the welfare of all creatures, they verily reach Me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥५॥

5. Greater is their trouble whose minds are set on the unmanifest, as the attainment of the unmanifest is most difficult for the embodied (ones).

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥

6. But those who dedicate to Me all acts and who are devoted to Me and worship Me with single-minded devotion,

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥७॥

7. Them, with hearts fixed on Me, I deliver, O Partha, before long from the ocean of this mortal world.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥

8. Fix thy heart in Me, let thy mind dwell in Me alone, thereafter thou shalt abide in Me without doubt.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥९॥

9. If thou art unable to fix thy heart firmly on Me, then seek to reach Me by Yoga of constant practice, O Dhananjaya.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥१०॥

10. If thou art unable even to do constant practice, devote all thy actions to Me, even by doing actions for Me, thou shalt attain perfection.

अथैतदप्यशक्तोऽसि क्तु मद्योगमाश्रितः ।
सर्वकर्मफलत्यागंततः कुरु यतात्मवान् ॥११॥

11. If even this thou art unable to do, then resorting to my devotion, and controlling the self, renounce the fruit of all actions.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥

12. Verily knowledge is superior to practice and meditation is superior to knowledge, while the renunciation of the fruit of action is better than meditation; from renunciation peace is obtained immediately.

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारःसमदुःखसुखः क्षमी ॥१३॥

13. He who hates none, is friendly and compassionate to all creatures, who is free from attachment and egoism, to whom pain and pleasure are the same, who is patient,

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मद्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥

14. Who is ever content, and self-restrained, who is firm in faith and has dedicated to Me his mind and reason, that devotee is dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥

15. That devotee, by whom the people are not perturbed and who is not perturbed by the people, who is free from exultation, envy, fear and agitation, is dear to me,

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

16. He, who is free from desire, is clean (in mind and body), is clever, neutral and free from anguish, who has renounced all undertakings, that devotee of mine is dear to me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

17. He, who neither rejoices nor hates, nor grieves, nor desires (anything), who has renounced good as well as evil and is possessed of devotion, is dear to me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥

18. He, who is the same to friend and foe, to esteem and disesteem, to whom cold and heat, pain and pleasure are the same, who is free from attachment,

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

19. To whom censure and praise are equal, who keeps silence, is content with anything, is homeless and steady-minded and is full of devotion, that man is dear to me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धाणा मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

20. Those devotees, who follow this ambrosial dharma which has been declared, and are endowed with faith and devoted to Me, are most dear to me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो

नाम द्वादशोऽध्यायः ॥१२॥

Thus ends chapter the twelfth, called the Yoga of devotion in the blessed Bhagavad Gita, the sacred secret, the divine wisdom, the science of Yoga, the colloquy between the Blessed Lord Krishna and Arjuna.



CHAPTER XIII



This chapter treats of three subjects namely the Kshetra, the Kshetrajna, and the knowledge or true wisdom.

Kshetra represents the body, it consists of twenty-four tattvas and seven vikars, and is the product of the three gunas of Prakriti.

The Kshetrajna is the Self or Purusha which resides in every Kshetra. It is identical in its essence with the Parmatman (the supreme self).

The knowledge or true wisdom consists in the cultivation of godly life and in the realization of the fact that the goal of knowledge is the supreme Being who is said to be neither aught nor naught. Prakriti and Purusha are beginningless and it is by the union of these two through the unconditioned will of God that the creation, preservation, and destruction of the universe comes about. The whole work of the universe is done by Prakriti under the control of the supreme Being who does nothing directly. Those who have realized this truth attain the eternal peace.



अथ त्रयोदशोऽध्यायः

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१॥

CHAPTER XIII

The Blessed Lord spoke.

1. This body O son of Kunti is called Kshetra and He who knows it, is called the Kshetrajna by those who know both.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥२॥

2. Know Me even, O Bharatha, as the Kshetrajna in all the Kshetras. The knowledge of Kshetra and Kshetrajna is what is deemed by Me to be the true knowledge.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥३॥

3. What that Kshetra is, of what nature it is, and what are its changes, and what is from what derived, and who the Kshetrajna is, and what are its powers, that briefly do thou hear from Me.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥४॥

4. This subject has been sung by many a sage with numerous hymns of different descriptions. It has also been explained with the help of well-ascertained and cogent texts of Brahamsutras.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥

5. The (five)¹ great elements, egotism, reason, and the unmanifested (Prakriti), the ten² senses and the mind, and five³ objects of the senses,

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥६॥

6. Desire,⁴ hatred, pleasure, pain, the aggregation,⁵ intelligence and firmness, this briefly is called Kshetra with its changes.

अमानित्वमदम्भित्वमर्हंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥

7. Humility, sincerity, harmlessness, patience, uprightness, service of the preceptor, purity, steadfastness, and self control.

1 The five elements are : ether, air, fire, water and earth.

2 The ten senses are : eyes, ears, nose, tongue, skin, larynx, (वाक्), hands, feet, anus and the organ of generation.

3 The five objects of senses are : sound, touch, form, taste and odour or smell.

These twenty, with egotism, reason, Prakriti and the mind, are designated as twenty-four tattvas.

4 Desire, hatred, etc. mentioned in this shloka are designated as the seven vikaras or changes.

5 The aggregate here means the power of cohesion by which the senses and organs are held together.

The twenty-four tattvas mentioned in the fifth shloka and the seven vikaras as detailed in this the sixth shloka constitute the body (Kshetra).

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥८॥

8. Indifference to the objects of the senses, complete absence of egoism, always keeping in mind the evils of birth, death, old age, sickness and suffering,

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥९॥

9. Unattachment, and absence of self-identification with son, wife, home and so forth, and constant equanimity of mind on the occurrence of the desirable, as well as the undesirable.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्त्वमरतिर्जनसंसदि ॥१०॥

10. Unflinching devotion to me, by meditating on me with singleness of mind, resort to lonely places, want of pleasure in the congregation of men.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥११॥

11. Constancy in self knowledge, seeing everywhere the object of true knowledge (God), these are said to be the knowledge, and what is opposed to it is ignorance.

ज्ञयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१२॥

12. That which should be known I shall explain knowing which one attains immortality. The beginningless supreme Brahma is said to be neither Sat* nor Asat.†

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सवतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३॥

13. His hands and feet are everywhere, everywhere are His eyes, heads and mouths, His ears are in all places and He remains in the world covering all.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१४॥

14. The functions of all senses are reflected in Him, yet He is without any sense organs. He is unattached, yet He supports all. He is devoid of qualities, yet enjoys qualities.

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥

15. He is without and within all beings moving and unmoving ; being extremely subtle He is not knowable. He is far and yet He is near also.

* Sat=naught

† Asat=naught

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतमर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

16. He is undivided yet appears divided in creatures, He is the supporter of all beings, and the goal of knowledge, He is the destroyer as well as the creator.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥१७॥

17. He is the light of all lights. He is said to be far away from darkness. He is knowledge and the goal of knowledge. He is attainable by knowledge. He is seated in the hearts of all.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१८॥

18. Thus, the Kshetra as well as knowledge and that which should be known have been briefly declared. My devotee knowing this attains to My Being.

प्रकृतिं पुरुषं चैव विद्वयनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥

19. Know that Prakriti and Purusha are both beginningless, and know that Vikaras (changes) and Gunas (qualities) are born of Prakriti.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०॥

20. In the production of cause and effect, Prakriti is said to be the cause ; in the experiencing of pain and pleasure Purusha is stated to be the cause.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२१॥

21. Purusha seated in the Prakriti experiences the qualities born of Prakriti; attachment to the qualities is the cause of his birth in good and evil wombs.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२२॥

22. The supreme Purusha seated in the body is said to be the spectator, the permitter, the supporter, the enjoyer, the Great Lord and the Supreme Self.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

23. Whoso thus knows the Purusha and the Prakriti with its qualities, whatever his actions* he is not born again.

* Literally while working in every way.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

24. Some see the atman in their hearts by meditation, others by renunciation and yet others by right performance of actions (Karmayoga).

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५॥

25. Again others not knowing Him thus, worship assiduously by hearing from others. They also cross beyond death adhering to such hearing.

यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२६॥

26. Whatever, the least thing, animate or inanimate, is born know that, O Bharata, as the result of the union of the Kshetra and Kshetrajna.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥२७॥

27 He who sees the supreme Lord existing in all creatures in an equal measure, and not perishing on the destruction of the creatures he knows the truth.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥२८॥

28. Knowing the same Lord existing equally everywhere, he does not destroy* his self, and thereby attains the supreme goal.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥

29. Whoso sees that all varieties of actions are done by Prakriti, and that the atman does nothing, he sees the truth.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥

30. When he realises the whole variety of created beings as rooted in One and from that One the whole of this expansion, then he attains to the Brahman.†

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥

31. By reason of being beginningless, and attributeless, this imperishable Supreme Self, though dwelling in the body, neither acts nor is tainted, O son of Kunti.

* A man who has divine illumination knows that the body which is perishable is not his atman (self) which is indestructible ; on the other hand an ignorant man who thinks the perishable body to be his self, really injures himself by clinging to false notions and thus continuing in the wheel of birth and death.

† All that appears to exist is in reality the Supreme Spirit appearing in so many forms through his maya.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥

32. Just as the all-pervading ether from its subtlety is never tainted, so the self dwelling in all the bodies is not tainted.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

33. As the one sun illuminates the whole of this world, so does the Kshetri, O Bharata, illuminate all the Kshetras.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥३४॥

34. Thus those who with the eye of spiritual knowledge perceive the distinction between the Kshetra and Kshetraajna, as well as (know) the means of libration of beings from Prakriti, they attain the supreme goal.*

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभाग-
योगो नाम त्रयोदशोऽध्यायः ॥३३॥

Thus ends chapter the thirteenth called the Yoga of distinction between Kshetra and Kshetraajna in the blessed Bhagavad Gita, the sacred secret, the divine wisdom, the science of Yoga, the colloquy between the Blessed Lord Krishna and Arjuna.

- * Those who know that the body (Kshetra) is the product of Prakriti and that the Kshetraajna is the spirit, as also that Prakriti is an illusion which disappears on the attainment of divine knowledge they reach the supreme goal.

CHAPTER XIV.



This chapter deals with the Gunas of Prakriti (qualities of nature). The supreme Being creates the universe through His maya or Prakriti which is possessed of three Gunas or qualities, namely Sattva, Rajas and Tamas. The gunas bind the embodied self to the body. The Sattva is characterized by knowledge and happiness, Rajas by attachment, desire and activity, and Tamas by ignorance, delusions and indolence.

The triad is never in equilibrium in any individual, one or the other being always predominant. When Sattva is in ascendancy the result is peace and refulgence in all the senses and faculties. The predominance of Rajas is marked by greed, activity, desire, and restlessness. The prevalence of Tamas is noted by sloth, delusion, and heedlessness,

When one realizes the fact that all actions are done by the Gunas and that there is no other agent or actor, and has abandoned love and hate and the whole of the dual throng and worships the Deity with firm faith and utmost devotion he transcends the Gunas and obtains eternal peace.



अथ चतुर्दशोऽध्यायः

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥

CHAPTER XIV.

The Blessed Lord spoke.

1. I will again declare the supreme knowledge which is the best of all kinds of knowledge and by which all sages have attained perfection from here.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

2. Having resorted to this knowledge and attained unity with Me, they are not born at the beginning of the creation, nor disturbed at its dissolution.

मम योनिर्महद्ब्रह्म तस्मिन्नामं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥३॥

3. Mahat Brahma (My great Prakriti) is the womb, in which I place the seed ; from that, O Bharata, is the birth of all creatures.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

4. In all wombs, O son of Kunti, whatever forms are produced, Mahat Brahma (Prakriti) is their womb, and I, the seed giver, their father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

5. O mighty-armed, Sattva, Rajas and Tamas, the Prakriti-born gunas (qualities), bind the imperishable embodied self to the body.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥६॥

6. Among these Sattva, resplendent and restful on account of its purity, binds by attachment to happiness and knowledge, O sinless one.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥७॥

7. Know Rajasa as characterized by passion; it is the source of desire and attachment; it binds the embodied self, O son of Kunti, by attachment to action.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्रामिस्तन्निबध्नाति भारत ॥८॥

8. But know Tamasa, O Bharata, as arisen from spiritual ignorance; it is the deluder of all embodied beings; it binds by attachment to negligence, indolence and sleep.

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥६॥

9. Sattva attaches to happiness and Rajas to action, O Bharata, but Tamas enshrouding wisdom attaches to heedlessness.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०॥

10. Overcoming Rajas and Tamas, Sattva predominates, O Bharata, suppressing Rajas and Sattva, Tamas prevails and overcoming Sattva and Tamas Rajas becomes uppermost.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥११॥

11. When in all gates of this body the light of knowledge appears, then it should be understood that Sattva has become predominant.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥

12. Greed, activity, initiation of actions, restlessness and desire are born on the increase of Rajas, O Bharata.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३॥

13. Darkness, inactivity, heedlessness and delusion are born when Tamasa predominates, O son of the Kurus.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहमृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥१४॥

14. If a person dies when Sattva is predominant, he attains to the pure regions of the knowers of the highest truth.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१५॥

15. Meeting death during the predominance of Rajas one is born among those who are attached to action, while dying in Tamasa one is born in deluded wombs.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानंतमसः फलम् ॥१६॥

16. The fruit of Sattvic actions is said to be peace and serenity, the fruit of Rajas actions is pain, while the fruit of Tamsic actions is ignorance (delusion).

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥

17. From Sattva arises knowledge, from Rajas greed, and from Tamasa heedlessness, delusion and spiritual ignorance.

ऊर्ध्वगच्छन्तिसत्त्वस्थामध्येतिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥

18. Those adhering to Sattva go upwards, those attached to Rajas remain in the middle, while the Tamsic who stick to the lowest gunas, go downwards.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥

19. When the seer perceives that there is no agent other than the gunas, as also knows what is beyond the gunas, he attains to My Being.

गुणानेतानतीत्य प्रोन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२०॥

20. Transcending the three gunas which are the source of the body, the embodied one is freed from birth, death, old age and pain and attains to immortality.

अर्जुन उवाच

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥२१॥

Arjuna spoke.

21. By what marks, O Lord, is he recognised who has transcended the three gunas; how does he conduct himself, and how does he overcome the three gunas.

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥

The Blessed Lord spoke.

22. He hates not when light, activity, or delusion (the fruits respectively of Sattva, Rajas and Tamasa) confront him, nor does he wish for them when absent.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥२३॥

23. He who remaining indifferent is not disturbed by the gunas, and knowing, that it is the gunas which act, keeps firm and is not moved.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥२४॥

24. To whom pain and pleasure are the same, who dwells in the self, to whom a clod of earth, stone and gold are alike, to whom desirable and undesirable are the same, who is wise and indifferent to censure and praise,

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥

25. To whom honour and dishonour are the same, who is the same to friend and enemies, and who has given up all undertakings, he is said to have crossed beyond the gunas.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाभ्य कल्पते ॥२६॥

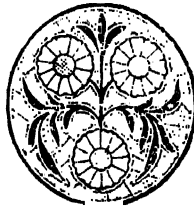
26. He, who worships me with unfailing devotion, transcends the gunas, and is fit to be one with the Brahman.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

27. For I am the support of the imperishable and immortal Brahman, of eternal Dharma and of infinite bliss.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभाग-
योगो नाम चतुर्दशोऽध्यायः ॥१४॥

Thus ends chapter the fourteenth called the Yoga of the division of the three qualities of nature in the blessed Bhagavad Gita, the sacred secret, the divine wisdom, the science of Yoga, the colloquy between the Blessed Lord Krishna and Arjuna.



CHAPTER XV

In this chapter the universe is compared to the Aswath tree. Its form is not perceptible because it is an illusion and as such its beginning, middle and end are not known. It is the creation of Prakriti and is maintained by the Prakriti born Gunas. The sense objects are its flowers and fruits and the interested actions of men make it firmly rooted. This illusion can end only by divine illumination which can be perceived when one abandons attachment, love, hate, etc. The embodied self is the eternal essence of the Supreme Being, which abiding in the material body takes the mind and the senses under its control, and through them experiences pleasure, pain etc. When it leaves the body at death it carries away with itself their impressions. Sages blessed with divine illumination know the self, while those devoid of such illumination can not perceive it.

The atman (self) is the energy, support, vitality and light of all beings. The Parmataman (the Supreme Self) transcends the Prakriti and is superior to the embodied self. He is therefore called the supreme Purusha.

अथ पञ्चदशोऽध्यायः

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

CHAPTER XV

The Blessed Lord spoke.

1. The aswath¹ tree, whose roots² are above and branches below³ and whose leaves are the vedic metres,⁴ is said to be imperishable. He, who knows it knows the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥२॥

2. Its branches are spread below and above. They are nourished by gunas and have sense objects as their buds. Below in the world of man stretch forth its (secondary) roots resulting in actions.

-
- 1 Aswath tree means the Banian tree—it represents Samsara or the endless stream of evolution.
 - 2 Roots above—the universe is evolved from the Supreme Being who is figuratively alluded to as being above.
 - 3 Branches below—Branches means the products of the Prakriti in all their forms and varieties.
 - 4 Leaves are vedic metres—It means that the ritual portion of the vedas propagates and protects the Samsara as the leaves protect a tree.

Note—This illusory universe, the product of Prakriti is spread on all sides. It is nourished by the gunas (qualities) of Prakriti, its flowers and fruits are the sense-objects, the desire for the enjoyment of which in the form of secondary roots prompts actions which make the illusion firm-rooted.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥३॥

3. But its form in this world is not perceived as such* nor is known its end nor its origin, nor its permanence. Having cut this deep-rooted aswath with the sharp weapon of non-attachment,

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

4. That abode† should be sought having gone whither no one returns; (saying ever with firm faith) "I seek refuge in that adi-purusha‡ from whom all this eternal manifestation has come forth".

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

5. The wise who are free from conceit and delusion, who have overcome the evil of attachment, who ever dwell in the self, whose desires have been extinguished, and who are free from the pairs of opposites, such as pleasure and pain, they go to that eternal abode.

* As such means as described in the two foregoing shlokas. Its form is not perceived as such because it is an illusion and changes every moment.

† abode=place.

‡ adi-purusha=primieval spirit,

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥६॥

6. The place which cannot be lighted by the sun, the moon and the fire, and by attaining to which none comes back, that place is My supreme abode.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

7. Only a particle of My eternal essence having become jiva (soul) in the living bodies, draws the mind and the five sense organs seated in Prakriti.

शरीरं यद्वाप्नोति यञ्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

8. When the lord (Jivatma) takes a new body or leaves the old one it carries with it these (senses) as the wind (carries) the fragrance from its source.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९॥

9. Dominating the ear, the eye, the skin, the tongue, the nose and the mind, it enjoys sense pleasures.

उत्क्रामन्तंस्थितंवापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

10. The deluded do not see it when leaving the body or when remaining in it, nor when enjoying or when joined with gunas, those only see it who have eyes of spiritual knowledge.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

11. The Yogins, who endeavour, see it seated in their hearts, but those who are devoid of spiritual knowledge and whose minds have not been purified, though striving, they do not see it.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥

12. That splendour which residing in the sun illuminates the whole world, that which is in the moon and that which is in the fire, know that to be My splendour.

गामाविश्य च भूतानि धारयास्यहमोजसा ।

पुष्पामि चौषधीः सर्वाःसोमोभूत्वा रसात्मकः ॥१३॥

13. Entering the earth I support all beings by My energy and having become the moon full of sap I nourish all vegetation.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

14. Abiding in the body of all living beings as Vaisvanara and in union with prana† and apana‡ I digest the four kinds* of food.

* Four kinds of foods are as shown below—

- (1) Foods which are masticated or chewed as bread etc.
- (2) Foods which are sucked as a sugarcane.
- (3) Foods which are drunk or swallowed as milk, etc.
- (4) Foods which are lapped or licked as a chutney.

† Prana=to breathe in, inspiration.

‡ Apana=to breathe out, expiration.

सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

15. I am seated in the hearts of all, from Me are memory, knowledge, as well as their loss ; it is I who am to be known through all the Vedas ; I am the author of the Vedanta to be sure, and I am the knower of the Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

16. There are two beings, in the world, the perishable and the imperishable. All creatures are perishable, and the Kootastha (unchangeable) is called the imperishable.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य विभत्येव्यय ईश्वरः ॥१७॥

17. But different (from these) is the supreme Purusha. He is called the supreme self, the indestructible lord, who entering the three worlds supports them.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

18. Because I transcend the perishable, and am superior to the imperishable, therefore I am known in the world as well as in the Vedas as the highest Purusha.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥१६॥

19. The wise man, who knows Me thus as the supreme Purusha, He, the all knowing one, worships me with his whole being, O Bharata.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥

20. Thus this most secret science has been declared by Me, O sinless one : knowing this, one becomes spiritually wise, and has done all that is to be done.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो
नाम पञ्चदशोऽध्यायः ॥१५॥

Thus ends chapter the fifteenth called the Yoga of the Supreme Being in the blessed Bhagavad Gita, the sacred secret, the divine wisdom, the science of Yoga, the Colloquy between the Blessed Lord Krishna and Arjuna.



CHAPTER XVI.



In this chapter are described in detail the characteristics of the godlike and demoniac natures which were referred to in Chapter IX and it is explained that in order to attain the supreme goal (Nirvana) a godlike nature should be cultivated. Lust, anger (passion) and greed,—which constitute the three fold gate of Hell, should be abandoned. It is further enjoined that in the determination of what ought and what ought not to be done, the scriptures are to be the authority.



अथ षोडशोऽध्यायः

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

CHAPTER XVI

The Blessed Lord spoke.

1. Fearlessness, purity of heart, steadfastness in the realisation of spiritual knowledge, alms-giving, control of the senses, sacrifices, study of scriptures, practice of austerity and uprightness,

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं हिरचापलम् ॥२॥

2. Not injuring anything, truthfulness, absence of anger, renunciation, tranquillity of mind, absence of calumny, compassion for all creatures, uncovetousness, gentleness, modesty and absence of fickleness,

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं दैवीमभिजातस्य भारत ॥३॥

3. Energy, forgiveness, firmness, purity of body; absence of hatred and of pride; these are the characteristics of a person born with godly nature O Bharata.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥४॥

4. Hypocrisy, arrogance, self-conceit, anger, harshness of language and ignorance are the characteristics of one born with demoniac nature.

दैवी संपद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥५॥

5. The divine nature is deemed for liberation while the demoniac nature is for bondage. Grieve not, O Pandava, thou art born with divine nature.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥

6. There are two classes of creatures in this world, the godlike and the demoniacal; the godlike has been fully described, hear now from me O Partha, about the demoniacal.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥

7. The demoniacal creatures do not know either action or inaction; there is neither purity nor good behaviour nor truth in them.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥८॥

8. They say the world is unreal,¹ supportless² and godless.³ It is evolved by mutual union and its cause is no other than the gratification of lust.

-
1. Unreal=is fleeting i.e. it exists for a time and then disappears.
 2. Supportless=it is not based on dharma and adharmā (right and wrong).
 3. Godless=it has no creator.

एतां दूष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥९॥

9. Holding this view, these cruel people of small intelligence, and ruined souls, are born as the enemy of the world for its destruction.

काममाश्रित्य दुष्पूरं दम्भमानमदान्बिताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचित्रताः ॥१०॥

10. Following insatiable desires, filled with hypocrisy, pride and arrogance, and holding false notions through delusion, they engage in evil deeds.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा पतावदिति निश्चिताः ॥११॥

11. Engrossed in endless cares, ending only with death, and devoted wholly to sensual enjoyments, being convinced that they * alone are the supreme end,

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥१२॥

12. Bound by hundreds of chains of hope, devoted wholly to lust and wrath, they strive to amass wealth by unjust means for sensual enjoyments.

* They=sensual pleasures.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥

13. This has been gained by me to-day, that desired object I shall gain, this wealth is, and that also shall become Mine.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥१४॥

14. That enemy has been slain by me, and others also I shall slay, I am the Lord, I am enjoyer, I am successful, I am powerful, I am happy,

आढ्योऽभिजनवानस्मिकोऽन्योऽस्ति सद्गुणशोभया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥

15. I am rich and of noble birth, who else is there My equal ? I shall perform sacrifices, I shall give alms, I shall rejoice. Such are the delusions of these spiritually blind people.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

16. Confounded by many desires, entangled in the net of illusion, and deeply attached to the gratification of lust, they fall into a foul hell.

भात्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

17. Given to self-glorification, stubborn, filled with the pride of wealth and self-esteem, they perform sacrifices ostentatiously, simply for the sake of name and without regard to the shashtric injunctions.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

18. Clung to egotism, tyrannical power, haughtiness, lust and anger, these envious people hate Me (seated) in their own and other bodies.

तानहं द्विषतः कूरान्संसारेषु नाराधमान ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१९॥

19. I repeatedly hurl these cruel haters, the worst of men and evil-doers in the world, in demoniac wombs.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०॥

20. Falling into demoniac wombs birth after birth, and not reaching Me, these deluded people sink into the lowest depths, O son of Kunti.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥

21. Lust, wrath, and greed, the three destroyers of the self, constitute the three-fold gate of Hell. Therefore these three should be abandoned,

एतैर्विमुक्तः कौन्तेय तमोद्धारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

22. A man, released from these three gates of darkness, O son of Kunti, works for his welfare and thereby reaches the supreme goal.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥

23. He, who abandons the scriptural ordinances and acts according to his own will, obtains neither perfection nor happiness nor the supreme goal.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

24. Therefore the scripture is thy authority for deciding what ought and what ought not to be done, knowing this thou oughtest to perform acts prescribed by shashtric ordinances.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे श्रीकृष्णार्जुनसंवादे दैवासुरसंपद्विभाग-

योगो नाम षोडशोऽध्यायः ॥१६॥

Thus ends chapter the sixteenth called the Yoga of godlike and demoniacal natures in the blessed Bhagavad Gita, the sacred secret, the divine wisdom, the science of Yoga, the Colloquy between the Blessed Lord Krishna and Arjuna.

CHAPTER XVII

In the concluding shloka of the preceding chapter the scriptures are declared to be the authority in spiritual matters. Arjuna therefore enquires as to the nature of the mental disposition, in relation to the Prakriti born Gunas, of those who worship with faith but do not follow the shastric ordinances.

In answer to this question the Blessed Lord explains that faith is an inherent quality in man but its nature varies with his mental disposition. Persons of Sattvic faith follow the gods and strive to lead godly lives and acquire divine knowledge. Those of Rajasic faith follow semi-gods and demons and hanker after wealth and enjoyments, while persons of Tamasic faith follow the evil spirits and lead a life of sin and destruction. Foods, sacrifices, austerities and gifts which are attractive to different persons are also of three kinds according to their mental dispositions as determined by the three gunas.

In conclusion it is declared that the three syllables OM, TAT, SAT, constitute the three-fold designation of the Supreme Being and these names are uttered on auspicious occasions appropriate to each of them.



अथ सप्तदशोऽध्यायः

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥१॥

CHAPTER XVII

Arjuna spoke.

1. What, O Krishna, is the nature of the belief of those who worship with faith but do not follow the scriptural injunctions, is it Sattvic, Rajsic or Tamsic ?

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥

The Blessed Lord spoke.

2. The faith of embodied beings, born of their nature, is of three kinds, Sattvic, Rajsic and Tamsic, hear about them.

सत्त्वानरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

3. The faith of everyone, O Bharata, is according to his own nature. Man is made of * faith ; as is one's faith, so is he himself.

* Made of faith means that faith is an inherent quality in man.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥

4. Sattvic persons worship Gods, Rajsic worship Yakshas and Rakshas, while others, the Tamsic people, worship ghosts and spirits.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥५॥

5. Persons who practice terrible austerities not enjoined by scriptural authority, who are full of hypocrisy and egotism, and are possessed of desire, attachment and might,

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्मयासुरनिश्चयान् ॥६॥

6. Who torment the aggregate of the elements of * the body as well as Me, abiding in their hearts, know these deluded persons to be possessed of demoniac faith.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥

7. The food which is agreeable to all is of three kinds and so are the worship, austerities and gifts. Hear of their differences now.

* elements of the body=the five elements, ether, air, water, fire and earth.

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः क्लिग्धाः क्षिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८॥

8. Foods which promote longevity, energy, strength, health, joy and cheerfulness and which are palatable, oleaginous with a lasting effect and pleasing to the heart are loved by the Sattvic.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥

9. Foods which are bitter, sour, saline, too hot, pungent, dry and burning are liked by the Rajsic; they cause uneasiness, suffering and disease.

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥

10. Foods which are insufficiently cooked, tasteless, putrid, stale, leavings, and unclean are dear to the Tamsic.

अफलाकाङ्क्षभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥११॥

11. That sacrifice is Sattvic, which is enjoined by scriptural authority, is obligatory and is performed with a settled mind by men who desire no fruit.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥

12. But that sacrifice which is performed, O best of the Bharatas, with a view to reward, or for ostentation, know it to be Rajsic.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यन्नं तामसं परिचक्षते ॥१३॥

13. That sacrifice is called Tamsic which is unauthorised, in which no food is given, and which is devoid of mantras and gifts and is performed without faith.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१४॥

14. Reverence to gods, Brahmans, preceptors and wise men, purity, straightforwardness, continence, and harmlessness are called bodily austerities.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५॥

15. Words which cause no agitation and are true, kindly and beneficial as well as the repeated readings of the scriptures are called the austerities of speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥

16. Serenity of mind, good-heartedness, silence, self-control, purity of heart, these are called the austerities of mind.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षभिर्युक्तैःसात्त्विकं परिचक्षते ॥१७॥

17. This three-fold austerity, practised with utmost faith by devout men not desiring its fruit, is called Sattvic.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमधुवम् ॥१८॥

18. The austerity, which is performed with hypocrisy with the object of gaining reverence, honour and homage, is said to be Rajsic. It is uncertain and transitory.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१९॥

19. That austerity, which is practised through misconception with self torture, or for the purpose of ruining another person, is said to be Tamsic.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

20. That gift, which is given, knowing it as obligatory, and is given in a proper place, at a proper time, and to a worthy person from whom no benefit has been received, is said to be Sattvic.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥२१॥

21. But that gift, which is given in return for a service rendered, or with the object of gaining an advantage, or again is given with reluctance, is called Rajsic.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥२२॥

22. That gift, which is given in an improper place, at an improper time, and to an unworthy person without respect but with contempt, is called Tamsic.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥

23. "OM, TAT, SAT," this has been declared as the threefold designation of the Supreme Being. By these, in the beginning, were created Brahmans, Vedas and the sacrifices.

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥

24. Therefore the acts of the Vedic teachers, such as sacrifices, gifts, and austerities, prescribed by the scriptures, are always begun by uttering the syllable "OM".

तदित्यनभिसंधाय फलं यज्ञतपः क्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥

25. Uttering the syllable TAT, and without aiming at the fruit, acts of sacrifices, austerity and various acts of gifts, are performed by the seekers of liberation.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥

26. The syllable SAT is used in the sense of truth and goodness ; it is also used on performing auspicious acts, O Partha.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवामिधीयते ॥२७॥

27. The constancy of mind in worship, in austerity and in alms-giving, is also called SAT, and even the action for them is called SAT.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥२८॥

28. Whatever is offered in sacrifice, whatever is given, and whatever austerity is practised, and whatever else is done without faith is called ASAT, O Partha. It does no good either here or hereafter.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभाग-
योगो नाम सप्तदशोऽध्यायः ॥१७॥

Thus ends chapter the seventeenth called the Yoga of three-fold division of faith in the blessed Bhagavad Gita, the sacred secret, the divine wisdom, the science of Yoga, the Colloquy between the Blessed Lord Krishna and Arjuna.

CHAPTER XVIII.

This Chapter summarises what has been taught in the preceding seventeen chapters. It begins by defining Sanayasa and Tiyaga both of which mean renunciation with this difference that, while Sanyasa means the abandonment of all interested and selfish acts, Tiyaga signifies the abandonment of the fruit of all actions. Obligatory acts must not be abandoned, but they too must be performed without attachment, and without any desire for their fruit. Thus performed they purify the mind.

Abandonment of actions through delusion is Tamsic renunciation. Their abandonment through fear of bodily pain is Rajsic renunciation, while the abandonment of the fruit of actions, obligatory and others, is a Sattvic renunciation. It is utterly impossible to give up all actions, but one who abandons the fruit of actions is a true Tiyagi.

For the accomplishment of all actions of whatever description five factors are essential, namely the material, the agent, the instrument, the effort and the divinity. This being the case, he, who considers himself alone as the doer, is ignorant of the truth.

He, who does not consider himself as the agent, and whose mind is free from egotism, is not bound by his actions, the reason being that the fault does not lie in the action but in the mind, and one whose mind is pure and free from all selfish interests, his

actions are always free from evil whatever may be their nature.

According to the difference in the Prakriti-born gunas (quality of nature), knowledge, action and actor as also Buddhi (intelligence), firmness and happiness are divided into three categories. The whole of the created universe is dominated by these gunas and there is no object on earth, in heaven or among the gods, which is free from the control of these gunas. Devotion to one's own appropriate duty and the dedication of all works connected therewith to the Deity, control of the senses and mind, and meditation lead a man to the realization of the supreme reality and final emancipation.



श्रीपरमात्मने नमः

अथाष्टादशोऽध्यायः

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्
त्यागस्य च हृषीकेश पृथक्केशिनिषुदन ॥१॥

CHAPTER XVIII

Arjuna spoke.

1. I wish to know O mighty-armed Hrishkesha the truth as regards sanyasa and tyaga, as also the distinction between them, O slayer of Kish.

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥

The Blessed Lord spoke.

2. The wise men know sanyasa as the renunciation of all works performed with the desire for their fruit, while renunciation of the fruit of all actions is declared by sages as tyaga.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥३॥

3. Some sages say that all action being sinful should be abandoned, while others aver that such actions as sacrifices, giving of alms, and the practice of austerities should not be abandoned.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥

4. Now listen, O noblest of the Bharatas, to my considered view about this tyaga. Tyaga, O excellent person, is declared to be of three kinds.

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

5. Actions such as sacrifices, alms-giving and austerities are not to be abandoned, but should be performed. Sacrifices, gifts and austerities purify the sage.

एतान्यपितु कर्माणि सङ्गं त्यक्त्वाफलानिच ।
कर्तव्यानीति मे पार्थ निश्चतं मतमुत्तमम् ॥६॥

6. These acts, O Partha, must however be performed without any attachment, and without the expectation of a reward. This is my best considered conclusion.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥

7. The abandonment of actions enjoined as duty is not justifiable, their abandonment through delusion of mind is called Tamsic.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

8. If one abandons an action considered troublesome through fear of bodily pain, he performs Rajsic tyaga by which he does not gain the fruit of renunciation.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागःसात्त्विको मतः ॥१॥

9. When an obligatory act is performed, O Arjuna thinking it as a duty, by abandoning attachment and without the expectation of a reward, such abandonment is considered to be Sattvic tyaga.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

10. A person who does not hate an unpleasant act, nor shows any attachment to a pleasant one, such a wise man possessed of Sattvic qualities and free from doubts is a true tyagi.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥

11. A corporeal being cannot abandon actions in their entirety; verily he, who renounces the fruit of action, is said to be a true tyagi.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥

12. The fruit of action after death of a non-tyagi is of three kinds, good, bad and mixed; but none of a sannyasi. *

* Because a sannyasi is not attached to the action or its fruit. He does it as a duty and dedicates it to the deity.

पञ्चैतानि महाशहो कारणानि निबोध मे ।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥

13. For the successful accomplishment of all actions five factors, as stated in the Sankhya science, are essential, these thou know from Me, O of mighty arms.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥१४॥

14. (They are) the material, the agent, the different instruments, the various and separate efforts and divinity, the fifth.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥

15. Whatever action a man does by his body, mind and speech, be it lawful or unlawful, these five are its causes.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१६॥

16. Now such being the case, he who considers himself alone as the agent through faulty understanding, that fellow of perverted mind knows nothing.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥१७॥

17. He, whose nature is not egotistical, and whose mind is not tainted, even by killing these people he neither kills nor is bound by his action.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मबोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥

18. Knowledge, the thing to be known, and the knower, constitute the threefold impulse to an action. The instrument, the object and the agent, are the threefold basis* of an action.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९॥

19. Knowledge, action, and the agent are described in the Sankhya science to be of three kinds, according to the difference of gunas. Hear them precisely.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥

20. Know that knowledge to be Sattvic, by which one sees one imperishable and undivided reality in all the separate beings.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

21. And know that knowledge as Rajasic, by which one sees in all created beings endless entities of different descriptions all separate from each other.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्रमहैतुकम् ।

अतस्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥

22. That knowledge by which one clings, without reason and without knowing the truth, to one object as if it were the whole, is stated to be worthless and Tamasic.

* This means that all action is inherent in the assemblage of these three constituents and that no action can exist if one or more of them be absent.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥

23. An obligatory act, done without attachment, and without love and hate by a person not desiring its fruit, is called a Sattvic act.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥

24. But an act, involving much trouble which is done by an egotistical person desiring its fruit, is called Rajasic.

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥२५॥

25. An act undertaken through delusion without any regard of consequences, loss or injury, and one's own capacity (to perform it), is called Tamasic.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥

26. An agent, who is free from attachment, is not given to egotism, is possessed of firmness and enthusiasm, and remains unmoved by success as well as by failure is said to be Sattvic.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥

27. The agent who is passionate, desirous of the fruit of action, greedy, cruel, unclean and given to fits of joy and sorrow, is called Rajasic.

अयुक्तःप्राकृतःस्तब्धःशठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

28. The agent who is unsteady, vulgar, obstinate wicked, dishonest lazy, despondent and procrastinating, is said to be Tamsic.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥२९॥

29. Listen, O Dhananjaya, to the differences of buddhi and firmness, which are of three kinds by reason of the gunas, and which will be fully and separately explained (by Me).

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्तिबुद्धिः सापार्थ सात्त्विकी ॥३०॥

30. That buddhi is Sattvic, O Partha, which knows action and inaction, what should and what should not be done, fear and fearlessness, and bondage and liberation.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥

31. That buddhi is Rajsic, O Partha, by which one does not know properly the distinction between dharma and adharma and between what should and what should not be done.

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥३२॥

32. That buddhi which is covered by darkness, and which considers adharma as dharma, and sees in all things the reverse of reality, is Tamsic, O Partha.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिःसा पार्थ सात्त्विकी ॥३३॥

33. That unwavering firmness, with which, through Yoga, the functions * of the mind, of vital powers, and of the senses are kept under control, is Sattvic, O son of Pritha.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४॥

34. But that firmness, O Arjuna, by which a person desiring the fruit of his actions, eagerly holds to dharma, † pleasures, and wealth is Rajsic, O Partha.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

35. The firmness by which a stupid man does not give up sleep, fear, grief, depression, and lust, is Tamsic, O Partha.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥३६॥

36. Now hear from me, O best of the Bharatas, the threefold division of happiness which one enjoys by repeated † practice and by which pain comes to an end.

* Functions.....kept under control. This means that these functions are performed without attachment and without any desire for a reward.

† Repeated practice in Smadhi (profound meditation.)

‡ Dharma=duty.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सास्विकं प्रोक्तात्मबुद्धिप्रसादजम् ॥३७॥

37. That happiness, which in the beginning is like poison, but is like nectar in the end, and is produced by the tranquillity of one's own mind, is called Sattvic.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥

38. That happiness, which results from the contact of the senses with their objects, and which in the beginning is like nectar, but is like poison in the end, is said to be Rajsic.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९॥

39. The happiness which in the beginning as well as at the end deludes the mind and results from sleep, indolence, and heedlessness, is called Tamsic.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सस्त्वं प्रकृतिजैर्मुक्तं यदैभिः स्यात्त्रिभिर्गुणैः ॥४०॥

40. There is no being on earth, or in heaven, or among the gods that can be free from these three gunas (qualities) born of Prakriti (nature).

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥

41. The duties of Brahmans, Kshatriyas, Vaishas and Shudras are divided, O Pramtapa, according to the gunas born of their respective natures.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

42. Control of the mind and senses, practice of austerities, purity (cleanliness), patience, rectitude, knowledge, spiritual perception and belief in God are the qualities of a Brahman born of his nature.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥

43. Bravery, energy, firmness, skill, not turning back in battle, giving of alms and lordliness are the qualities of a Kshatriya born of his nature.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

44. Agriculture, cattle-breeding, and trade are the nature-born duties of a Vaisha, while menial service is the nature born duty of a Shudra.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥

45. Man devoted to his own proper duty attains perfection. Listen how he attains perfection by devotion to his own duties.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥

46. By worshipping Him from whom all beings have evolved and by whom all this (universe) is pervaded, with devotion to one's own duty, man attains perfection.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किदिषणम् ॥४७॥

47. Better is one's own duty though devoid of merit than the duty of another well performed. By doing one's natural duty one does not incur sin.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

48. One's own duty though faulty should not be abandoned, O Partha ; since all actions are shrouded by faults as fire is by smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

49. He, whose buddhi (reason) is not attached anywhere, whose self is under control, who is free from all desires, attains through renunciation * the supreme state of perfection which is actionless. †

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

50. Now hear from me briefly, O son of Kunti, the way in which a man who has attained perfection‡ reaches the Brahman. This is the ultimate end of spiritual knowledge.

* renunciation=abandonment of selfish acts performed for their fruit.

† actionless=means that state in which action ceases to bind.

‡ Perfection=freedom from the bondage of action.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
 शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥
 विविक्तसेवी लब्धाशी यतवाक्कायमानसः ।
 ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

51. He, who is endowed with pure reason, who has controlled his self with firmness, who has abandoned sound and all other sense objects, and has cast off love and hatred,

52. Who lives in a lonely place, eats but little, who has subdued speech, body and mind, and who is always engaged in meditation and concentration, and is indifferent to worldly enjoyments,

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
 विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

53. Who has abandoned egotism, violence, arrogance, lust, anger and property, who is free from self interest, and has attained peace of mind, he is fit to become one with the Brahman.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
 समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

54. Having become one with the Brahman, and attained mental serenity, he neither grieves nor desires, and treating all creatures alike, he obtains supreme devotion to Me.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
 ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

55. By (that) devotion he knows truly what and who I am, and thus knowing me in truth he forthwith enters into Me.

सर्वकर्माण्यपि सदा कुर्वाणो मद्द्वयपाश्रयः ।
मत्प्रसादाद्वाप्नोति शाश्वतं पदमव्ययम् ॥५६॥

56. By taking refuge in Me, while ever performing all actions, he reaches, through My grace, the eternal, imperishable abode. *

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥

57. Resigning all actions to Me with all thy heart, resting upon Me and resorting to buddhi Yoga,† always fix thy heart on Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनश्यसि ॥५८॥

58. Fixing thy heart on Me thou shalt overcome all difficulties through My grace. If through egotism thou wilt not hear Me (then) thou shalt perish.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥

59. If through self-conceit thou believest that thou wilt not fight, vain is this resolution of thine. Thy nature will force thee to fight.

* abode=state

† Buddhi Yoga=Yoga of mental tranquillity

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यत्रशोऽपितत् ॥६०॥

60. Tied as thou art, O son of Kunti, by thy own nature-born actions, thou shalt be forced to do against thy will what thou dost not wish to do through delusion.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥

61. The Lord, O Arjuna, dwells in the hearts of all beings, and revolves all creatures by His maya as if they were mounted on a machine.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परं शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

62. Take refuge in Him with all thy being, O Bharata, by His grace thou shalt attain the supreme peace, and reach the eternal abode.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

63. Thus the most secret knowledge has been declared to thee by Me; now reflect on it thoroughly, and then do as it pleases thee.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे हृदमिति ततो वक्ष्यामि ते हितम् ॥६४॥

64. Listen again to my most secret and supreme teaching; thou art very dear to Me, therefore I shall declare it (again) for thy benefit.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

65. Fix thy mind on Me, be My devotee, worship Me, and do homage to Me, then thou shalt reach Me, I declare it to thee in truth, for thou art dear to Me.

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

66. Abandoning all religious acts, take refuge in Me alone, I shall free thee from all sins, do not grieve.

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुभ्रुषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

67. This (secret knowledge which has been taught) to thee must not be told to any one who has not practised austerities, nor to one who is not My devotee, nor to him who does not wish to hear it, nor again to any one who speaks ill of Me.

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥

68. He, who with steadfast devotion to Me, will explain this supreme secret to My devotees, shall without doubt come to Me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यःप्रियतरो भुवि ॥६९॥

69. There is none among men who will do more loving service to Me than him, nor is there any one in this world who will be more dear to Me than him.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥

70. He, who will study this sacred dialogue of ours shall be deemed by Me to have worshipped Me by the sacrifice of knowledge.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपिमुक्तःशुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥७१॥

71. Any person, endowed with faith and free from malice, who will even hear this (dialogue), shall be liberated from sin, and shall attain to the happy world of the righteous.

कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कश्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥७२॥

72. Has it (My speech) been heard by thee, O Partha, with undivided attention, and has thy delusion of ignorance been destroyed, O Dhananjaya ?

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥७३॥

Arjuna spoke.

73. My delusion is removed. I have regained my thinking power through Thy grace, O Imperishable Lord. I have become strong in mind, my doubts have gone, and I will do Thy bidding.

संजय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रीषमद्भुतं रोमहर्षणम् ॥७४॥

Sanjaya spoke.

74. Thus I have heard this wonderful, and hair-raising dialogue between Vasudeva and Mahatma Arjuna.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतःस्वयम् ॥७५॥

75. Through the favour of Vyasa I have heard this most transcendental and secret Yoga from Krishna, Lord of Yoga, speaking Himself.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥

76. O King, remembering again and again this wonderful and holy dialogue between Lord Krishna and Arjuna I rejoice again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
त्रिस्मयो मे महान्राजन्हृष्यामिच पुनः पुनः ॥७७॥

77. O King, recalling to mind repeatedly that wonderful form of Hari, great is my amazement and I rejoice over and over again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥७८॥

78. Where there is Lord Krishna, the master of the Yoga, and where there is Arjuna, the archer, there is fortune, victory, prosperity ever-lasting, and polity. This is my considered opinion

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षसंन्यास-
योगो नामाष्टादशोऽध्यायः ॥१८॥

Thus ends chapter the eighteenth called the Yoga of liberation, in the blessed Bhagavad Gita, the sacred secret, the divine wisdom, the science of Yoga, the Colloquy between the Blessed Lord Krishna and Arjuna.

