

BHAGAVAD GITA

**The Global Dharma
for the Third Millennium**

abridged version

Translation by Parama Karuna Devi

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Preface

This abridged edition of *Bhagavad gita* only contains the verses and translation, without the commentaries. It is an instrument for study and meditation that we have found useful in our own practice.

We have also chosen to replace the *devanagari* (Sanskrit) texts with their transliteration in English characters to facilitate the search of words through various popular engines and softwares, such as Adobe Reader, that cannot recognize the *devanagari* characters and cannot read the words inserted as picture files as we have done in our edition complete with commentaries.

Sincere students of Vedic knowledge engage in the prescribed and traditional method, that consists in reading each text at least 3 times to better absorb its meanings.

The first reading is usually limited to the original verses, so that we can follow the logical thread of discussion and connect each verse to the previous and subsequent in the context. Also, this quick reading will help us get a clear general idea of the contents of the *Bhagavad gita*, and especially understand what *Bhagavad gita* does not contain.

The second reading includes commentaries and explanations, that will analyze the various levels of meanings of each verse, and compare it with other scriptural sources and various interpretations. This reading can be extended over a longer period of time, according to the inspiration and need of each individual students, and possibly under the guidance of a realized teacher who will help clarify doubts and misunderstandings. When the entire contents of the scripture has been assimilated and all doubts have been overcome, we can consider this stage of the studying process is completed.

The third reading is meant to review the contents, learn the verses by heart for the purpose of quoting them whenever appropriate, and practice regular meditation on them as a spiritual and religious *sadhana*.

This abridged edition especially serves the students at the beginning stage and those in the advanced stage, while for the intermediate stage we recommend the complete edition with *devanagari* and commentaries. It is available as a single volume, and also in a multi-volume edition, with one volume for each chapter, plus a number of Appendixes to facilitate students in filling up any gap in their knowledge.

Our Jagannatha Vallabha Vedic Research Center is a non-profit and non-sectarian organization. We do not depend on any group or sect, and we are open to a free exploration of knowledge and truth.

Please contact us if you have questions and/ or suggestions.

Chapter 1: Arjuna vishada yoga The yoga of Arjuna's grief

1.1

dhritarastra uvaca
dharma ksetre kuru ksetre samaveta yuyutsavah
mamakah pandavas caiva kim akurvata sanjaya

dhritarasbtra: Dhritarastra; *uvaca*: said; *dharma-kshetre*: in the place/ field of *dharma*; *kuru-kshetre*: in the place/ field of Kuru (Kuruksheetra); *samaveta*: assembled; *yuyutsavah*: desiring to fight; *mamakah*: mine (my people); *pandavah*: the Pandavas (the people of Pandu); *ca*: and; *eva*: certainly; *kim*: what; *akurvata*: did; *sanjaya*: o Sanjaya.

Dhritarastra said: "O Sanjaya, what did my sons and Pandu's sons (my people/ supporters and the people/ supporters of Pandu) do, after they assembled in the sacred place of Dharma, the battlefield of Kuruksheetra, ready to fight?"

1.2

sanjaya uvaca
drishta tu pandavanikam vyudham duryodhanas tada
acaryam upasangamya raja vacanam abravat

sanjayah: Sanjaya; *uvaca*: said; *drishta*: seeing; *tu*: but; *pandavanikam*: of the Pandavas; *vyudham*: the deployment of troops; *duryodhanah*: Duryodhana;

tada: then; *acaryam*: the teacher; *upasangamya*: approaching; *raja*: the king; *vacanam*: speech; *abravit*: spoke.

Sanjaya said: After observing the Pandava army arranged in a strategic position for the battle, the king (Duryodhana) approached the *acharya* (Drona, the teacher of military arts) and spoke to him as follows:

1.3

*pasyaitam pandu putranam acarya mahatim chamum
vyudham drupada putrena tava sisryena dbimata*

pasya: look; *etam*: this; *pandu-putranam*: of the sons of Pandu; *acharya*: o teacher; *mahatim*: great; *chamum*: army; *vyudham*: strategic arrangement; *drupada-putrena*: by the son of Drupada; *tava*: your; *sisryena*: (by) disciple; *dbimata*: intelligent/ wise.

"O *acharya*, look at this strategic arrangement of the great army of the sons of Pandu, organized by your very intelligent and wise disciple, the son of Drupada."

1.4

*atra sura maheshvasa bhimarjuna sama yudhi
yuyudhano viratas ca drupadas ca maha ratbah*

atra: there; *sura*: hero; *maha ishva asa*: very great archers; *bhima arjuna-sama*: equal to Bhima and Arjuna; *yudhi*: in the battle; *yuyudhanah*: Yuyudhana; *viratah*: Virata; *ca*: also; *drupadah*: Drupada; *ca*: and; *maha-rathah*: the great *maharatha* warrior.

"There are great warriors (*maha-ratha*) who are extremely skilled bowmen (*maheshvasa*), of the same valor in battle as Bhima and Arjuna, such as Yuyudhana, Virata, and Drupada."

1.5

*dbristaketus cekitanah kasirajas ca viryavan
purujiit kuntibhojas ca saibyas ca nara pungavah*

dhristaketub: Dhristaketu; *cekitanab*: Chekitana; *kasirajab*: the king of Kashi; *ca*: and; *viryan*: great heroes; *purujit*: Purujit; *kuntibhojab*: Kuntibhoja; *ca*: and; *saibyah*: the king of Sibi; *ca*: and; *nara-pungavah*: great leaders of men.

"There are also other great heroes and great leaders of men such as Dhristaketu, Chekitana, the king of Kashi, Purujit, Kuntibhoja and the king of Sibi."

1.6

*yudhamanyus ca vikranta uttamanjas ca viryavan
saubhadro draupadeyas ca sarva eva maha rathab*

yudhamanyub: Yudhamanyu; *ca*: and; *vikrantab*: mighty; *uttamanjab*: Uttamaaja; *ca*: and; *viryan*: heroic; *saubhadrab*: the son of Subhadra; *draupadeyab*: the sons of Draupadi; *ca*: and; *sarva*: all; *eva*: *maha-rathab*: great chariot warriors.

"There are also the mighty Yudhamanyu, the heroic Uttamaaja, the son of Subhadra and the sons of Draupadi. All these are *maharatha* warriors (fighting from their own personal chariots)."

1.7

*asmakam tu visishta ye tan nibodha dvijottama
nayaka mama sainyasya samjnartham tan bravimi te*

asmakam: our; *tu*: but; *visishtab*: various; *ye*: those; *tan*: them; *nibodha*: please know/ understand; *dvijottama*: o high among the twice born; *nayakab*: captains; *mama*: my; *sainyasya*: of the army; *samjnartham*: to perfectly understand; *tan*: them; *bravimi*: I explain; *te*: to you.

"O illustrious twice-born, I am now going to tell you about the various great generals that lead the warriors in our army."

1.8

*bhavan bhismas ca karnas ca kripas ca samitinjayab
asvatthama vikarnas ca saumadattis tathaiva ca*

bhavan: your grace; *bhishmab*: Bhishma; *ca*: and; *karnab*: Karna; *ca*: and; *kripab*: Kripa; *ca*: and; *samitinjayab*: unvanquished; *asvatthama*: Ashvatthama;

vikarnah: Vikarna; *ca*: and; *saumadattib*: the son of Somadatta; *tatha*: also; *eva*: certainly; *ca*: and.

"Besides your grace there are Bhishma, Karna and Kripa, never vanquished in battle, as well as Ashvatthama, Vikarna and the son of Somadatta."

1.9

*anye ca bahavah sura mad arthe tyakta jivita
nana sastra praharanah sarve yuddha visaradah*

anye: others; *ca*: and; *bhavah*: many; *sura*: heroes; *mad*: of me; *arthe*: for my gain; *tyakta*: have left; *jivita*: lives; *nana*: various; *sastra*: weapons; *praharanah*: equipped; *sarve*: all; *yuddha*: in battle; *visaradah*: experienced.

"Many other heroes are here, all ready to sacrifice their life in battle for my sake. They are well equipped with many different weapons and they are all expert in combat."

1.10

*aparyaptam tad asmakam balam bhismabhiraksitam
paryaptam tv idam etesam balam bhimabhiraksitam*

aparyaptam: without measure/ not fully qualified; *tad*: that; *asmakam*: our; *balam*: forces; *bhishma*: by Bhishma; *abhirakshitam*: well protected; *paryaptam*: limited/ competent; *tu*: but; *idam*: this; *etesam*: of these; *balam*: forces; *bhima*: by Bhima; *abhirakshitam*: well protected.

"Our forces are immensely numerous and perfectly protected by Bhishma, while the army of these others (the Pandavas) are limited and well protected by Bhima."

1.11

*ayanesu ca sarvesu yatha bhaagam avasthita
bhismam evabhiraksantu bhavanta sarva eva hi*

ayaneshu: in the various strategic positions; *ca*: and; *sarveshu*: all; *yatha-bhagam*: as assigned; *avasthitah*: positioned; *bhishmam*: Bhishma; *evabhirakshantu*: should protect; *bhavantah*: your good selves; *sarva*: all; *eva*: certainly; *hi*: however.

"Now all of you, from your respective strategic positions, should certainly give protection and support to Bhishma, from all sides."

1.12

*tasya sanjayanam barsam kuru vriddhab pitamahab
simha nadam vinadyoccaib sankham dadhmau pratapavan*

tasya: his; *sanjayanam*: increasing; *barsam*: the emotion; *kuru*: of the Kurus; *vriddhab*: the eldest; *pitamahab*: grandfather; *simha*: lion (like); *nadam*: sound; *vinadya*: vibrating; *uccaib*: loudly; *sankham*: the conchshell; *dadhmau*: blew; *pratapavan*: the powerful.

The elder of the Kurus, the valiant grandfather (Bhishma), blew his conchshell that vibrated very loudly like the roaring of a lion, giving joy to Duryodhana.

1.13

*tatbah sankhas ca bheryas ca panavanaka gomukhab
sahasavabhyahanyanta sa sabdas tumulo bhavat*

tatbah: then; *sankhab*: conchshells; *ca*: and; *bheryab*: large drums; *ca*: and; *panava*: smaller drums; *anaka*: smaller drums; *go-mukhab*: large trumpets; *sahasa*: together; *eva*: certainly; *abhyahanyanta*: were sounded; *sah*: that; *sabdah*: sound; *tumulab*: tumultuous; *abhat*: became.

Then there was a tumultuous sound from the simultaneous playing of *sankha* (conchshells), *bherya* (large drums), *panava anaka* (smaller drums) and *go-mukha* (trumpets).

1.14

*tatab svetair hayair yukte mahati syandane sthitau
madhavah pandavas caiva divyau sankhau pradadhmaub*

tatab: then; *svetaib*: white; *bayaih*: horses; *yukte*: yoked; *mahati*: great; *syandane*: chariot; *stbitau*: situated; *madhavah*: Krishna; *pandavah*: Arjuna; *ca*: and; *eva*: certainly; *divyau*: divine; *sankhau*: conchshells; *pradadhmatub*: sounded.

At that time Madhava (Krishna, the husband of the Mother Goddess) and Pandava (Arjuna, the son of Pandu) also sounded their divine conchshells, from their great chariot pulled by white horses.

1.15

*pancajanyaṃ bṛishikeso devadattam dhananjayaḥ
paundram dadhmau maha sankham bhima karma vrikodarah*

pancajanyaṃ: Panchajanya; *bṛishikesaḥ*: Hrisiksha; *devadattam*: Devadatta; *dhananjayaḥ*: Dhananjaya; *paundram*: Paundram; *dadhmau*: blew; *maha*: great; *sankham*: conchshell; *bhima*: fierce; *karma*: activities; *vrika*: wolf; *udarah*: bellied.

Hrisiksha (Krishna) blew into (his conchshell) Panchajanya, Dhananjaya (Arjuna) (blew) into (his conchshell) Devadatta, and the wolf-bellied (Bhimasena) the hero of formidable deeds (blew), into the huge (conchshell) Paundram.

1.16

*anantavijayam raja kunti putro yudhishtirah
nakulah sahadevas ca sughosa manipushpakau*

ananta: endless; *vijayam*: victories; *rajab*: the king; *kunti*: of Kunti; *putrah*: son; *yudhishtirah*: Yudhisthira; *nakulah*: Nakula; *sahadevah*: Sahadeva; *ca*: and; *su*: good; *ghosa*: sound; *mani*: jewel; *pushpakau*: blossoming.

King Yudhisthira, the son of Kunti, (sounded his conchshell) Anantavijaya, and Nakula and Sahadeva (sounded their conchshells) Sughoshha and Manipushpaka.

1.17

*kasyas ca paramesvasah sikhandi ca maha rathah
dhristadyumno viratas ca satyakis caparajitah*

kasyab: (king) of Kashi; *ca:* and; *parama:* great; *ishu asab:* archer; *sikhandi:* Sikhandi; *ca:* and; *maha:* great; *rathab:* chariot; *dbristadyumnab:* Drishtadyumna; *viratab:* Virata; *ca:* and; *satyakih:* Satyaki; *ca:* and; *apara:* by no others; *jitab:* vanquished.

The great archer the king of Kashi, Maharatha Sikhandi, Drishtadyumna, Virata and Satyaki who was never vanquished in battle,

1.18

*drupado draupadeyas ca sarvasab prithivi pate
saubhadras ca maha babub sankhan dadhmub prithak prithak*

drupadah: Drupada; *draupadeyah:* the sons of Draupadi; *ca:* and; *sarvasab:* all; *prithivi:* of the earth; *pate:* protector; *saubhadrah:* the son of Subhadra; *ca:* and; *maha:* great; *babub:* armed; *sankhan:* conchshells; *dadhmub:* blew; *prithak:* separately; *prithak:* separately.

Drupada and the sons of Draupadi, and the mighty-armed son of Subhadra – all of them, o Lord of the Earth, blew into their own conchshells.

1.19

*sa ghoso dhartarashtanam hridayani vyadarayat
nabhas ca prithivim caiva tumulo 'bhyannadayan*

sab: that; *ghosab:* sound; *dhartarashtranam:* of the (sons/ supporters/ allies) of Dhritarashtra; *hridayani:* the hearts; *vyadarayat:* shook; *nabhab:* the sky; *ca:* and; *prithivim:* the earth; *ca:* and; *eva:* certainly; *tumulab:* tumultuous; *abhyannadayan:* resounded.

That tumultuous vibration shook the hearts of the sons of Dhritarashtra, reverberating into the sky and upon the earth.

1.20

*atha vyavasthitan drishtva dhartarashtran kapi dhvajab
pravritte sastra sampate dhanur udyamya pandavab*

atha: then; *vyavasthitan*: positioned; *drishtva*: seeing; *dhartarastran*: the (supporters) of Dhritarastra; *kapi*: the ape; *dhvajab*: the flag; *pravritte*: getting ready; *sastra*: weapon; *sampate*: to launch; *dhanub*: the bow; *udyamya*: taking up; *pandavah*: the son of Pandu.

O king, positioned in his chariot bearing the flag of Hanuman, the son of Pandu (Arjuna) saw the sons and supporters of Dhritarastra. He readied his weapons for battle and picked up his bow, then he spoke these words to Hrishiksha (Krishna).

1.21

*brisikesam tada vakyam idam aba mabi pate
arjuna uvaca
senayor ubbayor madhye ratham sthapaya me 'cyuta*

brisikesam: to Hrishiksha; *tada*: then; *vakyam*: speech; *idam*: this; *aba*: said; *mabi*: of the Earth; *pate*: o Lord; *arjunah*: Arjuna; *uvaca*: said; *senayoh*: the armies; *ubhayoh*: the two; *madhye*: in the middle; *ratham*: chariot; *sthapaya*: position; *me*: for me; *acyuta*: Achyuta.

then he spoke these words to Hrishiksha (Krishna). Arjuna said: "O Achyuta (Krishna), please station the chariot (in the middle of the battlefield) between the two armies,"

1.22

*yavad etan nirikse 'ham yoddhu kaman avasthitan
kair maya saba yoddhavyam asmin rana samyudame*

yavad: as far as; *etan*: these; *nirikse*: I will look at; *aham*: I; *yoddhu*: to fight; *kaman*: desiring; *avasthitan*: gathered/ arrayed; *kair*: with whom; *maya*: me; *saba*: with; *yoddhavyam*: I am to fight; *asmin*: in this; *rana*: battle; *samyudame*: in the strife.

"so that I can see these people who have taken position here desiring the war, the persons against whom I will have to fight in this battle."

1.23

*yotsyamanan avekse 'ham ya ete 'tra samagatab
dhartarastrasya durbuddher yuddhe priya cikirsavah*

yotsyamanan: those who will fight; *avekse*: I see; *aham*: I; *ye*: them; *ete*: these; *atra*: here; *samagatab*: gathered; *dhartarastra-sya*: of Dhritarastra; *durbuddheb*: the evil-minded; *yuddhe*: in the fight; *priya*: affection/ pleasure; *cikirsavah*: who wish.

"I understand that those who have assembled here are determined to participate to this war and will fight to please the evil-minded son of Dhritarastra."

1.24

*sanjaya uvaca
evam ukto hrishikeso gudakesena bharata
senayor ubhayor madhye sthapayitva rathottamam*

sanjayah: Sanjaya; *uvaca*: said; *evam*: thus; *uktah*: spoken; *hrishikesah*: Hrishikesha; *gudakesena*: by Gudakesa; *bharata*: o descendant of Bharata; *senayoh*: the armies; *ubhayoh*: the two; *madhye*: in the middle; *sthapayitva*: placing; *ratha*: chariot; *uttamam*: excellent.

Sanjaya said: O descendant of Bharata, hearing those words from Gudakesha (Arjuna), Hrishikesha (Krishna) took the wonderful chariot between the two armies.

1.25

*bhishma drona pramukhatab sarvesam ca mahi ksitam
uvaca partha pasyaitan samavetan kurun iti*

bhishmah: Bhishma; *dronah*: Drona; *pramukhatab* in front of; *sarvesham*: all; *ca*: and; *mahi*: of the Earth; *ksitam*: chieftains; *uvaca*: said; *partha*: o son of Pritha (Arjuna); *pasyaitan*: observed; *samavetan*: gathered; *kurun*: the Kurus; *iti*: thus.

In front of Bhishma, Drona and all the chieftains of the Earth, he said, "O son of Pritha (Arjuna), all the Kurus that you have observed are assembled here".

1.26

*tatrapasyat sthitan parthab pitrin atha pitamaban
acaryan matulan bbratrin putran pautran sakbims tatha*

tatra: there; *apasyat*: he saw; *sthitan*: standing; *parthab*: the son of Pritha (Arjuna); *pitrin*: fathers; *atha*: as well as; *pitamaban*: grandfathers; *acaryan*: teachers; *matulan*: maternal uncles; *bbratrin*: brothers; *putran*: sons; *pautran*: grandsons; *sakbin*: friends; *tatha*: as well.

The son of Pritha (Arjuna), saw there standing (on the battlefield) fathers, as well as grandfathers, teachers, uncles, brothers, sons, nephews, friends,

1.27

*svasuran subridas caiva senayor ubhayor api
tan samiksya sa kaunteyab sarvan bandhun avasthitan*

svasuran: fathers in law; *subridab*: well wishers; *ca*: and; *eva*: certainly; *senayob*: the armies; *ubhayob*: the two; *api*: also; *tan*: them; *samiksya*: seeing; *sab*: he; *kaunteyab*: the son of Kunti (Arjuna); *sarvan*: all; *bandhun*: tied to each other; *avasthitan*: placed.

fathers in law and well-wishers (facing each other) in the two armies. The son of Kunti (Arjuna) saw all those people tied to one another by ties of affection, positioned there (for the battle).

1.28

*kripaya parayavisto visidann idam abravat
arjuna uvaca
dristvemam sva janam krisna yuyutsum samupasthitam*

kripaya: by compassion; *para*: supreme/ transcendental; *ayavistab*: pervaded; *visidan*: lamenting; *idam*: this; *abravat*: said; *arjunab*: Arjuna; *uvaca*: said; *dristva*: seeing; *imam*: these; *sva*: own; *janam*: people; *krisna*: o Krishna; *yuyutsum*: in a fighting spirit; *samupasthitam*: present.

was overwhelmed by a great compassion, and spoke these pained words. Arjuna said: “O Krishna, after seeing all these kinsmen,

assembled here ready to fight against each other (in this fratricidal war),"

1.29

*sidanti mama gastrani mukham ca parisusyati
vepathus ca sarire me roma barsas ca jayate*

sidanti: faint; *mama*: my; *gastrani*: limbs; *mukham*: mouth; *ca*: and; *parisusyati*: is drying completely; *vepathus*: trembling; *ca*: and; *sarire*: body; *me*: my; *roma barsas*: hair standing on end; *ca*: and; *jayate*: becomes.

"I feel my limbs losing their strength and my mouth drying up. My body is trembling and my hair is standing on end."

1.30

*gandivam sramsate hastat tvak caiva paridabyate
na ca saknomy avasthatum bbramati ca me manab*

gandivam: Gandiva (the bow); *sramsate*: slips; *hastat*: from the hand; *tvak*: the skin; *ca*: and; *eva*: certainly; *paridabyate*: is burning; *na*: not; *ca*: and; *saknomy*: I am able; *avasthatum*: to remain; *bbramati*: is confused; *eva*: certainly; *ca*: and; *me*: my; *manab*: mind.

(my bow) Gandiva slips from my hand and (I feel) my skin burning. I cannot keep my stand any more and my mind is confused."

1.31

*nimittani ca pasyami viparitani kesava
na ca sreya 'nupasyami hatva sva janam abave*

nimittani: cause (of suffering)/ instrument; *ca*: and; *pasyami*: I see; *viparitani*: opposite; *kesava*: O Keshava; *na*: not; *ca*: and; *sreyah*: good result; *anupasyami*: I see; *hatva*: by killing; *sva-janam*: one's own (family and friends); *abave*: in battle.

"O Keshava (Krishna), I see (great) cause of sufferings in front (of us) /mere instruments turned one against the other. I do not foresee

any good coming from killing one's own (friends and relatives) in a war."

1.32

*na kankse vijayam krisna na ca rajyam sukhani ca
kim no rajyena govinda kim bhogair jivitena va*

na: not; *kankse*: I desire; *vijayam*: victory; *krisna*: o Krishna; *na*: not; *ca*: and; *rajyam*: the kingdom; *sukhani*: the joys; *ca*: and; *kim*: what; *no*: to us; *rajyena*: with a kingdom; *govinda*: o Govinda; *kim*: what; *bhogair*: with the pleasures; *jivitena*: with life; *va*: even.

"O Krishna, I do not desire victory, nor the joys of/or a kingdom. O Govinda (Krishna), what is a kingdom to us, what are the pleasures of/or life itself,

1.33

*yesam arthe kanksitam no rajyam bhogah sukhani ca
ta ime 'vasthita yuddhe pranams tyaktva dhanani ca*

yesam: of them; *arthe*: for the sake; *kanksitam*: is desired; *nah*: by us; *rajyam*: kingdom; *bhogah*: pleasure; *sukhani*: joys; *ca*: and; *te*: them; *ime*: these; *avasthita*: situated; *yuddhe*: in battle; *pranams*: the life; *tyaktva*: giving up; *dhanani*: the riches; *ca*: and.

when those for whose sake we desire (such good things as) kingdom, pleasures and happiness, all these (people) who are positioned here are going to sacrifice their life and possessions, the teachers, the fathers, the sons, as well as grandfathers,

1.34

*acaryah pitarah putras tathaiva ca pitamahab
matulah svasurah pautrah syalah sambandhinah tatha*

acaryah: teachers; *pitarah*: fathers; *putrah*: sons; *tatha*: also; *eva*: certainly; *ca*: and; *pitamahab*: grandfathers; *matulah*: maternal uncles; *svasurah*: fathers in law; *pautrah*: grandchildren; *syalah*: brothers in law; *sambandhinah*: bound by ties (of affection); *tatha*: also.

teachers, fathers, sons, as well as grandfathers, uncles, fathers in law, nephews, brothers in law, relatives and friends bound by reciprocal relationships,

1.35

*etan na hantum icchami ghnato 'pi madbusudana
api trailokya rajyasya betob kim nu mahi krite*

etan: these; *na*: not; *hantum*: to kill; *icchami*: I desire; *ghnatab*: being killed; *api*: even; *madbusudana*: o killer of Madhu; *api*: even; *trailokya*: the three worlds; *rajyasya*: of the kingdom; *betob*: cause; *kim nu*: what (to speak of); *mahi krite*: for the earth.

"O Madhusudana (Krishna), for all of them I can never wish the fate of killing or being killed, even for the purpose of the crown of all the three worlds, what to speak of this planet only."

1.36

*nibatya dbartarastran nah ka pritib syaj janardana
papam evasrayed asman hatvaitan atatayinah*

nibatya: killing; *dbartarastran*: the (supporters of) Dhritarastra; *nah*: our; *ka*: what; *pritib*: benefit/ pleasure; *syaj*: (there) will be; *janardana*: o Janardana; *papam*: sin; *eva*: certainly; *asrayet*: will accept; *asman*: us; *hatva*: killing; *etan*: these; *atatayinah*: aggressors.

"O Janardana (Krishna), the killing of the sons of Dhritarastra would not give us any pleasure or benefit/ if the sons of Dhritarastra are killed, we would not find any pleasure in the world any more. We will be stained by sin if we accept the killing of these (people, although they are) aggressors,

1.37

*tasman narba vayam hantum dbartarastran sa bandhavan
sva janam hi katham hatva sukbinah syama madhava*

tasmat: therefore; *na*: not; *arba*: is befitting; *vayam*: to us; *hantum*: to kill; *dbartarastran*: the (supporters) of Dhritarastra; *sa-bandhavan*: together with

their (dear) relatives; *sva-janam*: one's own people; *hi*: certainly; *katham*: how; *batva*: by killing; *sukhinah*: happy; *syama*: we will be; *madhava*: o husband of the Mother.

Therefore it is not befitting for us (to cause) the killing of the supporters of Dhritarastra along with their friends and relatives. O Krishna, how it is possible to find happiness when friends and relatives are killed?"

1.38

*yady apy ete na pasyanti lobhopahata cetasah
kula kshaya kritam dosam mitra drohe ca patakam*

yadi: if; *api*: even; *ete*: these; *na*: not; *pasyanti*: see; *lobha*: by greed; *apahata*: stolen; *cetasah*: consciousness; *kula*: family; *kshaya*: destroying; *kritam*: action; *dosam*: fault; *mitra*: friends; *drohe*: becoming hostile; *ca*: and; *patakam*: sin.

"Even if these (people) cannot see (such fault) because their mind is confused by greed, it is (still) a grave mistake to destroy one's own family, is a sin to turn against one's friends."

1.39

*katham na jneyam asmabhib papad asman nivartitum
kula ksaya kritam dosam prapasyadbhir janardana*

katham: how; *na*: not; *jneyam*: known; *asmabhib*: by us; *papat*: from crime; *asmat*: these; *nivartitum*: to stop; *kula*: family; *ksaya*: destruction; *kritam*: action; *dosam*: faulty; *prapasyadbhib*: by those who see; *janardana*: o Janardana.

"O Janardana (Krishna), how could we, who see (things as they are), not know how to stop these (people) from (committing) the horrible action of destroying their families?"

1.40

*kula ksaye pranasanti kula dharmah sanatanah
dharma naste kulam kritnam adharmo 'bbhavaty uta*

kula: family; *ksaye*: in the destruction; *pranasyanti*: become destroyed; *kula*: the family; *dharmah*: the (traditions of) ethical principles; *sanatanah*: eternal; *dharme*: in the *dharma*; *naste*: destroyed; *kulam*: the family; *kritsnam*: completed; *adharmah*: *adharma*; *abbibhavati*: becomes; *uta*: it is said.

"When a family is destroyed, the eternal religious principles of the family are destroyed (too), and when *dharma* is destroyed, the entire tradition goes lost and turns into *adharma*."

1.41

*adharmabbibhavat kṛiṣṇa pradusyanti kula striyah
strisu dustasu varsneya jayate varna sankarah*

adharma: *adharma*; *abbibhavat*: becomes; *kṛiṣṇa*: o Krishna; *pradusyanti*: become faulty; *kula*: family; *striyah*: the women; *strisu*: in the women; *dustasu*: bad; *varsneya*: o descendant of Vrishni; *jayate*: is born; *varna*: *varna*; *sankarah*: confused.

"O Krishna, when *adharma* becomes predominant, the women of the family become compromised, and when the women become bad, O descendant of Vrishni (Krishna), an unqualified progeny is born."

1.42

*sankaro narakayaiva kula ghanam kulasya ca
patanti pitaro hi esam lupto pindodaka kriyah*

sankarah: confused (progeny); *narakaya*: hellish; *eva*: certainly; *kula*: family; *ghanam*: the killers; *kulasya*: of the family; *ca*: and; *patanti*: fall down; *pitarah*: the ancestors; *hi*: certainly; *esam*: of them; *luptah*: abandoned; *pinda*: *pinda*; *udaka*: water; *kriyah*: the duty.

"These confused (descendants) create a hellish situation both for the family and for those who have destroyed the family. Also the forefathers suffer, because the offerings of food and water are neglected."

1.43

*dosair etaib kula ghanam varna sankara karakaih
utsadyante jati dharmah kula dharmas ca sasvatah*

dosaih: by faults; *etaih:* by these; *kula:* family; *ghanam:* killer; *varna-sankara:* generation of unqualified children; *karakaih:* those who make; *utsadyante:* are devastated; *jati-dharmah:* the *dharma* of birth; *kula-dharmas:* the *dharma* of the family; *ca:* and; *sasvatah:* always.

"The wrong actions of those who kill the family create a generation of confused/ unqualified persons, and this devastates the continuity of the family *dharma*, inherited by birth and tradition."

1.44

*utsanna kula dharmanam manusyanam janardana
narake niyatam vaso bhavati anu susruma*

utsanna: spoiled; *kula-dharmanam:* the *dharma* of the family; *manusyanam:* of the human beings; *janardana:* o Janardana; *narake:* in hell; *niyatam:* always; *vasah:* reside; *bhavati:* becomes; *iti:* thus; *anu:* always; *susruma:* we have heard.

"O Janardana (Krishna), we have always been told that those men who cause the degradation of the family values end up living in hellish conditions forever."

1.45

*aho bata mahat papam kartum vyavasita vayam
yad rajya sukha lobhena hantum sva janam udyatah*

aho: alas; *bata:* how weird; *mahat:* great; *papam:* sin; *kartum:* to do; *vyavasitah:* are determined; *vayam:* us; *yad:* due to; *rajya:* kingdom; *sukha:* happiness; *lobhena:* greed; *hantum:* to kill; *sva-janam:* one's own people; *udyatah:* trying.

"Alas, how shocking! We are going to commit such a great sin ourselves, trying to kill our own friends and relatives, out of greed for the happiness of the kingdom."

1.46

*yadi mam apratikaram asastram sastra panayah
dbartarastra rane hanyus tan me ksemataram bhavet*

yadi: if; *mam*: me; *apratikaram*: without opposing; *asastram*: without weapons; *sastra-panayah*: holding weapons in hand; *dbartarastra*: the (sons/ supporters) of Dhritarastra; *rane*: in the battle; *hanyus*: they may kill; *tan*: they; *me*: me; *ksemataram*: better; *bhavet*: it will be.

"If I was going to die unarmed and without fighting back, killed in battle by the (sons/ supporters) of Dhritarastra who yield weapons, that would be better for me."

1.47

*sanjaya uvaca
evam ukta arjunah sankhye rathopastha upavisat
visrijiya sa saram capam soka samvigna manasah*

sanjayah: Sanjaya; *uvaca*: said; *evam*: like this; *ukta*: said; *arjunah*: Arjuna; *sankhye*: on the battlefield; *ratha*: the chariot; *upastha*: the seat; *upavisat*: sat back; *visrijiya*: abandoning; *sa-saram*: with the arrows; *capam*: the bow; *soka*: lamentation; *samvigna*: distressed; *manasah*: mind.

Sanjaya said: After speaking these words, Arjuna who was on his chariot on the battlefield fell back on his seat abandoning his bow and arrows, his mind overwhelmed by anxiety and sorrow.

Chapter 2: Sankhya yoga The yoga of analysis and enumeration

2.1

*sanjaya uvaca
tam tatha kripayavistam asru purnakuleksanam
visidantam idam vakyam uvaca madhusudanah*

20

sanjaya: Sanjaya; *uvaca*: said; *tam*: to him; *tatha*: then; *kripanya*: by compassion; *avistam*: overwhelmed; *asru*: tears; *purna*: full; *akula*: swelling; *iksanam*: eyes; *visidantam*: lamenting; *idam*: this; *vakyam*: speech; *uvaca*: said; *madhu*: Madhu; *sudana*: the killer.

Sanjaya said: Madhusudana (Krishna) thus spoke to him (Arjuna), who was overwhelmed by compassion, depressed and with eyes filled with tears.

2.2

sri bhagavan uvaca
kutas tva kasmalam idam visame samupasthitam
anarya justam asvargyam akirti karam arjuna

sri: divine; *bhagavan*: Lord; *uvaca*: said; *kutah*: from where; *tva*: you; *kasmalam*: impurity; *idam*: this; *visame*: in (this) dangerous (time); *samupasthitam*: arrived; *anarya*: non civilized; *justam*: followed; *asvargyam*: not leading to Svarga; *akirti*: infamy; *karam*: making; *arjuna*: o Arjuna.

The Lord said: "O Arjuna, from where such contamination is coming to cover your consciousness at this critical time? It is unworthy of an *arya*: it does not lead to the higher planets but is the cause of infamy."

2.3

klaihyam ma sma gamah partha naitat tvayy upapadyate
ksudram bridaya daurbalyam tyaktvottistha parantapa

klaihyam: impotence; *ma*: not; *asma*: there be; *gamah*: taken; *partha*: o son of Pritha; *na*: not; *etat*: this; *tvayy*: to you; *upapadyate*: is befitting; *ksudram*: petty; *bridaya*: heart; *daurbalyam*: weakness; *tyaktva*: giving up; *uttistha*: rise; *parantapa*: o scorcher of the enemy.

"O son of Pritha (Arjuna), do not allow yourself to fall into (such as state of) impotence, because such state is not befitting you. Give up such petty weakness of heart and get up, o Parantapa."

2.4

arjuna uvaca
katham bhismam abam sankhye dronam ca madhusudana
isubbih pratyotsyami pujarhav ari sudana

arjunah: Arjuna; *uvaca*: said; *katham*: how; *bhismam*: Bhishma; *abam*: I; *sankhye*: in the fight; *dronam*: Drona; *ca*: and; *madhusudana*: o Madhusudana; *isubbih*: by arrows; *pratyotsyami*: I will counterattack; *puja*: of worship; *arhav*: worthy; *ari*: enemy; *sudana*: killer.

Arjuna said: "O Madhusudana, o Arisudana, how will I engage in fighting against Bhishma and Drona, throwing arrows against them, who are rather to be worshiped by me?"

2.5

gurun abatva hi mahanubhavan sreya bhoktum bhaiksyam apiha loka
hatvartha kamams tu gurun ihaiva bhunjya bhogan rudhira pradigdhan

gurun: teachers; *abatva*: not killing; *hi*: certainly; *maha*: great; *anubhavan*: personalities; *sreyah*: better; *bhoktum*: to eat; *bhaiksyam*: by begging; *api*: even; *iha*: this; *loka*: in the world; *hatva*: by killing; *artha*: benefit; *kaman*: desired (things); *tu*: but; *gurun*: teachers; *iha*: here; *eva*: certainly; *bhunjya*: it should be enjoyed; *bhogan*: pleasures; *rudhira*: by blood; *pradigdhan*: tainted.

"Killing teachers, who are such great personalities! It would be better to maintain myself by becoming a mendicant in this world. Even if they are victims of blood lust/ they are ready to kill to get what they want, they are still my teachers, and any benefit or pleasure from this (killing) will be tainted with blood."

2.6

na caitat vidmah kataran no gariyo yad va jayema yadi va no jayeyub
yan eva hatva na jijivisamas te 'vasthita pramukhe dhartarastrah

na: not; *ca*: and; *etad*: this; *vidmah*: we know; *katarat*: which; *nah*: for us; *gariyah*: better; *yat va*: or rather; *jayema*: we should win; *yadi*: if; *va*: or; *nah*: us; *jayeyub*: they will win; *yan*: they; *eva*: certainly; *hatva*: killing; *na*: not; *jivisamah*:

we will desire to live; *te*: they; *avasthitah*: are situated; *pramukhe*: in front (of us); *dhartarastrab*: the (supporters) of Dhritarastra.

"We do not know which is better, whether to win over them or to let them win over us. We should not desire to live after killing these followers of Dhritarastra, who are standing in front of us."

2.7

*karpanya dosopahata svabhavah pricchami tvam dharma sammudha cetab
yac chreyah syan niscitam brubi tan me sisyas te 'ham sadhi tvam prapannam*

karpanya: of pettiness; *dosha*: defect; *upahata*: afflicted; *svabhavah*: natural inclination; *pricchami*: I am asking; *tvam*: you; *dharma*: dharma; *sammudha*: confused; *cetab*: consciousness; *yac*: that; *sreyah*: (real) good; *syat*: would be; *niscitam*: without any doubt; *brubi*: tell; *tat*: that; *me*: to me; *sisyah*: disciple; *te*: to you; *aham*: I; *sadhi*: instruct; *mam*: me; *tvam*: you; *prapannam*: surrendered.

"My nature is now afflicted by weakness. (Therefore) I am asking you (to clarify) the confusion of my mind about *dharma*, to tell me without a doubt what is the best thing to do. I am your disciple and I take shelter in you: (please) instruct me."

2.8

*na hi prapasyami mamapanudyat yac chokam ucchosanam indriyanam
avapya bhumav asapatnam riddham rajyam suranam api cadhipatyam*

na: not; *hi*: certainly; *prapasyami*: I can see; *mama*: my; *apanudyat*: can send away; *yac*: that; *sokam*: depression; *ucchosanam*: that dries up; *indriyanam*: the senses; *avapya*: obtaining; *bhumau*: on earth; *asapatnam*: without equal; *riddham*: prosperous; *rajyam*: kingdom; *suranam*: of the Devas; *api*: even; *ca*: and; *adhipatyam*: supreme control.

"I do not see how I could dispel this sadness that is drying up my senses, even if I achieved, on this earth itself, the unchallenged position of a prosperous ruler over the heavenly planets."

2.9

sanjaya uvaca
evam uk̐tva bhrisikesam gudakesah parantapah
na yotsya iti govindam uk̐tva tusnim babbhva ha

sanjaya: Sanjaya; *uvaca*: said; *evam*: like this; *uk̐tva*: having said; *bhrisikesam*: to Hrishikesha, "the master of the senses"; *gudakesah*: Gudakesha, "the master of sleep"; *parantapah*: Parantapa, "who burns his opponents"; *na*: not; *yotsya*: I will fight; *iti*: this; *govindam*: Govinda, "who gives pleasure to the senses, the earth and cows"; *uk̐tva*: having said; *tusnim*: silent; *babbhva*: became; *ha*: certainly.

Sanjaya said: After thus speaking to Hrishikesha (Krishna), Gudakesha Parantapa (Arjuna) said, "O Govinda, I will not engage in battle", and then became silent.

2.10

tam uvaca bhrisikesah prahasann iva bharata
senayor ubhayor madhye visidantam idam vacah

tam: him; *uvaca*: said; *bhrisikesah*: Hrishikesha; *prahasan*: smiling; *iva*: like; *bharata*: o descendant of Bharata; *senayoh*: the two armies; *ubhayoh*: both; *madhye*: in the middle; *visidantam*: to him who was depressed; *idam*: this; *vacah*: speech.

"O Bharata, Hrishikesha smiled and spoke these words to him, the depressed (Arjuna), while they were between the two armies."

2.11

sri bhagavan uvaca
asocyan amvasocas tvam prajna vadams ca bhasase
gatasun agatasuns ca nanusocanti panditah

sri: glorious; *bhagavan*: Lord; *uvaca*: said; *asocyan*: not worthy of lamentation; *amvasocah*: you are lamenting; *tvam*: you; *prajna*: wise; *vadan*: words; *ca*: and; *bhasase*: you speak; *gatasun*: those who have gone; *agatasun*: those who have

not gone; *ca*: and; *na*: not; *anusocanti*: they lament; *panditah*: the learned (persons).

The glorious Lord said: "Although you speak wisely, you are lamenting for something that should not make you sad. Those who really know the truth do not grieve for the dead or for the living."

2.12

*na tv evaham jatu nasam na tvam neme janadbipah
na caiva na bhavisyamah sarve vayam atah param*

na: not; *tu*: but; *eva*: certainly; *aham*: I; *jatu*: at any time; *na*: not; *asam*: exist; *na*: not/neither; *tvam*: you; *na*: not; *ime*: these; *jana*: of people; *adbipah*: leaders; *na*: not; *ca*: and; *eva*: certainly; *na*: not; *bhavisyamah*: we will be; *sarve*: all; *vayam*: us; *atah*: now; *param*: after.

"Certainly there was never a time when I did not exist, and you and all these chieftains of men have always existed as well. Also, none of us will cease to exist in the future."

2.13

*dehino 'smin yatha debe kaumaram yauvanam jara
tatha debantara praptir dhiras tatra na muhyati*

dehinah: one has a (material) body; *asmin*: in this (world); *yatha*: as is; *debe*: in the body; *kaumaram*: in childhood; *yauvanam*: in youth; *jara*: in old age; *tatha*: like that; *deba*: of the body; *antara*: end; *praptih*: attained; *dhirah*: one who is sober; *tatra*: there; *na*: not; *muhyati*: is confused.

"The embodied soul who lives in this body (passes from one form to the other) as from childhood to youth to old age, and similarly at the end of this body (he passes on). A wise person is not confused by this (passage)."

2.14

*matra sparsas tu kaunteya sitosna sukha dukha dab
agamapayino 'nityas tams titikasva bharata*

25

matra: instrument; *sparsab*: touch; *tu*: but; *kaunteya*: o son of Kunti (Arjuna); *sita*: winter; *usna*: summer; *sukha*: joy; *dubkha*: distress; *dab*: that give; *agama*: coming; *apayinah*: disappearing; *anityab*: temporary; *tan*: them; *titikasha*: you should tolerate; *bharata*: o descendant of Bharata (Arjuna).

"O son of Kunti, the contact of the senses (with the sense objects) causes joy and distress just like (cold in) winter and (heat in) summer. Such feelings are temporary: they come and go, o descendant of Bharata, and you should just try to tolerate them (without being confused and distracted from your duty)."

2.15

*yam hi na vyathayanty ete purusam purusarsabha
sama dubkha sukham dhiram so 'mritatvaya kalpate*

yam: one who; *hi*: certainly; *na*: not; *vyathayanty*: are causing disturbance; *ete*: these; *purusam*: a person; *purusa-rsabha*: o best among persons; *sama*: equal; *dubkha*: suffering; *sukham*: joy; *dhiram*: sober; *sah*: he; *amritatvaya*: for immortality; *kalpate*: thinks about.

"O best among men, one who is not distracted by all these (feelings) and is always equally balanced in suffering and in joy, is a sober person and he can aspire to immortality."

2.16

*nasato vidyate bhavo nabhavo vidyate satah
ubhayor api drishbo 'ntas tv anayos tattva darsibhih*

na: not; *asatah*: of what is *asat*; *vidyate*: is known; *bhavah*: existence; *na*: not; *abhavah*: non-existence; *vidyate*: is known; *satah*: of what is *sat*; *ubhayoh*: of the two; *api*: certainly; *drishbo*: seen; *antah*: the conclusion; *tu*: but; *anayoh*: either of them; *tattva*: of *tattva* (truth); *darsibhih*: those who see.

"Those who see the truth know that what is illusory/ temporary/ bad will not (continue to) be, while what is real/ eternal/ good will never be destroyed. They have carefully observed both things and reached this conclusion."

2.17

*avinasi tu tad viddhi yena sarvam idam tatam
vinasam anyayasyasya na kascit kartum arhati*

avinasi: that cannot be destroyed; *tu*: but; *tat*: that; *viddhi*: know; *yena*: by him; *sarvam*: all; *idam*: this; *tatam*: pervaded; *vinasam*: destruction; *anyayasyasya*: of what is imperishable; *na*: not; *kascit*: any; *kartum*: to do; *arhati*: can.

"Know that it is an imperishable (spirit) that pervades all this (universe of bodies). And no one will be able to destroy what is imperishable."

2.18

*antavanta ime deha nityasyoktab saririnab
anasino 'prameyasya tasmad yudhyasva bharata*

antavanta: that will have an end; *ime*: all these; *dehab*: bodies; *nityasya*: of the eternal; *uktab*: said; *saririnab*: of he who owns the bodies; *anasinab*: that will not be destroyed; *aprameyasya*: that cannot be measured; *tasmad*: therefore; *yudhyasva*: engage in battle; *bharata*: o descendant of Bharata.

"All these (material) bodies are destined to end, while he who is in these bodies is said to be eternal, because he cannot be destroyed or measured (materially). Therefore, o descendant of Bharata, you should fight."

2.19

*ya enam veti hantaram yas cainam manyate hatam
ubhau tau na vijanito nayam banti na hanyate*

yah: s/he; *enam*: this; *veti*: knows; *hantaram*: one who kills; *yah*: s/he; *ca*: and; *enam*: this; *manyate*: thinks; *hatam*: killed; *ubhau*: both; *tau*: they; *na*: do not; *vijanitab*: knower; *na*: not; *ayam*: this; *banti*: kills; *na*: not; *hanyate*: is killed.

"One who knows this (Atman/Brahman) does not consider himself to be killing or being killed, in both (positions) he knows that one does neither truly kill nor is truly killed."

2.20

*na jayate mriyate va kadacin nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano na hanyate hanyamane sarire*

na: not; *jayate*: takes birth; *mriyate*: dies; *va*: or; *kadacit*: any time; *na*: not; *ayam*: this; *bhutva*: once having been; *bhavita*: will become; *va*: or; *na*: not; *bhuyah*: again to become; *ajab*: unborn; *nityah*: eternal; *sasvato*: permanent; *ayam*: this; *puranah*: ancient; *na*: not; *hanyate*: kills; *hanyamane*: is killed; *sarire*: in the body.

"(The soul) never takes birth and never dies at any time. It eternally exists, without beginning or end. This (soul) that is in the body is unborn, eternal, imperishable, immensely ancient, and cannot kill or be killed."

2.21

*vedavinasinam nityam ya enam ajam ayyayam
katham sab partha kam ghatayati banti kam*

veda: knows; *avinasinam*: of the indestructible; *nityam*: eternal; *yah*: s/he; *enam*: this; *ajam*: unborn; *ayyayam*: imperishable; *katham*: how; *sab*: s/he; *purushah*: a person; *partha*: o son of Pritha; *kam*: whom; *ghatayati*: causes to be killed; *banti*: kills; *kam*: who.

"O son of Pritha, when one knows that this (soul) is imperishable and eternal, unborn and unchangeable, how (one can kill another) and who will kill whom?"

2.22

*vasamsi jirnani yatha vibhaya navani gribhanti nara 'parani
tatha sarirani vibhaya jirnany anyani samyati navani debi*

vasamsi: clothes; *jirnani*: torn/ worn out; *yatha*: just like; *vibhaya*: after leaving; *navani*: new; *gribhanti*: accepts/ takes; *narah*: a man; *aparani*: other; *tatha*: similarly; *sarirani*: bodies; *vibhaya*: giving up; *jirnani*: torn/ worn out; *anyani*: different; *samyati*: unites; *navani*: new; *debi*: the embodied (living entity).

"Just like a man abandons clothes that have become torn or worn out and acquires other and new clothes, in the same way one leaves a damaged body and accepts another new body."

2.23

*nainam chindanti sastrani nainam dabati pavakah
na cainam keledayanty apo na sosayati marutah*

na: not; *enam*: this; *chindanti*: cut; *sastrani*: weapons; *na*: not; *enam*: this; *dabati*: burns; *pavakah*: fire; *na*: not; *enam*: this; *keledayanti*: moisten/ soak; *apah*: the waters; *na*: not; *sosayati*: dries; *marutah*: the wind.

"This (soul who is in the body) cannot be cut by any weapon, or burned by fire, moistened/ soaked by liquids or dried by the wind."

2.24

*acchedyo 'yam adahyo 'yam akeledyo 'sosya eva ca
nityah sarva gatab sthanur acalo 'yam sanatanah*

acchedyah: that cannot be broken or cut; *ayam*: this; *adahyah*: that cannot be burned; *ayam*: this; *akeledyo*: that cannot be dissolved; *asosyah*: that cannot be dried; *eva*: certainly; *ca*: and; *nityah*: eternal; *sarva-gatab*: omnipresent; *sthanur*: fixed; *acalah*: that does not move; *ayam*: this; *sanatanah*: eternal.

"This (spirit) cannot be hacked to pieces or burned, or desiccated. Actually it is eternal, omnipresent, permanent, and does not go away. It is everlasting."

2.25

*avyakto 'yam acintyo 'yam avikaryo 'yam ucyate
tasmad evam viditvainam nanusocitum arhasi*

avyaktab: non-manifested; *ayam*: this; *acintyah*: inconceivable; *ayam*: this; *avikaryah*: unchangeable; *ayam*: this; *ucyate*: is said (to be); *tasmad*: therefore; *evam*: like this; *viditva*: knowing well; *enam*: this; *na*: not; *anusocitum*: to worry; *arhasi*: you should.

"It is said that this (soul) is invisible to material eyes, inconceivable to material intellect, and not affected by change. Therefore, knowing this (soul), you should not worry."

2.26

*atba cainam nitya atam nityam va manyase mritam
tathapi tvam maha babo nainam socitum arhasi*

atba: if; *ca*: and; *enam*: this; *nitya*: eternally; *jatam*: born; *nityam*: eternally; *va*: or; *manyase*: you think; *mritam*: dead; *tatha*: then; *api*: even; *tvam*: you; *maha-babo*: o mighty armed; *na*: not; *enam*: this; *socitum*: to worry; *arhasi*: you should.

"Even if you think that this (soul) always continues to take birth and to die, in any case you still should not be aggrieved, o mighty-armed (Arjuna).

2.27

*jatasya hi dbruvo mriyur dbruvam janma mritasya ca
tasmad aparibharye 'rthe na tvam socitum arhasi*

jatasya: of (one) who has taken birth; *hi*: certainly; *dbruvah*: established/ determined; *mriyuh*: death; *dbruvam*: established/ determined; *janma*: birth; *mritasya*: of one who has died; *ca*: and; *tasmad*: therefore; *aparibharye*: in what is unavoidable; *arthe*: for the purpose; *na*: not; *tvam*: you; *socitum*: to worry; *arhasi*: you should.

"Because one who has taken birth must necessarily die, and one who has died will again be reborn. There is no point in despairing over something that is inevitable."

2.28

*avyaktadini bhutani vyakta madhyani bharata
avyakta nidhanany eva tatra ka paridevana*

avyakta: non manifested; *adini*: originally; *bhutani*: the (living) beings; *vyakta*: manifested; *madhyani*: in their intermediate stage; *bharata*: o descendant of

Bharata; *avyakta*: non-manifested; *nidhanani*: at destruction; *eva*: therefore; *tatra*: in that; *ka*: what; *paridevana*: lamentation.

"O descendant of Bharata, all the living entities/ states of being are initially non-manifested, then they become visible in an intermediate stage and then again disappear in the end. What is the point of lamenting about that?"

2.29

*ascarya vat pasyati kascid enam ascarya vad vadati tathaiva canyah
ascarya vac cainam anyah srinoti srutvapy enam veda na caiva kascit*

ascarya-vat: amazing; *pasyati*: sees; *kascit*: someone; *enam*: this; *ascarya-vat*: amazing; *vadati*: speaks; *tatha*: also; *eva*: certainly; *ca*: and; *anyah*: another/ someone else; *ascarya-vat*: amazing; *ca*: and; *enam*: this; *anyah*: another; *srinoti*: hears/ listens; *srutva*: having heard; *api*: even; *enam*: this; *veda*: knows; *na*: not; *ca*: and; *eva*: certainly; *kascit*: someone.

"Some see this (Atman) as amazing, some others describe it as amazing. Some hear (of it) as amazing, and some remain unable to understand it even after hearing about it."

2.30

*dehi nityam avadhyo 'yam debe sarvasya bharata
tasmad sarvani bhutani na tvam socitum arhasi*

dehi: the (soul that lives in the) body; *nityam*: eternal; *avadhyo*: immortal; *ayam*: this; *debe*: in the body; *sarvasya*: of all/ everyone; *bharata*: o descendant of Bharata; *tasmad*: therefore; *sarvani*: all; *bhutani*: beings; *na*: not; *tvam*: you; *socitum*: to worry; *arhasi*: should.

"O descendant of Bharata, this eternal (soul) that lives in the body can not be killed and is present in all bodies. Therefore you should not be aggrieved for all these living beings."

2.31

*sva dharmam api caveksya na vikampitum arhasi
dharmyat hi yuddhat chreyo 'nyat ksatriyasya na vidyate*

sva: one's own; *dharmam*: duty; *api*: also; *ca*: and; *aveksya*: considering; *na*: not; *vikampitum*: to hesitate; *arhasi*: you should; *dharmyat*: according to *dharmā*; *hi*: indeed; *yuddhat*: in the battle; *sreyah*: better; *anyat*: other; *ksatriyasya*: of a *ksatriya*; *na*: not; *vidyate*: is known.

"Considering your own dharmic duty, you should not hesitate, because for a *ksatriya* there is nothing better than fighting a dharmic battle."

2.32

*yadricchaya copapannam svarga dvaram apavritam
sukhinah ksatriyah partha labhante yuddham idrisam*

yadricchaya: by its own accord; *ca*: and; *upapannam*: obtained; *svarga-dvaram*: the door to the heavenly planets; *apavritam*: opened; *sukhinah*: happy; *ksatriyah*: the *ksatriyas*; *partha*: o son of Pritha; *labhante*: attain; *yuddham*: battle; *idrisam*: like this.

"O son of Pritha, happy are the *ksatriyas* to whom such opportunity comes unsought. For a warrior, engaging in such a battle is like having the doors of heaven open in front of him."

2.33

*atha cet tvam imam dharmyam sangramam na karisyasi
tathah sva dharmam kirtim ca hitva papam avapsyasi*

atha: therefore; *cet*: if; *tvam*: you; *imam*: this; *dharmyam*: duty to support the universe; *sangramam*: engaged; *na*: not; *karisyasi*: you will do; *tathah*: then; *sva-dharmam*: the particular duty (based on *guna* and *karma*); *kirtim*: good reputation; *ca*: and; *hitva*: giving up; *papam*: sinfulness; *avapsyasi*: you will get.

"Therefore, if you do not engage in this dharmic (action), you will lose your good name of *ksatriya*. (What) you will obtain (is) *papam* (the stain of sin)."

2.34

*akirtim capi bhutani kathayishyanti te 'ryayam
sambhavitasya cakirtir maranad atiricyate*

akirtim: bad reputation; *ca*: and; *api*: also; *bhutani*: all people (living entities); *kathayishyanti*: will speak; *te*: of you; *anyayam*: eternally; *sambhavitasya*: of a respectable person; *ca*: and; *akirtir*: bad name; *maranat*: than death; *atiricyate*: is more.

"Everybody will speak of your infamy forever. For a respectable person, a bad name is worse than death."

2.35

*bhayat ranad uparatam mamsyante tvam maha rathab
yesam ca tvam babu mato bhutva yasyasi laghavam*

bhayat: out of fear; *ranat*: from the battle; *uparatam*: given up; *mamsyante*: they will think; *tvam*: you; *maha-rathab*: the great generals; *yesam*: them; *ca*: and; *tvam*: you; *bahu-matab*: highly respected; *bhutva*: having been; *yasyasi*: you will become; *laghavam*: of much less weight.

"The great generals will think that you have left the battlefield out of fear; those who used to keep you in such a high esteem will not take you seriously any more."

2.36

*avacya vadams ca bahun vadisyanti tavahitab
nindantas tava samarthyam tato dubkhataram nu kim*

avacya: indecent; *vadam*: speeches; *ca*: and; *bahun*: many; *vadisyanti*: they will tell; *tava*: your; *hitab*: enemies; *nindantab*: offensive; *tava*: your; *samarthyam*: value; *tatab*: than that; *dubkhataram*: more painful; *nu*: surely; *kim*: what (can there be).

"Your enemies will circulate many bad rumors about you, offensively demeaning your valor. What could be more painful for you?"

2.37

*hato va prap̄syasi svargam j̄itva va bhok̄syase mahim
tasmad ut̄t̄st̄ha kaunteya yuddhaya k̄rito niscayah*

hatah: being killed; *va*: or; *prap̄syasi*: you will obtain; *svargam*: Svargaloka; *j̄itva*: being victorious; *va*: or; *bhok̄syase*: you will enjoy; *mahim*: the Earth; *tasmad*: therefore; *ut̄t̄st̄ha*: rise; *kaunteya*: o son of Kunti; *yuddhaya*: in the battle; *k̄ritah*: determined; *niscayah*: without doubts.

"If you are killed (in battle) you will attain the higher planets, and if you win the battle you will enjoy the pleasures of this world. Therefore get up, o son of Kunti, and abandoning all doubts, fix your mind on the battle."

2.38

*suk̄ha duk̄he same k̄ritva lab̄halab̄hau jayajayau
tato yuddhaya yujyasva naivam papam avap̄syasi*

suk̄ha: in happiness; *duk̄he*: in sorrow; *same*: equally (balanced); *k̄ritva*: making; *lab̄ha*: in obtaining; *alab̄hau*: in not obtaining; *jaya*: in winning; *ajayau*: in not winning; *tatah*: there; *yuddhaya*: in the battle; *yujyasva*: engage; *na*: not; *evam*: (like) this; *papam*: sinful result; *avap̄syasi*: you will get.

"If you fight this battle while remaining equally disposed (unattached and prepared) to joy and sadness, gain and loss, victory and defeat, you will never be touched by sin."

2.39

*esha te 'bbih̄ita sank̄hye buddhir yoge tu imam s̄rinu
buddhya yuk̄to yaya par̄tha karma bandham prahasyasi*

esha: this; *te*: to you; *abbih̄ita*: explained; *sank̄hye*: by analysis; *buddhir*: intelligence/ wisdom; *yoge*: by engagement; *tu*: but; *imam*: this; *s̄rinu*: listen; *buddhya*: by intelligence; *yuk̄tah*: engaged; *yaya*: by which; *par̄tha*: o Partha (son of Pritha); *karma*: of action; *bandham*: bondage; *prahasyasi*: you will be liberated.

"I have explained this (point) to you by the (analytical method of examination called) Sankhya. Now listen to this (concept) as (observed from the perspective of) (the practice of intelligence, called) Buddhi Yoga. O Partha, through this Buddhi Yoga (application of intelligence and correct understanding) you will be released from the bondage of *karma* (actions and reactions)."

2.40

*nebbhikrama naso 'sti pratyavayo na vidyate
svalpam apy asya dharmasya trayate mahato bhayat*

na: not; *iba*: here; *abbhikrama*: effort; *nasab*: loss; *asti*: there is; *pratyavayah*: diminution/ harm/ bad effects/ opposition; *na*: not; *vidyate*: is known; *sualpam*: very little; *api*: although; *asya*: of this; *dharmasya*: of *dharma*; *trayate*: liberates/ protects; *mahatah*: great; *bhayat*: from the fear.

"On this (path) no effort goes to loss and there is no failure/ harm. Even a little (effort) in the direction of this *dharma* liberates one from the greatest fear."

2.41

*vyavasayatmika buddhir ekeba kuru nandana
babu sakha hy anantas ca buddhayo 'vyavasayinam*

vyavasaya: determined; *atmika*: with the self; *buddhib*: intelligence; *eka*: one; *iba*: here; *kuru nandana*: o son/ descendant of Kuru; *babu*: many; *sakha*: branches; *hi*: certainly; *anantah*: endless; *ca*: and; *buddhayah*: of the intelligence; *avyavasayinam*: of those who are not determined.

"O beloved descendant of Kuru, the intelligence/ understanding that is constantly focused on the Atman is the only true one in this (world). Those who do not concentrate (on the soul) disperse their intelligence in innumerable minor ramifications."

2.42

*yam imam puspitam vacam pravadanty avipascitah
veda vada ratah partha nanyad astiti vadinah*

yam: that; *imam*: this; *puspitam*: flowery; *vacam*: speeches; *pravadanty*: preach/ recite; *avipascitah*: those who have less understanding; *veda*: the Knowledge of *Vedas*; *vada*: followers/ reciters; *ratah*: attached; *partha*: o Partha (son of Pritha); *na*: not; *nanyad*: other; *asti*: there is; *iti*: like this; *vadinah*: those who follow/ recite.

"O son of Pritha, those who do not have a full understanding preach/ recite about these things with many flowery words, and those who are attached to the letter of the *Vedas* are unable to recognize anything else."

2.43

*kamatmanah svarga para janma karma phala pradam
kriya visesa babulam bhogaisvarya gatim prati*

kama: lust; *atmanah*: self (mind/ identification); *svarga*: heaven; *para*: aspiring/ focusing; *janma*: birth; *karma*: action; *phala*: fruits; *pradam*: giving; *kriya*: duties/ procedures/ rituals; *visesa*: different; *babulam*: many; *bhoga*: sense gratification; *aisvarya*: domination; *gatim*: destination/ goal; *prati*: towards.

"They aspire to the pleasures of the higher planets (considering them as the most desirable purpose) and to the fruits of their actions to be reaped in a next lifetime, therefore they perform a great variety of complicated rituals to achieve the purpose of a high position and sense gratification."

2.44

*bhogaisvarya prasaktanam tayapabrta cetasam
vyavasayatmika buddhib samadban na vidhiyate*

bhoga: sense pleasure; *aisvarya*: domination; *prasaktanam*: those who are attached to; *taya*: by these; *apabrta*: covered; *cetasam*: consciousness; *vyavasya*:

focused; *atmika*: mind/ self; *buddhib*: intelligence; *samadbau*: in the *samadhi*; *na*: not; *vidhiyate*: becomes.

"Because they are attached to pleasure and a high position (of power and opulence), and their minds are confused by such things, they remain unable to focus their understanding on the Self and to attain *samadhi* (balanced consciousness)."

2.45

*traigunya visaya veda nistraigunyo bhavarjuna
nirdvandvo nitya sattva stho niryoga ksema atmavan*

traigunya: of the three *gunas* (qualities) (of the material world); *visaya*: in the matter; *vedah*: the *Vedas*; *nistraigunyah*: without the three *gunas*; *bhava*: become; *arjuna*: o Arjuna; *nirdvandvah*: without duality; *nitya*: constantly; *sattva*: in *sattva*; *sthab*: situated; *niryoga*: free from connection; *ksebema*: and protection; *atmavan*: one who is (focused on) the Self."

"The *Vedas* (books of knowledge) deal with the various manifestations of the three *gunas*. O Arjuna, you should rather become detached from (all) these three *gunas*, and situate yourself in that pure goodness that is not subject to changes. One who knows the Atman becomes free from all dualities and finds protection in detachment."

2.46

*yavan artha udapane sarvatah samplutodake
tavan sarvesu vedesu brahmanasya vijanatah*

yavan: whatever; *artha*: value/ benefit/ purpose; *udapane*: in a small water reservoir; *sarvatah*: everywhere; *samplutodake*: a large expanse of water; *tavan*: that same (value/ purpose); *sarvesu*: in all; *vedesu*: *Vedas*; *brahmanasya*: of the (genuine) *brahmana*; *vijanatah*: who has the complete/ realized knowledge (of Brahman).

"Whatever value is found in a pond is also found, for all purposes, also in a large lake, and similarly whatever is contained in the all the

Vedas can be found in a person who has realized the knowledge of Brahman."

2.47

*karmany evadhikaras te ma phalesu kadacana
ma karma phala hetur bhur ma te sango 'stv akarmani*

karmani: in the actions; *eva*: certainly; *adhikarah*: legitimate (legal/ moral) right; *te*: of you; *ma*: not; *phalesu*: in the fruits; *kadacana*: never; *ma*: not; *karma*: (of the) action; *phala*: result; *hetur*: cause; *bhur*: become; *ma*: not; *te*: of you; *sangah*: attachment; *astu*: there should be; *akarmani*: abstaining from action.

"You certainly have the right to perform actions but never (the right) to enjoy the fruits of your actions. Do not (try to) become the cause of the fruits of the action, but do not become attached to inaction."

2.48

*yoga sthah kuru karmani sangam tyaktva dhananjaya
siddhy asiddhyoh samo bhutva samatvam yoga ucyate*

yoga: in Yoga; *sthah*: situated; *kuru*: do; *karmani*: in the actions; *sangam*: attachment; *tyaktva*: giving up; *dhananjaya*: o Dhananjaya ("conqueror of wealth"); *siddhi*: in perfection/ success; *asiddhyoh*: in imperfection/ failure; *samah*: equally (balanced); *bhutva*: becoming; *samatvam*: equanimity; *yoga*: Yoga; *ucyate*: is called.

"Firmly situated in Yoga, perform the (required) activities giving up the attachment/ connection to them. This equanimity in success and failure is called Yoga."

2.49

*durena hy avaram karma buddhi yogad dhananjaya
buddhau saranam anviccha keripana phala betavah*

durena: far distance; *hi*: therefore; *avaram*: inferior/ abominable; *karma*: actions; *buddhi-yogat*: from the engagement of intelligence; *dhananjaya*: o

Dhananjaya (Arjuna); *buddhau*: in (this) intelligence; *saranam*: shelter; *amviccha*: reaching for; *kripanah*: pitiable people; *phala*: the fruits; *betavah*: because of.

"Therefore, o Dhananjaya, keep far away from all bad activities by engaging in Buddhi Yoga. (Always) take shelter in this intelligence. Those who work because they are interested in the fruits of the action are pitiable."

2.50

*buddhi yukto jabatiha ubbe sukrita duskrite
tasmad yogaya yujyasva yogah karmasu kausalam*

buddhi: intelligence; *yukta*: engaged through; *jabati*: becomes free; *iba*: here; *ubbe*: in both; *sukrita*: good action; *duskrite*: bad action; *tasmad*: therefore; *yogaya*: in the Yoga; *yujyasva*: become engaged; *yogah*: Yoga; *karmasu*: in actions; *kausalam*: the most beneficial way.

"Through Buddhi Yoga one can become free already in this life from both bad and good (actions/ reactions). Therefore you should engage in yoga, which is the best way to deal with actions."

2.51

*karma jam buddhi yukta hi phalam tyaktva manisinah
janma bandha vinirmuktah padam gacchanty anamayam*

karma: from the action; *jam*: born; *buddhi-yukta*: engaged through intelligence; *hi*: therefore; *phalam*: fruits; *tyaktva*: giving up; *manisinah*: thoughtful/ wise personalities; *janma*: birth; *bandha*: bondage; *vinirmuktah*: completely liberated; *padam*: position; *gacchanti*: go; *anamayam*: without misery.

"The wise people give up the fruit born from their actions by engaging in this Buddhi Yoga and thus become free from the bondage of rebirth, attaining a position that is free from all sufferings."

2.52

*yada te moha kalilam buddhir vyatitarisyati
tada gantasi nirvedam srotavyasya srutasya ca*

yada: when; *te*: your; *moha*: illusion; *kalilam*: muddy waters; *buddhib*: intelligence / wisdom; *vyatitarisyati*: surpasses/ overcomes; *tada*: then; *gantasi*: you will acquire; *nirvedam*: lack of care; *srotavyasya*: what remains to be heard; *srutasya*: what has been heard; *ca*: and.

"When (this) intelligence/ wisdom will lead you out of the dense swamp of illusion, you will come to a point where you will be indifferent to whatever has been heard or will remain to be heard."

2.53

*sruti vipratipanna te yada sthasyati niscala
samadham acala buddhis tada yogam avapsyasi*

sruti: of heard knowledge (in the Vedic scriptures); *vipratipanna*: confused by apparent contradictions; *te*: your; *yada*: when; *sthasyati*: remains situated; *niscala*: without moving; *samadham*: in *samadhi* (constant meditation); *acalah*: unflinching; *buddhib*: intelligence/ wisdom; *tada*: then; *yogam*: Yoga; *avapsyasi*: you will attain.

"When you are stable in your consciousness without being confused by what has been heard, then you will achieve the yoga where the intelligence does not weaver from *samadhi*."

2.54

*arjuna uvaca
sthita prajnasya ka bhasba samadhi sthasya kesava
sthita dhimb kim prabhaseta kim asita vrajeta kim*

arjuna: Arjuna; *uvaca*: said; *sthita*: established; *prajnasya*: of one who really knows; *ka*: what; *bhasa*: language/ description; *samadhi-sthasya*: of one who is fixed in *samadhi*; *kesava*: o Keshava (killer of the Keshi demon); *sthita-dhib*: firm intelligence/ meditation; *kim*: how; *prabhaseta*: speaks; *kim*: how; *asita*: remains sitting/ still; *vrajeta*: goes about; *kim*: how.

Arjuna said: "O Keshava, a person who is firmly established in the consciousness of meditation is said to be in *samadhi*. How does he speak, and what does he say? How does he move, and how does he stay?"

2.55

*sri bhagavan uvaca
prajabati yada kaman sarvan partha mano gatan
atmany evatmana tustab sthita prajnas tadocyate*

sri: the glorious; *bhagavan*: Lord; *uvaca*: said; *prajabati*: gives up; *yada*: when; *kaman*: the desires; *sarvan*: all; *partha*: o son of Pritha (Arjuna); *manab*: the mind; *gatan*: entered; *atmani*: in the *atman*; *eva*: certainly; *atmana*: with the self; *tustab*: satisfied; *sthita-prajnas*: of firm understanding; *tada*: then; *ucyate*: is said.

The Lord said: "O Partha, when someone gives up all the desires that flow into the mind, and remains satisfied in the *atman*, he is said to be firmly situated in the (correct) understanding."

2.56

*dubkhesv anudvigna manab sukhesu vigata sprihab
vita raga bhaya krodhab sthita dhira munir ucyate*

dubkhesu: in the sufferings; *anudvigna*: not destroyed/ disturbed; *manab*: the mind; *sukhesu*: in joys; *vigata*: not attracted; *sprihab*: touched; *vita*: without; *raga*: attachment; *bhaya*: fear; *krodhab*: anger; *sthita*: steadfast; *dhira*: understanding; *munir*: a *muni* (wise/ thoughtful person); *ucyate*: is said.

"A person whose mind is not distracted by sufferings or joys and remains detached, free from attraction, fear and anger, is called a Muni who is able to maintain a steadfast meditation."

2.57

*yah sarvatranabhisnehas tat tat prapya subhasubham
nabhinandati na dvesti tasya prajna pratisthita*

yah: one who; *sarvatra*: everywhere; *anabhi snehab*: without affection/ attachment; *tat tat*: that that/ whatever; *prapya*: attaining; *subha*: auspicious /good; *asubham*: inauspicious/ bad; *na*: not; *abhinandati*: praises/ welcomes; *na*: not; *dvesti*: recriminates/ rejects; *tasya*: of this; *prajna*: full knowledge; *pratisthita*: established.

"A person who is detached from all situations/ places, who does not become elated in favorable circumstances or spiteful in unfavorable circumstances, is firmly situated in wisdom."

2.58

*yada samharate cayam kurmo 'nganiva sarvasah
indriyanindriyarthebhyas tasya prajna pratisthita*

yada: when; *samharate*: withdraws; *ca*: and; *ayam*: this; *kurmah*: tortoise/ turtle; *anganis*: the limbs; *iva*: like; *sarvasah*: all; *indriyani*: the senses; *indriya*: of the senses; *arthebhyah*: from the pursuit; *tasya*: of him; *prajna*: perfect knowledge; *pratisthita*: established.

"A person who completely withdraws the senses from the sense objects, like a tortoise/ turtle withdraws all its limbs (inside the shell), is firmly situated in wisdom."

2.59

*visaya vinivartante niraharasya debinah
rasa varjam raso 'py asya param dristva nivartate*

visaya: objects of senses; *vinivartante*: go away from; *niraharasya*: of one who does not consume; *debinah*: one who is embodied; *rasa*: taste; *varjam*: giving up; *rasah*: taste; *api*: although; *asya*: of him; *param*: much better; *drishta*: by seeing; *nivartate*: gives up.

"The embodied soul may keep the sense objects at a distance and reject them, but he can give up the taste (for such objects) when he sees/ finds the Supreme/ something that has a higher/ better taste."

2.60

*yatato hy api kaunteya purusasya vipascitah
indriyani pramathini haranti prasabham manah*

yatato: trying; *hi*: certainly; *api*: although; *kaunteya*: o son of Kunti (Arjuna); *purusasya*: of the *purusha*; *vipascitah*: with discriminating knowledge; *indriyani*: the senses; *pramathini*: agitating; *haranti*: take away; *prasabham*: forcibly; *manah*: the mind.

"O son of Kunti, the senses are so troublesome that they can forcibly carry away the mind even of a man who is wise and strives to control them."

2.61

*tani sarvani samyamya yukta asita mat parah
vase hi yasyendriyani tasya prajna pratisthita*

tani: those; *sarvani*: all; *samyamya*: controlling; *yukta*: engaged; *asita*: should remain fixed; *mat-parah*: focused on me; *vase*: in full control; *hi*: certainly; *yasya*: of him; *indriyani*: the senses; *tasya*: of him; *prajna*: perfect knowledge; *pratisthita*: firmly situated.

"A person who keeps all these (senses) properly controlled/regulated and engaged in a constant consciousness of me, has certainly mastered them and is firmly situated in wisdom."

2.62

*dhyayato visayan pumsah sangas tesupajayate
sangat sanjayate kamah kamat krodho bhijayate*

dhyayata: contemplated/ meditated on; *visayan*: the sense objects; *pumsah*: a *purusha*; *sangah*: association/ attachment; *tesu*: in them; *upajayate*: appears; *sangat*: from the attachment; *sanjayate*: grows; *kamah*: lust; *kamat*: from lust; *krodhah*: anger; *abhijayate*: is born.

"By thinking about the objects of the senses, a person associates with them, by association desire develops, and from (unfulfilled) desire anger arises."

2.63

*krodhat bhavati sammohah sammohat smriti vibhramah
smriti bhrasat buddhi naso buddhi nasat pranasyati*

krodhat: from anger; *bhavati*: becomes; *sammohah*: confusion; *sammohat*: from confusion; *smriti*: memory; *vibhramah*: error; *smriti-bhrasat*: from the loss of memory; *buddhi*: of the intelligence; *nasat*: destruction; *buddhi-nasat*: from the destruction of intelligence/ understanding; *pranasyati*: one falls down.

"Anger becomes confusion, and confusion (becomes) failing memory. Because of the loss of memory, intelligence is lost, and when intelligence is lost, one falls from his position."

2.64

*raga dvesa vimuktais tu visayan indriyaih caran
atma vasyair vidheyatma prasadam adbhigacchati*

raga: attraction; *dvesa*: repulsion; *vimuktaib*: completely free; *tu*: but; *visayan*: the sense objects; *indriyaih*: by the senses; *caran*: going; *atma*: self; *vasyaih*: controlled; *vidheya*: regulated; *atma*: self; *prasadam*: mercy; *adbhigacchati*: attains.

"A person who has become free from the attraction and repulsion for the objects of the senses, maintains the control of himself in his actions and regulates himself (in body, mind and senses) obtains satisfaction/ the blessing (of the Lord)."

2.65

*prasade sarva dukhanam hanir asyopajayate
prasanna cetaso hy asu buddhib paryavatisthate*

prasade: in (this) *prasadam*; *sarva*: all; *dukhanam*: sufferings; *hanir*: are destroyed; *asya*: of him; *upajayate*: appears; *prasanna*: satisfied; *cetasah*: consciousness; *hi*: certainly; *asu*: very soon; *buddhib*: intelligence; *pari*: completely; *avatisthate*: becomes firmly established.

"This *prasadam* (blessing) brings about the destruction of all sufferings, gives satisfaction to the mind, and (by it) the proper intelligence/ understanding is quickly established."

2.66

*nasti buddhir ayuktasya na cayuktasya bhavana
na cabbhavyatah santir asantasya kutah sukham*

na: not; *asti:* there is; *buddhib:* intelligence; *ayuktasya:* of one who is not connected/ engaged; *na:* not; *ca:* and; *ayuktasya:* of one who is not connected/ engaged; *bhavana:* focused mind; *na:* not; *ca:* and; *abbhavyatah:* one who is not established; *santih:* peace; *asantasya:* of one who is not peaceful; *kutah:* where; *sukham:* happiness.

"A person who is not connected/ engaged (in Yoga) cannot have the (proper) intelligence/ understanding. A person who is not engaged (in Yoga) cannot get any good results, or be able to attain peace. And how can there be happiness without peace?"

2.67

*indriyanam hi caratam yan mano 'nuvidhiyate
tad asya harati prajnam vayur navam ivambhasi*

indriyanam: of the senses; *hi:* certainly; *caratam:* roaming around; *yan:* those; *manah:* the mind; *anuvihiyate:* is constantly engaged; *tad:* that; *asya:* of him; *harati:* takes away; *prajnam:* wisdom/ understanding; *vayuh:* the wind; *navam:* a boat; *iva:* like; *ambhasi:* on the water.

"A mind that follows the senses becomes subservient to them, and takes away the wisdom of that (person) like the wind sweeps a boat on water."

2.68

*tasmad yasya maha babo nigrihitani sarvasah
indriyanindriyarthebhyas tasya prajna pratisthita*

tasmad: therefore; *yasya:* of him/ her; *maha-babo:* o mighty armed (Arjuna); *nigrihitani:* dominated; *sarvasah:* everywhere; *indriyani:* the senses; *indriya:* of the senses; *arthebhyah:* in the purpose; *tasya:* of him/ her; *prajna:* wisdom; *pratisthita:* firmly situated.

"Therefore, o mighty armed (hero), one who practices restraint in all activities while engaging the senses in the objects of the senses, is firmly situated in wisdom."

2.69

*ya nisa sarva bhutanam tasyam jagarti samyami
yasyam jagrati bhutani sa nisa pasyato muneh*

yab: s/he; *nisab:* night; *sarva:* all; *bhutanam;* of the living entities; *tasyam:* him/her; *jagarti:* remains awake; *samyami:* one who is self-controlled; *yasyam:* in which; *jagrati:* keeps awake; *bhutani:* all living entities; *sab:* s/he; *nisab:* the night; *pasyatab:* who sees; *muneh:* the wise.

"For such a wise person, what is night for all creatures becomes the opportunity for regulated awakening, and the time when the creatures remain awake is night for him."

2.70

*apuryamanam acala pratistham samudram apah pravisanti yadvat
tadvat kama yam pravisanti sarve sa santim apnoti na kama kami*

apuryamanam: constantly filled; *acala:* without moving; *pratistham:* steady; *samudram:* the ocean; *apah:* waters; *pravisanti:* enter; *yadvat:* similarly; *tadvat:* in the same way; *kamab:* the desires; *yam:* him/her; *pravisanti:* enter; *sarve:* all; *sab:* that person; *santim:* peacefulness; *apnoti:* achieves; *na:* not; *kama-kami:* one who desires (to have) desires.

"The ocean does not move from its position, no matter how much water enters to fill it. A person who similarly (withstands the flow) of desires entering (his mind) achieves a peace that is not (achieved) by one who wants (to cultivate) desires."

2.71

*vibaya kaman yab sarvan pumams carati nibsprihab
nirmamo nirabankarah sa santim adhigacchati*

vibaya: giving up/ letting go; *kaman:* desires; *yab:* s/he; *sarvan:* all; *puman:* a person (*purusha*); *carati:* walks around; *nibsprihab:* untouched; *nirmamab:*

without sense of proprietorship/ belonging/ affinity; *nirahankarah*: without material identification; *sab*: s/he; *santim*: peace; *adbigacchati*: really attains.

"By abandoning all desires, a person moves freely without attachments and because he does not consider himself the owner or doer of anything, he attains peace."

2.72

*esa brahmi sthitib partha nainam prapya vimuhyati
sthitvasyam anta kale 'pi brahma nirvanam ricchati*

esha: this; *brahmi*: spiritual/ transcendental; *sthitib*: position; *partha*: o son of Pritha (Arjuna); *na*: not; *enam*: this; *prapya*: obtaining; *vimuhyati*: becomes confused; *sthitva*: being situated; *asyam*: in this; *anta-kale*: in the final moment; *api*: even; *brahma*: spiritual; *nirvanam*: cessation of agitation; *ricchati*: attains.

"O son of Pritha, this is the spiritual level. A person who has attained this level never becomes confused, and by remaining in that position, he attains spiritual liberation at the end of his time."

Chapter 3: Karma yoga The yoga of action

3.1

*arjuna uvaca
jyasasi cet karmanas te mata buddhir janardana
tat kim karmani ghore mam niyojayasi kesava*

arjuna: Arjuna; *uvaca*: said; *jyasasi*: is better; *cet*: if; *karmanah*: actions; *te*: your; *mata*: opinion; *buddhib*: intelligence; *janardana*: o Janardana (Krishna); *tat*: that; *kim*: why; *karmani*: actions; *ghore*: in horrible; *mam*: me; *niyojayasi*: are engaging; *kesava*: o Keshava (Krishna).

Arjuna said: "O Janardana, O Keshava, if in your opinion Buddhi (intelligence) is superior to Karma (work), why do you (want to) engage me in this horrible action?"

3.2

*vyamisreneva vakyena buddhim mohayasiva me
tad ekam vada niscitya yena sreya 'ham apnuyam*

vyamisrena: contradictory; *iva*: certainly; *vakyena*: by words; *buddhim*: intelligence; *mohayasi*: you are confusing; *iva*: certainly; *me*: to me; *tad*: that; *ekam*: one only; *vada*: conclusion (to be followed); *niscitya*: without any doubts; *yena*: by which; *sreyah*: the highest good; *aham*: I; *apnuyam*: can achieve.

"My intelligence is confused by your (apparently) contradicting words. (Please give me) one instruction only, that will not create doubts, and by which I will obtain the best result."

3.3

*sri bhagavan uvaca
loke 'smin dvi vidha nistha pura prokta mayanagha
jnana yogena sankhyanam karma yogena yoginam*

sri bhagavan: the Lord; *uvaca*: said; *loke*: world/ people; *asmin*: this; *dvi*: two; *vidha*: types; *nistha*: faith/ belief/ chosen path; *pura*: before; *prokta*: said; *maya*: by me; *anagha*: o sinless/ spotless; *jnana*: knowledge; *yogena*: by the engagement; *sankhyanam*: of the followers of Sankhya; *karma*: action; *yogena*: by the engagement; *yoginam*: of the followers of yoga.

The Lord said: "O sinless (Arjuna), as I have already explained to you, in this world there are two types of beliefs: those who follow Sankhya are connected through knowledge, while *yogis* are connected through action."

3.4

*na karmanam anarambhan naiskarmyam puruso 'snute
na ca sannyasanad eva siddhim samadbigacchati*

48

na: not; *karmanam*: of the (prescribed) actions; *anarambhan*: not starting; *naiskarmyam*: non-action; *purushab*: a person; *asnute*: achieves; *na*: not; *ca*: and; *sannyasanat*: from renunciation; *eva*: only; *siddhim*: perfection; *samadhi*: *samadhi*; *gacchati*: attains.

"A person cannot achieve freedom from *karma* by abstaining from the (prescribed) action, just like perfection cannot be achieved simply through *sannyasa* (renunciation)."

3.5

*na hi kascit ksanam api jatu tisthaty akarma krit
karyate hy avasab karma sarvah prakriti jair gunaih*

na: not; *hi*: certainly; *kascit*: any; *ksanam*: one moment; *api*: also; *jatu*: at any time; *tisthati*: remains; *akarma*: non-action; *krit*: doing; *karyate*: he does; *hi*: certainly; *avasab*: helpless; *karma*: action; *sarvah*: all; *prakriti*: of nature; *jaih*: created; *gunaih*: by the *gunas* (qualities).

"Never, at any time, can (a person) remain without acting even for one moment, because (s/he) is forced to into action by all the *gunas* (tendencies) born from *prakriti* (nature)."

3.6

*karmendriyani samyamya ya aste manasa smaran
indriarthan vimudhatma mithyacarah sa ucyate*

karma: action; *indriyani*: senses; *samyamya*: by controlling; *yah*: s/he; *aste*: remains; *manasa*: by the mind; *smaran*: remembering; *indriya*: senses; *arthan*: objects/ purposes; *vimudha*: foolish; *atma*: self; *mithya*: false; *acarah*: who has a behavior; *sah*: s/he; *ucyate*: is said.

"One who controls the senses of action but continues to remain attached to the memory of the sense objects, is called a fool and a hypocrite."

3.7

*yas tv indriyani manasa niyamyarabbate 'rjuna
karmendriyaih karma yogam asaktah sa visisyate*

yah: s/he; *tu*: but; *indriyani*: the senses; *manasa*: by the mind; *niyama*: regulating through (*yama* and) *niyama*; *arambhate*: begins (the action); *arjuna*: o Arjuna; *karma*: action; *indriyaih*: senses; *karma-yogam*: the *yoga* of action; *asaktab*: detached; *sa*: s/he; *visisyate*: is much better.

"But one who regulates the senses through the mind, engaging the senses of action through *karma yoga* without attachment, is much better, o Arjuna."

3.8

*niyatam kuru karma tvam karma jyayo hy akarmanah
sarira yatrapi ca te na prasiddhyed akarmanah*

niyatam: prescribed; *kuru*: do; *karma*: action; *tvam*: you; *karma*: work/ duty; *jyayah*: better; *hi*: certainly; *akarmanah*: than not working; *sarira*: the body; *yatra*: maintenance; *api*: even; *ca*: and; *te*: your; *na*: not; *prasiddhyet*: for the perfection; *akarmanah*: without action/ work.

"You (should) perform the dutiful actions, because action is better than non-action. Without performing one's duties, it is even impossible to maintain the body, that is the vehicle (of the Self)."

3.9

*yajnarthat karmano 'nyatra loko 'yam karma bandhanah
tad artham karma kaunteya mukta sangah samacara*

yajña: sacrifice; *arthat*: for the purpose; *karmanah*: actions/ duties; *anyatra*: otherwise; *lokah*: world/ society; *ayam*: this; *karma*: action; *bandhanah*: bondage; *tad*: that; *artham*: purpose; *karma*: action; *kaunteya*: o son of Kunti (Arjuna); *mukta*: liberated; *sangah*: from association/ affiliation; *samacara*: perform.

"Actions must be performed as sacrifice, otherwise in this world they cause bondage (and further) actions. Therefore, o son of Kunti, you should perform your activities for that (purpose of sacrifice), remaining free from (material) association."

3.10

*saba yajnah prajah sristva purovaca prajapatih
anena prasavisyadbvam esa vo 'stv ista kama dbuk*

saba: together with; *yajnah*: sacrifice/ sacred action; *prajah*: generations; *sristva*: creating; *pura*: in ancient times; *uvaca*: said; *prajapatih*: the Lord of creatures; *anena*: by this; *prasavisyadbvam*: grow and prosper; *esa*: this; *vah*: your (plural); *astu*: let it be; *ista*: desired; *kama*: pleasure; *dbuk*: giver.

"The Prajapati originally manifested the *prajas* (creatures) together with the *yajna* (the sacred action), and said, 'By these (sacred actions) you will become more and more prosperous; these (sacred actions) will supply you with whatever you desire.'"

3.11

*devan bhavayatanena te deva bhavayantu vah
parasparam bhavayantah sreyah param avapsyatha*

devan: the *devas*; *bhavayata*: having been fed/ pleased; *anena*: by this; *te*: your; *deva*: the Devas; *bhavayantu*: will feed/ please; *vah*: you (plural); *parasparam*: each other; *bhavayantah*: will become nourished/ pleased; *sreyah*: ultimate benefit; *param*: supreme; *avapsyatha*: will obtain.

"The Devas will be pleased/ fed by you through these (sacred actions), and they (the Devas) will bless/ feed you (in return); in this way both sides will reciprocate in a positive way and you all will attain the highest benefit."

3.12

*istan bhogan hi vo deva dasyante yajna bhavitah
tair dattan apradayaibhyo yo bhunkte stena eva sab*

ishtan: desired; *bhogan*: pleasures/ necessities; *hi*: certainly; *vah*: for you all; *devah*: the Devas; *dasyante*: will give; *yajna*: by the sacrifice; *bhavitah*: pleased/ nourished; *taih*: by them; *dattan*: given; *apradaya*: without giving; *ebhyah*: to these; *yah*: he who; *bhunkte*: enjoys/ eats; *stena*: thief; *eva*: certainly; *sab*: he.

"Satisfied by *yajna* (sacred action), the Devas will give you whatever pleasures you desire. One who eats what is given by them without offering anything in return is just a thief."

3.13

*yajna sistasinah santo mucyante sarva kilbisaih
bhunjate te tv agham papa ye pacanty atma karanat*

yajna: sacrifice; *sista*: leftovers; *asinah*: who eat; *santah*: good people/ by being; *mucyante*: become liberated; *sarva*: from all; *kilbisaih*: contamination/ sin; *bhunjate*: enjoy/ eat; *te*: they; *tu*: but; *agham*: sin/ guilt; *papah*: sinful people/ criminals; *ye*: those; *pacanty*: cook; *atma-karanat*: for themselves.

"The good people who subsist on the leftovers from the sacrifice/ sacred action are liberated from all consequences, while those who cook for selfish purposes are eating/ enjoying sinful (substances)."

3.14

*annad bhavanti bhutani parjanya anna sambhavah
yajnad bhavati parjanyo yajnad karma samudbhavah*

annat: from the food/ grains; *bhavanti*: come to existence; *bhutani*: all living entities/ types of life; *parjanyat*: from the rains; *anna-sambhavah*: all the foods; *yajnat*: from the sacrifice; *bhavati*: comes to existence; *parjanya*: rain; *yajnat*: from sacrifice; *karma*: from action/ work; *samudbhavah*: born.

"(All) creatures come to being thanks to (food) grains, and (food) grains come into being thanks to rain. Rain comes thanks to the performance of sacrifice, and sacrifice comes to being through work."

3.15

*karma brahmodbhavam vidbhi brahmaksara samudbhavam
tasmat sarva gatam brahma nityam yajne pratisthitam*

karma: work; *brahma*: from Brahma; *udbhavam*: born (from); *vidbhi*: know (that); *brahma*: spirit/ Brahma the creator; *akshara*: Imperishable;

samudbhavam: born (from); *tasmat*: therefore; *sarva-gatam*: omnipresent; *brahma*: Brahman; *nityam*: eternal; *yajne*: in the *yajna*; *pratisthitam*: is residing/ based.

"Know that work comes from Brahma, and Brahma comes from the Imperishable, therefore the all-pervading Brahman eternally resides in sacred action."

3.16

*evam pravartitam cakram nanuvaratayati yab
agbayur indriyaramo mogham partha sa jivati*

evam: thus; *pravartitam*: established; *cakram*: wheel/ cycle; *na*: not; *nuvaratayati*: takes up; *iba*: in this world/ life; *yab*: one who; *agha*: sin/ crime; *ayuh*: duration of life; *indriya*: the senses; *aramah*: seeking happiness; *mogham*: without benefit; *partha*: o son of Pritha (Arjuna); *sab*: he (this person); *jivati*: lives.

"O son of Pritha, one who does not accept to follow this established cycle (of action) is enjoying his senses through a sinful longevity, and his life is useless."

3.17

*yas tu atma ratir eva syad atma triptas ca manavah
atmany eva ca santustas tasya karyam na vidyate*

yab: one who; *tu*: but; *atma*: in the *atman* (the Self); *ratih*: attachment/ love; *eva*: only; *syat*: remains; *atma*: in the *atman*; *triptah*: satisfied; *ca*: and; *manavah*: a human being; *atmani*: in the *atman* (Self); *eva*: only; *ca*: and; *santustah*: contented; *tasya*: of him; *karyam*: duty; *na*: not; *vidyate*: is known/ there is.

"A human being who loves the Self certainly becomes satisfied in the Self and peaceful within the Self: for such a person there is no need to perform any action."

3.18

*naiva tasya kritenartho nakriteneba kascana
na casya sarva bhutesu kascid artha vyapasrayah*

na: not; *eva*: certainly; *tasya*: of him; *kritena*: by performing a duty; *arthah*: a purpose/ value; *na*: not; *akritena*: by not performing a duty; *iba*: in this world/ life/ body; *kascana*: whatever; *na*: not; *ca*: and; *asya*: of him; *sarva-bhutesu*: in all the living beings; *kascid*: anything; *artha*: purpose; *vyapasrayah*: taking shelter of/ depending on.

"This (person) does not have any reason to abstain from activities/ from the prescribed duty, just like he does not have any reason to perform any duty. In this world he does not depend on any other creature/ situation/ object for any purpose."

3.19

*tasmad asaktah satatam karyam karma samacara
asakto hy acaran karma param apnoti purusah*

tasmad: therefore; *asaktah*: without attachment; *satatam*: always; *karyam*: duties; *karma*: action/ work; *samacara*: perform; *asaktah*: detached; *hi*: certainly; *acaran*: acting /putting in practice; *karma*: work/ action; *param*: better/ supreme; *apnoti*: obtains; *purusah*: a person.

"Therefore you should always perform your activities in the proper way but without attachment, because by performing selfless work a man achieves the Supreme."

3.20

*karmanaiwa hi samsiddhim asthita janakadayah
loka sangrahah eva api sampasyan kartum arhasi*

karmana: by working; *eva*: also; *hi*: certainly; *samsiddhim*: full perfection; *asthitah*: situated; *janaka*: Janaka; *adayah*: and others; *loka*: world/ people; *sangrahah*: in general; *eva*: also; *api*: even; *sampasyan*: considering; *kartum*: to do; *arhasi*: you should.

"Janaka and others (like him) became situated in perfection through the performance of activities. Also, you should consider the benefit of the general people."

3.21

*yad yad acarati sresthas tat tad evetaro janah
sa yat pramanam kurute lokas tad anuwartate*

yat yat: whatever; *acharati*: he does/ shows by example; *sresthab*: a leader/ a superior; *tat tat*: that same (thing); *eva*: certainly; *itarah*: another (common); *janah*: the world/ the people/ a person; *sah*: he/ she; *yat*: what; *pramanam*: proof/ evidence/ authority; *kurute*: does; *lokah*: the world/ the people/ a person; *tat*: that; *anuwartate*: follows.

"Whatever the best (person) does, the general common people follow (the example) as his activities are (implicitly) accepted as the (authoritative) standard by the public."

3.22

*na me parthasti kartavyam trishu lokesu kincana
nanavapam avaptavyam varta eva ca karmani*

na: not; *me*: of me; *partha*: o son of Pritha (Arjuna); *asti*: there is; *kartavyam*: (action to be performed out of) duty; *trisu*: in the three; *lokesu*: worlds; *kincana*: any; *na*: not; *anavaptam*: that has not been obtained; *avaptavyam*: that should be obtained; *varte*: I am engaged; *eva*: certainly; *ca*: and (yet); *karmani*: in work.

"O son of Pritha, in all the three worlds there is (absolutely) nothing that I need to do or that I want to obtain, yet I also engage in (proper) activities."

3.23

*yadi hi abam na varteriyam jatu karmany atandritah
mama vartmanuvartante manusyah partha sarvasah*

yadi: if; *hi*: certainly; *abam*: I; *na*: not; *verteriyam*: engaged dutifully; *jatu*: ever; *karmani*: in actions; *atandritah*: very attentive; *mama*: my; *vartma*: manner of

engagement; *anuvartante*: they follow; *manusyah*: human beings; *partha*: o son of Pritha (Arjuna); *sarvasah*: all.

"O Partha, if I ever chose to abstain from the proper activity, all the human beings would follow my example."

3.24

*utsideyur ime loka na kuryam karma cet abam
sankarasya ca karta syam upabanyam imah prajab*

utsideyub: would become ruined; *ime*: these; *lokab*: worlds/ peoples; *na*: not; *kuryam*: I do not perform; *karma*: work/ duty; *cet*: if; *abam*: I; *sankarasya*: of confused population; *ca*: and; *karta*: the doer/ responsible; *syam*: I would be; *upabanyam*: destroyed; *imah*: these; *prajab*: living entities.

"If I did not engage in my work, these people/ worlds would suffer a disaster, I would be the cause of degradation in society and of the destruction of these creatures."

3.25

*saktah karmany avidvamso yatha kurvanti bharata
kuryad vidvams tathasaktas cikirsur loka sangraham*

saktah: attached; *karmani*: to the actions; *avidvamsab*: those who are without knowledge; *yatha*: like; *kurvanti*: they do; *bharata*: o descendant of Bharata (Arjuna); *kuryat*: should do; *vidvan*: one who has knowledge; *tatha*: like; *asaktah*: free from attachments; *cikirsuh*: that wants to lead; *loka*: the people; *sangraham*: the mass.

"O Bharata (Arjuna), just like the ignorant people who are attached to (the results of) actions engage in work, a person who has knowledge should work (conscientiously) but without attachment, for the (benefit of) people in general."

3.26

*saktah karmany avidvamso yatha kurvanti bharata
kuryad vidvams tathasaktas cikirsur loka sangraham*

na: not; *buddhi*: intelligence/ understanding; *bhedam*: difference; *janayet*: he should cause; *ajnanam*: of those who are ignorant/ foolish; *karma-sanginam*: of those who attached to the (results of) actions; *josayet*: he should engage; *sarva-karmani*: in all actions; *vidvan*: one who has knowledge; *yuktab*: engaged; *samacaran*: showing by practice.

"A person who has knowledge should not confuse the understanding of the ignorant who are attached to their actions, but should rather (help them to) engage in all activities in a spirit of cooperation, giving a good example personally."

3.27

*prakriteb kriyamanani gunaih karmani sarvasab
abankara vimudhatma kartabam iti manyate*

prakriteb: of nature; *kriyamanani*: are performed; *gunaih*: by the qualities; *karmani*: actions; *sarvasab*: all; *abankara*: by the *abankara* (false identification); *vimudha*: very foolish/ confused; *atma*: self; *karta*: the doer; *aham*: I (am); *iti*: like this; *manyate*: thinks/ believes.

"All activities are (actually) performed by the qualities of nature, but a foolish person who is confused by egotism thinks 'I am doing'."

3.28

*tattva vit tu maha babo guna karma vibhagayob
guna gunesu vartanta iti matva na sajjate*

tattva: (factual) truth; *vit*: one who knows; *tu*: but; *maha-babo*: (you who have) mighty arms; *guna-karma-vibhagayob*: the varieties of qualities and activities; *gunab*: the *gunas*; *gunesu*: in the *gunas*; *vartanta*: let them remain; *iti*: like this; *matva*: being aware; *na*: not; *sajjate*: becomes attached/ affected.

"O mighty-armed (Arjuna), one who knows things as they really are (is able to understand) the various qualities and activities, and therefore he engages the qualities/ tendencies in the interaction with the appropriate qualities/ tendencies: this awareness keeps him free from attachment."

3.29

*prakriter guna sammudhab sajjante guna karmasu
tan akritsna vido mandan kritsna vit na vicalayet*

prakriteh: of nature; *guna:* by the qualities; *sammudhab:* delusional/ confused; *sajjante:* become attached; *guna karmasu:* to the qualities (and) to the actions/ to the activities of the qualities (*gunas*); *tan:* they; *akritsna-vidah:* those whose knowledge is insufficient; *mandan:* dull/ stupid; *kritsna-vit:* one who has sufficient knowledge; *na:* not; *vicalayet:* should unsettle/ dislodge/ agitate.

"Those who are confused by the qualities of nature remain attached to the qualities and the activities/ to the activities of the *gunas*. A person who has the clear knowledge of action should not unsettle the minds of the foolish people who do not have the same understanding."

3.30

*mayi sarvani karmani sannyasyadhyatma cetasa
nirasir nirmamo bhutva yudhyasva vigata jvarab*

mayi: to me; *sarvani:* all; *karmani:* actions; *sannyasya:* by renouncing; *adhyatma:* of the *atman*; *cetasa:* in the consciousness; *nirasib:* without desire; *nirmamo:* without sense of possession or belonging; *bhutva:* being; *yudhyasva:* you should fight; *vigata:* free from; *jvarab:* fever.

"You should fight (this battle) in the consciousness of surrendering all your actions to me, without selfish desires or sense of possessiveness, and without lethargy/ delirious delusions."

3.31

*ye me matam idam nityam anutisthanti manavab
sraddhavanto 'nasnyanto mucyante te 'pi karmabhib*

ye: those; *me:* my; *matam:* teaching; *idam:* this; *nityam:* always; *anutisthanti:* regularly follow/ situate (themselves) in; *manavab:* human beings;

sraddhavantab: those who are faithful/ have faith; *anasuyantab:* those who are free from envy; *mucyante:* become free; *te:* they; *api:* even; *karmabhib:* from the activities (and their consequences).

"Those human beings who always follow this teaching of mine, thanks to their faith and lack of envy, become free from the consequences of actions."

3.32

*ye tvedad abhyasuyanto nanutisthanti me matam
sarva jnana vimudhams tan viddhi nastan acetasah*

ye: those who; *tu:* but; *etat:* this; *abhyasuyantab:* (because they are) envious; *na:* not; *anutisthanti:* follow; *me:* my; *matam:* teaching; *sarva:* all; *jnana:* knowledge; *vimudhan:* completely foolish/ confused; *tan:* they; *viddhi:* (you should) know; *nashtan:* destroyed/ lost; *acetasah:* without awareness.

"However, those who do not follow my teachings because of envy/ malice, are confused in whatever they know. Know that they will (ultimately) meet with destruction because they do not have the proper understanding."

3.33

*sadrisam cestate svasyah prakriter jnanavan api
prakritim yanti bbutani nigrabah kim karishyati*

sadrisam: in accordance; *cestate:* makes efforts; *svasyah:* by his own; *prakriteh:* nature; *jnanavan:* one who has the knowledge; *api:* even; *prakritim:* nature; *yanti:* go (following); *bbutani:* living beings/ situations in life; *nigrabah:* restraint/ repression; *kim:* what; *karishyati:* one can do.

"Even a person who has the (proper) knowledge must engage in actions according to his own nature. All embodied beings must follow their nature: what can repression accomplish? "

3.34

*indriyasyendriyasyarthe raga dvesau vyavasthitau
tayor na vasam agacchet tau hy asya paripanthinau*

indriyasya: of the senses; *indriyasya*: of the senses; *arthe*: in the purpose/ object (of the senses); *raga*: attraction; *dvesau*: aversion/ repulsion; *vyavasthitau*: in the interaction/ as ordained; *tayoh*: of them; *na*: not; *vasam*: control; *agacchet*: should go; *tau*: both of them; *hi*: certainly; *asya*: of him; *paripanthinau*: obstacles/ adversaries.

"Attraction and aversion are ordained/ meant (to result) from the interaction of the senses with the objects of the senses; one should not fall under the control of either of them, because they are both (to be considered as) obstacles (on the path of the performance of duty)."

3.35

*sreyan sva dharmo vigunah para dharmat sv anusthitat
sva dharme nidhanam sreyah para dharmo bhayavabah*

sreyan: better; *sva*: one's own; *dharmah*: natural ethical engagement; *vigunah*: defective/ without (the proper) qualities; *para*: of others; *dharmat*: from the natural ethical engagement; *sv*: very well; *anusthitat*: well accomplished; *sva-dharme*: in one's *dharm*; *nidhanam*: destruction/ death; *sreyah*: better; *para-dharmah*: the *dharm* of others; *bhaya*: fear; *avabah*: bringing.

"It is better to perform one's own duty even with some imperfections or mistakes, or even if this means meeting with death or destruction, rather than successfully engaging in the duties of others – which is a dangerous choice."

3.36

*arjuna uvaca
atha kena prayukto 'yam papam carati purusah
anicchann api varsneya balad iva niyojitat*

arjuna: Arjuna; *uvaca*: said; *atha*: then; *kena*: by what; *prayuktah*: impelled; *ayam*: this; *papam*: sin/ guilty action; *carati*: does; *purusah*: a *purusha* (enjoyer); *anicchan*: without desiring; *api*: even; *varsneya*: o (scion) of Vrishni; *balat*: by force; *iva*: like; *niyojitat*: constrained.

Arjuna said: "O scion of Vrishni (Krishna), what (power) then pushes a man to perform sinful/ negative actions, even without his conscious choice, as if compelled by force?"

3.37

*sri bhagavan uvaca
kama esa krodha esa rajo guna samudbhavah
mahasano maha papma viddhy enam iba vairinam*

sri: wonderful; *bhagavan*: Lord; *uvaca*: said; *kama*: lust; *esa*: this; *krodha*: anger; *esa*: this; *rajab*: passion; *guna*: quality; *samudbhavah*: born of; *maha*: great; *asanah*: devourer; *maha*: great; *papma*: source of sin; *viddhi*: (you should) know; *enam*: this; *iba*: here; *vairinam*: enemy.

The Lord said: "This (power) is (constituted by) desire and anger, and it is born from the quality of passion. Know that it is all-devouring, the cause of great sins, and the (greatest) enemy in this world."

3.38

*dhumenavriyate vahnir yathadarso malena ca
yatholbenavrito garbbas tatha tenedam avritam*

dhumena: by smoke; *avriyate*: is covered; *vahnir*: fire; *yatha*: like; *adarsah*: a mirror; *malena*: by dust; *ca*: and; *yatha*: similarly; *ulbena*: by the womb; *avritah*: covered; *garbbah*: the embryo; *tatha*: similarly; *tena*: by them; *idam*: this; *avritam*: covered.

"Like fire is covered by smoke, like a mirror is covered by dirt and like the embryo is covered by the womb, similarly this (consciousness) is covered by these (anger and lust)."

3.39

*avritam jnanam etena jnanino nitya vairina
kama rupena kaunteya duspurenanalena ca*

avritam: covered; *jnanam*: knowledge; *etena*: by these; *jnaninah*: of one who knows; *nitya*: constant; *vairina*: by the enemy; *kama*: lust; *rupena*: by the form of; *kaunteya*: o son of Kunti (Arjuna); *duspurena*: never satisfied; *analena*: by the fire; *ca*: and.

"O son of Kunti (Arjuna), these (lust and anger) cover (even) the knowledge of the wise persons. These are a perpetual enemy, an all-consuming fire."

3.40

*indriyani mano buddhir asyadbhistanam ucyate
etair vimohayaty esha jnanam avritya dehinam*

indriyani: the senses; *manah*: the mind; *buddhib*: the intellect; *asya*: of this; *adbhistanam*: residence; *ucyate*: it is said; *etaih*: by (all) these; *vimohayati*: confuses (in many ways); *esha*: this; *jnanam*: the knowledge; *avritya*: covering; *dehinam*: of the embodied (soul).

"It is said that the senses, the mind and the intelligence are the seats of this (angry lust), as this (angry lust) confuses and covers the knowledge of the embodied beings."

3.41

*tasmāt tvam indriyaṇy adau niyamyā bharatarsabha
paṇmanam prajāhi hi enam jnana vijñāna nasaṇam*

tasmāt: therefore; *tvam*: you; *indriyani*: the senses; *adau*: from the beginning; *niyamya*: by regulating (through *yama* and *niyama*); *bharatarsabha*: o best of the descendants of Bharata (Arjuna); *paṇmanam*: the cause of sin; *prajāhi*: give up/ vanquish; *hi*: certainly; *enam*: this; *jnana*: theoretical knowledge; *vijñana*: applied knowledge; *nasaṇam*: the destroyer.

"Therefore, o best of the Bharatas (Arjuna), you (should) engage the senses in a regulated way first/ from the very beginning, and then totally abandon/ in order to vanquish this great cause of sinful actions, that can destroy knowledge and wisdom."

3.42

*indriyani parany abur indriyebhyah param manah
manasas tu para buddhir yo buddheb paratas tu sah*

indriyani: the senses; *parani*: superior; *ahub*: are said; *indriyebhyah*: than the senses; *param*: superior; *manab*: the mind; *manasab*: than the mind; *tu*: but; *para*: superior; *buddhib*: intelligence; *yah*: that; *buddheb*: than intelligence/ intellect; *paratab*: superior; *tu*: but; *sah*: he (the *atman*/ *purusha*).

"The senses are superior (to this angry lust/ to dull matter), and the mind is superior to the senses. Intelligence is superior to the mind, and he (the soul) is superior to the intellect."

3.43

*evam buddheb param buddhya samstabhyatmanam atmana
jahi satrum maha babo kama rupam durasadam*

evam: thus; *buddheb*: than intellect; *param*: superior; *buddhya*: understanding; *samstabhya*: establishing firmly; *atmanam*: the self; *atmana*: with the self/ with the mind; *jahi*: vanquish; *satrum*: the enemy; *maha-babo*: o mighty armed; *kama-rupam*: in the form of desire; *durasadam*: formidable.

"O mighty-armed (Arjuna), thus knowing that (you are/ which is) superior to the intelligence, make yourself stable by your own effort/ focus the mind on the self, and conquer that enemy (that is) the formidable lust."

Chapter 4: Jnana yoga The yoga of knowledge

4.1

*sri bhagavan uvaca
imam vivasvate yogam proktavan aham aryam
vivasvan manave praha manur iksvakave 'bravit*

sri: wonderful; *bhagavan*: Lord; *uvaca*: said; *imam*: this; *vivasvate*: to Vivasvan (Surya); *yogam*: Yoga; *proktavan*: instructed; *aham*: I; *avyayam*: eternal; *vivasvan*: Vivasvan; *manave*: to Manu; *praha*: told; *manuh*: Manu; *ikshvake*: to Ikshvaku; *abravit*: told.

The Lord said: "I have explained this eternal (science of) Yoga to Vivasvan, and Vivasvan taught it to Manu, and Manu told it to Ikshvaku."

4.2

*evam parampara praptam imam rajarsayo viduh
sa kaleneha mahata yogo nastah parantapa*

evam: thus; *param para*: from one to the next; *praptam*: obtained; *imam*: this; *rajarsayah*: by the Raja Rishis; *viduh*: they understood; *sah*: this (knowledge of yoga); *kaleneha*: with time; *mahata*: a lot of; *yogah*: (the knowledge of) yoga; *nastah*: destroyed/ lost; *parantapa*: o tormentor of the enemy.

"O Parantapa (Arjuna), in this way the Raja Rishis have learned this (knowledge) in a descending line, but after such a long time (this) Yoga has become lost."

4.3

*sa evayam maya te 'dya yogah proktah puratanah
bhakto 'si me sakha ceti rahasyam hy etad uttamam*

sah: that (same); *eva*: certainly; *ayam*: this; *maya*: by me; *te*: to you; *adya*: today; *yogah*: yoga; *proktah*: explained; *puratanah*: very ancient; *bhaktah*: devotee; *asi*: you are; *me*: to me; *sakha*: friend; *ca*: and; *iti*: thus; *rahasyam*: secret; *hi*: certainly; *etat*: this; *uttamam*: supreme/ transcendental.

"Today I am (explaining) to you the same (knowledge of) Yoga that was discussed in the ancient times; (because) you are my devotee and friend (I give you) this supreme secret."

4.4

arjuna uvaca
aparam bhavato janma param janma vivasvatab
katham etad vijaniyam tvam adau proktavan iti

arjuna: Arjuna; *uvaca:* said; *aparam:* inferior/ junior; *bhavatab:* your; *janma:* birth; *param:* superior/ senior; *janma:* birth; *vivasvatab:* of Vivasvan; *katham:* how; *etat:* this; *vijaniyam:* I am to understand; *tvam:* you; *adau:* in the beginning; *proktavan:* instructor; *iti:* thus.

Arjuna said: "Vivasvan appeared long before you (appeared), (so) he is much older than you. How am I to understand that in the beginning (of creation) you instructed him?"

4.5

sri bhagavan uvaca
bahuni me vyatitani janmani tava carjuna
tany abam veda sarvani na tvam vettha parantapa

sri: the wonderful; *bhagavan:* Lord; *uvaca:* said; *bahuni:* many; *me:* my; *vyatitani:* have passed; *janmani:* births; *tava:* your; *ca:* and; *arjuna:* Arjuna; *tani:* those; *abam:* I; *veda:* I know; *sarvani:* all; *na:* not; *tvam:* you; *vettha:* you know; *parantapa:* o scorcher of the enemy.

The Lord said: "O Arjuna, both you and I have known many lifetimes. I remember them all, while you do not, o Parantapa."

4.6

ajo 'pi sann anyay bhutanam isvaro 'pi san
prakritim svam adhisthaya sambhavamy atma mayaya

ajah: unborn; *api:* although; *san:* being; *anyaya-atma:* imperishable Self; *bhutanam:* of the living entities/ conditions of life; *isvarah:* the Supreme Lord; *api:* although; *san:* being; *prakritim:* nature; *svam:* (my) own; *adhisthaya:* controlling/ situated; *sambhavami:* I take birth; *atma-mayaya:* through (my) own power.

"Although I am unborn and imperishable, and although I am the Supreme Lord of the creatures/ states of being, I am present in/ I control this *prakriti* that belongs to me, and I manifest myself out of my own power."

4.7

*yada yada hi dharmasya glanir bhavati bharata
abhyutthanam adharma tada atmanam srijamy aham*

yada yada: whenever/ every time; *hi*: certainly; *dharmasya*: of the *dharma*; *glanir*: decline; *bhavati*: becomes; *bharata*: o descendant of Bharata (Arjuna); *abhyutthanam*: rise; *adharma*: of the *adharma*; *tada*: at that time; *atmanam*: my self; *srijami*: I create/ manifest; *aham*: I.

"O descendant of Bharata (Arjuna), whenever *dharma* declines and *adharma* rises, at that time I manifest myself."

4.8

*paritranaya sadhunam vinasaya ca duskritam
dharma samsthapanarthaya sambhavami yuge yuge*

paritranaya: for the protection/ deliverance; *sadhunam*: of the good people; *vinasaya*: for the destruction; *ca*: and; *duskritam*: of the evil doers; *dharmam*: of *dharmam*; *samsthapana*: the full establishment; *arthaya*: for the purpose of; *sambhavami*: I manifest; *yuge yuge*: from age to age.

"I manifest myself *yuga* after *yuga*, to protect the good people, destroy the evil doers and to establish *dharmam*."

4.9

*janma karma ca me divyam evam yo vetti tattvatah
tyaktva deham punar janma naiti mam eti so 'rjuna*

janma: birth; *karma*: activities; *ca*: and; *me*: my; *divyam*: divine; *evam*: thus; *yah*: s/he; *vetti*: knows; *tattvatah*: in reality; *tyaktva*: by/ after leaving; *deham*: the body; *punar*: again; *janma*: birth; *na*: not; *eti*: attains; *mam*: me; *eti*: attains; *sah*: s/he; *arjuna*: o Arjuna.

"O Arjuna, one who truly knows the divine nature of my births and activities does not have to take another birth after leaving this body, but comes to me."

4.10

*vita raga bhaya krodha man maya mam upasritah
bahavo jnana tapasa puta mad bhavam agatah*

vita: free from; *raga*: attachment; *bhaya*: fear; *krodha*: anger; *man-maya*: absorbed in me; *mam*: in me; *upasritah*: taking shelter; *bahavah*: many; *jñāna tapasa*: by knowledge and austerity/ by the austerity of knowledge; *puta*: purified; *mad-bhavam*: my state; *agatah*: have come.

"Many who were free from attachment, fear and anger, fully taking shelter in me, have been purified by austerity and knowledge, and attained my realization."

4.11

*ye yatha mam prapadyante tams tathaina bhajamy aham
mama vartmanuvartante manusyah partha sarvasah*

ye: those; *yatha*: like; *mam*: me; *prapadyante*: surrender/ approach; *tan*: they; *tatha*: like; *eva*: certainly; *bhajami*: I reciprocate; *aham*: I; *mama*: my; *vartma*: path; *anuvartante*: follow; *manusyah*: human beings; *partha*: o son of Pritha (Arjuna); *sarvasah*: all.

"O Partha, as much as they surrender to me, in the same way I reciprocate with them. All human beings follow my path."

4.12

*kankshantah karmanam siddhim yajanta iba devatah
ksipram hi manuse loke siddhir bhavati karma ja*

kankshantah: desiring/ praying for; *karmanam*: of the activities; *siddhim*: perfection/ success; *yajante*: they sacrifice/ worship; *iba*: here; *devatah*: to the Devas; *ksipram*: very quickly; *hi*: certainly; *manuse*: human; *loke*: world/ society; *siddhih*: perfection/ success; *bhavati*: becomes; *karma-ja*: from the action.

"Those human beings who desire to achieve perfection in their actions worship the Devas in this world, because (in this way) perfection can quickly be attained through one's efforts."

4.13

*catur varnyam maya sristam guna karma vibhagasab
tasya kartaram api mam viddhi akartaram avyayam*

catub: four; *varnyam:* *varnas*; *maya:* by me; *sristam:* created; *guna:* qualities; *karma:* activities/ duties; *vibhagasab:* divided (in categories); *tasya:* of that; *kartaram:* the doer; *api:* although; *mam:* me; *viddhi:* (you should) know; *akartaram:* not the doer; *avyayam:* imperishable.

"The four *varnas* have been created by me in accordance to the different qualities and activities, but although I am their maker, know that I am unchangeable and detached from action."

4.14

*na mam karmani limpanti na me karma phale spriha
iti mam yo 'bhijanati karmabhir na sa badhyate*

na: not; *mam:* me; *karmani:* the activities; *limpanti:* taint/ affect; *na:* not; *me:* me; *karma-phale:* by the results of the actions; *spriha:* touch; *iti:* thus; *mam:* me; *yah:* one who; *abhijanati:* knows; *karmabhib:* by the actions; *na:* not; *sab:* s/he; *badhyate:* is bound.

"I am not affected by action and I am not touched by the results of the action. One who really understands this (fact) is not bound by actions either."

4.15

*evam jnatva kritam karma purvair api mumuksubhib
kuru karmaiva tasmāt tvam purvaih purvataram kritam*

evam: thus; *jnatva:* knowing; *kritam:* performed; *karma:* action/ work/ duties; *purvaih:* previously; *api:* even; *mumuksubhib:* those who desired liberation;

kurū: do; *karma*: work/ duty/ action; *eva*: certainly; *tasmat*: therefore; *tvaṃ*: you; *purvaih*: by the ancient; *purvataram*: in ancient times; *kritam*: performed.

"Knowing this (fact), those who in the previous ages desired to attain liberation engaged in action. Therefore you should perform your duty just like the ancients did."

4.16

*kim karma kim akarmeti kavayo 'py atra mohitah
tat te karma pravakṣyami yaj jnatva mokṣyase 'subhat*

kim: what; *karma*: action; *kim*: what; *akarma*: *akarma*; *iti*: thus; *kavayah*: the learned; *api*: even; *atra*: in this (matter); *mohitah*: are confused; *tat*: that; *te*: to you; *karma*: (about) *karma*; *pravakṣyami*: I will tell; *yaj*: which; *jnatva*: knowing; *mokṣyase*: you will be liberated; *asubhat*: from inauspiciousness.

"Even scholars are (sometimes) confused about what is *karma* and what is *akarma*. I will (now) tell you this (knowledge of) *karma*, by knowing which you will become free from inauspiciousness."

4.17

*karmano hi api boddhavyam boddhavyam ca vikarmanah
akarmanas ca boddhavyam gabana karmano gatih*

karmanah: of the (prescribed) actions; *hi*: certainly; *api*: also; *boddhavyam*: to be understood; *boddhavyam*: to be understood; *ca*: and; *vikarmanah*: of bad action; *akarmanah*: of non-action; *ca*: and; *boddhavyam*: to be understood; *gabana*: very difficult; *karmanah*: of the actions; *gatih*: the purpose/ the true nature.

"It is important to understand (the meaning of) *karma* and (the meaning of) *vikarma*, and even more difficult, (the meaning of) *akarma* (within) the *karma*."

4.18

*karmany akarma yah pasyed akarmani ca karma yah
sa buddhiman manusyesu sa yuktaḥ kritsna karma krit*

69

karmani: (in) the actions; *akarma*: non-action; *yab*: one who; *pasyet*: sees/ finds; *akarmani*: (in) non-actions; *ca*: and; *karma*: (as) action; *yab*: s/he; *sab*: s/he; *buddhiman*: intelligent; *manusyesu*: among human beings; *sab*: s/he; *yuktah*: engaged (in Yoga); *kritsna-karma-krit*: who performs activities.

"One who can see *akarma* within the *karma*, and the *karma* within the *akarma*, is intelligent among the human beings, and is performing all dutiful activities by engaging in *yoga*."

4.19

*yasya sarve samarambbah kama sankalpa varjitah
jnanagni dagdha karmanam tam abuh panditam budhab*

yasya: of one who; *sarve*: all; *samarambbah*: attempts; *kama*: desire; *sankalpa*: intention; *varjitah*: given up; *jnana*: of knowledge; *agni*: by the fire; *dagdha*: burned; *karmanam*: the actions; *tam*: him/ her; *abuh*: it is said; *panditam*: a *pandita*; *budhab*: intelligent.

"Those who are intelligent declare that a truly learned person is one who has left behind all ventures based on the determination for personal sense pleasure and has thus burned all his *karma* (to ashes) by the fire of knowledge."

4.20

*tyaktva karma phala sangam nitya tripto nirasrayah
karmany abhipravritto 'pi naiva kincit karoti sab*

tyaktva: having given up; *karma*: of the action; *phala*: the fruits; *sangam*: attachment to/ association with; *nitya*: always; *triptah*: satisfied; *nir*: without; *asrayah*: shelter; *karmani*: in work; *abhi-pravrittab*: fully engaged (like before); *api*: although; *na*: not; *eva*: certainly; *kincit*: anything; *karoti*: does; *sab*: s/he.

"Such a person has given up all connections with the results of the actions, is always satisfied and does not depend on anyone else. Although s/he is always engaged in activities, s/he is never doing anything."

4.21

*nirasir yata cittatma tyakta sarva parigrahab
sariram kevalam karma kurvan napnoti kilbisam*

nir asih: without desires/ solicitations; *yata:* controlled; *citta:* consciousness; *atma:* self; *tyakta:* having given up; *sarva:* all; *parigrahab:* sense of possession/ accepting; *sariram:* body; *kevalam:* only; *karma:* work; *kurvan:* doing; *na:* not; *apnoti:* obtains; *kilbisam:* sinful reaction.

"One who works without (selfish) desires, in fully controlled consciousness, giving up all sense of possession, and only performing those activities that are required for the (proper maintenance of the) body/ performing the activities with the body only (without sense of identification and attachment), never incurs negative reactions although he engages in activities."

4.22

*yadriccha labha santusto dvandvatito vimatsarah
samah siddhav asiddhau ca kritvapi na nibadhyate*

yadriccha: of its own accord; *labha:* obtained; *santustah:* satisfied; *dvandva:* duality; *atitah:* gone beyond; *vimatsarah:* free from envy; *samah:* equally stable; *siddhau:* in success; *asiddhau:* in failure; *ca:* and; *kritva:* doing; *api:* although; *na:* not; *nibadhyate:* is bound.

"(Such person) is perfectly satisfied with whatever s/he obtains naturally, is free from duality and envy, and is balanced in success and failure. Although engaged in activities, he is never bound (by them)."

4.23

*gata sangasya muktasya jnanavasthita cetasah
yajnayacaratah karma samagram pravilyate*

gata: having gone away; *sangasya:* of one who attachments; *muktasya:* of one who is free; *jñāna:* knowledge; *avasthita:* situated; *cetasah:* whose

consciousness; *yajnya*: to Yajna (Vishnu)/ to the sacrifice; *acaratah*: performing action/ working; *karma*: activities; *samagram*: the total; *praviliyate*: becomes destroyed.

"One who has finished with all associations/ whose association is liberated and whose consciousness is firmly established in knowledge, worships Yajna (Vishnu) in practice (through his actions/ as all his actions become devotional service)/ works in a spirit of sacrifice. The entirety of his *karma* (reactions to actions) is thus destroyed."

4.24

*brahmarpanam brahma havir brahmagnau brahmana hutam
brahmaiva tena gantavyam brahma karma samadhina*

brahma: Brahman; *arpanam*: the ladle/ the offering; *brahma*: Brahman; *havir*: the oblation (of clarified butter etc); *brahma*: Brahman; *agnau*: in the fire; *brahmana*: by one who knows Brahman; *hutam*: (is) poured (as offering); *brahma*: Brahman; *eva*: certainly; *tena*: by him; *gantavyam*: to be attained; *brahma*: Brahman; *karma*: activities; *samadhina*: in the *samadhi* (complete absorption).

"The purpose (of such actions) is transcendental, the offerings are transcendental, the fire is transcendental, the act of offering is transcendental, the goal to be attained is transcendental, and the consciousness is transcendental."

4.25

*daivam evapare yajnam yoginah paryupasate
brahmagnav apare yajnam yanenaivopajuhvati*

daivam: God /the sum total of the Devas; *eva*: certainly; *apare*: other; *yajnam*: sacrifice; *yoginah*: *yogis*; *paryupasate*: worships perfectly; *brahma*: Brahman; *agnau*: in the fire; *apare*: other; *yajnam*: sacrifice; *yajnena*: by the sacrifice; *eva*: certainly; *upajuhvati*: offers.

"Some *yogis* perform the *yajna* by perfectly worshipping the Devas, others perform sacrifice in the fire of Transcendence by offering sacrifice itself (as sacred action) as an oblation."

4.26

*srotradinindriyany anye samyamagnisu jubvati
sabdadin visbayan anya indriyagnisu jubvati*

srotra: the hearing power; *adini*: and so on; *indriyani*: the senses; *anye*: others; *samyama*: of restraint/ control; *agnishu*: in the fires; *jubvati*: offers; *sabda*: the sound; *adin*: and so on; *visayan*: the sense objects; *anye*: others; *indriya*: of the senses; *agnisu*: in the fires; *jubvati*: offers.

"Others offer (the activities of) the senses, such as the hearing etc, in the fire of regulated activity/ abstinence, others offer the objects (of senses) such as the sound etc in the fire of the senses as an oblation."

4.27

*sarvanindriya karmani prana karmani capare
atma samyama yogagnau jubvati jnana dipite*

sarvani: all; *indriya*: of the senses; *karmani*: the activities; *prana*: of the *prana*; *karmani*: activities; *ca*: and; *apare*: others; *atma*: self; *samyama*: controlled; *yoga*: of the *yoga*, *agnau*: in the fire; *jubvati*: offers; *jnana*: of the knowledge; *dipite*: with the lamp.

"Others offer all the activities of all the senses and the activities of the *prana*, and the oblation is constituted by the control of the self in the fire of *yoga* in the light of knowledge."

4.28

*dravya yajnas tapo yajna yoga yajnas tathapare
svadhyaya jnana yajnas ca yatayah samsita vratam*

dravya: objects/ materials; *yajnah*: sacrifice; *tapah*: austerity; *yajnah*: sacrifice; *yoga*: *yoga*; *yajnah*: sacrifice; *tatha*: similarly; *apare*: others; *svadhyaya*: study of the scriptures; *jnana*: of knowledge; *yajnah*: sacrifice; *ca*: and; *yatayah*: ascetics; *samsita*: serious/ sharp; *vratam*: vows.

"Others sacrifice their wealth, or perform austerities as a sacrifice, or engage in *yoga* as an act of sacrifice, or perform sacrifice by the study of the scriptures and the cultivation of knowledge, or by engaging in strict vows."

4.29

*apane jubvati pranam prane 'panam tathapare
pranapana gati ruddhva pranayama parayanah*

apane: in the *apana*; *jubvati*: offers; *pranam*: the *prana*; *prane*: in the *prana*; *apanam*: the *apana*; *tatha*: similarly; *apare*: others; *prana-apana*: of *prana* and *apana*; *gati*: the movement; *ruddhva*: checking; *pranayama*: the control of the *prana*; *parayanah*: those who are dedicated to.

"Others sacrifice the *apana* in the *prana*, and the *prana* in the *apana*, controlling both *prana* and *apana*: this method is called *pranayama*."

4.30

*apare niyataharah pranam pranesu jubvati
sarve 'py ete yajna vido yajna ksapita kalmasah*

apare: others; *niyata*: controlled; *aharah*: intake of food; *pranam*: the *prana*; *pranesu*: in the *pranas*; *jubvati*: offers; *sarve*: all; *api*: although; *ete*: these; *yajnah*: the sacrifice; *vidah*: who know; *yajna-ksapita*: the purification due to the sacrifice; *kalmasah*: the negative reactions.

"Others sacrifice the *prana* into the *pranas* by fasting/ suspending breath. However, all these are known as acts of sacrifice, that cleanse (the person from) the negative reactions (of actions)/ one who knows about these sacrifices, purifies his negative reactions through the power of the sacrifice (itself)."

4.31

*yajna sistamrita bhujanti yanti brahma sanatanam
nayam loko 'sty ayajnasya kuto 'nyah kurva sattama*

yajna: of the sacrifice; *sista*: leftovers; *amrita*: the nectar; *bhujab*: who have eaten/ tasted; *yanti*: they go; *brahma-sanatanam*: the eternal Brahman; *na*: not; *ayam*: this; *loka*: planet; *asti*: there is; *a-yajnasya*: one who does not perform sacrifice; *kutab*: where is; *anyab*: other; *kururu-sattama*: o best among the Kurus.

"O best of the Kurus (Arjuna), those who accept the nectar of the leftovers from the sacrifice attain the eternal Transcendence. Those who do not perform sacrifice cannot (have even) (the benefits that we can find in) this world, what to speak of (attaining) another (world)/anything else."

4.32

*evam babu vidha yajna vitata brahmano mukhe
karma jan viddhi tan sarvan evam jnatva vimoksyase*

evam: thus; *babu*: many; *vidha*: types of; *yajna*: sacrifice; *vitata*: branched out/ were elaborated; *brahmanah*: of the Brahman/ Vedas; *mukhe*: from the mouth; *karma-jan*: born out of work/ activities; *viddhi*: you should know; *tan*: them; *sarvan*: all; *evam*: thus; *jnatva*: knowing; *vimoksyase*: you will become free.

"Thus there is a great variety of sacrifices found everywhere/ at every level and aimed at Brahman/ emanating from the mouth of Brahman (God). Knowing that all these are born from activity/ are genuine forms of dutiful action, you will be liberated."

4.33

*sreyan dravya mayad yajnaj jnana yajnah parantapa
sarvam karmakhilam partha jnane parisamapyate*

sreyan: better; *dravya*: possessions; *mayat*: made of; *yajnat*: than the sacrifice; *jnana-yajnah*: (is) the sacrifice of knowledge; *parantapa*: o destroyer of the enemy (Arjuna); *sarvam*: all; *karma-akhilam*: the totality of actions; *partha*: o son of Pritha (Arjuna); *jnane*: in knowledge; *parisamapyate*: end.

"O Parantapa (Arjuna), better than the sacrifice of one's wealth is the sacrifice of knowledge. O Partha (Arjuna), the entire scope of all the activities (must) culminate in knowledge."

4.34

*tad viddhi pranipatena pariprasenena sevaya
upadeksyanti te jnanam jnaninas tattva darsinah*

tat: that; *viddhi*: you should learn; *pranipatena*: by prostrating; *pariprasenena*: by questioning thoroughly; *sevaya*: by serving; *upadeksyanti*: they will initiate; *te*: you; *jnanam*: knowledge; *jnaninah*: the *jnanis* (those who have the knowledge); *tattva*: the truth; *darsinah*: who see.

"You should learn this (knowledge) by approaching those who directly contemplate the Truth, asking them many questions and offering them service. Those who have the knowledge will initiate you (into this science).

4.35

*yaj jnatva na punar moham evam yasyasi pandava
yena bbutany asesani draksyasi atmany atbo mayi*

yat: this (knowledge); *jnatva*: knowing; *na*: not; *punah*: again; *moham*: illusion; *evam*: like this; *yasyasi*: you shall come; *pandava*: o son of Pandu (Arjuna); *yena*: by that; *bbutani*: living entities/ states of being; *asesani*: endless/ without exception; *draksyasi*: you will see; *atmani*: in the Self; *atba u*: that is to say; *mayi*: in me.

"O Pandava (Arjuna), knowing this (science) you will never again fall into illusion, and you will directly see all the innumerable living entities/ states of being in the self, therefore in me."

4.36

*api ced asi papebhyah sarvebhyah papa krit -tamah
sarvam jnana plavenaiva vrijinam santarisyasi*

api: although; *cet*: if; *asi*: you are; *papebhyah*: of sinners; *sarvebhyah*: of all; *papa-krit-tamah*: the greatest sinner; *sarvam*: all (such sins); *jnana-plavena*: by the boat of knowledge; *eva*: certainly; *vrijinam*: (the ocean of) wickedness; *santarisyasi*: will cross over.

"Even if you were burdened by many negative actions, by the greatest possible sins, you will be able to cross the ocean of bad things by the boat of knowledge."

4.37

*yathaidhamsi samiddho 'gnir bhasma sat kurute 'rjuna
jnanagnih sarva karmani bhasma sat kurute tatha*

yatha: just as; *edhamsi*: pieces of wood/ firewood; *samiddhab*: blazing; *agnih*: the fire; *bhasma-sat*: into ash; *kurute*: makes; *arjuna*: o Arjuna; *jnana-agnih*: the fire of knowledge; *sarva-karmani*: all the *karma* (actions and their reactions); *bhasma-sat*: into ashes; *kurute*: makes; *tatha*: similarly.

"O Arjuna, just like the blazing fire turns firewood into ashes, similarly the fire of knowledge turns all *karma* (reactions to action) into ashes."

4.38

*na hi jnanena sadrisam pavitram iba vidyate
tat svayam yoga samsiddhab kalenatmani vindati*

na: not; *hi*: certainly; *jnanena*: by knowledge; *sadrisam*: in comparison; *pavitram*: pure/ sanctified; *iba*: here (in this world/ body); *vidyate*: it is known (to exist); *tat*: that; *svayam*: himself; *yoga-samsiddhab*: (established) in the perfection of *yoga*; *kale*: in the course of time; *atmani*: in the Self; *vindati*: realizes/ attains/ finds pleasure.

"In this world there is nothing as pure/ sacred as knowledge. One who achieves perfection in (this) *yoga* comes to find full happiness in the Self in the course of time."

4.39

*sraddhaval labhate jnanam tat parah samyatendriyah
jnanam labdhva param santim acirenadigacchati*

sraddha-van: one who has faith; *labhate*: obtains; *jnanam*: knowledge; *tat-parah*: dedicated to; *samyata*: controlled; *indriyah*: the senses; *jnanam*: knowledge;

labdhva: by obtaining; *param*: supreme; *santim*: peace; *acirena*: very soon; *adigacchati*: attains.

"One who has faith and controls his senses by focusing on that purpose (can) achieve knowledge, and one who has attained knowledge very quickly finds peace."

4.40

*ajnas asraddhadhanas ca samsayatma vinasyati
nayam loko 'sti na paro na sukham samsayatmanah*

ajnah: a fool/ ignorant; *ca*: and; *asraddha-dhanah*: one who does not have faith; *ca*: and; *samsaya atma*: one who doubts; *vinasyati*: perishes/ is (engaged in) self-destruction; *na*: not; *ayam*: in this; *loka*: world; *asti*: there is; *na*: not; *parah*: in the next life; *na*: not; *sukham*: happiness; *samsaya*: doubt; *atmanah*: of one self.

"A person who is devoid of knowledge and faith, and cannot overcome doubts will be lost. For one who is plagued by uncertainty there is no happiness in this world or in the next."

4.41

*yoga sannyasta karmanam jnana sanchinna samsayam
atmavantam na karmani nibadhnanti dhananjaya*

yoga-sannyasta: one who has attained renunciation through *yoga*; *karmanam*: of the activities; *jnana*: by knowledge; *sanchinna*: cut; *samsayam*: doubt; *atmavantam*: situated in the *atman*; *na*: not; *karmani*: activities; *nibadhnanti*: create bondage; *dhananjaya*: o Dhananjaya (conqueror of wealth).

"One who practices the renunciation / has attained detachment from actions through *yoga* and has cut through all doubts by (the sword of) knowledge, resides in the self/ finds his desires turning towards the self. O Dhananjaya (conqueror of wealth), such a person is never bound by any action."

*tasmad ajnana sambhutam brit stham jnanasinatmanah
chittvainam samsayam yogam uttisthottistha bharata*

tasmad: therefore; *ajnana-sambhutam*: created by ignorance; *brit-stham*: settled in the heart; *jnana-asina*: with the sword of knowledge; *atmanah*: of the Self/ on the Self; *chittva*: cutting; *enam*: this; *samsayam*: doubts; *yogam*: in the Yoga; *atisthba*: (firmly) situated/ undertaking/ taking shelter of; *uttistha*: rise (for battle); *bharata*: o descendant of Bharata.

"Therefore o Bharata, get up and fight, establishing yourself in yoga and using the sword of knowledge to slash off all these doubts that were born from ignorance and are infesting the heart."

Chapter 5: Sannyasa Yoga The yoga of renunciation

arjuna uvaca
sannyasam karmanam krisna punar yogam ca samsasi
yac chreya etayor ekam tan me brubi su niscitam

arjuna: Arjuna; *uvaca*: said; *sannyasam*: *sannyasa*; *karmanam*: of the activities/ duties; *krisna*: o Krishna; *punah*: again; *yogam*: yoga; *ca*: and; *samsasi*: you are praising; *yac*: that; *sreya*: the higher benefit; *etayor*: of the two; *ekam*: one; *tat*: that; *me*: to me; *brubi*: tell; *su-niscitam*: absolutely without doubt.

Arjuna said: "O Krishna, you have praised *sannyasa* (renunciation to all actions) and then (you praised) *yoga* (conscious engagement in action). Please tell me which one of these two will, without any doubt, be the best."

5.2

*sri bhagavan uvaca
sannyasah karma yogas ca nirsreyasa karav ubbau
tayos tu karma sannyasat karma yogo visisyate*

sri: the wonderful; *bhagavan*: Lord; *uvaca*: said; *sannyasah*: *sannyasa*; *karma-yogah*: *karma yoga*; *ca*: and; *nirsreyasa*: of the highest benefit; *karav*: making/ leading to; *ubbau*: both of them; *tayoh*: of the two; *tu*: but; *karma-sannyasat*: than renunciation to activities; *karma-yogah*: engagement of action (in transcendental consciousness); *visisyate*: is better.

The Lord said: "Both these (paths), the *sannyasa* (renunciation) and the *karma yoga* (the *yoga* of action) will bring the best benefit, but the *karma yoga* (the *yoga* of action) is better than the *karma sannyasa* (renunciation to action)."

5.3

*jneyah sa nitya sannyasi yo na dvesti na kanksati
nirdvandvo hi maha babo sukham bandhat pramucyate*

jneyah: it should be known; *sah*: he/ she; *nitya*: always; *sannyasi*: *sannyasi*; *yah*: he/ she; *na*: (does) not; *dvesti*: hates; *na*: not; *kanksati*: aspires to; *nirdvandvah*: non-duality; *hi*: indeed; *maha-baho*: o Mahabaho ("mighty armed"); *sukham*: easily; *bandhat*: from the bondage; *pramucyate*: becomes completely liberated.

"It should be known that the (real) *sannyasi* (who remains in) permanent (renunciation) does not hate nor aspires to (anything), and/ because is certainly (always) free from duality. O mighty-armed (Arjuna), (such a person) becomes completely liberated from (all) ties very easily."

5.4

*sankhya yogau prithag balah pravadanti na panditah
ekam apy asthitah samyag ubhayor vindate phalam*

sankhya: the Sankhya; *yogau*: and the Yoga; *prithak*: different; *balah*: childish; *pravadanti*: they say/ declare; *na*: not/ never; *panditah*: the *pandits* ("expert in learning"); *ekam*: in one; *apy*: although; *asthitah*: situated; *samyak*: complete; *ubhayoh*: of the two; *vindate*: enjoys; *phalam*: the results.

"Only childish people, and not *panditas*, speak of Sankhya and Yoga as two different paths. In fact one who is firmly situated on either of these attains the final purpose of both."

5.5

*yat sankhyaibh prapyate sthanam tad yogair api gamyate
ekam sankhyam ca yogam ca yah pasyati sa pasyati*

yat: what; *sankhyaibh*: by the Sankhya; *prapyate*: is obtained; *sthanam*: position; *tat*: that; *yogair*: by Yoga; *api*: even; *gamyate*: can be obtained; *ekam*: one only; *sankhyam*: Sankhya; *ca*: and; *yogam*: Yoga; *ca*: and; *yah*: he/ she; *pasyati*: sees; *sah*: he/ she; *pasyati*: sees (correctly).

"The (same) purpose/ position/ place that is attained through Sankhya is also attained through Yoga. One who sees Sankhya and Yoga as the same one thing, is (really) seeing (correctly)."

5.6

*sannyasas tu maha babo dukham aptum ayogatah
yoga yukto munir brahma na cirenadbigacchati*

sannyasah: *sannyasa*; *tu*: but; *maha-babo*: o Mahabaho ("mighty armed"); *dukham*: suffering; *aptum*: afflicts; *ayogatah*: without *yoga*; *yoga-yukta*: engaged in *yoga*; *munir*: the wise; *brahma*: Brahman; *na*: no; *cirena*: delay; *adbigacchati*: attains.

"O mighty-armed (Arjuna), *sannyasa* (renunciation) without *yoga* (proper engagement) only produces misery/ is attained with difficulty; one who is engaged in *yoga* is a *muni* (a wise person) and quickly attains Brahman."

5.7

*yoga yukto visuddhatma vijitatma jitendriyah
sarva bbutatma bbutatma kurvann api na lipyate*

yoga-yuktah: engaged in *yoga*; *visuddha-atma*: (having) purified one's self; *vijita-atma*: (having) controlled one's self; *jita-indriyah*: (having) conquered the

senses; *sarva-bhuta-atma*: the self of all living entities; *bbhuta-atma*: the self of existences; *kurvan*: making; *api*: even; *na*: not; *lipyate*: is affected.

"A person who has purified him/ herself through the engagement in *yoga*, conquering the self and controlling the senses, considers him/herself as the *atman* that is the same *atman*/ existence of all living entities. Although engaged (in activities), s/he is never affected (by them)."

5.8

*naiva kincit karomiti yukto manyeta tattva vit
pasyan srinvan sprisan jigbrann asnan gacchan svapan svasan*

na: not; *eva*: certainly; *kincit*: anything; *karomi*: I do; *iti*: like this; *yuktah*: engaged; *manyeta*: he/ she thinks/ should think; *tattva-vit*: one who knows reality; *pasyan*: seeing; *srinvan*: hearing; *sprisan*: touching; *jigbran*: smelling; *asnan*: eating; *gacchan*: going; *svapan*: dreaming/ sleeping; *svasan*: breathing.

"One who is a *yogi* thinks/ should think, 'I am not the doer of anything'. One who knows the truth (engages in the activities of seeing, hearing, touching, smelling, eating, going, dreaming, breathing,

5.9

*pralapan visrijan grihnann unmisann apin
indriyanindriyarthesu vartanta iti dharayan*

pralapan: talking; *visrijan*: leaving; *grihnan*: accepting/ taking; *unmisann*: opening; *nimisann*: closing (one's eyes); *api*: although; *indriyani*: the senses; *indriya-artthesu*: in the objects/ the purposes of the senses; *vartante*: let them be; *iti*: like this; *dharayan*: meditating.

talking, leaving/ abandoning, accepting/ taking, opening and closing (one's eyes), but s/he meditates that the senses should naturally be engaged in the sense objects (and s/he does not identify with them)."

5.10

*brahmany adbhaya karmami sangam tyaktva karoti yab
lipyate na sa papena padma patram ivambhava*

brahmani: in Brahman; *adbhaya*: surrendering; *karmami*: all activities/ duties; *sangam*: association/ affiliation/ attachment; *tyaktva*: abandoning; *karoti*: makes; *yab*: he/ she; *lipyate*: becomes affected; *na*: not; *sab*: he/ she; *papena*: by forbidden actions; *padma-patram*: the leaf of the lotus; *iva*: like; *ambhava*: by the water.

"Surrendering/ connecting/ dovetailing all activities to the Brahman, giving up all (identification and) association, one is never affected by the negative consequences/ sin of bad action, just like a lotus leaf is never affected by water."

5.11

*kayena manasa buddhya kevalair indriyair api
yoginab karma kurvanti sangam tyaktvatma suddhaye*

kayena: with the body; *manasa*: with the mind; *buddhya*: with the intelligence; *kevalair*: only; *indriyair*: with the sense organs; *api*: also; *yoginab*: the *yogis*; *karma*: duties/ activities; *kurvanti*: they do; *sangam*: association/ affiliation/ attachment; *tyaktva*: giving up; *atma-suddhaye*: for the purification of oneself.

"The *yogis* perform activities with their body, mind, intelligence and senses only, and purify themselves by giving up identification/ association/ attachment."

5.12

*yuktah karma phalam tyaktva santim apnoti naisthikim
ayuktah kama karena phale sakti nibadhyate*

yuktah: one who is engaged (in *yoga*); *karma-phalam*: the fruits of the activities/ duties; *tyaktva*: giving up; *santim*: peace; *apnoti*: achieves; *naisthikim*: permanent; *ayuktah*: one who is not engaged (in *yoga*); *kama-karena*: motivated by the desire (of pleasure); *phale*: in the fruits; *sakti*: attached; *nibadhyate*: becomes bound.

"A *yogi* gives up the results of activity and (therefore) attains permanent peace. One who is not a *yogi* becomes tied by the results of the action that s/he desired (to obtain) through work."

5.13

*sarva karmani manasa sannyasyaste sukham vasi
nava dvare pure debi naiva kurvan na karayan*

sarva-karmani: all the activities/ duties; *manasa*: with the mind; *sannyasya*: by renouncing; *aste*: remains; *sukham*: easily/ happily; *vasi*: one who controls; *nava-dvare*: of the nine gates; *pure*: in the city; *debi*: one who has a body; *na*: not; *eva*: certainly; *kurvan*: while doing; *na karayan*: does not cause to be done.

"One who has consistently renounced to all the (various) actions in his/her mind remains in happiness in the city of the nine gates that is his body; s/he does not do anything nor causes anything to be done/ never becomes the direct or indirect cause of action."

5.14

*na kartritvam na karmani lokasya srijati prabhub
na karma phala samyogam svabhavas tu pravartate*

na: not; *kartritvam*: doership/ agentship; *na*: not; *karmani*: activities; *lokasya*: of the people; *srijati*: manifests/ creates; *prabhub*: the lord; *na*: not; *karma-phala-samyogam*: connection with the fruits of the activities; *svabhavah*: one's own nature; *tu*: but; *pravartate*: acts.

"The lord/ master (of the city of the nine gates, i.e. the body) does not create/ manifest the idea of being the cause of the actions performed by (other) people. Thus s/he is not engaged by the results of activities. It is only his/ her nature that acts."

5.15

*nadatte kasyacit papam na caiva sukritam vibhub
ajnanenavritam jnanam tena muhyanti jantavah*

na: not; *adatte*: accepts; *kasyacit*: anyone's; *papam*: demerits/ sins/ guilt; *na*: not; *ca*: and; *eva*: certainly; *sukritam*: merits/ virtues/ credits; *vibhub*: the powerful (Lord); *ajnanena*: by ignorance; *avritam*: covered; *jnanam*: knowledge; *tena*: by that; *mubhyanti*: they become confused; *jantavah*: the people.

"The (all) powerful (Lord) does not accept/ consider the merits or demerits of anyone. It (the problem) is (only due to) the living entities, that are confused because their knowledge is covered by ignorance."

5.16

*jnanena tu tad ajnanam yesam nasitam atmanah
tesam aditya vaj jnanam prakasayati tat param*

jnanena: by knowledge; *tu*: but; *tat*: that; *ajnanam*: lack of knowledge; *yesam*: of those (people); *nasitam*: is destroyed; *atmanah*: of the *atman*; *tesam*: of them; *aditya-vat*: like the Sun; *jnanam*: the knowledge; *prakasayati*: manifests/ shows directly; *tat*: That; *param*: Supreme.

"For those in whom *ajnana* (ignorance) is destroyed in the (perception of the) self by *jnana* (knowledge), that Knowledge, similar to the (radiant) Sun, reveals that highest (consciousness/ identity/ reality)."

5.17

*tad buddhayas tad atmanas tan-nisthas tat parayanah
gacchanty apunar avritim jnana nirdhuta kalmasah*

tat: That (Atman/ Brahman); *buddhayah*: those who have such intelligence; *tat-atmanah*: those who identify with That; *tat-nisthas*: those who have faith in That; *tat-parayanah*: those who are dedicated/ devoted to That; *gacchanti*: they go; *apunah-avritim*: they do not fall back; *jnana*: by knowledge; *nirdhuta*: destroyed/ removed; *kalmasah*: impurities/ contamination.

"Those who understand/ realize That (Transcendence), identify with That, remain faithful to That, and fully dedicate themselves to That, attain that liberation from which one never falls back, because their impurities have been cleansed by Knowledge."

5.18

*vidya vinaya sampanne brahmane gavi hastini
suni caiva sva pake ca panditab sama darsinab*

vidya: with divine knowledge; *vinaya*: and with gentleness/ humility/ lack of arrogance; *sampanne*: endowed; *brahmane*: in the *brahmana*; *gavi*: in the cow; *hastini*: in the elephant; *suni*: in the dog; *ca*: and; *eva*: certainly; *sva-pake*: in the dog-eater; *ca*: and; *panditab*: learned persons; *sama-darsinab*: see equally.

"The *pandits* (wise learned persons) look with equal (friendliness) to the *brahmana* who is learned and gentle, to the cow and the elephant, as well as to the dog and to the (uncivilized) dog eater."

5.19

*ibaiva tair jitab sargo yesam samye sthitam manab
nirdosam hi samam brahma tasmad brahmani te sthitab*

iba: here; *eva*: certainly; *tair*: by them; *jitab*: conquered; *sargab*: rebirth; *yesam*: of them; *samye*: in equanimity; *sthitam*: established; *manab*: the mind; *nirdosam*: without defect; *hi*: certainly; *samam*: equanimity; *brahma*: Brahman; *tasmad*: therefore; *brahmani*: in the Brahman; *te*: them; *sthitab*: established.

"Those who, in this very life/ body, have vanquished rebirth, have a mind that is established in equanimity. This equal vision is certainly pure/ free from all defects, because the same (pure) Brahman is (in all that exists). Thus they are (firmly) established in Brahman."

5.20

*na prabrisyet priyam prapya nodvijet prapya capriyam
stbira buddhir asammudho brahma vid brahmani sthitab*

na: not; *prabrisyet*: rejoices; *priyam*: what he likes; *prapya*: by obtaining; *na*: not; *udvijet*: becomes disturbed; *prapya*: by obtaining; *ca*: and; *apriyam*: what he does not like; *stbira-buddhib*: steady intelligence; *asammudhab*: free from confusion; *brahma-vid*: one who knows Brahman; *brahmani*: in Brahman; *sthitab*: situated.

"A *brahma-vit* (one who knows the Brahman) does not become elated in obtaining what is pleasing/ desirable and does not become agitated in obtaining what is unpleasant/ undesirable. S/he has a steady intelligence and is free from illusion, because s/he is firmly situated in Brahman."

5.21

*bahya-sparsesv asaktatma vindaty atmani yat sukham
sa brahma yoga yuktatma sukham aksayam asnute*

bahya-sparsesv: in external contacts; *asakta-atma*: one who is not attached; *vindati*: finds pleasure; *atmani*: in the *atman*; *yat*: that; *sukham*: happiness; *sah*: s/he; *brahma-yoga*: by the Brahma Yoga; *yukta-atma*: connected himself; *sukham*: happiness; *aksayam*: permanent/ inexhaustible; *asnute*: experiences.

"Unattached to the contact with the external (things), s/he finds happiness in the pleasure of the Self. Such a person is engaged in Brahma yoga, and enjoys inexhaustible happiness."

5.22

*ye hi samsparsa ja bhoga dukkha yonaya eva te
ady antavantah kaunteya na tesu ramate budhab*

ye: those; *hi*: certainly; *samsparsa-jah*: born from the contact (of the senses with the sense objects); *bhoga*: pleasures; *dukkha-yonayah*: the matrix of suffering; *eva*: certainly; *te*: them; *adi-antavantah*: having a beginning and an end; *kaunteya*: o Kaunteya (son of Kunti); *na*: not; *tesu*: in them; *ramate*: rejoices; *budhab*: one who is intelligent.

"Those pleasures that derive from contact with (the sense objects) are the cause for future sorrow because they have a beginning and an end. Therefore, o son of Kunti, an intelligent person does not seek happiness in them."

5.23

*saknotibaiva yah sodhum prak sarira vimoksanat
kama krodhodbhavam vegam sa yuktab sa sukhi narab*

saknoti: is capable; *iha eva*: even here; *yab*: he; *sodhum*: to tolerate/ to withstand; *prak*: before; *sarira-vimoksanat*: being liberated from the body; *kama-krodhab*: of lust and anger; *udbhavam*: generated by; *vegam*: the impulse; *sab*: he; *yuktat*: a *yogi*; *sab*: he; *sukhi*: happy; *narab*: human being.

"One who here (in this life/ body), before becoming liberated from the body, is capable of withstanding the onslaughts of lust and anger, is a *yogi* and a happy human being."

5.24

*yo 'ntah sukho 'ntar aramas tathantar jyotir eva yab
sa yogi brahma nirvanam brahma bhuto 'dbigacchati*

yab: he; *antah-sukhab*: happy inside; *antah aramah*: finding pleasure inside; *tatha*: as well as; *antah-jyotib*: whose light is inside; *eva*: certainly; *yab*: he; *sab*: s/he; *yogi*: a *yogi*; *brahma-nirvanam*: the peacefulness of Transcendence; *brahma-bhutat*: the position of Brahman; *adbigacchati*: attains.

"One who is happy within (the self), who finds pleasure within (the self), who finds enlightenment/ the light within (the self) is a *yogi* who attains the Brahma Nirvana and the existence/ realization of Brahman."

5.25

*labhante brahma nirvanam risayab ksina kalmash
chinna dvaidha yatatmanab sarva bhuta hite ratah*

labhante: they obtain; *brahma-nirvanam*: the Brahma nirvana; *risayab*: the Rishis; *ksina-kalmashab*: cleansed from impurities; *chinna-dvaidha*: having cut off doubts; *yata-atmanab*: having controlled themselves; *sarva-bhuta*: for all living beings; *hite*: in beneficial work/ to the benefit; *ratah*: engaged/ dedicated/ attached.

"The (wise) seers (of Reality) attain the *brahma nirvana* (because) have been purified from (all) sins/ faults and have cut off (all) doubts (dualistic illusions), engaging themselves in (work for) the benefit of all living beings."

5.26

*kama krodha vimuktanam yatinam yata cetasam
abbito brahma nirvanam vartate viditatmanam*

kama krodha vimuktanam: of those who are completely free from lust and anger; *yatinam*: of those who are renounced/ regulated; *yata cetasam*: who control their consciousness; *abbita*: guaranteed; *brahma nirvanam*: the peacefulness of Transcendence; *vartate*: is there; *vidita atmanam*: of those who have known/ realized the *atman*.

"The saintly persons who are completely free from lust and anger and have their consciousness steadily fixed (in Brahman), who have realized the Self: (for them) there is *brahma nirvana* very soon/ in whatever way."

5.27

*sparsan kirtva bahir bahyams cakṣus caivantare bhruvoh
pranapanau samau kirtva nasabhyantara carinau*

sparsan: sense objects; *kirtva*: making; *bahib*: externally; *bahyan*: external; *cakṣubh*: the eyes; *ca*: and; *eva*: certainly; *antare*: inside; *bhruvoh*: of the eyebrows; *prana-apanau*: the *prana* and the *apana*; *samau*: balance; *kirtva*: doing; *nasa-abhyantara*: inside the nostrils; *carinau*: that are moving.

"Keeping outside (his/her concern/ attention) the external (objects/ concerns) and fixing one's eyes to the internal space between the eyebrows, balancing the *prana* and *apana*, controlling the breathing within the nose,

5.28

*yatendriya mano buddhir munir mokṣa parayanah
vigateccha bhaya krodho yah sada mukta eva sab*

yata-indriya-manah-buddhib: having controlled the senses, the mind and the intelligence; *munib*: the Muni; *mokṣa-parayanah*: (fully) dedicated to liberation; *vigata-iccha-bhaya-krodhab*: having gone beyond (all) desire, fear and anger; *yah*: he; *sada*: always; *muktah*: liberated; *eva*: certainly; *sab*: he.

controlling the senses, the mind and intelligence, the *muni* (the silent sage) who is fully dedicated to *moksha* (liberation), free from all desires, fear and anger, is certainly always liberated."

5.29

*bhoktaram yajna tapasam sarva loka mahesvaram
subridam sarva bbutanam jnatva mam santim ricchati*

bhoktaram: the beneficiary; *yajna tapasam*: of sacrifices and austerities; *sarva loka mahesvaram*: the great Lord of all the worlds; *subridam*: the close friend; *sarva bbutanam*: of all living beings; *jnatva*: knowing; *mam*: me (as); *santim*: peace; *ricchati*: attains.

"(One who) knows me as the enjoyer/ beneficiary of *yajna* (sacrifice) and *tapas* (austerity), the great Lord of all the worlds /all people, and the dearest friend of all beings, attains peace."

Chapter 6 : Dhyana Yoga The yoga of meditation

6.1

*sri bhagavan uvaca
anasritah karma phalam karyam karma karoti yah
sa sanmyasi ca yogi ca na niragnih na cakriyah*

sri-bhagavan: the wonderful Lord; *uvaca*: said; *anasritah*: without depending on; *karma-phalam*: the results of work; *karyam*: duties; *karma*: activities; *karoti*: he does; *yah sa*: he is; *sanmyasi*: a (true) *sanmyasi*; *ca*: and; *yogi*: a (true) *yogi*; *ca*: and; *na*: not; *nir-agnih*: one who does not have (contact with) fire; *na*: not; *ca*: and; *akriyah*: one who does not engage in duties.

The Lord said, "One who performs the (ritual and social) activities constituting his/ her duties without depending on the results of the

action is the real *sannyasi* (renouncer) and *yogi*, not one who does not kindle the (sacred) fire and does not engage in dutiful activities."

6.2

*yam sannyasam iti prabur yogam tam viddhi pandava
na hy asannyasta sankalpo yogi bhavati kascana*

yam: that (which is); *sannyasam*: *sannyasa*; *iti*: like this; *prabur*: they say; *yogam*: *yoga*; *tam*: that (is); *viddhi*: you should know; *pandava*: O Arjuna (son of Pandu); *na*: not; *hi*: certainly; *asannyasta-sankalpah*: without giving up expectations; *yogi*: a *yogi*; *bhavati*: becomes; *kascana*: nobody.

"O son of Pandu (Arjuna), (you should) know that what is called *sannyasa* (renunciation) is actually *yoga*, because no one can ever become a *yogi* without giving up all expectations."

6.3

*aruruksor muner yogam karma karanam ucyate
yogarudhasya tasyaiva samah karanam ucyate*

aruruksob: one who wants to climb up; *muneb*: the *muni*; *yogam*: *yoga*; *karma*: action/ duty; *karanam*: the means; *ucyate*: it is said; *yoga*: *yoga*; *arudhasya*: of one who has climbed up; *tasya*: of him; *eva*: certainly; *samah*: equal disposition (to all types of activities); *karanam*: the means; *ucyate*: it is said.

"For a *muni* who has just begun the practice of *yoga*, activity is said to be the means. For one who has ascended the staircase of *yoga*, equanimity is said to be the means."

6.4

*yada hi nendriyartheshu na karmasv anusajjate
sarva sankalpa sannyasi yogarudhas tadocyate*

yada: when; *hi*: certainly; *na*: not; *indriya-artsheshu*: in the sense objects; *na*: not; *karmasv*: in the activities; *anushajjate*: engages/ is attached; *sarva-sankalpa*: all desires/ imagination/ intentions; *sannyasi*: one who has renounced;

yogarudhab: on the top stairs of *yoga*/ established in *yoga*; *tada:* then; *ucyate:* he is said.

"Indeed, when one does not become attached to the objects of the senses or to the activities, and renounces all expectations, s/he is said to be advanced in *yoga*."

6.5

*uddhared atmanatmanam natmanam avasadayet
atmaiva hy atmano bandhur atmaiva ripur atmanab*

uddharet: one should save/ elevate; *atmana:* by himself; *atmanam:* himself; *na:* not; *atmanam:* oneself; *avasadayet:* one should degrade; *atma:* oneself; *eva:* certainly; *hi:* indeed; *atmanab:* oneself; *bandhub:* friend; *atma:* oneself/ one's mind; *eva:* certainly; *ripub:* enemy; *atmanab:* oneself.

"One should raise him/ herself by his/her own effort, and not degrade him/ herself. Certainly one could be one's own friend or one's own enemy."

6.6

*bandhur atmatmanas tasya yenatmaivatmana jitab
anatmanas tu satrutve vartetatmaiva satru vat*

bandhub: friend; *atma:* oneself; *atmanab:* of oneself; *tasya:* of him; *yena:* by him; *atma:* oneself; *eva:* certainly; *atmana:* by oneself; *jitab:* conquered; *anatmanab:* one who has not (conquered) oneself; *tu:* but; *satrutve:* out of enmity; *varteta:* behaves/ acts; *atma:* oneself; *eva:* certainly; *satru-vat:* like an enemy.

"One is his/ her own friend when s/he has conquered oneself, but one who is not self-controlled behaves as his own enemy."

6.7

*jitatmanab prasantasya paramatma samabitab
sitosna sukha dubkesu tatha manapamanayob*

jita-atmanab: one who has conquered himself; *prasantasya:* one who is peaceful; *parama-atma:* the Supreme Self; *samabitab:* has become manifest;

sita-usna: cold and heat; *sukha-duhkesu*: in happiness and distress; *tatva*: as well as; *mana*: in being respected; *apamanayoh*: in being disrespected.

"The Paramatma/ Supreme Self manifests in/ is accessible to one who has controlled himself and has attained peace/ is contented in heat and cold, in happiness and in distress, and in honor/ adoration and dishonor/ spite as well."

6.8

*jnana vijnana triptatma kuta stho vijitendriyah
yukta ity ucyate yogi sama lostrasma kancanah*

jnana: knowledge; *vijnana*: wisdom (applied knowledge); *tripta*: satisfied; *atma*: oneself; *kuta-sthab*: one who is firmly situated; *vijita-indriyah*: one who has conquered the senses; *yukta*: engaged (in *yoga*); *it*: like this; *ucyate*: it is said; *yogi*: a *yogi*; *sama*: equally; *lostr*: a lump of soil; *asma*: stone; *kancanah*: gold.

"A person who finds satisfaction in the theory and practice of knowledge remains stable and unmoved (because) s/he has controlled his/ her senses. This person is connected (with the Supreme) and is called a *yogi*. S/he is impartial to clay, stone and gold."

6.9

*subrin mitravy udasina madhyastha dveshya bandhusu
sadbhusv api ca papesu sama buddhib visisyate*

su-brit: well wishers; *mitra*: friends; *ari*: enemies; *udasina*: neutral people; *madhya-stha*: intermediaries/ mediators; *dveshya*: the envious/ hateful; *bandhusu*: the relatives; *sadbhusu*: to the good people; *api*: even; *ca*: and; *papesu*: to the bad people; *sama*: equal; *buddhib*: intelligence; *visisyate*: he is the best.

"The highest (*yogi*) is one who is impartial/ unprejudiced towards a benefactor, a friend, an enemy, a neutral person, a mediator, an envious person, a relative, a good person and a sinner."

6.10

*yogi yunjita satatam atmanam rabasi sthitah
ekaki yata cittatma nirasir aparigrahah*

yogi: the *yogi*; *yunjita*: should engage (in *sadhana*); *satatam*: constantly; *atmanam*: on the Atman; *rabasi*: in a secluded /isolated place; *sthitah*: settling/ staying; *ekaki*: alone; *yata*: controlled; *citta-atma*: the consciousness of the self; *nirasih*: without desiring anything; *aparigrahah*: without possessing anything.

"A *yogi* should constantly practice (meditation) on the Self by living alone in a secluded place, carefully keeping the mind and the consciousness under control, free from expectations and from attachments (to material acquisitions)."

6.11

*sucav dese pratisthapyā sthīram āsanam atmanah
naty ucchritam natī nicam cailajīna kusottaram*

sucav: in a clean; *dese*: place/ land; *pratisthapyā*: settling; *sthīram*: permanently/ firmly; *āsanam*: sitting place/ residence; *atmanah*: oneself; *na atī*: not too much; *ucchritam*: elevated/ high; *na atī*: not too much; *nicam*: low/ under; *caila*: soft cloth; *ajīna*: (deer) skin; *kusa*: *kusa* grass/ straw; *uttaram*: on top.

"Having established his/ her residence in a clean/ pure place, s/he should settle firmly on a seat that is neither too high nor too low, with (layers) of cloth, deerskin and *kusa* grass."

6.12

*tatraikāgram manah kṛtvā yata citta-indriya kriyāh
upaviśyāne yunjiyāt yogam ātma-visuddhaye*

tatra: there; *eka-āgram*: strongly focusing one's attention; *manah*: the mind; *kṛtvā*: making; *yatah citta indriya kriyāh*: practicing renunciation in one's consciousness, senses and activities/ controlling the activities of the consciousness and the senses; *upaviśyā*: sitting; *āsane*: in the residence/ seat/ in the body posture; *yunjiyāt*: one should engage; *yogam*: in *yoga*; *ātma-visuddhaye*: for the purification of oneself.

“Sitting there, s/he should carefully focus her/ his mind on the practices required for the control of the consciousness, engaging in *yoga* for the purification of the self.”

6.13

*samam kaya siro grivam dharayann acalam sthirab
sampreksya nasikagram svam disas canavalokayan*

samam: equally balanced/ straight/on the same line; *kaya*: the torso of the body; *siro*: the head; *grivam*: the neck; *dharayan*: keeping; *acalam*: without moving; *sthirab*: firmly; *sampreksya*: looking/ fixing the eyes; *nasika-agram*: in front of the nose; *svam*: one's own; *disab*: (all) directions; *ca*: and; *anavalokayan*: not looking (here and there).

"Keeping the body, the head and the neck in a straight line, one should remain still, focusing one's attention in front of one's nose, without looking in any (other) direction."

6.14

*prasantaatma vigata bhira brahmachari vrata sthitab
manab samyamya mac citto yukta asita mat parah*

prasanta-atma: satisfied in oneself/ in the *atman*; *vigata*: gone; *bhir*: fear; *brahmachari-vrate*: in the vow of *brahmacharya*; *sthitab*: firmly; *manab*: the mind; *samyamya*: controlling/ conquering; *mat-cittab*: the consciousness focused on me; *yuktab*: engaged; *asita*: should remain/ sit; *mat-parah*: dedicated to me/ devoted to me.

"Conquering fear and practicing contentment, firmly established in the *brahmacharya*, controlling/ engaging the mind, (one should) sit/ remain (still), connecting the consciousness with me, and contemplating me (as the goal)."

6.15

*yunjann evam sadatmanam yogi niyata manasab
santim nirvana paramam mat samstham adbhigacchati*

95

yunjan: engaging; *evam*: like this; *sada*: always; *atmanam*: oneself; *yogi*: the *yogi*; *niyata-manasah*: having controlled the mind; *santim*: peace; *nirvana-paramam*: the supreme *nirvana*; *mat-samstham*: situated in me; *adbigacchati*: attains.

"Practicing/ engaged in this way (focusing) on the Atman, the *yogi* that has controlled/ engaged the mind attains the peace of the supreme Nirvana, abiding in me."

6.16

*na ty asnatas tu yogo 'sti na caikantam anasnatab
na cati svapna silasya jagrato naiva carjuna*

na ati: not too much; *asnatab*: one who eats; *tu*: but; *yogah*: *yoga*; *asti*: there is; *na*: not; *ca*: and; *ekantam*: even once; *anasnatab*: one who does not eat; *na*: not; *ca*: and; *ati svapna*: sleeping too much; *silasya*: one who has the habit; *jagratah*: one who does not sleep; *na*: not; *eva*: certainly; *ca*: and; *arjuna*: o Arjuna.

"O Arjuna, *yoga* is not (possible) for one who eats too much or does not eat at all, or for one who sleeps too much or does not sleep at all."

6.17

*na ty asnatas tu yogo 'sti na caikantam anasnatab
na cati svapna silasya jagrato naiva carjuna*

yukta abara: (one who) eats according to the *yoga*; *vibarasya*: one who moves around; *yukta cestasya*: one who makes regulated efforts; *karmasu*: in activities/ duties; *yukta svapna avabodhasya*: one who is regulated in sleeping and keeping awake; *yogah*: *yoga*; *bhavati*: becomes; *dubbha ha*: destroying sufferings.

"For one who consciously controls his food intake, who is controlled in moving around, who makes controlled efforts in working/ performing one's duties, and is regulated in sleeping/ dreaming and keeping vigil, *yoga* becomes the destroyer of sufferings."

6.18

*yada vinitayam cittam atmany evavatistate
nisprihab sarva kamebhyo yukta ity ucyate tada*

yada: when; *vinitayam*: controlled; *cittam*: consciousness; *atmani*: on the Atman; *eva*: certainly/ only; *avasthate*: remains; *nisprihab*: devoid/ detached; *sarva-kamebhyah*: for all desired things; *yuktah*: engaged (in *yoga*); *iti*: like this; *ucyate*: it is said; *tada*: then.

"When the consciousness is trained to focus firmly on the Atman, free from the desire for the various types of sense pleasures, it is said to be (properly) engaged (in *yoga*)."

6.19

*yatha dipo nivata stho nengate sopama smrita
yogino yata cittasya yunjato yogam atmanah*

yatha: just like; *dipah*: a lamp; *nivata-sthah*: remaining/ in a place without wind; *na*: not; *ingate*: waver/ flicker; *sa*: that; *upama*: comparison; *smrita*: remembered/ considered; *yoginah*: a *yogi*; *yata-cittasya*: one who has controlled the mind/ whose mind is renounced; *yunjatah*: engaged; *yogam*: in *yoga*; *atmanah*: the Atman/ Self.

"Just like the flame of a lamp remains stable when there is no wind, the controlled mind of the *yogi* does not flicker - this is the comparison given for one who is engaged in the meditation on the Atman."

6.20

*yatroparamate cittam niruddham yoga sevaya
yatra caivatmanatmanam pasyann atmani tusyati*

yatra: there/ in that situation/ when; *uparamate*: becomes withdrawn; *cittam*: consciousness/ awareness; *niruddham*: restrained; *yoga-sevaya*: by engaging in the service of *yoga*; *yatra*: there; *ca*: and; *eva*: certainly; *atmana*: by oneself; *atmanam*: the Atman; *pasyann*: seeing; *atmani*: in the self; *tusyati*: becomes satisfied.

"When the consciousness becomes quiet because of the cessation (of the wavering) by engagement/ service in *yoga*, then one becomes satisfied in the Self by contemplating the Atman within the self."

6.21

*sukham atyantikam yat tad buddhi-grahyam atindriyam
veti yatra na caivayam sthitas calati tattvatah*

sukham: happiness; *atyantikam*: endless/ unlimited; *yat*: which; *tat*: that; *buddhi-grahyam*: can be grasped by intelligence; *atindriyam*: beyond the senses; *veti*: you should know; *yatra*: there/ at that time/ in that situation; *na*: not; *ca*: and; *eva*: certainly; *ayam*: that; *sthitas*: situated; *calati*: moves; *tattvatah*: truly.

"In this absolute state of happiness that can be grasped by the intellect but is beyond the reach of the senses, one certainly knows that he is firmly situated in the truth and does not move away."

6.22

*yam labdhva caparam labham manyate nadbikam tatab
yasmin sthito na dukhena gurunapi vicalyate*

yam: that which; *labdhva*: by obtaining; *ca*: and; *aparam*: something else; *labham*: attainment; *manyate*: thinks/ considers; *na*: not; *adbikam*: other; *tatab*: than that; *yasmin*: in which; *sthitas*: situated; *na*: not; *dukhena*: by sufferings; *gurun*: very heavy/ great; *api*: even; *vicalyate*: is moved/ disturbed.

"One who has obtained this (position) does not take into consideration/ feel the need for any further acquisition, and once established there, he does not become shaken even by severe sufferings."

6.23

*tam vidyat dukkha samyoga viyogam yoga samjnitam
sa niscayena yuktavyo yogo 'nirvinna cetasa*

tam: that; *vidyat*: you should know; *dukkha*: suffering; *samyoga*: contact; *viyogam*: absence of contact; *yoga-samjnitam*: understanding of *yoga*; *sah*: he; *niscayena*: with perseverance; *yuktavyah*: should engage in; *yogah*: *yoga*; *anirvinna*: not depressed; *cetasa*: consciousness.

"This should be known as the absorption in *yoga* that liberates from all contacts with suffering; that is undoubtedly the *yoga* system that must be practiced without deviation/ without getting discouraged."

6.24

*sankalpa prabhavan kamams tyaktva sarvan asesatab
manasaivendriya gramam viniyamya samantatab*

sankalpa: imagination/ projections; *prabhavan*: generated by; *kaman*: desires; *tyaktva*: giving up; *sarvan*: all; *asesatab*: completely/ endlessly; *manasa*: by the mind; *eva*: certainly; *indriya gramam*: all the senses; *viniyamya*: regulating; *samantatab*: from all sides.

"Completely abandoning all the desires/ plans arisen from the mental processes, (one should) control the mind and all the senses by regulating them from every side."

6.25

*sanaib sanair upamed buddhya dhriti gribitaya
atma samstham manab kritva na kincid api cintayet*

sanaib: gradually; *sanair*: gradually; *upamet*: one should withdraw/ abstain; *buddhya*: by the intelligence; *dhriti*: with steadiness; *gribitaya*: accepting; *atma-samstham*: situated in the Atman; *manab*: the mind; *kritva*: doing; *na*: not; *kincid*: anything; *api*: even; *cintayet*: should think/ worry about.

"Gradually withdrawing (from external things) by the use of intelligence, with a determined effort, one should fix the mind in the Self/ Atman and stop worrying/ thinking about everything else."

6.26

*yato yato niscalati manas cancelam asthiram
tatas tato niyamyaivat atmani eva vasam nayet*

yatah yatab: due to whatever/ wherever/ whenever; *niscalati*: it strays; *manab*: the mind; *cancelam*: restless; *asthiram*: unsteady; *tatah tatab*: there/ then; *niyamya*: by regulating; *etat*: this; *atmani*: in the Atman; *eva*: certainly; *vasam*: under control; *mayet*: must bring.

"The mind is unsteady and impatient to wander around. Every time/ wherever it runs off, one should bring it back under control, and regulate it so that it remains controlled in/ by the Self/ Atman."

6.27

*prasanta manasam hi enam yoginam sukham uttamam
upaiti santa rajasam brahma bbutam akalmasam*

prasanta: peaceful; *manasam*: in the mind; *hi*: certainly; *enam*: this; *yoginam*: among the *yogis*; *sukham*: happiness; *uttamam*: supreme; *upaiti*: attains; *santa-rajasam*: having pacified the passion; *brahma-bbutam*: the existence of Brahman; *akalmasam*: free from all contamination.

"Certainly s/he among the *yogis* who has perfectly pacified the mind can attain the highest happiness. (Thus) having attained the pacification of passion, s/he becomes situated on the transcendental existence and becomes (totally) purified.

6.28

*yunjann evam sadatmanam yogi vigata kalmashah
sukhena brahma samsparsam atyantam sukham asnute*

yunjan: engaging; *evam*: like this; *sada*: always; *atmanam*: in the Atman; *yogi*: the *yogi*; *vigata-kalmashah*: all contamination gone; *sukhena*: in happiness/ easily; *brahma-samsparsam*: in contact with Brahman; *atyantam*: unlimited; *sukham*: happiness; *asnute*: attains.

"Concentrating always on the Atman/ Self, the *yogi* who has become free from all contaminations attains the highest happiness because s/he easily remains in contact/ connected with the Brahman."

6.29

*sarva bhuta stham atmanam sarva bhutani catmani
iksyate yoga yuktatma sarvatra sama darsanah*

sarva bhuta stham: that remains in all living beings/ in all existences; *atmanam*: the *atman*; *sarva bhutani*: all living beings/ all existences; *ca*: and; *atmani*: in the *atman*; *iksyate*: sees; *yoga yukta atma*: one who is engaged in *yoga*; *sarvatra*: everywhere; *sama darsanah*: with equanimity.

"One who is connected through *yoga* contemplates the Atman that is situated in all living entities/ states of existence and all the living entities/ existences as situated in the Atman, therefore s/he is equally disposed towards everyone/ everything."

6.30

*yo mam pasyati sarvatra sarvam ca mayi pasyati
tasyaham na pranasyami sa ca me na pranasyati*

yah: one who; *mam*: me; *pasyati*: sees; *sarvatra*: everywhere/ in all things; *sarvam*: all; *ca*: and; *mayi*: in me; *pasyati*: sees; *tasya*: of him; *aham*: I; *na*: not; *pranasyami*: (I) become lost; *sah*: he; *ca*: and; *me*: to me; *na*: not; *pranasyati*: (he) becomes lost.

"One who sees me everywhere and sees everything in me never loses (sight of) me, and is never lost for me."

6.31

*sarva bhuta sthitam yo mam bhajaty ekatvam asthitah
sarvatha vartamano 'pi sa yogi mayi vartate*

sarva bhuta sthitam: remaining in all beings/ existences; *yah*: he; *mam*: me; *bhajati*: worships/ serves; *ekatvam*: with concentrated consciousness; *asthitah*: situated; *sarvatha*: in every way; *vartamano*: he may be; *api*: even; *sah*: he; *yogi*: a *yogi*; *mayi*: to me; *vartate*: exists.

"The *yogi* who worships me as the One who resides in all existences is situated (in me); wherever s/he may go, s/he always remains in me."

6.32

*atmaupamyena sarvatra samam pasyati yo 'rjuna
sukham va yadi va dukham sa yogi paramo matah*

101

atma: with oneself/ the Atman; *aupamyena*: by comparison; *sarvatra*: everywhere; *samam*: equally; *pasyati*: sees; *yab*: s/he; *arjuna*: o Arjuna; *sukham*: joy; *va*: or; *yadi*: if; *va*: or; *dubkham*: sorrow; *sab*: s/he; *yogi*: a yogi; *paramah*: the best; *matah*: considered.

"O Arjuna, one who sees everything/ everyone as non-different from oneself, both in joy and in sorrow, is in my opinion the greatest yogi."

6.33

arjuna uvaca

*yo 'yam yogas tvaya proktaḥ samyena madhusudana
etasyaḥ na paśyami cancalatvat sthitim sthiram*

arjunah: Arjuna; *uvaca*: said; *yab*: it; *ayam*: this; *yogah*: yoga; *tvaya*: by you; *proktaḥ*: explained; *samyena*: as sameness; *madhusudana*: o Madhusudana (Krishna); *etasya*: of this; *aham*: I; *na*: not; *paśyami*: (I) see; *cancalatvat*: the quality of restlessness; *sthitim*: (permanent) situation; *sthiram*: firmly established.

Arjuna said: "O Madhusudana, I do not see how it is possible to consistently perform this yoga that you have now described to me as equanimity, because (the mind) is restless."

6.34

*cancalam hi manah kṛṣṇa pramathī balavad dṛḍham
tasyaḥ nigrāham manye vayoḥ iva su dūṣkaram*

cancalam: restless; *hi*: indeed; *manah*: the mind; *kṛṣṇa*: o Krishna; *pramathī*: turbulent; *balavat*: strong; *dṛḍham*: obstinate; *tasya*: of it; *aham*: I; *nigrāham*: conquering; *manye*: (I) consider; *vayoḥ*: than the wind; *iva*: certainly; *sudūṣkaram*: extremely difficult.

"O Krishna, the mind is indeed restless, turbulent, powerful and stubborn. I think that controlling it would be more difficult than controlling the wind."

6.35

sri bhagavan uvaca
asamsayam maha babo mano durnigraham calam
abhyasena tu kaunteya vairagyena ca grihyate

sri bhagavan: the wonderful Lord; *uvaca*: said; *asamsayam*: without (any) doubts; *maha babo*: o mighty armed (Arjuna); *manah*: the mind; *durnigraham*: difficult to catch; *calam*: moving; *abhyasena*: by practice; *tu*: but; *kaunteya*: o son of Kunti (Arjuna); *vairagyena*: by renunciation; *ca*: and; *grihyate*: is brought under control.

The Lord said: "O mighty armed (Arjuna), certainly the mind is restless and very difficult to manage, but it can be controlled by practice and detachment, o son of Kunti."

6.36

asamyatna yogo dushprapa iti me matih
vasyatmana tu yatata sakyo 'vaptum upayatah

asamyata: uncontrolled; *atmana*: self; *yogah*: yoga; *dushprapah*: difficult to obtain; *iti*: like this; *me*: my; *matih*: opinion; *vasya*: controlled; *atmana*: self; *tu*: but; *yatata*: making efforts; *sakyah*: possible; *avaptum*: to achieve; *upayatah*: by the means (I have) described.

"My opinion is that it is very difficult to attain yoga when the self/mind is not engaged/ controlled, but there are (appropriate) means by which with a little effort one will be able to control the self/mind."

6.37

arjuna uvaca
ayatih sraddhayopeto yogac calita manasah
aprapya yoga samsiddhim kam gatim krisna gacchati

arjuna: Arjuna; *uvaca*: said; *ayatih*: one who fails (in the effort); *sraddhaya*: with faith; *upetah*: having commenced; *yogat*: from the yoga; *calita*: strayed;

manasab: the mind; *aprapya*: has not attained; *yoga-samsiddhim*: the perfection of yoga; *kam*: which; *gati*: destination; *krishna*: o Krishna; *gacchati*: he goes to.

Arjuna said: "O Krishna, (let's say that) someone has faithfully embraced yoga but due to insufficient renunciation/ efforts s/he is led astray by the mind and fails to attain the complete perfection of yoga. What destination will s/he achieve?"

6.38

*kaccin nobhaya vibhrastab chinnabram iva nasyati
apratistho maha babo vimudho brahmanah pathi*

kaccit: anything; *na*: not; *ubhaya*: of the two; *vibhrastab*: fallen; *chinna*: torn; *abram*: cloud; *iva*: like; *nasyati*: is destroyed; *apratisthab*: without any position/ support; *maha-babo*: o mighty armed (Krishna); *vimudha*: confused; *brahmanah*: of Brahman; *pathi*: on the path.

"O mighty armed (Krishna), (I wonder) whether s/he will not perish like a scattered cloud, since s/he has abandoned both (pursuits, i.e. ritual activity and engagement in *sannyasa yoga*) and remains without a position/ stand, confused on the path of Transcendence."

6.39

*etan me samsayam krisna chettum arhasy asesatab
tvad anyah samsayasyasya chetta na hy upapadyate*

etat: this; *me*: my; *samsayam*: doubt; *krishna*: o Krishna; *chettum*: to cut off/ to eradicate/ remove; *arhasi*: you should; *asesatab*: completely; *tvad anyah*: other than you; *samsayasyasya*: of the doubt; *chetta*: one who cuts off; *na*: not; *hi*: certainly; *upapadyate*: can be found.

"O Krishna, (please) you should dispel these doubts completely for me, because I cannot find anyone else but you who can remove uncertainty."

6.40

*sri bhagavan uvaca
partha naiveha namutra vinasas tasya vidyate
na hi kalyana krit kascid durgatim tata gacchati*

sri-bhagavan: the wonderful Lord; *uvaca*: said; *partha*: o son of Pritha (Arjuna); *na*: not; *eva*: certainly; *iha*: here (in this world/ life); *na*: not; *amutra*: in the next (world/ life); *vinasab*: destruction; *tasya*: of him; *vidyate*: is known; *na*: not; *hi*: certainly; *kalyana krit*: one who performs good/ auspicious activities; *kascit*: any; *durgatim*: bad situation; *tata*: (my) dear (son); *gacchati*: goes to.

The Lord said: "O Partha, s/he will never be lost, in this world or in the next life. One who is engaged in beneficial activities will never meet with a bad end."

6.41

*prapya punya kritam lokan usitva sasvatih samah
sucinam srimatam gebe yoga bhrasto 'bhijayate*

prapya: after achieving; *punya-kritam*: one who has performed auspicious/ good activities; *lokan*: the planets; *usitva*: after dwelling (there); *sasvatih*: numerous; *samah*: years; *sucinam*: of pure (people); *srimatam*: of wealthy (people); *gebe*: in the house; *yoga-bhrastab*: one who has fallen from the path of *yoga*; *abhijayate*: takes birth.

"After attaining the planets of those who are virtuous and residing there for many years, one who has fallen from *yoga* takes birth in the house of people who are pure and prosperous."

6.42

*atha va yoginam eva kule bhavati dbimatam
etat dhi durlabhataram loke janma yad idrisam*

atha va: or; *yoginam*: of *yogis*; *eva*: certainly; *kule*: in the family; *bhavati*: becomes/ takes birth; *dbimatam*: of the wise; *etat*: this; *hi*: indeed; *durlabhataram*: extremely difficult to obtain; *loke*: in (this) world/ among people; *janma*: birth; *yad*: which; *idrisam*: of this type.

105

"S/he can even take birth in a family of wise *yogis* - certainly such a birth is extremely rare in this world."

6.43

*tatra tam buddhi samyogam labhate paurva debikam
yatate ca tato bhuyah samsiddhau kuru nandana*

tatra: there/ then; *tam*: that; *buddhi-samyogam*: intelligent engagement/ engagement in *buddhi yoga*; *labhate*: obtains; *paurva-dehikam*: from the previous body; *yatate*: he makes efforts; *ca*: and; *tatah*: then; *bhuyah*: again; *samsiddhau*: towards perfection; *kuru-nandana*: o beloved of Kuru.

"O son of Kuru, there (in such birth) s/he recovers the realizations from his/ her previous lifetime, and again resumes his/her efforts towards full perfection."

6.44

*purvabhiasena tenaiva hriyate hy avaso 'pi sab
jijnasur api yogasya sabda brahmativartate*

purva: previous; *abhiasena*: by the practice; *tena*: by that; *eva*: certainly; *hriyate*: is attracted to/ is carried forward; *hi*: certainly; *avaso*: spontaneously; *api*: even; *sab*: s/he; *jijnasur*: inquisitive; *api*: even; *yogasya*: of the *yoga*; *sabda-brahma*: the (rules of the) scriptures; *ativartate*: transcends.

"Whatever s/he had attained in the previous life will certainly create a spontaneous attraction (towards perfection) - because the seeker of *yoga* even transcends the regulations of the scriptures."

6.45

*prayatnad yatamanas tu yogi samsuddha kilbisah
aneka janma samsiddhas tato yati param gatim*

prayatnat: by serious practice; *yatamanas*: making efforts; *tu*: but; *yogi*: the *yogi*; *samsuddha*: purified; *kilbisah*: from contaminations; *aneka-janma*: many

lifetimes; *samsiddhab*: having achieved perfection; *tato*: then/ there; *yati*: attains; *param gatim*: the supreme position/ goal.

"Engaging in a serious practice, such a *yogi* becomes purified from all contaminations and attains the supreme goal, a perfection that requires many lifetimes."

6.46

*tapasvibhyo 'dhiko yogi jnanibhyo 'pi mato 'dhikab
karmibhyas cadhiko yogi tasmad yogi bhavarjuna*

tapasvibhyab: than the ascetics; *adhikab*: greater/ superior; *yogi*: the *yogi*; *jnanibhyab*: than the scholars; *api*: also; *matab*: considered; *adhikab*: greater; *karmibhyab*: of those who engage in ritualistic duties; *ca*: and; *adhiko*: greater; *yogi*: a *yogi*; *tasmad*: therefore; *yogi*: a *yogi*; *bhava*: become; *arjuna*: o Arjuna.

"The *yogi* is superior to the ascetic and is considered also greater than a scholar and greater than those who perform (ritualistic) activities. Therefore, o Arjuna, you should be a *yogi*."

6.47

*yoginam api sarvesam mad gatenantar atmana
sraddhavan bhajate yo mam sa me yuktatamo matab*

yoginam: of the *yogis*; *api*: even; *sarvesam*: all; *mad-gatena*: fixed on me; *antar-atmana*: within his self; *sraddhavan*: who has faith; *bhajate*: who worships/ serves; *yab*: s/he; *mam*: me; *sab*: s/he; *me*: by me; *yukta-tamah*: the best of the *yogis*; *matab*: is considered.

"And among all *yogis*, one who worships/ serves me with faith and full concentration/ dedication, is considered by me as the greatest *yogi*."

Chapter 7: Vijnana yoga The Yoga of wisdom or applied knowledge

7.1

*sri bhagavan uvaca
mayi asakta manah partha yogam yunjan asrayah
asamsayam samagram mam yatha jnasyasi tac chrinu*

sri-bhagavan: the Lord; *uvaca*: said; *mayi*: to me; *asakta*: attached; *manah*: mind; *partha*: o son of Pritha; *yogam*: in *yoga*; *yunjan*: uniting; *mat-asrayah*: taking shelter in me; *asamsayam*: without a doubt; *samagram*: completely; *mam*: me; *yatha*: thus; *jnasyasi*: you will know; *tac*: that; *srinu*: listen.

The Lord said: "Now listen, O Partha (son of Pritha), how by getting the mind to develop attachment for me through the practice of *yoga* and taking shelter in me, you will be able to know me completely and without any doubt."

7.2

*jnanam te 'ham sa vijnanam idam vaksyamy asesatab
yaj jnatva neha bhuyo 'nyaj jnatavyam avasisyate*

jnanam: knowledge; *te*: to you; *aham*: I; *sa*: together with; *vijnanam*: applied knowledge/ wisdom; *idam*: this; *vaksyami*: I will tell; *asesatab*: in details/ unlimited forms/ complete; *yat*: which; *jnatva*: by knowing *na*: not; *iba*: here; *bhuyah*: further/ again; *anyat*: anything else/ more; *jnatavyam*: to be known; *avasisyate*: remains.

"I will tell you in detail that *jnana* and *vijnana*, knowing which nothing remains still to be known."

7.3

*manusyanam sahasresu kascid yatati siddhaye
yatatam api siddhanam kascin mam veti tattvatah*

manuṣyanam: among the human beings; *sahasresu*: (counted in the) thousands; *kaścit*: (maybe) someone; *yataṭi*: makes efforts; *siddhaye*: towards perfection; *yataṭam*: among those who strive for perfection; *apī*: even; *siddhanam*: among those who have achieved perfection; *kaścit*: (maybe) someone; *mam*: me; *veti*: knows; *tattvataḥ*: in truth.

"Among thousands of human beings, one may strive for perfection. And among all those who have achieved such perfection, one may actually come to know me."

7.4

*bhumir apo 'nalo vayub kham mano buddhir eva ca
abankara itiyam me bhinna prakritir astadha*

bhumib: earth; *apab*: water; *analo*: fire; *vayub*: air; *kham*: space/ ether; *manab*: mind; *buddhib*: intelligence; *eva*: as well as; *ca*: and; *abankara*: material identification; *iti*: like this; *iyam*: all these; *me*: my; *bhinna*: separate/ distinct; *prakritib*: nature; *astadha*: eight fold.

"Earth, water, fire, air, ether, mind, intelligence and material identification: all these are the eight different forms of my *prakriti*."

7.5

*apareyam itas tv anyam prakritim viddhi me param
jiva bhutam maha baho yayedam dharyate jagat*

apara: lower/ not higher; *ayan*: this; *itab*: besides; *tu*: but; *anyam*: another; *prakritim*: nature; *viddhi*: you should know; *me*: mine; *param*: higher; *jiva-bhutam*: the living beings; *maha-baho*: o mighty armed; *yaya*: by whom; *idam*: this; *dharyate*: is sustained; *jagat*: the universe.

"O mighty-armed (Arjuna), know that besides this lower *prakriti* there is also another - the living beings by which the universe is upheld."

7.6

*etad yonini bhutani sarvani upadharaya
aham kritsnasya jagataḥ prabhavaḥ pralayas tatha*

109

etat: these; *yonini*: from the sources; *bhutanī*: living beings/ states of existence; *sarvan*: all; *iti*: thus; *upadbaraya*: (you should) understand; *aham*: I; *kritisnasya*: of everything; *jagatah*: the universe; *prabhavah*: the source of creation; *pralayah*: the cause of dissolution; *tatha*: also.

"Know that all the things/ beings come from these two matrices. (Thus) I am the origin of the creation and the destruction of the entire universe."

7.7

*mattah parataram nanyat kincid asti dhananjaya
mayi sarvam idam protam sutre mani gana iva*

mattah: than me; *parataram*: higher; *na*: not; *anyat*: other; *kincit*: there is; *asti*: there is; *dhananjaya*: o conqueror of wealth (Arjuna); *mayi*: in me; *sarvam*: all; *idam*: this; *protam*: strung/ woven/ connected; *sutre*: thread; *mani-gana*: a series of pearls; *iva*: like.

"O Dhananjaya (Arjuna), there is absolutely nothing superior to me. Everything rests on me, like pearls are strung on a thread."

7.8

*raso 'ham apsu kaunteya prabhasmi sasi suryayoh
pranavah sarva vedesu sabdah khe paurusam nrisu*

rasah: taste; *aham*: I (am); *apsu*: in water; *kaunteya*: o son of Kuntī (Arjuna); *prabha*: the radiance/ light/ power; *asmī*: I am; *sasi-suryayoh*: of the moon and the sun; *pranavah*: the *pranava*; *sarva-vedeshu*: in all the *Vedas*; *sabdah*: the sound; *khe*: in space; *paurusam*: capability; *nrisu*: in human beings.

"O son of Kuntī, I am the taste of water, the radiance of the moon and of the sun. I am the *pranava omkara* in all the *Vedas*, I am sound in space, and capability in human beings."

7.9

*punyo gandhabh prithivyam ca tejas casmi vibhavasau
jivanam sarva bhutesu tapas casmi tapasvisu*

punyah: original/ attractive/ pure/ good/ auspicious; *gandhab*: fragrance/ smell; *prithivyam*: in earth; *ca*: and; *tejab*: heat/ power; *ca*: and; *asmi*: I am; *vibhavasau*: in fire; *jivanam*: life; *sarva-bhutesu*: in all living beings; *tapab*: austerity; *ca*: and; *asmi*: I am; *tapasvisu*: in those who practice austerity.

"I am the good/ pure smell in earth, I am the heat in fire, I am life in all beings, and I am austerity in ascetics."

7.10

*bijam mam sarva bhutanam viddhi partha sanatanam
buddhir buddhimatam asmi tejas tejasvinam abam*

bijam: the seed; *mam*: me; *sarva-bhutanam*: of all beings; *viddhi*: (you should) know; *partha*: o son of Pritha; *sanatanam*: eternal; *buddhib*: the intelligence; *buddhimatam*: in those who are intelligent; *asmi*: I am; *tejab*: the radiance; *tejasvinam*: in all the things that resplend; *abam*: I (am).

"O Partha, know that I am the eternal seed of all existences/ all beings, I am intelligence in the intelligent, and I am the powerful radiance in the powerful."

7.11

*balam balavatam caham kama raga vivarjitam
dharmaviruddho bhutesu kamo 'smi bharatarsabha*

balam: strength; *balavatam*: of those who are strong; *ca*: and; *abam*: I (am); *kama raga vivarjitam*: free from lust and attachment; *dharmaviruddhab*: not against the *dharm*; *bhutesu*: in the living beings; *kama*: desire/ pleasure; *asmi*: I am; *bharatarsabha*: o best among the descendants of Bharata.

"O best of the Bharata dynasty (Arjuna), I am the strength of the strong who is free from lust/ selfishness and attachment. In all beings, I am the (sexual) desire that is not contrary to *dharm*."

7.12

*ye caiva sattvika bhava rajadas tadasas ca ye
matta eveti tan viddhi na tv abam tesu te mayi*

ye: they; *ca*: and; *iva*: certainly; *sattvika*: according to *sattva*, goodness; *bhava*: state of being; *rajasab*: according to *rajas*, passion; *tamasab*: according to *tamas*, ignorance; *ca*: and; *ye*: they; *mattab*: from me; *eva*: certainly; *iti*: thus; *tan*: them; *viddhi*: you (should) know; *na*: not; *tu*: but; *aham*: I (am); *tesu*: in them; *te*: they; *mayi*: in me.

"You should know that certainly all (those forms of) existence (created) by *sattva*, *rajas* and also *tamas* come from me, but I am not in them: rather, they are in me."

7.13

*tribhir guna mayair bhavair ebbih sarvam idam jagat
mohitam nabhijanati mam ebhyah param avyayam*

tribhiih: by the three; *guna mayaih*: composed by the *gunas*; *bhavaih*: by the existences; *ebbih*: (all) these; *sarvam*: all; *idam*: this; *jagat*: universe/ people; *mohitam*: confused; *na*: not; *abhijanati*: does understand; *mam*: me; *ebhyah*: compared to these; *param*: higher/ supreme; *avyayam*: imperishable.

"Under the conditions of existence created by the three *gunas*, this world does not understand me, as I am inexhaustible and transcendental."

7.14

*dairi hy esa guna mayi mama maya duratyaya
mam eva ye prapadyante mayam etam taranti te*

dairi: divine; *hi*: certainly; *esa*: this; *guna mayi*: consisting of qualities; *mama*: my; *maya*: illusion; *duratyaya*: very difficult to overcome; *mam*: me; *eva*: certainly; *ye*: those (who); *prapadyante*: approach; *mayam*: illusion; *etam*: this; *taranti*: can go beyond; *te*: they.

"This divine energy of mine, manifesting as the three *gunas*, is very difficult to overcome but those who take shelter in me (can) cross over this illusion."

7.15

*na mam duskritino mudhab prapadyante naradhamab
mayayapabrta jnana asuram bhavam asritab*

na: not; *mam:* me; *duskritinab:* evil doers; *mudhab:* stupid; *prapadyante:* approach in a respectful mood; *nara adhamab:* the lowest of the human beings; *mayaya:* by illusion; *apabrta:* stolen; *jnana:* knowledge; *asuram:* demoniac mentality; *bhavam:* nature; *asritab:* those who have taken shelter of.

"The evil doers, the foolish, the most degraded, those whose knowledge has been covered by delusion, and those who have chosen an asuric existence do not approach me."

7.16

*catur vidha bhajante mam janab sukritino 'rjuna
arto jinasur artharhi jnani ca bharatarsabha*

catub: four; *vidhab:* types; *bhajante:* they worship/ serve/ pray; *mam:* me; *janab:* people; *sukritinab:* those who do good deeds; *arjuna:* o Arjuna; *artab:* one who suffers; *jinasub:* one who is seeking knowledge; *artha-arthi:* one desires wealth and prosperity; *jnani:* a learned person; *ca:* and; *bharata-rsabha:* o best among the descendants of Bharata.

"O Arjuna, best of the descendants of Bharata, four types of good persons worship me: one who is suffering, one who is inquisitive, one who wants some favor or benefit, and one who has knowledge."

7.17

*tesam jnani nitya yukto eka bhaktir visisyate
priyo hi jnanino 'tyartham abam sa ca mama priyah*

tesam: of them; *jnani:* one who has knowledge; *nitya yuktab:* constantly engaged; *eka bhaktib:* only in devotional service; *visisyate:* excels over others/ in various special ways; *priyah:* the dearest; *hi:* indeed; *jnanimab:* to the *jnani*; *ati:* very much; *artham:* value; *abam:* I; *sab:* for this person; *ca:* and; *mama:* my; *priyah:* dearest.

"Of them, the person of knowledge who is constantly engaged (in *yoga*) and focused in devotion is the best; I am very dear to the *jnani*, and s/he is very dear to me."

7.18

*udarab sarva evaite jnani tv atmaiva me matam
astitah sa hi yuktatma mam evanuttamam gatim*

udarab: great personalities; *sarva*: all; *eva*: certainly; *ete*: these; *jnani*: the person who has knowledge; *tu*: but; *atma*: the Self; *iva*: like; *me*: my; *matam*: opinion; *astitah*: situated; *sab*: s/he; *hi*: indeed; *yukta*: united; *atma*: the Self; *mam*: me; *eva*: certainly; *anuttamam*: the highest; *gatim*: destination.

"All (these) are great souls, but the person of knowledge is verily the Self. This is my opinion. S/he is firmly situated and connected with the (consciousness of the) Atman, therefore s/he certainly attains me, the highest goal."

7.19

*babunam janmanam ante jnanavan mam prapadyate
vasudevah sarvam iti sa mahatma su durlabhab*

babunam: of many; *janmanam*: births; *ante*: at the end; *jnanavan*: one who has knowledge; *mam*: me; *prapadyate*: approaches respectfully; *vasudevah*: Vasudeva, the omnipresent Transcendental Reality; *sarvam*: everything; *iti*: thus; *sab*: s/he; *mahatma*: great soul; *su-durlabhab*: very rare.

"After many lifetimes, one who has knowledge attains me, (realizing that) Vasudeva is everything. Such a great soul is very rare."

7.20

*kamais tais tair brita jnanah prapadyante 'nya devatah
tam tam niyamam asthaya prakritya niyatah svaya*

kamail: by the desires (for pleasure); *tail tail:* these and those; *brita-jnanab:* devoid of knowledge; *prapadyante:* respectfully approach; *anya-devatab:* other Divine Personalities; *tam tam:* these and those (respectively); *niyamam:* methods; *asthaya:* following; *prakritya:* according to their own nature; *niyatab:* guided; *svaya:* by themselves.

"Those whose knowledge is confused by a variety of desires approach other *devas*, and according to their nature they follow the (specific) regulations."

7.21

*yo yo yam yam tanum bhaktab sraddhayarcitum icchati
tasya tasyacalam sraddham tam eva vidadbamy abam*

yab yab: which (whatever); *yam yam:* that (same); *tanum:* body/ form; *bhaktab:* a devotee; *sraddhaya:* with faith; *arcitum:* to worship; *icchati:* wishes; *tasya tasya:* to him (individually and respectively); *acalam:* firm; *sraddham:* faith; *tam:* that; *eva:* certainly; *vidadbami:* I give/ strengthen; *abam:* personally.

"Whatever form the devotee wishes to worship with faith, I strengthen the determination by which s/he will become established (in that method and *ista deva*)."

7.22

*sa taya sraddhaya yuktab tasyaradhanam ibate
labhate ca tatab kaman mayaiva vibitan hi tan*

sab: s/he; *taya:* with that; *sraddhaya:* faith; *yuktab:* together with; *tasya:* of that (Personality of Godhead); *aradhanam:* for the worship; *ibate:* engages in; *labhate:* s/he obtains; *ca:* and; *tatab:* from that (Personality of Godhead); *kaman:* the objects of his desires; *maya:* by me; *iva:* certainly; *vibitan:* (according to) the wishes; *hi:* certainly; *tan:* those.

"Engaged in that faithful dedication, s/he worships that form s/he desires, and obtains those blessings/ favors. But all this is arranged by me."

7.23

*antavat tu phalam tesam tad bhavaty alpa medhasam
devan deva yajo yanti mad bhakta yanti mam api*

anta-vat: that has an end; *tu*: but; *phalam*: result; *tesam*: to them; *tad*: that; *bhavati*: becomes; *alpa-medhasam*: less intelligent; *devan*: the devas; *deva-yajah*: those who become devotees of the devas; *yanti*: go; *mad-bhaktab*: my devotees; *yanti*: go; *mam*: to me; *api*: also.

"Persons of lesser intelligence seek temporary benefits. Those who worship the Devas go to them, but my devotees come to me."

7.24

*avyaktam vyaktim apannam manyante mam abuddhayah
param bhavam ajananto mamavyayam anuttamam*

avyaktam: non-manifested; *vyaktim*: manifestation; *apannam*: obtained; *manyante*: they think; *mam*: me; *abuddhayah*: those who have no intelligence; *param*: supreme; *bhavam*: nature/ birth/ existence; *ajananto*: the ignorant/ unaware; *mama*: my; *avyayam*: eternal; *anuttamam*: supreme (without superiors).

"Those who are not intelligent believe that the non-manifested has evolved by becoming manifest. They do not know my supreme existence/ nature as the highest imperishable (reality)."

7.25

*naham prakasah sarvasya yoga maya samavritah
mudho 'yam nabhijanati loko mam ajam avyayam*

na: not; *aham*: I; *prakasah*: make myself known; *sarvasya*: for everyone; *yoga*: connection; *maya*: illusion; *samavritah*: covered by; *mudhab*: the fools; *ayam*: this; *na*: not; *abhijanati*: can understand; *loka*: a person; *mam*: me; *ajam*: unborn; *avyayam*: imperishable.

"I do not show myself to everyone, but I remain veiled by my own *yoga-maya*. Foolish people remain unable to understand that I am unborn and eternal."

7.26

*vedaham samatitani vartamanani carjuna
bhavisyani ca bbutani mam tu veda na kascana*

veda: know; *aham*: I; *samatitani*: past; *vartamanani*: present; *ca*: and; *arjuna*: o Arjuna; *bhavisyani*: future; *ca*: and; *bbutani*: beings; *mam*: me; *tu*: but; *veda*: knows; *na*: not; *kascana*: anyone.

"O Arjuna, I have full knowledge of the past, the present and the future. I also know all existences/ living beings, but nobody knows me."

7.27

*iccha dvesa samutthena dvandva mobena bharata
sarva bbutani sammoham sarge yanti parantapa*

iccha: desire; *dvesa*: hatred; *samutthena*: arisen from; *dvandva*: duality; *mobena*: by illusion; *bharata*: o descendant of Bharata; *sarva*: all; *bbutani*: beings; *sammoham*: confused; *sarge*: at creation/ into the creation; *yanti*: (they) go; *parantapa*: o Arjuna ("who burns the opponents").

"O Parantapa, descendant of Bharata (Arjuna), all living beings come to existence/ take birth totally confused, deluded by the duality created from likes and dislikes."

7.28

*yesam tv anta gatam papam jananam punya karmanam
te dvandva moha nirmukta bhajante mam dridha vratah*

yesam: those who; *tu*: but; *anta*: the end; *gatam*: reached; *papam*: of the wrongful actions; *jananam*: the persons; *punya*: virtuous; *karmanam*: actions; *te*: them; *dvandva*: duality; *moha*: illusion/ confusion; *nirmukta*: completely free from; *bhajante*: (they) worship; *mam*: me; *dridha*: firmly; *vratah*: (engaged) in vows.

"Those who have put an end to all bad activities/ sins, perform /have (accumulated) pious/ virtuous activities, and are completely liberated from the delusion of duality and firm in their determination, worship me."

7.29

*jara marana moksaya mam asritya yatanti te
te brahma tad vidub kritsnam adhyatmam karma cakbham*

jara: (from) old age; *marana*: (from) death; *moksaya*: liberation; *mam*: me; *asritya*: taking shelter; *yatanti*: (they) go; *ye*: those who; *te*: they; *brahma*: Brahman; *tat*: that; *vidub*: (they) know; *kritsnam*: everything; *adhyatmam*: transcendence; *karma*: dutiful actions; *ca*: and; *akbham*: completely.

"They take shelter in me, endeavoring to attain liberation from (the cycle of) birth and death, and they come to know that Brahman is the sum total of all transcendence. (Therefore) they completely understand/ know the science of action/ know everything about transcendence, as well about the social/ religious duties to be performed."

7.30

*sadbibbutadhidivam mam sadbhijnam ca me vidub
prayana kale 'pi ca mam te vidur yukta cetasab*

sa: with; *adbibbuta*: the principle of material elements; *adhidivam*: the principle of divinity; *mam*: me; *sa*: with; *adbijnam*: the principle of sacred action; *ca*: and; *me*: me; *vidub*: they know; *prayana-kale*: at the time of death; *api*: even/ certainly; *ca*: also/ as well; *mam*: me; *te*: they; *vidur*: they know; *yukta-cetasab*: those who engage their consciousness.

"They know me and simultaneously they know the principle of material manifestation, the principle of the archetypes governing it, and the principle of sacred action. Thus they will also know me at the time of (their) death, because their consciousness is connected (with me)."

Chapter 8: Taraka brahma yoga The Yoga of transcendental liberation and liberating spiritual existence

8.1

arjuna uvaca
kim tad brahma kim adhyatmam kim karma purusottama
adhibhutam ca kim proktam adhidaivam kim ucyate

arjunah : Arjuna; *uvaca*: said; *kim*: what; *tad*: that (is); *brahma*: Brahman; *kim*: what; *adhyatmam*: Adhyatma; *kim*: what; *karma*: Karma (action/ duty); *purusha*: Person; *uttama*: Supreme; *adhibhutam*: Adhibhutam; *ca*: and; *kim*: what; *proktam*: called/ defined; *adhidaivam*: Adhidaivam; *kim*: what; *ucyate*: it is said.

Arjuna said: "O Purushottama (Krishna, Supreme Person), what is Brahman, what (is) Adhyatma, what (is) Karma? And what are (the realities) called Adhibhuta and Adhidaiva?"

8.2

adhiyajnah katham ko 'tra debe 'smin madhusudana
prayana kale ca katham jneyo 'si nitayatmabhib

adhiyajnah : Adhiyajna; *katham*: how; *ka*: who; *atra*: here; *debe*: in the body; *asmin*: this; *madhusudana*: o Krishna; *prayana*: of death; *kale*: at the time; *ca*: and; *katham*: how; *jneya*: known; *asi*: you are; *niyata*: that strive; *atmabhib*: to those souls.

"O Madhusudana (Krishna), how is the Adhiyajna (residing) in this body? And how you will be known at the time of death by those who are engaged in Yoga?"

8.3

sri bhagavan uvaca
aksaram brahma paramam svabhavo 'dhyatmam ucyate
bhuta bhavodbhava karo visargah karma samjnitah

sri-bhagavan: the perfect Lord; *uvaca*: said; *aksaram*: eternal/ syllable; *brahma*: Brahman; *paramam*: supreme; *sva*: own; *bhavah*: nature; *adhyatmam*: Adhyatma; *ucyate*: is said; *bhuta*: of the living entities/ the conditions of life; *bhava*: the existence; *udbhava*: manifestation; *karah*: that makes; *visargah*: the production/ creation; *karma*: Karma; *samjnitah*: is known as.

The Lord said: "Brahman is the transcendental/ supreme unchanging (existence). The intrinsic nature (of the being) is called Adhyatma. And Karma is described as the creative action that causes the states of existence/ the bodies/ the nature and the birth of the embodied beings."

8.4

adhibhutam ksaro bhavah purusas cadhidaivatam
adhiyajno 'ham evatra debe deba bhritam vara

adhibhutam: the physical manifestation of the universe; *ksara*: impermanent; *bhavah*: nature; *purusah*: the principle of Consciousness; *ca*: and; *adhidaivatam*: the controlling archetypes; *adhiyajnah*: the Divine principle; *aham*: I; *eva*: certainly; *atra*: in this; *debe*: body; *deba bhritam*: of those who have/ carry a body; *vara*: o best.

"O best among those who have a body, the *adhibhuta* is the physical manifestation of the universe and is undergoing constant transformation. The *adhidaivata* is the principle of Consciousness manifested as the controlling archetypes in the universe, and I am the *adhiyajna*, the Divine principle that resides in each body as the Param Atman."

8.5

anta kale ca mam eva smaran mukhya kalevaram
yah prayati sa mad bhavam yati nasy atra samsayah

anta: end; *kale*: at the time of; *ca*: and/ also; *mam*: me; *eva*: certainly; *smaran*: remembering; *mukhya*: being liberated from; *kalevaram*: the material body; *yah*: s/he; *prayati*: goes; *sah*: s/he; *mad bhavam*: my nature; *yati*: attains; *na*: not; *asti*: there is; *atra*: here; *samsayah*: doubt.

"One who, at the end of time (of this life), remembers me while leaving his/ her body attains my nature. There is no doubt in this."

8.6

*yam yam vapi smaran bhavam tyajaty ante kalevaram
tam tam evaiti kaunteya sada tad bhava bhavitah*

yam yam: whatever; *va*: or; *api*: also; *smaran*: remembering; *bhavam*: feeling/ situation/ nature; *tyajati*: leaves; *ante*: at the end; *kalevaram*: of the body; *tam tam*: that same; *eva*: certainly; *iti*: thus; *kaunteya*: o son of Kunti; *sada*: always; *tad*: that; *bhava*: nature/ sentiment; *bhavitah*: immersed/ absorbed.

"O son of Kunti (Arjuna), whatever state of existence/ nature one remembers at the time of leaving the body, s/he attains (precisely) that state of being/ condition, (because) of always contemplating that existence."

8.7

*tasmat sarvesu kalesu mam anusmara yudhya ca
mayi arpita mano buddhir mam evaisyasy asamsayah*

tasmat: therefore; *sarvesu*: in all; *kalesu*: moments of time; *mam*: me; *anusmara*: remembering constantly; *yudhya*: (you should) fight/ in the battle; *ca*: and/ at the same time; *mayi*: to me; *arpita*: offering; *manah*: with the mind; *buddhib*: with the intelligence; *mam*: me; *eva*: certainly; *esyasi*: will come; *asamsayah*: without doubt.

"Therefore at all times (you should) always remember me, even while fighting (this battle), dedicating to me your mind and your intelligence: in this way you will certainly come to me."

121

8.8

*abhyasa yoga yuktena cetasa nanya gamina
paramam purusam divyam yati parthanucintayan*

abhyasa: by practice; *yoga:* by engagement; *yuktena:* by remaining connected; *cetasa:* in the consciousness; *na:* not; *anya:* other; *gamina:* going; *paramam:* supreme; *purusam:* person; *divyam:* divine/ resplendent; *yati:* goes; *partha:* o son of Pritha (Arjuna); *anucintayan:* always keeping in mind/ through the proper process of meditation.

"O son of Pritha (Arjuna), by engaging in the practice of yoga with a focused consciousness (that does not deviate from the object of meditation), one attains that supreme Being on whom s/he has been meditating."

8.9

*kavim puranam anusasitaram anor aniyamsam anusmaret yab
sarvasya dhataram acintya rupam aditya varnam tamasah parastat*

kavim: the poet/ the scholar; *puranam:* ancient; *anusasitaram:* he who controls everything; *anob:* than the atom; *aniyamsam:* smaller; *anusmaret:* one should remember/ meditate on; *yab:* s/he (the devotee); *sarvasya:* of all; *dhataram:* the one who sustains; *acintya:* inconceivable; *rupam:* form; *aditya:* the sun; *varnam:* the color; *tamasah:* the darkness; *parastat:* that transcends/ overcomes.

"One should remember (the Lord) as the omniscient, the primeval, who controls everything, so small that is contained inside the atom. He maintains everyone/ everything, and his form is inconceivable, as bright as the sun, transcendental to darkness (of ignorance)."

8.10

*prayana kale manasacalena bhaktya yukto yoga balena caiva
bhruvor madhye pranam avesya samyak sa tam param purusam upaiti divyam*

prayana: of the end/ dissolution (of the body); *kale:* at the time of; *manasa:* with the mind; *acalena:* that is not distracted by moving in different

directions; *bhaktya*: with devotion; *yuktāb*: united/ connected; *yoga-balena*: by the intense power of union/ *yoga*; *ca*: and; *iva*: certainly; *bhruvoh*: of the eyebrows; *madhye*: in the middle; *pranam*: the *prana*; *avesya*: keeping; *samyak*: fully/ completely controlled; *sab*: s/he; *tam*: that; *param*: supreme; *purusam*: person; *upaiti*: attains; *divyam*: divine.

"One who, at the time of death, (remembers the Lord) without any distraction of the mind, with devotion and powerfully connected through *yoga*, and perfectly keeping the *prana* between one's eyebrows, attains that divine/ radiant supreme Person."

8.1

*yad aksaram veda vido vadanti visanti yad yatayo vita ragah
yad icchanto brahmacharyam caranti tat te padam sangrabena pravaksyē*

yad: that; *aksaram*: imperishable (Brahman/ the syllable Om/ Transcendence/ the spiritual world); *veda-vidah*: those who know the *Vedas*; *vadanti*: they explain; *visanti*: enter; *yad*: that; *yatayah*: the *sannyasis*/ the *yogis*/ those who make effort on the spiritual path; *vita-ragah*: having abandoned all attachments and identifications; *yad*: that; *icchantah*: they desire; *brahmacharyam*: the behavior of Brahman; *caranti*: move around; *tat*: that; *te*: them; *padam*: position/ destination/ stand; *sangrabena*: in summary; *pravaksyē*: I will tell.

"(Now) I will tell you in summary about that imperishable (goal/ destination) described by those who know the *Veda*. (That destination) is entered by the great sages/ *sannyasis* who have become fully detached (from material illusion), and who practice *brahmacharya* with the purpose of attaining that destination."

8.12

*sarva dvarani samyamyā mano hridi nirudhya ca
murdhny adbhayatanah pranam asthito yoga dharanam*

sarva: all; *dvarani*: the doors; *samyamyā*: controlling; *manah*: the mind; *hridi*: in the heart; *nirudhya*: fixing; *ca*: and; *murdhni*: in the head; *adbhaya*: carrying; *atmanah*: the Atman; *pranam*: the *prana*; *asthita*: firmly established; *yoga-dharanam*: the *dharana* of *yoga*.

"Controlling all the doors (of the body), keeping the mind within the heart and fixing the *prana* (carrying) the self to the top of the head, one is situated in the *yoga* meditation."

8.13

*om ity ekaksaram brahma vyaharan mam anusmaran
yab prayati tyajan deham sa yati paramam gatim*

om: *om*; *iti*: like this *eka*: one; *aksaram*: syllable/ imperishable; *brahma*: Brahman; *vyaharan*: vibrating; *mam*: me; *anusmaran*: remembering; *yab*: s/he; *prayati*: leaves/ departs; *tyajan*: leaving; *deham*: the body; *sab*: s/he; *yati*: attains; *paramam*: the supreme; *gatim*: destination.

"Vibrating the Om, this one transcendental syllable/ the syllable form of the One Brahman, and remembering me, s/he who departs leaving the body attains the supreme destination."

8.14

*ananya cetah satatam yo mam smarati nityasah
tasyaham sulabbah partha nitya yuktasya yoginah*

ananya: nothing else; *cetah*: thinking of; *satatam*: always/ constantly; *yab*: s/he; *mam*: me; *smarati*: remembers; *nityasah*: always/ regularly/ consistently; *tasya*: of him/ her; *aham*: I; *su-labbah*: easy to attain; *partha*: o son of Pritha (Arjuna); *nitya*: always; *yuktasya*: who is engaged; *yoginah*: a devotee.

"O son of Pritha (Arjuna), for one who always constantly/ regularly remembers me without thinking of anything else, I am very easy to reach, because s/he is a *yogi* constantly connected (with me)."

8.15

*mam upetya punar janma dukhalayam asasvatam
napnuvanti mahatmanah samsiddhim paramam gatah*

mam: me; *upetya*: having attained; *punar*: again; *janma*: birth; *dukhalayam*: full of misery; *asasvatam*: impermanent; *na*: not; *apnuvanti*: return; *maha-atmanah*:

the great souls; *samsiddhim*: completely perfect; *paramam*: supreme; *gatah*: arrived.

"Having attained me, they do not (have to) take another birth, that is the cause of sufferings and impermanence. Such great souls have (already) reached the highest level of perfection."

8.16

*a brahma bhuvanat lokah punar avartino 'rjuna
mam upetya tu kaunteya punar janma na vidyate*

a brahma: from Brahmaloaka; *bhuvanat*: from the world; *loka*: the planetary systems; *punah*: again; *avartinah*: those who return; *arjuna*: o Arjuna; *mam*: me; *upetya*: having attained; *tu*: but; *kaunteya*: o Arjuna (son of Kunti); *punah*: again; *janma*: birth; *na*: not; *vidyate*: experiences.

"O Arjuna, (all these) worlds, from the planet of Brahma (downwards) (are places from which) one returns, but for one who has attained me, o son of Kunti (Arjuna), there is no more rebirth."

8.17

*sahasra yuga paryantam abar yad brahmano vidub
ratrim yuga sabasrantam te 'ho ratra vido janab*

sahasra-yuga one thousand *yugas*; *pari-antam*: after the full completion; *abab*: one day; *yat*: of Brahma (the creator of this universe); *brahmanah*: of Brahma; *vidub*: they know; *ratrim*: the night; *yuga-sahasra-antam*: at the end of 1000 *yugas*; *te*: they; *abab-ratrab*: one full cycle composed by day and night; *vidub*: those who know; *janab*: the people.

"Those who have knowledge about the cycle of day and night know that one day of Brahma comprises 1,000 (cycles of) *yugas*, and the night also comprises 1,000 (cycles of) *yugas*."

8.18

*sahasra yuga paryantam abar yad brahmano vidub
ratrim yuga sabasrantam te 'ho ratra vido janab*

avyaktat: from the non-manifested state; *vyaktayah*: the manifestations; *sarvah*: all; *prabhavanti*: become emanated; *ahab*: of the day; *agame*: at the beginning; *ratri-agame*: at the beginning of the night; *praliyante*: they are dissolved; *tatra*: there/ in that; *eva*: certainly; *avyakta*: non-manifested; *samjñake*: is known.

"At the beginning of the day all manifestations/ beings rise from the (state of) non manifestation; at the beginning of the night they are dissolved into that same non-manifestation."

8.19

*bhuta gramah sa evayam bhutva bhutva praliyate
ratri agame 'vasah partha prabhavaty ahar agame*

bhuta gramah: the aggregate of beings; *sah*: it; *eva*: certainly; *ayam*: this same; *bhutva bhutva*: coming to existence again and again; *praliyate*: is destroyed; *ratri-agame*: at the beginning of the night; *avasah*: automatically, controlled by higher laws; *partha*: o Arjuna (son of Pritha); *prabhavati*: it becomes manifest; *ahar-agame*: at the beginning of the day.

"O son of Pritha (Arjuna), all these beings certainly continue to appear and are dissolved again automatically at the beginning of the night, and manifest again when the day arrives."

8.20

*paras tasmāt tu bhavo 'nyo 'vyakto 'vyaktat sananatah
yah sa sarvesu bhutesu nasyatsu na vinasyati*

parah: supreme, transcendental; *tasmāt*: that; *tu*: but; *bhavah*: nature; *anyo*: other; *avyaktah*: non-manifested; *avyaktat*: from the non-manifested; *sananatah*: eternal; *yah*: s/he; *sah*: s/he; *sarvesu*: in all; *bhutesu*: beings/ conditions of life; *nasyatsu*: while being destroyed; *na*: not; *vinasyati*: is destroyed.

"But there is another nature, different from this non-manifested (state), a non-manifested (nature) that is eternal and is not dissolved when all the beings are dissolved."

8.21

*avyakto 'ksara ity uktas tam abuh paramam gatim
yam prapya na nivartante tad dhama paramam mama*

avyaktab: non-manifested (materially); *aksbarab*: eternal - the Brahman or the Omkara; *iti*: like this; *uktas*: it is described; *tam*: that; *abuh*: it is expressed/ called; *paramam*: supreme; *gatim*: destination; *yam*: which; *prapya*: by reaching; *na*: not; *nivartante*: returns; *tad*: that; *dhama*: abode/ position/ nature; *paramam*: supreme; *mama*: my.

"That eternal non-manifested (Brahman) is the highest destination/ goal. After attaining it, one does not fall back. That is my supreme abode."

8.22

*purusah sa parah partha bhaktya labhyas tv anyanya
yasyantah sthani bhutani yena sarvam idam tatam*

purusah: the principle of consciousness; *sah*: he; *parah*: superior, supreme; *partha*: o Arjuna (son of Pritha); *bhaktya*: through devotion; *labhyas*: can be obtained; *tv*: but; *anyanya*: undivided; *yasya*: of him; *antah-sthani*: that are staying within; *bhutani*: all the beings/ conditions; *yena*: by him; *sarvam*: all; *idam*: this; *tatam*: pervaded.

"O Partha, this supreme Person can be attained by undivided devotion. Within him exist all these beings, and he pervades everything."

8.23

*yatra kale tv anavrittim avrittim caiva yoginah
prayata yanti tam kalam vaksyami bharatarsabha*

yatra: there; *kale*: at that time; *tv*: but; *anavrittim*: no return; *avrittim*: return; *ca*: and; *eva*: certainly; *yoginah*: the *yogis*; *prayatah*: having left; *yanti*: they go; *tam*: that; *kalam*: moment/ time; *vaksyami*: I will tell; *bharatarsabha*: o best of the Bharatas (Arjuna).

"O best of the Bharata dynasty (Arjuna), I will tell you at which time the *yogis* leave (the body) not to return or to return, and the time when they can attain (the supreme destination)."

8.24

*agnir jyotir abah suklah san masa uttarayanam
tatra prayata gacchanti brahma brahma vido janah*

agnih: in the fire; *jyotih:* in the light; *abah:* during daytime; *suklah:* during the bright fortnight of the waxing moon; *sat-masah:* during the six months; *uttarayanam:* of the northern journey of the sun; *tatra:* there; *prayata:* by leaving; *gacchanti:* they go; *brahma:* to the Brahman; *brahma vidah:* those who know Brahman; *janah:* the persons.

"In the fire, in the light, in the day, in the waxing moon, and in the six months of the *uttarayanam:* those who know Brahman attain Brahman departing at those times."

8.25

*dhumo ratris tatba krisnah san masa daksinayanam
tatra candramasam jyotir yogi prapya nivartate*

dhumah: in the smoke; *ratrib:* in the night; *tatba:* also; *krisnah:* the dark fortnight of the waning moon; *sat-masa:* the six months; *daksinayanam:* of the south-bound journey of the sun; *tatra:* there; *candramasam:* the moon sphere; *jyotih:* the light; *yogi:* the spiritual seeker; *prapya:* attaining; *nivartate:* comes back.

"In the smoke, in the night, in the waning moon and in the six months of the *dakshinayana*, the *yogi* reaches the lunar light and then comes back."

8.26

*sukla krsne gati hy ete jagatah sasvate mate
ekaya yatya anavrittim anyayavartate punah*

128

sukla: in the white; *kersne*: in the black; *gati*: destination; *hi*: certainly; *ete*: these; *jagatab*: of the universe; *sasvate*: eternal/ permanent; *mate*: are considered; *ekaya*: by one (only); *yati*: goes; *anavrittim*: without return; *anyaya*: by the other; *vartate*: one returns; *punah*: again.

"These two paths of the world, the white and the black, are considered eternal. One takes to the non-return, and the other winds back."

8.27

*naite sriti partha janam yogi muhyati kascana
tasmāt sarvesu kaḷesu yoga yukto bhavarjuna*

na: not/ never; *ete*: these (two); *sriti*: different paths/ courses; *partha*: o Arjuna (son of Pritha); *janam*: knowing; *yogi*: a *yogi*; *muhyati*: is confused; *kascana*: ever/ in any circumstance; *tasmāt*: therefore; *sarvesu*: in all; *kaḷesu*: moments; *yoga-yuktab*: connected through *yoga*; *bhava*: become; *arjuna*: o Arjuna.

"O Partha, a *yogi* who knows these paths is never confused, therefore (you should) be engaged in *yoga* always."

8.28

*vedesu yajnesu tapahsu caiva danesu yat puṇya phalam pradistam
atyeti tat sarvam idam viditva yogi param sthanam upaiti adyam*

vedesu: in the study of Vedic scriptures/ in the pursuit of knowledge; *yajnesu*: in sacrifices/ sacred activities/ ritual performances/ sacred duties; *tapahsu*: in austerities; *ca*: and; *eva*: certainly; *danesu*: in charity; *yat*: that; *puṇya*: virtuous/ sattvic/ pure; *phalam*: fruit/ result; *pradistam*: indicated/ assigned/ declared by the scriptures; *atyeti*: surpasses/ exceeds/ is greater; *tat*: that; *sarvam*: all; *idam*: this; *viditva*: by knowing; *yogi*: the *yogi*; *param*: supreme; *sthanam*: position; *upaiti*: attains; *ca*: and; *adyam*: original/ primeval/ most important.

"(A *yogi*) obtains greater benefits than those acquired by the prescribed virtuous acts (*puṇya*) such as reciting the *Vedas*, performing *yajnas*, engaging in austerities and distributing charity. Knowing all this, a *yogi* attains the supreme and original position."

Chapter 9: Raja guhya yoga The Yoga of the supreme secret

9.1

*sri bhagavan uvaca
idam tu te guhyatamam pravaksyami anasuyave
jnanam vijnana sabita, yaj jnatva moksyase 'subhat*

sri-bhagavan: the wonderful Lord; *uvaca*: said; *idam*: this; *tu*: but; *te*: to you; *guhyatamam*: the most secret; *pravaksyami*: I will explain; *anasuyave*: to the non-envious; *jnanam*: knowledge; *vijnana*: wisdom; *sabita*: united; *yaj*: that; *jnatva*: (by) knowing; *moksyase*: you will become free; *asubhat*: from all inauspiciousness.

The Lord said: "I will explain to you this supreme secret, because you are not envious. By knowing (reality) with/ through this theoretical and practical knowledge, you will be free from all inauspiciousness."

9.2

*raja vidya raja guhyam pavitram idam uttamam
pratyaksavagamam dharmyam su sukham kartum avyayam*

raja: king/ chief; *vidya*: knowledge; *raja*: king/ chief; *guhyam*: secret; *pavitram*: pure/ sacred; *idam*: this; *uttamam*: supreme; *pratyaksa*: by direct experience; *avagamam*: understood; *dharmyam*: in accordance to the ethical principles; *su-sukham*: very pleasurable; *kartum*: to be performed; *avyayam*: eternal/ imperishable.

"This is the king among all sciences, the king among all secrets, the highest purifier/ sanctifier. It is known through direct experience, it is dharmic, it is easy/ joyful to practice and it is imperishable/ eternal."

9.3

*asraddadbanah purusa dharmasyasya parantapa
aprapya mam nivartante mrityu samsara vartmani*

asraddadbanah: those who have no faith; *purusah*: the persons; *dharmasya*: in the *dharmā*; *asya*: in this; *parantapa*: o tormentor of the enemies (Arjuna); *aprapya*: without obtaining; *mam*: me; *nivartante*: they return; *mrityu*: death; *samsara*: cycle of; *vartmani*: on the path.

"O Parantapa (Arjuna), those persons who have no faith in this *dharmā* wander back to the path of *samsara* and death, without attaining me."

9.4

*maya tatam idam sarvam jagad ayaakta murtina
mat sthani sarva bhutani na caham tesv avasthitah*

maya: by me; *tatam*: pervaded; *idam*: this; *sarvam*: all; *jagat*: world/ universe/ people/ beings; *ayaakta*: non-manifested; *murtina*: by the form; *mat-sthani*: situated in me; *sarva-bhutani*: in all beings/ in all existences; *na*: not; *ca*: and; *aham*: I; *tesu*: in them; *avasthitah*: situated/ contained.

"All this universe is pervaded by me in my non-manifested form. All beings exist in me, but I am not in them."

9.5

*na mat sthani bhutani pasya me yogam aisvaram
bhuta bhrin na ca bhuta stho mamatma bhuta bhavanah*

na: not; *mat-sthani*: situated in me; *bhutani*: living beings/ states of being; *pasya*: look; *me*: my; *yogam*: of *yoga*; *aisvaram*: control/ glory/ power/ opulence; *bhuta-bhrit*: the support/ sustenance of all beings; *na*: not; *ca*: and; *bhuta-sthab*: in the being/ (material) existence; *mama*: my; *atma*: the Atman/ the Self; *bhuta-bhavanah*: the origin of (all) being/ existence.

"(At the same time) the beings are not in me. See my divine *yoga*! I maintain/ support/ create/ contain all existences/ beings, but I am

not contained in the various beings, (because/ although) I am myself the source/ creation of all beings."

9.6

*yathakasa sthito nityam vayuh sarvatra go mahan
tatha sarvani bhutani mat sthanity upadharaya*

yatha: just like; *akasa*: in space/ ether; *sthitah*: situated; *nityam*: constantly; *vayuh*: the air; *sarvatra-gah*: that goes everywhere; *mahan*: great; *tatha*: similarly; *sarvani*: all; *bhutani*: beings/ existences; *mat-sthani*: situated in me; *iti*: thus; *upadharaya*: (you should) try to understand.

"Understand that just like air is always (present) in space although it blows everywhere as the great (winds), similarly all the beings are situated in me."

9.7

*sarva bhutani kaunteya prakritim yanti mamikam
kalpa ksaye punas tani kalpadau visrijamy aham*

sarva-bhutani: all the beings/ existences; *kaunteya*: o son of Kunti (Arjuna); *prakritim*: into nature; *yanti*: they go; *mamikam*: my; *kalpa-ksaye*: at the end of the *kalpa*; *punah*: again; *tani*: them (those same); *kalpa*: of the *kalpa*; *adau*: at the beginning; *visrijami*: I manifest; *aham*: I.

"O son of Kunti (Arjuna), all beings enter my *prakriti* at the end of the *kalpa*, and again at the beginning of the (next) *kalpa* I manifest them."

9.8

*prakritim svam avastabhya visrijami punah punah
bhuta gramam imam kritsnam avasam prakriter vasat*

prakritim: nature; *svam*: own; *avastabhya*: by entering; *visrijami*: I manifest/ I create; *punah punah*: again and again; *bhuta-gramam*: the categories of beings/ the aggregate of beings; *imam*: these; *kritsnam*: completely; *avasam*: without

132

control/ controlled automatically; *prakṛiteḥ*: by nature; *vasat*: under the control.

"Entering my own *prakṛiti*, I repeatedly manifest (create), the entire sum total of all beings, that is automatically under the power of *prakṛiti*."

9.9

*na ca mam tani karmāni nibadhnanti dhananjaya
udasina vad asinam asaktam tesu karmasu*

na: not/ never; *ca*: and; *mam*: me; *tani*: them/ these; *karmāni*: activities; *nibadhnanti*: bind; *dhananjaya*: o conqueror of wealth (Arjuna); *udasina-vat*: in a neutral position; *asinam*: situated; *asaktam*: detached; *tesu*: in those; *karmasu*: activities.

"O Dhananjaya, I am not bound by such actions, as I am situated neutrally, without any attraction for such activities."

9.10

*mayādhyaṅksena prakṛitibḥ sūyate sa caracaram
betunanena kaunteya jagad viparivartate*

mayā: by me; *adhyaṅksena*: by the instruction/ direction; *prakṛitibḥ*: nature; *sūyate*: manifests/ gives birth; *sa*: together with; *cara*: those that move; *acaram*: those that do not move; *betuna*: for the purpose; *anena*: this; *kaunteya*: o son of Kunti (Arjuna); *jagad*: the world; *viparivartate*: goes around/ keeps working.

"O son of Kunti (Arjuna), under my order this *prakṛiti* manifests all things, both moving and non-moving; by this cause the universe revolves/ functions/ is created cyclically."

9.11

*avajānanti mām mudhā manusim tanum asritam
param bhavam ajananto mama bhūta māheśvaram*

avajananti: they do not recognize; *mam*: me; *mudhab*: the fools; *manusim*: human form; *tanum*: body; *asritam*: I take up; *param*: supreme; *bbavam*: nature/ birth; *ajanantab*: (because) they do not know; *mama*: my; *bhuta-mahesvaram*: the great Lord that controls all beings/ all existences.

"Fools disregard/ disrespect me when I manifest in a human form. They have no knowledge of my supreme/ transcendental nature as the great Lord of the living beings/ of the existences".

9.12

*moghasa mogha karmano mogha jnana vicetasab
rakshasim asurim caiva prakritim mobinim asritab*

mogha-asab: confused in their desires; *mogha-karmanab*: confused in their actions; *mogha-jnanab*: confused in their knowledge; *vicetasab*: devoid of awareness; *rakshasim*: of the Rakshasas; *asurim*: of the Asuras; *ca*: and; *iva*: certainly; *prakritim*: the nature; *mobinim*: confusing; *sritab*: taking shelter in.

"Entertaining delusional hopes/ desires, engaging in delusional activities, and delusionally convinced of their knowledge, (such people are) confused by incorrect awareness, so they certainly take shelter in the bewildered nature of *rakshasas* and *asuras*."

9.13

*mabatmanas tu mam partha daivim prakritim asritab
bhajanty ananya manaso jnatva bhutadim avyayam*

maha atmanab: the great souls; *tu*: but; *mam*: me; *partha*: o son of Pritha (Arjuna); *daivim*: resplendent/ of the *devas*; *prakritim*: in the nature; *asritab*: taking shelter; *bhajanti*: they worship/ serve; *ananya*: undivided; *manasab*: attention/ meditation; *janatva*: knowing; *bhuta-adim*: the origin of (all) existences/ beings; *avyayam*: imperishable/ eternal.

"However, o son of Pritha (Arjuna), the great souls take shelter in the divine nature and worship/ serve me with undivided attention, knowing that I am the inexhaustible origin of everything/ all beings."

134

9.14

*satatam kirtayanto mam yatantas ca dridha vratāb
namasyantāb ca mam bhaktya nitya yukta upasate*

satatam: always/ constantly; *kirtayantāb*: chanting/ singing/ discussing; *mam*: about me; *yatantāb*: making sincere efforts; *ca*: and; *dridha vratāb*: firmly observing their vows; *namasyantāb*: offering their obeisances; *ca*: and; *mam*: me; *bhaktya*: with love and devotion; *nitya yukta*: always engaged (in *yoga*); *upasate*: they worship.

"Always speaking (chanting, etc) about me, they engage in firm vows with great determination, they offer me their obeisances and worship me with devotion, eternally connected with me/ in Yoga."

9.15

*jnana yajnena caṣy anye yajanto mam upasate
ekatvena prithaktvena babudha visvato mukham*

jnana: of knowledge; *yajnena*: by the sacrifice; *ca*: and; *api*: certainly; *anye*: others; *yajantāb*: that perform sacrifice; *mam*: me; *upasate*: they worship; *ekatvena*: in oneness; *prithaktvena*: in the couple; *babudha*: in multiplicity; *visvataḥ mukham*: as the universal form.

"Others engage in the sacrifice/ cultivation of knowledge, others worship me through various rituals, as the One, as the Two, as the Many, or as the Universal form."

9.16

*abam kratuḥ abam yajnaḥ svadhābham abam ausadhābham
mantra 'ham abam evajyam abam agniḥ abam butam*

abam: I (am); *kratuh*: the Vedic ritual; *abam*: I (am); *yajnaḥ*: the sacred action; *svadhā*: the offerings to the Pitris; *abam*: I (am); *abam*: I (am); *ausadhābham*: the medicinal herb/ the psychotropic substance; *mantra*: the *mantra*; *abam*: I (am); *abam*: I (am); *eva*: certainly/ also; *ajyam*: the oblation of clarified butter; *abam*: I (am); *agnih*: the fire; *abam*: I (am); *butam*: the offering itself.

135

"I am the *kratu*, I am the *yajna*, I am the *svadha*, I am the *ausadha*, I am the *mantra*, I am the clarified butter, I am the fire and I am the act of offering."

9.17

*pitaham asya jagato mata dhata pitamahab
vedyam pavitram omkara rik sama yajur eva ca*

pita: the father; *aham*: I am; *asya*: of this; *jagatah*: universe; *mata*: the mother; *dhata*: the supporter/ maintainer; *pitamahab*: the grandfather; *vedyam*: the object of knowledge; *pavitram*: perfectly pure; *omkara*: the sacred syllable *om*; *rik*: the *Rig Veda*; *sama*: the *Sama Veda*; *yajur*: the *Yajur Veda*; *eva*: certainly; *ca*: as well.

"I am the father of this (world), I am the mother, the supporter, the grandfather, I am the object of knowledge, I am the source of purification, I am the Omkara, and the *Rig*, the *Sama* and the *Yajur* (*Vedas*)."

9.18

*gatir bharta prabhuh saksi nivasab saranam subrit
prabhavah pralayab sthanam nidhanam bijam ayyayam*

gatir: the goal; *bharta*: the nourisher; *prabhuh*: the Lord; *saksi*: the witness; *nivasab*: the abode; *saranam*: the shelter; *subrit*: the friend; *prabhavah*: the creation; *pralayab*: the destruction; *sthanam*: the maintenance; *nidhanam*: the storage; *bijam*: the seed; *ayyayam*: that is never destroyed.

"I am the destination, the nourisher, the Lord, the witness, the abode, the shelter, the friend. I am the origin, the end, the foundation, the resting place and the seed that never perishes."

9.19

*tapamy aham abam varsham ngrihnamy utsrijami ca
amritam caiva mrityus ca sad asac caham arjuna*

tapami: I heat up; *aham*: I; *aham*: I; *varsam*: the rain; *ngrihnami*: withhold; *utsrijami*: send forth; *ca*: and; *amritam*: immortality; *ca*: and; *eva*: certainly;

mṛityub: death; *ca:* and; *sat:* sat; *asat:* asat; *ca:* and; *aham:* I (am); *arjuna:* o Arjuna.

"I am the origin of the heat (of the sun), I pour down or withhold the rains. I am immortality and death as well. I am *sat* and *asat*, too, o Arjuna."

9.20

*trai vidya mam soma pab puta papa yajnaib istva svar gatim prarthayante
te punyam asadya surendra lokam asnanti divyan divi deva bhogan*

trai vidya: those who know the 3 *Vedas*; *mam:* me; *soma pab:* drink the *soma rasa*; *puta:* purified; *papa:* wrongful actions; *yajnaib:* with sacrifices; *istva:* by worshiping; *svab-gatim:* attainment of Svarga; *prarthayante:* they pray for; *te:* they; *punyam:* virtuous/ meritorious; *asadya:* attaining; *sura indra lokam:* the planet of the King of the *devas*; *asnanti:* they eat; *divyan:* divine; *divi:* in heaven; *deva-bhogan:* the pleasures of the *devas*.

"Those who know the three (*Vedas*), who drink the *soma* and who are purified from all wrongs through the (acts of) sacrifice, worshiping me (in this way) pray to attain Svarga. After reaching the pious (planets) of the King of the *suras* (Indra) in heaven, they enjoy the celestial pleasures of the *devas*."

9.21

*te tam bhuktva svarga lokam visalam ksine punye martya lokam visanti
evam trayi dharmam anuprapanna gatagatam kama kama labhante*

te: they; *tam:* that; *bhuktva:* enjoying; *svarga-lokam:* of Svargaloka; *visalam:* great; *ksine:* after having exhausted; *punye:* the virtuous merits; *martya-lokam:* on the planet of mortal people; *visanti:* fall down; *evam:* thus; *trayi-dharmam:* of the three *dharmas*; *anuprapanna:* following; *gata-agatam:* coming and going; *kama-kama:* desire for desires; *labhante:* obtain.

"After a long time spent in the enjoyment of Svargaloka, those who have exhausted their virtuous merits fall down again to the level of mortals. In this way, following strictly the path of the three *dharmas*, they develop a lust for desires and they continue to take birth and die."

9.22

*ananyas cintayanto mam ye janab paryuṣasate
tesam nityabhiyuktanam yoga ksemam vabamy abam*

ananyab: with no other; *cintayantab:* thought/ concern/ interest; *mam:* me; *ye:* those; *janab:* people; *paryuṣasate:* perfectly worship; *tesam:* to them; *nitya-abhiyuktanam:* always engaged favorably/ constructively; *yoga-ksemam:* what is required for their service; *vabami:* I carry; *abam:* I (personally).

"Those who are interested only in me and my worship are always favorably/ constructively engaged. I personally carry what they need."

9.23

*ye 'py anya devata bhakta yajante sraddhayanvitab
te 'pi mam eva kaunteya yajanty avidhi purvakam*

ye: those; *api:* also; *anya-devatab:* other *devas*; *bhaktab:* the devotees; *yajante:* worship; *sraddhayanvitab:* with that faith; *te:* them; *api:* also; *mam:* me; *eva:* certainly; *kaunteya:* o son of Kunti (Arjuna); *yajanti:* they are worshipping; *avidhi:* not according to the knowledge/ rules; *purvakam:* previous/ ancient.

"O Arjuna, those devotees who worship the *devas* separately with that faith, are actually worshipping me only, but they are acting in a way that is not in accordance with the proper knowledge."

9.24

*abam hi sarva yajnanam bhokta ca prabbur eva ca
na tu mam abbijananti tattvenatas cyavanti te*

abam: I (am); *hi:* certainly; *sarva-yajnanam:* of all the *yajnas*; *bhokta:* the beneficiary; *ca:* and; *prabbur:* the Lord; *eva:* certainly; *ca:* and; *na:* not; *tu:* but; *mam:* me; *abbijananti:* they know; *tattvena:* in truth; *atab:* therefore; *cyavanti:* (they) fall down; *te:* they.

"I am the Lord and beneficiary of all *yajnas*. Those who do not understand my *tattva* will have to take birth again."

9.25

*yanti deva vrata devan pitrin yanti pitri vratah
bhutani yanti bhutejya yanti mad yajino 'pi mam*

yanti: they go; *deva-vratah*: those who dedicate themselves to the *devas*; *devan*: to the *devas*; *pitrin*: to the *pitris*; *yanti*: they go; *pitri-vratah*: those who dedicate themselves to the *pitris*; *bhutani*: to the ghosts/ beings; *yanti*: they go; *bhuta-ijyah*: those who sacrifice to the ghosts/ beings; *yanti*: they go; *mad-yajinab*: those who sacrifice to me; *api*: certainly; *mam*: me.

"Those who dedicate themselves to the worship of the *devas* will go to the *devas*, those who worship the *pitris* will go to the *pitris*, those who worship the ghosts and other beings will join them. In the same way, those who sacrifice for me will come to me."

9.26

*patram puspam phalam toyam yo me bhaktya prayacchati
tat aham bhakty upabritam asnami prayatatmanah*

patram: one leaf; *puspam*: one flower; *phalam*: one fruit; *toyam*: some water; *yah*: one who; *me*: to me; *bhaktya*: with love and devotion; *prayacchati*: asks to accept; *tat*: that; *aham*: I; *bhakti-upabritam*: (because it is) presented with love and devotion; *asnami*: I eat; *prayata-atmanah*: sincerely dedicated/ in purity of mind.

"If someone, with sincere love and devotion, offers me even one leaf, one flower, one fruit or some water, I will accept the offering because of that love and devotion."

9.27

*yat karosi yad asnasi yaj jubosi dadasi yat
yat tapasyasi kaunteya tat kurusva mad arpanam*

yat: whatever; *karosi*: you do; *yat*: whatever; *asnasi*: you eat; *yat*: whatever; *jubosi*: you sacrifice; *dadasi*: you give in charity; *yat*: whatever; *yat*: whatever; *tapasyasi*: you endure as austerity; *kaunteya*: o son of Kunti (Arjuna); *tat*: that; *kurusva*: you (should) do; *mad-arpanam*: for my sake.

139

"O Arjuna, whatever you do, whatever you eat, whatever you sacrifice, whatever you give, whatever you endure in the performance of your duties - do it for me."

9.28

*subhasubhas phalair evam mokṣyase karma bandhanaib
sannyasa yoga yuktaṭma vimukto mam upaisyasi*

subha: auspicious/ favorable; *asubha*: inauspicious/ unfavorable; *phalaih*: the results; *evam*: thus; *mokṣyase*: you will become free; *karma-bandhanaib*: from the bondage of activities; *sannyasa-yoga*: in the *sannyasa yoga*; *yukta-atma*: engaging your self; *vimukta*: liberated; *mam*: me; *upaisyasi*: you will attain.

"O Arjuna, by engaging in the *sannyasa yoga* (the principle of renunciation), you will become free from the bondage of activities, and from the favorable and unfavorable results of actions. Thus you will attain me."

9.29

*samo 'ham sarva bhutesu na me dvesyo 'sti na priyah
ye bhajanti tu mam bhaktya mayi te tesu capy aham*

sama: equally disposed; *aham*: I (am); *sarva*: (towards) all; *bhutesu*: the living beings; *na*: not; *me*: for me; *dvesyah*: (someone who is) hated; *asti*: there is; *na*: not; *priyah*: (someone who is) dear; *ye*: those; *bhajanti*: offer sincere service; *tu*: but; *mam*: me; *bhaktya*: with devotion; *mayi*: in me; *te*: them; *tesu*: in them; *ca*: and; *api*: certainly; *aham*: I (am).

"I am equally disposed towards all living beings. I do not hate anyone, and I do not favor anyone. Yet, when someone offers me a sincere service in devotion, they are in me and I am in them."

9.30

*api cet suduracaro bhajate mam ananya bhak
sadbhava eva sa mantanyah samyag vyavasito hi sah*

api: even; *cet*: if; *su-dura-acarah*: very bad behavior; *bhajate*: offers sincere service; *mam*: me; *ananya-bhak*: without any other attachment or concern;

sadbur: a good person; *eva*: certainly; *sab*: s/he; *mantavyab*: must be considered; *samyak*: completely; *vyavasitab*: situated; *hi*: indeed; *sab*: s/he.

"When a person is fully immersed and engaged in true devotional service, without any other concern or desire, must be considered a *sadhu*, even if he shows a very bad behavior. This is because his/ her position is completely different."

9.31

*ksipram bhavati dharmatma sasvat chantim nigacchati
kaunteya pratijanibi na me bhaktah pranasyati*

ksipram: very quickly; *bhavati*: s/he becomes; *dharmatma*: totally dedicated to *dharmatma*; *sasvat*: permanently; *chantim*: peace; *nigacchati*: s/he attains; *kaunteya*: o son of Kunti (Arjuna); *pratijanibi*: (please) declare; *na*: not; *me*: my; *bhaktah*: devotee; *pranasyati*: is destroyed.

"My devotee quickly becomes fully dedicated to *dharmatma* and attains a permanent peace. O son of Kunti, you can (safely) say that my devotee is never destroyed."

9.32

*mam hi partha vyapasritya ye 'pi syuh papa yonayah
striyo vaisyas tatha sudras te 'pi yanti param gatim*

mam : me; *hi*: indeed; *partha*: o son of Pritha (Arjuna); *vyapasritya*: have taken full shelter; *ye*: those; *api*: even; *syuh*: if they are; *papa-yonayah*: born from impure sexual intercourse; *striyah*: women; *vaisyah*: business people; *tatha*: also; *sudrah*: manual workers; *te*: they; *api*: also; *yanti*: attain; *param*: the supreme; *gatim*: destination.

"O Arjuna, those who have completely taken shelter in me will attain the supreme destination, even if they were born from impure intercourse, women, business people and traders, or manual workers."

9.33

*kim punar brahmanah punya bhakta rajarsayah tatha
anityam asukham lokam imam prapya bhajasva mam*

kim : what/ how much; *punah*: again; *brahmanah*: the *brahmanas*; *punya*: endowed with religious merits; *bhakta*: endowed with loving devotion; *rajarsayah*: the saintly kings; *tatha*: also; *anityam*: impermanent; *asukham*: devoid of real happiness; *lokam*: world; *imam*: this; *prapya*: have come to; *bhajasva*: being immersed in devotional service; *mam*: to me.

"What to speak of the *brahmanas*, (the virtuous devotees) and the saintly kings (who are rich in religious merits and devotion), and who are immersed in a service of devotion to me even in this impermanent and unsatisfactory world."

9.34

*man mana bhava mad bhakto mad yaji mam namaskuru
mam evaisyasi yuktavim atmanam mat parayanah*

mat: of me; *manah*: think; *bhava*: become; *mat*: of me; *bhaktah*: devotee; *mat*: of me; *yaji*: a worshiper; *mam*: to me; *namah kurur*: offer respect; *mam*: me; *eva*: certainly; *evaisyasi*: will come/ attain; *yukta*: connected; *evam*: therefore; *atmanam*: the *atman*; *mat-parayanah*: devoted to me.

"Always think of me, become my devotee and my worshiper. Offer me your respect and dedicate yourself to me. You will attain me because of this connection."

Chapter 10: Vibhuti yoga The Yoga of powers

10.1

*sri bhagavan uvaca
bhuya eva maha babo srinu me paramam vacah
yat te 'ham priyamanaya vaksyami bita kamyaya*

142

sri: the wonderful; *bhagavan*: Lord; *uvaca*: said; *bhuyah*: again; *eva*: certainly; *maha-baho*: with mighty arms; *srinu*: listen; *me*: to me; *paramam*: supreme; *vacab*: speech; *yat*: that (which); *te*: to you; *aham*: I; *priyamanaya*: considering you dear; *vakyami*: I will tell; *hita-kamyaya*: for your benefit.

The wonderful Lord said, "O mighty armed Arjuna, listen to me. I will tell you the supreme explanation (about Transcendence). I will do this for you, because you are very dear to me/ it gives great pleasure to me."

10.2

*na me vidub sura ganah prabhavam na maharsayah
aham adir hi devanam maharsinam ca sarvasab*

na: not; *me*: me; *vidub*: (they) know; *sura-ganah*: the hosts of *devas*; *prabhavam*: the manifestation; *na*: not; *maharsayah*: the great Rishis; *aham*: I; *adir*: the origin; *hi*: certainly; *devanam*: of the *devas*; *maharsinam*: of the great Rishis; *ca*: and; *sarvasab*: in everything.

"Not even the Devas and the great Rishis are able to ascertain my origin, because I am the origin of everything, including the Devas and the Rishis."

10.3

*yo mam ajam anadim ca vetti loka mabesvaram
asammudhab sa martyesu sarva papaih pramucyate*

yah: a person who; *mam*: me; *ajam*: non-born; *anadim*: without origin; *ca*: and; *vetti*: (s/he) knows; *loka maha isvaram*: the great ruler of all planets/ people; *asammudhab*: free from illusion; *sab*: s/he; *martyesu*: among the mortal beings; *sarva-papaih*: from all faults; *pramucyate*: becomes free.

"A person who knows/ understands/ realizes me as the Reality that is non-born and without origin, (sees me as) the great ruler and controller of all the planets and people. Such a person, although still living in a mortal body, is free from all illusion and becomes purified from all negativities."

10.4

*buddhir jnanam asammohah ksama satyam damah samah
sukham dukham bhavo 'bhavo bhayam cabbayam eva ca*

buddhib: intelligence; *jñanam:* knowledge; *asammohah:* freedom from confusion; *ksama:* forgiveness; *satyam:* truthfulness; *damah:* self-control; *samah:* mental balance; *sukham:* joy; *dukham:* sadness; *bhavah:* existence; *abhavah:* non-existence; *bhayam:* fear; *ca:* and; *abbayam:* freedom from fear; *eva:* also; *ca:* and.

"Intelligence, knowledge, freedom from confusion, forgiveness, truthfulness, self-control, mental balance, joy, sadness, existence and non-existence, as well as fear and freedom from fear (are arranged by me)."

10.5

*ahimsa samata tustis tapo danam yaso 'yasah
bhavanti bhava bhutanam matta eva prithag vidbah*

ahimsa: freedom from hatred; *samata:* equanimity; *tustis:* contentment; *tapah:* austerity; *danam:* charity; *yasah:* good fame; *ayasah:* bad reputation; *bhavanti:* become/ happen; *bhava:* existence/ natural characteristic; *bhutanam:* of the beings; *mattah:* by me; *eva:* certainly; *prithag vidbah:* various types.

"Freedom from hatred, equanimity, contentment, austerity, charity, good fame and also bad reputation: all these manifest as the natural situations of the beings, and are devised by me."

10.6

*maharsayah sapta purve catvaro manavas tatha
mad bhava manasa jata yesam loka imah prajah*

maharsayah: the great *rishis*; *sapta:* the seven; *purve:* before (them); *catvarah:* the four; *manavah:* the Manus; *tatha:* as well; *mat-bhavah:* created by me; *manasa:* from the mind; *jatah:* born; *yesam:* of them; *loke:* in the world; *imah:* these; *prajah:* creatures.

"The great seven Rishis, the four (who were born) before them, and the Manus, were all created by me and generated through the mind. All the creatures in this world descend from them."

10.7

*etam vibhitim yogam ca mama yo veti tattvatah
so 'vikalpena yogena yujyate natra samsayah*

etam: this; *vibhitim*: power; *yogam*: union; *ca*: and; *mama*: my; *yah*: a person who; *veti*: knows; *tattvatah*: in truth; *sah*: s/he; *avikalpena*: without distraction; *yogena*: by *yoga*; *yujyate*: is engaged; *na*: not; *atra*: here; *samsayah*: (there is) doubt.

"A person who truly understands this, and knows this *vibhuti yoga*, is certainly engaged in (the proper) meditation, without any doubt."

10.8

*aham sarvasya prabhavo mattah sarvam pravartate
iti matva bhajante mam budha bhava samanvitah*

aham: I (am); *sarvasya*: of everything; *prabhavah*: the origin of existence; *mattah*: from me; *sarvam*: everything; *pravartate*: emanates; *iti*: like this; *matva*: thinking; *bhajante*: they worship; *mam*: me; *budhah*: the intelligent; *bhava-samanvitah*: with great attention.

"I am the origin of existence of everything, as everything emanates from me. Intelligent people remember this, and worship me with intense attention."

10.9

*mat citta mad gata prana bodhayantah parasparam
kathayantas ca mam nityam tusyanti ca ramanti ca*

mat citta: with their consciousness focused on me; *mad-gata-pranah*: having dedicated their energy and life to me; *bodhayantah*: help to understand; *parasparam*: each other; *kathayantah*: they discuss; *ca*: and; *mam*: me; *nityam*:

145

always; *tushyanti*: find satisfaction; *ca*: and; *ramanti*: find pleasure; *ca*: and/ as well.

"They concentrate their consciousness on me, dedicate all their energies to me, and always discuss to help each other to better understand (me). In this, they find great pleasure and satisfaction."

10.10

*tesam satata yuktanam bhajatam priti purvakam
dadami buddhi yogam tam yena mam upayanti te*

tesam: for them; *satata-yuktanam*: always united in *yoga*; *bhajatam*: worship; *priti purvakam*: in a loving way; *dadami*: I give; *buddhi yogam*: the *yoga* of intelligence; *tam*: that; *yena*: by which; *mam*: to me; *upayanti*: (they) approach; *te*: they.

"To those who are always connected to me by serving me with love and devotion, I give the *buddhi yoga*, the engagement in intelligence, by which they will come to me."

10.11

*tesam evanukampartham abam ajnana jam tamah
nasayamy atma bhava stho jnana dipena bhasvata*

tesam: for them; *eva*: certainly; *anukampa artham*: for the purpose of kindness; *abam*: I; *ajnana jam*: born from ignorance; *tamah*: darkness; *nasayami*: I destroy; *atma bhava sthah*: situated in the existence of their Self; *jnana dipena*: with the lamp of knowledge; *bhasvata*: radiant.

"Out of my kindness for them, I destroy the darkness of ignorance from within their hearts, by (shining forth with) the radiant lamp of knowledge."

10.12

*arjuna uvaca
param brahma param dhama pavitram paramam bhavan
purusam sasvatam divyam adi devam ajam vibhum*

arjunab: Arjuna; *uvaca:* said; *param brahma:* the Supreme Brahman; *param dhama:* the supreme abode; *pavitram:* purifier; *paramam:* supreme; *bhavan:* you; *purusham:* the Purusha; *sasvatam:* eternal; *divyam:* divine; *adi devam:* the first of the *devas*; *ajam:* non-born; *vibhum:* powerful.

Arjuna said, "You are the supreme Brahman, the supreme abode, the supreme purifier. You are the eternal and divine Purusha, the first of the Devas, non-born and all-powerful."

10.13

*abus tvam risayah sarve devarsir naradas tatha
asito devalo vyash svayam caiva bravisi me*

abuh: they say; *tvam:* you; *risayah:* the Rishis; *sarve:* all; *devarsib:* the *rishis* among the *devas*; *naradab:* Narada; *tatba:* as well; *asitab:* Asita; *devalab:* Devala; *vyasab:* Vyasa; *svayam:* yourself; *ca:* and; *eva:* certainly; *bravisi:* you are telling; *me:* to me.

"All the Rishis say this - Devarshi Narada, and also Asita, Devala, Vyasa - and now you are also telling me, very clearly."

10.14

*sarvam etad ritam manye yan mam vadasi kesava
na hi te bhagavan vyaktim vidur deva na danavah*

sarvam: all; *etat:* this; *ritam:* the rule of truth; *manye:* I consider; *yat:* that; *mam:* me; *vadasi:* you are saying; *kesava:* o Kesava; *na:* not; *hi:* certainly; *te:* your; *bhagavan:* God; *vyaktim:* manifestation; *viduh:* they know; *devah:* the *devas*; *na:* not; *danavah:* the *danavas*.

"O Kesava, I consider all this that you have been saying as the (supreme) truth. Certainly neither the Devas nor the Danavas are able to understand your divine manifestation."

10.15

*svayam evatmanatmanam vettha tvam purusottama
bhuta bhavana bhutesa deva deva jagat pate*

svayam: personally/ yourself; *eva*: certainly; *atmana*: the self; *atmanam*: the self; *vettha*: you know; *tvam*: you; *purusha uttama*: o supreme Purusha; *bhuta-bhavana*: origin of everything; *bhuta isa*: Lord of (all) beings; *deva-deva*: God of the Gods; *jagat-pate*: protector of the universe.

"You certainly know yourself, (as you are) the Param Atman (the atman of the atman). O Supreme Purusha, origin of everything, Lord of all beings, God of the Gods and protector of the universe!"

10.16

*vaktum arhasy asesena divya hy atma vibhutayah
yabbir vibhutibhir lokan imams tvam vyapa tisthasi*

vaktum: to say; *arhasi*: you should; *asesena*: by endless; *divya*: divine; *hi*: indeed; *atma-vibhutayah*: by (your) own powers/ opulences; *yabbir*: by them; *vibhutibhir*: powers/ wonders; *lokan*: all the planets/ all the people; *iman*: these; *tvam*: you; *vyapa*: pervading; *tisthasi*: you remain/ are situated.

"Please tell more about (your) endless divine powers, by which you pervade all these planets and remain situated in them. "

10.17

*katham vidyam abam yogims tvam sada paricintayan
kesu kesu ca bhavesu cintyo 'si bhagavan maya*

katham: how; *vidyam abam*: I should know; *yogin*: o yogi; *tvam*: you; *sada*: always; *paricintayan*: meditating on; *kesu kesu*: in which (different ways); *ca*: and; *bhavesu*: in the sentiments; *cintyo asi*: you should be contemplated; *bhagavan*: God; *maya*: by me.

"O Yogi, how should I know you through constant meditation? O Lord, in which different ways and sentiments should I contemplate you?"

10.18

*vistarenatmano yogam vibhutim ca janardana
bhuyah kathaya triptir hi srinvato nasti me 'mritam*

148

vistarena: in various ways; *atmanah*: the *atman*; *yogam*: the *yoga*; *vibbutim*: the power/ opulence; *ca*: and; *janardana*: o Janardana; *bhuyab*: again; *kathaya*: describe; *triptib*: satisfaction; *hi*: indeed; *srinvatab*: hearing; *na*: not; *asti*: there is; *me*: for me; *amritam*: nectar.

"O Janardana, (please) describe the various manifestations of your *vibhuti yoga* again, because I can never be tired of hearing such nectar."

10.19

sri bhagavan uvaca
hante te kathayisyami divya hy atma vibhutayah
pradhanyatab kuru srestha nasty anto vistarasya me

sri: the wonderful; *bhagavan*: Lord; *uvaca*: said; *hanta*: yes; *te*: to you; *kathayisyami*: I will speak; *divya*: divine; *hi*: indeed; *atma-vibhutayah*: the potencies of the self; *pradhanyatab*: the most notable; *kuru-srestha*: o best of the Kurus; *na*: not; *asti*: there is; *antab*: the end; *vistarasya*: of the variety; *me*: mine.

The wonderful Lord said, "Yes, o best of the Kurus, I will tell you about the divine potencies of the Self, but only about the most prominent, because there is no end to the variety (of my glories)."

10.20

aham atma gudakesa sarva bhutasaya sthitah
aham adis ca madhyam ca bhutanam anta eva ca

aham: I (am); *atman*: the *atman*/ Self; *gudakesa*: o Gudakesa; *sarva-bhuta*: of all beings; *asaya sthitah*: situated/ established in the heart; *aham*: I (am); *adib*: the beginning; *ca*: and; *madhyam*: the middle; *ca*: and; *bhutanam*: of the beings; *antab*: the end; *eva*: certainly; *ca*: as well as.

"O Gudakesha, I am the *atman* situated in the hearts of all beings. I am the beginning, the middle and the end of all beings as well."

10.21

*adityanam abam visnur jyotisam ravir amsuman
maricir marutam asmi naksatranam abam sasi*

adityanam: of the Adityas; *abam*: I (am); *visnub*: Vishnu; *jyotisam*: of the lights; *ravib*: the sun; *amsuman*: radiant; *maricib*: Marici; *marutam*: of the Marutas; *asmi*: I am; *naksatranam*: of the lunar mansions; *abam*: I (am); *sasi*: the moon.

"Among the Adityas, I am Vishnu. Among the lights, I am the radiant Sun. To the Marutas, I am Marici. To the constellations, I am the Moon."

10.22

*vedanam sama vedo 'smi devanam asmi vasavah
indriyanam manas casmi bhutanam asmi cetana*

vedanam: of the Vedas; *sama-vedab*: the Sama Veda; *asmi*: I am; *devanam*: of the devas; *asmi*: I am; *vasavah*: the ruler; *indriyanam*: of the senses; *manab*: the mind; *ca*: and; *asmi*: I am; *bhutanam*: of the beings; *asmi*: I am; *cetana*: the consciousness.

"Of the Vedas, I am the Sama. Of the devas, I am Vasava. Of the senses, I am the mind. In living beings, I am consciousness."

10.23

*rudranam sankaras casmi vitteso yaksa raksasam
vasunam pavakas casmi meruh sikharinam abam*

rudranam: of the Rudras; *sankarab*: Sankara; *ca*: and; *asmi*: I am; *vitta isab*: the Lord of wealth; *yaksa-raksasam*: of the Yakshas and Rakshasas; *vasunam*: of the Vasus; *pavakab*: the fire; *ca*: and; *asmi*: I am; *meruh*: the Meru; *sikharinam*: of the mountains; *abam*: I (am).

"Of the Rudras, I am Shankara. Of the Yakshas and Rakshasas, I am the Lord of wealth. Of the Vasus, I am fire, and among the peaks, I am Meru."

10.24

*purodhasam ca mukhyam mam viddhi partha brihaspatim
senaninam abam skandah sarasam asmi sagarah*

purodhasam: of the priests; *ca*: and; *mukhyam*: the chief; *mam*: me; *viddhi*: you should know; *partha*: o son of Pritha; *brihaspatim*: Brihaspati; *senaninam*: of the generals; *abam*: I (am); *skandah*: Skanda; *sarasam*: of the lakes; *asmi*: I am; *sagarah*: the ocean.

"O son of Pritha, know that among the priests, I am the chief, Brihaspati. Among the generals, I am Skanda. Among the lakes, I am the ocean."

10.25

*maharsinam bhriguh abam giram asmy ekam aksaram
yajnanam japa yajno 'smi sthavaranam himalayah*

maha risinam: of the great Rishis; *bhriguh*: Bhrigu; *abam*: I (am); *giram*: of the words; *asmi*: I am; *ekam aksaram*: the one syllable; *yajnanam*: of the *yajnas*; *japa-yajnah*: the *japa yajna*; *asmi*: I am; *sthavaranam*: of the established; *himalayah*: the Himalayas.

"Of the great Rishis, I am Bhrigu. Among the words, I am the one syllable. Of the sacrifices, I am the *japa*. Among the established things, I am the Himalaya."

10.26

*asvatthah sarva vriksanam devarsinam ca naradab
gandharvanam citraratab siddhanam kapilo munib*

asvatthah: the Asvattha banyan tree; *sarva-vriksanam*: of all the plants; *devarsinam*: of the Rishis among the *devas*; *ca*: and; *naradab*: Narada; *gandharvanam*: of the Gandharvas; *citraratab*: Citraratha; *siddhanam*: of the Siddhas; *kapilab*: Kapila; *munib*: the silent sage.

"Among all the plants, I am the *asvattha*. Among the Rishis of the Devas, I am Narada. Among the Gandharvas, I am Citraratha. Among the Siddhas, I am Kapila Muni."

10.27

*uccaihsravasam asvanam viddhi mam amritodbhavam
airavatam gajendranam naranam ca naradhipam*

uccaihsravasam: Uccaihsrava; *asvanam*: of the horses; *viddhi*: you should know; *mam*: me; *amrita udbhavam*: risen from the nectar; *airavatam*: Airavata; *gajendranam*: of the kings of elephants; *naranam*: of the human beings; *ca*: and; *nara adhipam*: the chief.

"Among the horses, I am Ucchairsrava, born from the nectar. Among the kings of elephants, I am Airavata. Among the human beings, I am the chief/ king."

10.28

*ayudhanam abam vajram dhenunam asmi kamadhuk
prajanas casmi kandarpah sarpanam asmi vasukih*

ayudhanam: of the weapons; *abam*: I (am); *vajram*: the *vajra*; *dhenunam*: of the cows; *asmi*: I am; *kama dhuk*: the wish-fulfilling cow; *prajanas*: of those who generate offspring; *ca*: and; *asmi*: I am; *kandarpah*: Kandarpa; *sarpanam*: of the snakes; *asmi*: I am; *vasukih*: Vasuki.

"Among the weapons, I am the Vajra. Among the cows, I am the Kamadhenu. Of those who generate offspring, I am Kandarpa. Of the serpents, I am Vasuki."

10.29

*anantas casmi naganam varuno yadasam abam
pitrinam aryama casmi yamah samyamataam abam*

anantah: Ananta; *ca*: and; *asmi*: I am; *naganam*: of the Nagas; *varunah*: Varuna; *yadasam*: of those who are connected with water; *abam*: I (am); *pitrinam*: of the Pitris; *aryama*: Aryama; *ca*: and; *asmi*: I am; *yamah*: Yama; *samyamatam*: of the enforcers/ controllers; *abam*: I (am).

"Of the Nagas, I am Ananta. Of the aquatic principles, I am Varuna. Among the Pitris, I am Aryama, and among the law enforcers, I am Yama."

152

10.30

*prahladas casmi daityanam kalab kalayatam abam
mrganam ca mrigendro 'ham vainateyas ca paksinam*

prahlada: Prahlada; *ca*: and; *asmi*: I am; *daityanam*: of the Daityas; *kalab*: time; *kalayatam*: of the conquerors/ measuring parts; *abam*: I (am); *mrganam*: of the animals; *ca*: and; *mriga indrab*: the king of animals; *abam*: I (am); *vainateyab*: the son of Vinata; *ca*: and; *paksinam*: of the birds.

"Among the Daityas I am Prahlada. Among the conquerors I am Time. I am also the king of the animals among the beasts, and the son of Vinata among the birds."

10.31

*pavanab pavatam asmi ramab sastra bbritam abam
jhasanam makaras casmi srotasam asmi jahnavi*

pavanab: Pavana; *pavatam*: of the purifiers; *asmi*: I am; *ramab*: Rama; *sastra-bbritam*: of those who carry weapons; *abam*: I (am); *jhasanam*: of the fish; *makarab*: the shark/ alligator; *ca*: and; *asmi*: I am; *srotasam*: of the flowing rivers; *asmi*: I am; *jahnavi*: the daughter of Jahnu.

"Among the purifiers, I am Pavana. Among those who carry weapons, I am Rama. Among the water creatures, I am the *makara*. Among the flowing rivers, I am Jahnavi."

10.32

*sarganam adir antas ca madhyam caivabam arjuna
adhyatma vidya vidyanam vadab pravadatam abam*

sarganam: of creations; *adib*: the beginning; *antas*: the end; *ca*: and; *madhyam*: the middle; *ca*: and; *eva*: certainly; *abam*: I (am); *arjuna*: Arjuna; *adhyatma vidya*: the knowledge of the original Self; *vidyanam*: of sciences; *vadab*: the conclusion; *pravadatam*: of the discussions; *abam*: I (am).

"Of all creations, I am the beginning, middle and end. O Arjuna, among the sciences I am the science of the *atman*, and in all discussions I am the conclusion."

10.33

*aksaranam a karo 'smi dvandvah samasikasya ca
abam evaksayah kalo dbataham visvato mukhabh*

aksaranam: of the letters; *a-karo*: the letter A; *asmi*: I am; *dvandvah*: the double word; *samasikasya*: of compound words; *ca*: and; *abam*: I (am); *eva*: certainly; *aksayah*: imperishable; *kalah*: time; *dbata*: the creator/ destiny; *abam*: I (am); *visvatah mukhabh*: (the one) whose faces are everywhere.

"Of the letters, I am the A. Of the compound words, I am the *dvandva*. I am Time eternal, the creator, and the omnipresent (consciousness of the universe)."

10.34

*mrityub sarva haras caham udbhavas ca bhavisyatam
kirtih srir vak ca narinam smritir medha dbritih ksama*

mrityub: death; *sarva-harah*: of all those who take away; *ca*: and; *abam*: I (am); *udbhavah*: the act of creation; *ca*: and; *bhavisyatam*: of the future things; *kirtih*: good fame; *srih*: beauty and opulence; *vak*: speech; *ca*: and; *narinam*: of women; *smritih*: memory; *medha*: intelligence; *dbritih*: determination; *ksama*: patience.

"Among those who take away things, I am death. Of future things, I am the fulfillment. In women, I am fame, splendor, eloquence, memory, intelligence, determination and patience."

10.35

*brihat sama tatha samnam gayatri chandasam abam
masanam marga sirso 'ham ritunam kusuma karah*

brihat-sama: the *Brihat Sama*; *talba*: as well; *samnam*: of the (hymns) of the *Sama*; *gayatri*: the *Gayatri*; *chandasar*: of poetic metrics; *aham*: I (am); *masanam*: of the months; *marga-sirsab*: the month of Margasirsha; *aham*: I (am); *ritunam*: of the seasons; *kusuma karab*: the maker of flowers.

"Among the hymns of the *Sama Veda*, I am the *Brihat Sama*. Among the forms of poetry I am the *Gayatri*. Among the months I am Margasirsha. Among the seasons, I am the one that brings flowers."

10.36

*dyutam chalayatham asmi tejas tejasvinam aham
jaya 'smi vyavasayo 'smi sattvam sattvavatam aham*

dyutam: gambling; *chalayatham*: of the cheaters; *asmi*: I am; *tejab*: radiance; *tejasvinam*: of all that is radiant; *aham*: I (am); *jayah*: victory; *asmi*: I am; *vyavasayab*: of ventures; *asmi*: I am; *sattvam*: virtue; *sattva vatam*: of the virtuous; *aham*: I (am).

"Among cheaters, I am gambling. Of all that is radiant, I am the power that radiates. Of all ventures, I am victory. Of everything good, I am goodness."

10.37

*vrishnam vasudevo 'smi pandavanam dhananjayah
muninam apy aham vyasab kavinam usana kavib*

vrishnam: of the Vrishnis; *vasudevab*: Vasudeva (with long "a"); *asmi*: I am; *pandavanam*: of the Pandavas; *dhananjayah*: the conqueror of wealth; *muninam*: of the Munis; *apy*: although; *aham*: I (am); *vyasab*: Vyasa; *kavinam*: of the scholars/ poets; *usana*: Usana; *kavib*: Kavi.

"Among the Vrishnis I am Vasudeva. Among the Pandavas, I am Dhananjaya. Among the *munis*, I am Vyasa, and among the scholars I am Kavi Usana."

10.38

*dando damatayam ami nitir asmi jigisbatam
maunam caivasmi guhyanam jnanam jnanavatam abam*

dandab: the use of force; *damatayam:* of the curbing; *asmi:* I am; *nitib:* ethics; *asmi:* I am; *jigisatam:* of those who seek victory; *maunam:* silence; *ca:* and; *eva:* certainly; *asmi:* I am; *guhyanam:* of the secrets; *jnanam:* the knowledge; *jnanavatam:* of the learned; *abam:* I (am).

"Among the subduers, I am the use of force. Of those who seek victory, I am ethical behavior. Of secrets, I am silence. Of those who have knowledge, I am knowledge itself."

10.39

*yac capi sarva bhutanam bijam tad abam arjuna
na tad asti vina yat syan maya bhutam characharam*

yat: whatever; *ca:* and; *api:* certainly; *sarva-bhutanam:* of all existences/ beings; *bijam:* the seed; *tat:* that; *abam:* I (am); *arjuna:* Arjuna; *na:* not; *tat:* that; *asti:* there is; *vina:* without; *yat:* that; *syat:* there can be; *maya:* by me; *bhutam:* of (all) beings; *chara acharam:* moving and non-moving.

"O Arjuna, I am the seed of all existences, of all beings - moving and non-moving. Without me, nothing could ever exist."

10.40

*nanto 'sti mama divyanam vibhutinam parantapa
esa tuddesatab prokto vibhuter vistaro maya*

na: not; *antab:* end; *asti:* there is; *mama:* my; *divyanam:* divine; *vibhutinam:* powers; *parantapa:* o scorcher of the enemies; *eshab:* (all) this; *tu:* but; *uddesatab:* examples; *proktab:* told (by me); *vibhuteb:* of glories; *vistarab:* the scope; *maya:* by me.

"O Parantapa, there is no end to my divine powers. This (series of statements in the previous verses) that I have spoken about, was just to exemplify the scope of my glories."

156

10.41

*yad yad vibhūtinat sattvam srimat urjitam eva va
tat tad evavagaccha tvam mama tejo 'msa sambhavam*

yat: whatever; *yat*: whatever; *vibhūti mat*: that has powers; *sattvam*: existence/ virtue; *srimat*: beautiful/ wonderful; *urjitam*: glorious; *eva*: certainly; *va*: or; *tat*: that; *tat*: that; *eva*: certainly; *avagaccha*: (you) should come to; *tvam*: you; *mama*: my; *tejab amsa*: a part of the radiance; *sambhavam*: come to existence.

"Anything that is good, powerful, wonderful, or glorious, you should encounter, has come to existence as a part of my radiance."

10.42

*atha va bahunaitena kim jnatena tavarjuna
vistabhyaham idam kritsnam ekamsena sthito jagat*

atha va: or also; *bahuna*: many; *etena*: by these; *kim*: what; *jñatena*: by knowing; *tava*: your; *arjuna*: Arjuna; *vistabhya*: pervading; *aham*: I (am); *idam*: this; *kritsnam*: entire; *eka*: one; *amsena*: by a part; *sthitah*: established; *jagat*: the universe.

"O Arjuna, what more should we say about these things that can be known? I pervade and establish this entire universe simply by one partial manifestation (of myself)."

Chapter 11: Visva rupa darshana yoga The yoga of contemplation of the universal form

11.1

*arjuna uvaca
mad anugrahaya paramam guhyam adhyatma samjnitam
yat tvayoktam vacas tena moho 'yam vigato mama*

157

arjunab: Arjuna; *uvaca:* said; *mat anugrahaya:* for kindness towards me; *paramam:* supreme; *gubhyam:* secret; *adhyatma:* of the original *atman*; *samjnitam:* understanding; *yat:* that; *tvaya:* by you; *uktam:* said; *vacab:* words; *tena:* by that; *mohab:* confusion; *ayam:* this; *vigatab:* is gone; *mama:* my.

Arjuna said, "My confusion has been removed by the teachings that you have kindly explained to me about the supreme secret of spiritual science."

11.2

*bhavapyayau hi bbutanam srutau vistaraso maya
tvattab kamala patraksa mahatmyam api caryayam*

bhava: the coming to existence; *apyayau:* and the dissolution; *hi:* indeed; *bbutanam:* of (all) beings/ existences; *srutau:* (that I have) heard; *vistarasab:* the elaboration; *maya:* by me; *tvattab:* from you; *kamala patra aksba:* o lotus-eyed; *mahatmyam:* the glorification; *api:* although; *ca:* and; *aryayam:* imperishable.

"O lotus-eyed (Lord), I have heard from you the explanation about the manifestation and the withdrawal of all existences/ beings, and the glories of the imperishable (spirit)."

11.3

*evam etad yathattha tvam atmanam paramesvara
drastum icchami te rupam aisvaram purusottama*

evam: thus; *etat:* this; *yatha:* as it is; *attha:* has been spoken; *tvam:* you; *atmanam:* Self; *parama isvara:* supreme Lord; *drastum:* to see; *icchami:* I wish; *te:* your; *rupam:* the form; *aisvaram:* majestic/ divine; *purusa uttama:* o supreme Purusha.

"O supreme Lord, I also wish to see you as you have described your self - that majestic form of the supreme Purusha."

11.4

*manyase yadi tac chakryam maya drastum iti prabho
yogesvara tato me tvam darsyatmanam anyayam*

158

manyase: you think; *yadi*: if; *tat*: that; *sakyam*: capable; *maya*: by me; *drastum*: to be seen; *iti*: like this; *prabho*: o Lord; *yoga isvara*: o Lord of *yoga*; *tatab*: then; *me*: to me; *tvam*: you; *darsaya*: let me see; *atmanam*: the Self; *avyayam*: imperishable.

"O Lord, supreme master of *yoga*, if you think that I am capable of seeing it, then please let me have the direct vision of your imperishable self."

11.5

sri bhagavan uvaca
pasya me partha rupani sataso 'tha sabasrasab
nana vidhani divyani nana varnakritini ca

sri: the wonderful; *bhagavan*: Lord; *uvaca*: said; *pasya*: see; *me*: my; *partha*: o son of Pritha; *rupani*: the forms; *satasab*: hundreds; *atba*: as well as; *sahasrasab*: thousands; *nana*: various; *vidhani*: ways; *divyani*: divine; *nana varna*: various colors; *akritini*: manifestations; *ca*: and.

The wonderful Lord said: "O son of Pritha, look: these are my forms, hundreds of thousands, all different, of various colors, but all divine."

11.6

pasyadityan vasun rudran asvinau marutas tatha
babuny adrista purvani pasyascaryani bharata

pasya: see; *adityan*: the Adityas; *vasun*: the Vasus; *rudran*: the Rudras; *asvinau*: the two Asvinis; *marutab*: the Marutas; *tatha*: as well as; *babuni*: many; *adrista*: unseen; *purvani*: previously; *pasya*: look; *ascaryani*: the wonders; *bharata*: o descendant of Bharata.

"Look at the Adityas, the Vasus, the Rudras, the two Asvinis, the Marutas, and also at the many other forms that have not been seen before. O descendant of Bharata, look at all these wonders."

11.7

ibaika stham jagat kritnam pasyadya sa caracaram
mama debe gudakesayac canyad drastum icchasi

159

iha: in this; *eka stham*: one place; *jagat*: the universe/ all the people; *kristsnam*: entire; *pasya*: see; *adya*: now; *sa cara acaram*: both moving and non-moving; *mama*: my; *debe*: in the body; *gudakesa*: o Gudakesa; *yat*: that; *ca*: and; *anyat*: other; *drastum*: to see; *icchasi*: you wish.

"O Gudakesa, see now in this one place the entire universe, with all the moving and non-moving beings and much more, all contained within my body, as you have wished to see.

11.8

*na tu mam sakyase drastum anenaiva sva caksusa
divyam dadami te caksub pasya me yogam aisvaram*

na: not; *tu*: but; *mam*: me; *sakyase*: you will be able; *drastum*: to see; *anena*: with these; *eva*: certainly; *sva caksusa*: own eyes; *divyam*: divine; *dadami*: I give; *te*: to you; *caksub*: eyes; *pasya*: look; *me*: my; *yogam aisvaram*: the wonders of *yoga*.

"However, you will not be able to see me with your physical eyes, therefore I am giving you divine eyes. Look at the wonders of my *yoga* power."

11.9

*sanjaya uvaca
evam ukta tato rajan maha yogesvaro harib
darsayam asa parthaya paramam rupam aisvaram*

sanjayab: Sanjaya; *uvaca*: said; *evam*: thus; *ukta*: said; *tatah*: then; *rajan*: o king; *maha yoga isvarab*: the great Lord of *yoga*; *harib*: Hari; *darsayam asa*: showed; *parthaya*: to the son of Pritha; *paramam*: supreme; *rupam*: form; *aisvaram*: majestic.

Sanjaya said, O king, saying these words Hari, the great Lord of *yoga*, showed the supreme majestic form to Arjuna.

11.10

*aneka vaktra nayanam anekadbhuta darsanam
aneka divyabharanam divyanekodyatayudham*

160

aneka: many; *vaktra*: faces/ mouths; *nayanam*: eyes; *aneka*: many; *adbbuta-darsanam*: wonderful to see; *aneka*: many; *divya abharanam*: divine ornaments; *divya*: divine; *aneka*: many; *udyata*: raised; *ayudham*: weapons/ symbols.

"So many faces, so many eyes - an amazing sight. So many divine ornaments, and so many divine symbols raised (in that form)."

11.11

*divya mahyambara dharam divya gandhanulepanam
sarvascarya mayam devam anantam visvato mukham*

divya: divine; *mahya*: garlands/ necklaces; *ambara*: clothes; *dharam*: wearing; *divya*: divine; *gandba*: scents; *anulepanam*: anointed with; *sarva*: all; *ascarya mayam*: consisting of wonderful majesty; *devam*: radiant/ God; *anantam*: unlimited; *visvato mukham*: whose face is everywhere.

These wonderfully majestic forms of God were unlimited, and looking in all directions. They were wearing divine clothes and garlands/ necklaces, and were anointed with divine scents.

11.12

*divi surya sabasrasya bhaved yugapat utthita
yadi bhab sadrisi sa syad bhasas tasya mahatmanah*

divi: in the sky; *surya sabasrasya*: of thousands of suns; *bhaved*: there would be; *yugapat*: at the same time; *utthita*: risen; *yadi*: if; *bhab*: the light/ splendor; *sadrisi*: in the same way; *sab*: that; *syat*: would be; *bhasab*: radiance; *tasya*: of that; *maha atmanah*: the great Atman.

If thousands of suns were rising simultaneously in the sky, that radiance would be similar to the radiance of the great Atman.

11.13

*tatraika stham jagat kritnam pravibhaktam anekadha
apasyad deva devasya sarire pandavas tada*

tatra: there; *eka stham*: in one place; *jagat kritsnam*: the entire creation; *pravibhaktam*: in so many different ways; *anekadha*: into many; *apasyat*: could see; *deva devasya*: of the God of the Gods; *sarire*: in the body; *pandavah*: the son of Pandu; *tada*: at that time.

Then, in that one place, the son of Pandu could see the entire universe with its innumerable manifestations, within the body of the God of Gods.

11.14

*tatab sa vismayavishto brista roma dhananjayah
pranamyasirasa devam kiritanjali abbasata*

tatab: then; *sab*: he; *vismaya*: by amazement; *avistab*: overwhelmed; *brista*: raised; *roma*: bodily hairs; *dhananjayah*: the conqueror of wealth; *pranamyasirasa*: offered his homage; *sirasa*: with the head; *devam*: to God; *krita anjalih*: with folded hands; *abbasata*: began to speak.

Then Arjuna was overwhelmed by awe and wonder. His hairs standing on end, he bowed his head in homage to God, and with folded hands, he began to speak.

11.15

*arjuna uvaca
pasyami devams tava deva debe sarvams tatha bhuta visesa sanghan
brahmanam isam kalamasana stham risims ca sarvan uragams ca divyan*

arjunah: Arjuna; *uvaca*: said; *pasyami*: I see; *devam*: the *devas*; *tava*: your; *deva*: o Lord; *debe*: in the body; *sarvam*: all; *tatha*: as well as; *bhuta*: the beings; *visesa*: of different kinds; *sanghan*: the assembly; *brahmanam*: of Brahma; *isam*: the Lord; *kamala*: lotus; *asana*: sitting place; *stham*: situated; *rishin*: the Rishis; *ca*: and; *sarvam*: all; *uragan*: the Urugas; *ca*: and; *divyan*: divine.

Arjuna said, "O Lord, in your body I can see all the Devas and also all the various types of beings. I see Lord Brahma, sitting in the lotus flower, and the Rishis, and the divine Urugas."

11.16

*aneka babudara vaktra netram pasyami tvam sarvato 'nanta rupam
nantam na madhyam na punas tavadim pasyami visvesvara visva rupa*

aneka: many; *babur*: arms; *udara*: bellies; *vaktra*: faces; *netram*: eyes; *pasyami*: I see; *tvam*: you; *sarvatah*: everywhere; *ananta rupam*: the unlimited form; *na*: not; *antam*: end; *na*: not; *madhyam*: middle; *na*: not; *punah*: again; *tava*: your; *adim*: beginning; *pasyami*: I see; *visva isvara*: o ruler or the universe; *visva rupa*: o form of the universe.

"I see your innumerable arms, bellies, faces, and eyes everywhere. There is no beginning, end nor middle to this unlimited form, o Lord of the universe, who are the universe itself."

11.17

*kiritinam gadinam cakrinam ca tejo rasim sarvato diptimantam
pasyami tvam durniriksyam samantad diptanalarka dyutim aprameyam*

kiritinam: of crowns; *gadinam*: of maces; *cakrinam*: of discs; *ca*: and; *tejah rasim*: the powerful radiance; *sarvatah*: everywhere; *dipti mantam*: illuminating/radiating light; *pasyami*: I see; *tvam*: you; *durniriksyam*: difficult to look at; *samantat*: all encompassing; *dipta*: luminous; *anala*: fire; *arka*: the sun; *dyutim*: the rays; *aprimeyam*: immeasurable.

"The luminous radiance of all those crowns, maces, and discs is everywhere, so dazzling that I can barely see you. It is like the rays of the sun or an immeasurable blazing fire."

11.18

*tvam aksaram paramam veditavyam tvam asya visvasya param nidhanam
tvam ayyayah sasvata dharma gopta sanatanas tvam puruso mato me*

tvam: you; *aksharam*: eternal; *paramam*: supreme; *veditavyam*: to be known; *tvam*: you; *asya*: of this; *visvasya*: of the universe; *param*: supreme; *nidhanam*: the foundation; *tvam*: you; *ayyayah*: imperishable; *sasvata dharma*: eternal dharma; *gopta*: protector; *sanatanah*: eternal; *tvam*: you; *purushah*: the Purusha; *matah me*: my belief.

"I believe you are the imperishable Reality, the supreme object of knowledge, the supreme foundation of this universe, the protector of the eternal unchangeable *dharma*. You are the eternal Purusha."

11.19

*anadi madhyantam ananta viryam ananta bahum sasi surya netram
pasyami tvam dipta bhutasa vaktram sva tejaso visvam idam tapantam*

anadi: without beginning; *madhya*: middle; *antam*: end; *ananta viryam*: infinite prowess; *ananta bahum*: infinite arms; *sasi*: the moon; *surya*: the sun; *netram*: eyes; *pasyami*: I see; *tvam*: you; *dipta*: blazing; *butasa*: flames of fire; *vaktram*: mouth/ face; *sva tejaso*: (your) own radiance; *visvam*: universe; *idam*: this; *tapantam*: heating/ scorching.

"Without beginning, middle or end, your prowess is unlimited. Your arms are innumerable, and your eyes are the Sun and the Moon. I can see your face blazing with flames of fire from your own radiance, scorching the entire universe."

11.20

*dyau a prithivyor idam antaram hi vyaptam tvayaikena disas ca sarvab
dristvadbbutam rupam ugram tavedam loka trayam pranyathitam mahatman*

dyau: from the sky; *a-prithivyob*: to the earth; *idam*: this; *antaram*: between; *hi*: indeed; *vyaptam*: pervading; *tvaya*: by you; *ekena*: alone; *disas*: the directions; *ca*: and; *sarvab*: all; *dristva*: seeing; *adbbutam*: amazing; *rupam*: form; *ugram*: terrifying; *tava*: your; *idam*: this; *loka trayam*: the three planetary systems; *pranyathitam*: shaken; *maha atman*: o great Atman.

"From the sky to the earth and in between/ and the outer space, everything is pervaded by you alone in all the directions. O great Atman, by contemplating this amazing and terrifying form of yours, the three planetary systems are shaken."

11.21

*ami hi tvam sura sangha visanti kecid bhitab pranjalayo grinanti
svastity ukta maharsi siddha sanghab stuvanti tvam stutibhib puskalabhib*

ami: all these; *hi*: indeed; *tvam*: you; *sura sanghab*: the hosts of *suras*; *visanti*: enter; *kecit*: some of whom; *bhitab*: fearful; *pranjalayab*: with folded hands; *grinanti*: offer prayers; *svasti*: may everything be well; *iti*: thus; *uktva*: saying; *maha risib*: the great Rishis; *siddhab*: the Siddhas; *sanghab*: the hosts; *stuvanti*: they pray/ glorify; *tvam*: you; *stutibhih*: by prayers; *puskalabbih*: by Vedic hymns.

"All of these hosts of Devas are entering into you. Some of them, terrified, offer prayers with folded hands, invoking auspiciousness. The crowds of the great Rishis and Siddhas sing your glories by chanting the Vedic hymns."

11.22

*rudraditya vasavo ca sadhya visve 'svinau marutas cosmpas ca
gandharva yaksasura siddha sangha viksante tvam vismitas caiva sarve*

rudrah: the Rudras; *adityab*: the Adityas; *vasavab*: the Vasus; *ca*: and; *sadhyab*: the Sadhyas; *visve*: the Visvedevas; *asvinau*: the two Asvinis; *marutab*: the Marutas; *ca*: and; *usmapab*: the Usmapas; *ca*: and; *gandharva*: Gandharvas; *yaksa*: Yakshas; *asurab*: Asuras; *siddhab*: Siddhas; *sanghab*: the hosts; *viksante*: are contemplating; *tvam*: you; *vismitab*: amazed; *ca*: and; *eva*: certainly; *sarve*: all.

"The Rudras, the Adityas, the Vasus, the Sadhyas, the Visvedevas, the Asvinis, the Marutas, the Usmapas, the Gandharvas, the Yakshas, the Asuras, the Siddhas - all these crowds are contemplating you in amazement."

11.23

*rupam mahat te bahu vaktra netram maha babo bahu baburu padam
bahudaram bahu damstra karalam dristva lokab pravyathitas tathabam*

rupam: the form; *mahat*: very great/ universal; *te*: your; *bahu*: many; *vaktra*: faces; *netram*: eyes; *maha babo*: o mighty armed one; *bahu*: many; *bahu*: many; *uru*: thighs; *padam*: feet; *bahu*: many; *udaram*: bellies; *bahu damstra*: many teeth; *karalam*: fierce; *dristva*: seeing; *lokab*: all the people; *pravyathitab*: shaken; *tatha*: as well as; *aham*: I (am).

"O mighty Lord, seeing this immense form of yours, with so many faces and eyes, legs, feet, bellies and teeth, everyone is shaken - including me."

11.24

*nabhab sprisam diptam aneka varnam vyattananam dipta visala netram
dristva hi tvam prvyathbitantar atma dbritim na vindami samam ca visno*

nabhab: the sky; *sprisam*: touching; *diptam*: luminous; *aneka*: many; *varnam*: colors; *vyatta*: gaping/ open; *ananam*: mouths; *dipta*: glowing; *visala*: fierce; *netram*: eyes; *dristva*: seen; *hi*: indeed; *tvam*: you; *prvyathbitah*: shaken; *antah*: within; *atma*: the *atman*; *dbritim*: steadiness; *na*: not; *vindami*: I can find; *samam*: control of my mind; *ca*: and; *visno*: o Vishnu.

"O Vishnu, I feel shaken and I have lost my mental balance and peace, looking at this (immense) radiance of yours, of so many colors, reaching up to touch the sky, with immense gaping mouths and fierce glowing eyes."

11.25

*damstra karalani ca te mukhani dristvaiva kalanala sannibhani
diso na jane na labhe ca sarma prasida devesa jagat nivasa*

damstra: teeth/ fangs; *karalani*: fierce; *ca*: and; *te*: your; *mukhani*: (many) faces; *dristva*: seeing; *eva*: certainly; *kala*: time; *anala*: the fire; *sannibhani*: looking like/ similar to; *disah*: the directions; *na*: not; *jane*: I know; *na*: not; *labhe*: I can get; *ca*: and; *sarma*: grace; *prasida*: be pleased/ placated; *deva isa*: o Lord of the Gods; *jagat nivasa*: o abode/ shelter of the universe.

"O Lord of the Gods, o abode of the universe, be pleased and grant me grace. I am lost (having lost the sense of direction), seeing the fierce fangs of your mouths that look like the fire of time."

11.26

*ami ca tvam dbritarastrasya putrah sarve sabaivavani pala sanghaih
bbismo dronah suta putras tathasau sabasmadiyair api yodha mukhyaih*

ami: these; *ca*: and; *tvam*: you; *dhritarastrasya*: of Dhritarastra; *putrab*: the sons; *sarve*: all; *saba*: together; *eva*: certainly; *avani pala*: of warrior kings; *sanghaih*: with the hosts; *bbismab*: Bhishma; *dronab*: Drona; *suta putrab*: the son of the *suta*; *tatha*: also; *asau*: that; *saba*: together; *asmadiyaih*: our (own); *api*: although; *yodha-mukhyaih*: the most famous warriors.

"All these sons of Dhritarastra, together with the many warrior kings, and Bhishma, Drona, Karna, and the most famous warriors of our own army as well,"

11.27

*vaktrani te tvaramana visanti damstra karalani bhayanakani
kecid vilagna dasanantaresu sandrisyante churnitair uttamangaih*

vaktrani: the mouths; *te*: your; *tvaramanab*: rushing; *visanti*: they enter; *damstra*: the teeth; *karalani*: fierce; *bhayanakani*: terrifying; *kecit*: some of them; *vilagnab*: trapped; *dasana antaresu*: between the teeth/ lips; *sandrisyante*: can be seen; *churnitaih*: smashed/ crushed; *uttama angaih*: the upper part of the bodies.

"They are rushing into your fierce mouths and between your terrifying teeth. I see some of them having their heads crushed between your jaws."

11.28

*yatha nadinam babao 'mbuvegab samudramevabhimukha dravanti
tatha tavami naralokavira visanti vaktranyabbivijvalanti*

yatha: just like; *nadinam*: of the rivers; *bhavab*: many; *ambu*: of water; *vegab*: the impact/ the current; *samudram*: the ocean; *eva*: certainly; *abhimukha*: towards; *dravanti*: are drawn; *tatha*: like that; *tava*: your; *ami*: all these; *nara loka*: of the human species; *virab*: the heroes; *visanti*: they enter; *vaktrani*: the mouths. *abbivijvalanti*: blaze radiantly.

"Just like the masses of water from the rivers rush into the ocean, all these people are drawn into you, and the great warriors enter into (your) blazing mouths."

11.29

*yatha pradiptam jvalanam patanga visanti nasaya samriddha vegab
tathaiva nasaya visanti lokas tavapi vaktrani samriddha vegab*

yatha: just like; *pradiptam*: burning; *jvalanam*: of flames; *patangab*: moths; *visanti*: they enter; *nasaya*: to their destruction; *samriddha vegab*: with great force/ speed; *tatha*: just like; *eva*: certainly; *nasaya*: to their destruction; *visanti*: they enter; *lokab*: the worlds/ the people; *tava*: your; *api*: although; *vaktrani*: the mouths; *samriddha*: full; *vegab*: the force.

"Just like moths rush at full speed to their destruction, inexorably attracted into the burning flames, so the worlds/ the people fall at tremendous speed into your mouths."

11.30

*lelihyase grasamanah samantal lokan samagran vadanair jvaladbhib
tejobhir apurya jagat samagram bhasa tavograb pratapanti visno*

lelihyase: you are licking; *grasamanah*: the devoured; *samantat*: from all sides; *lokan*: the people/ the planets; *samagram*: all; *vadanaih*: with the mouths; *jvaladbhib*: blazing; *tejobhib*: with radiance; *apurya*: covering; *jagat*: the universe; *samagram*: all; *bhasab*: the rays; *tava*: your; *ugrab*: fierce; *pratapanti*: are burning (everything); *visno*: o Vishnu.

"From all sides you are licking these devoured people/ worlds into your mouths, whose blazing light covers the entire universe. O Vishnu, your fierce radiance is burning everything."

11.31

*akhyahi me ho bhavan ugra rupo namo 'stu te deva vara prasida
vijnatum icchami bhavantam adyam nabi prajanami tava pravrittim*

akhyahi: (please) tell; *me*: to me; *kab*: what; *bhavan*: you; *ugra rupab*: terrifying form; *namab astu*: all homage: *te*: to you; *deva vara*: o best of the devas; *prasida*: be pleased; *vijnatum*: to understand; *icchami*: I wish; *bhavantam*: of you; *adyam*: the beginning; *na*: not; *hi*: indeed; *prajanami*: I know; *tava*: your; *pravrittim*: work/ mission/ engagement.

168

"Please tell me, Lord, what is this terrifying form. I offer my respects to you, o greatest of the Devas! Be gracious to me! I wish to understand, but I do not know your mission or your origin."

11.32

*sri bhagavan uvaca
kalo 'smi loka ksaya krit pravridbho lokan samahartum iba pravrittah
rite 'pi tvam na bhavisyanti sarve ye 'vasthitah pratyanyikesu yodbah*

sri: the wonderful; *bhagavan*: Lord; *uvaca*: said; *kalah*: Time; *asmi*: I am; *loka*: the worlds/ the people; *ksaya krit*: who puts the end; *pravridbha*: the greatest; *lokan*: the peoples/ the worlds; *samahartum*: to destroy; *iba*: here; *pravrittah*: engaged; *rite*: without; *api*: although; *tvam*: you; *na*: not; *bhavisyanti*: they will become; *sarve*: all; *ye*: those; *avasthitah*: situated; *prati anyikesu*: on the opposite sides/ armies; *yodbah*: the warriors/ combatants.

The wonderful Lord said, "I am Time, the greatest destroyer of all. My mission is to put an end to these people here. Except for you, all these warriors arrayed in both armies will be destroyed."

11.33

*tasmat tvam uttistha yaso labhasva jitva satrun bhunksva rajyam samriddham
mayaiivate nihatab purvam eva nimitta matram bhava savya sacin*

tasmat: therefore; *tvam*: you; *uttistha*: get up; *yasah*: fame; *labhasva*: gaining; *jitva*: achieving victory; *satrun*: the enemies; *bhunksva*: enjoy; *rajyam*: the kingdom; *samriddham*: prosperous; *maya*: by me; *eva*: certainly; *ete*: all these; *nihatab*: killed; *purvam*: already/ previously; *eva*: certainly; *nimitta*: instrument; *matram*: only; *bhava*: become; *savya sacin*: o excellent archer.

"So, get up, o great archer, and achieve fame by your victory against the enemies, and then enjoy the prosperity of the kingdom. I have already killed all these (warriors): you (should) become just the instrument (of the victory)."

11.34

*dronam ca bhismam ca jayadratham ca karnam tathanyan api yodha-viran
maya hatams tvam jahi ma vyathistha yudhyasva jetasi rane sapatnan*

dronam: Drona; *ca*: and; *bhismam*: Bhishma; *ca*: and (also); *jayadratham*: Jayadratha; *ca*: and; *karnam*: Karna; *tatha*: as well as; *anyan*: the others; *api*: although; *yodha viran*: heroes in battle; *maya*: by me; *batan*: (have been) killed; *tvam*: you; *jahi*: destroy/ conquer; *ma*: do not; *vyathista*: be shaken/ waver; *yudhyasva*: (you should) engage in the fight; *jeta asi*: you are victorious; *rane*: in the battle; *sapatnam*: opponents.

"Drona, Bhishma, Jayadratha, Karna and all the other warriors in this battle have already been killed by me. So do not hesitate to defeat them. Engage in the fight, because you will conquer over your opponents."

11.35

sanjaya uvaca

*etat chrutva vacanam kesavasya kiritanjaliḥ vepamanab kīriti
namaskritva bhuya evaḥa krisnam sa gadgadam bhita bhitab pranamyā*

sanjayab: Sanjaya; *uvaca*: said; *etat*: that; *srutva*: hearing; *vacanam*: the speech; *kesavasya*: of Kesava; *kiritanjaliḥ*: with folded hands; *vepamanab*: trembling; *kīriti*: Arjuna; *namab kiritva*: offering respect; *bhuyab*: again; *eva*: certainly; *aha*: said; *krisnam*: to Krishna; *sa gadgadam*: feebly/ stuttering/ with faltering words; *bhita bhitab*: full of fear; *pranamyā*: prostrating.

Sanjaya said, Arjuna listened to the words of Kesava, and trembling, with folded hands, he offered his respects. Then he again addressed Krishna with faltering words, throwing himself to his feet, full of fear.

11.36

arjuna uvaca

*sthane brisikesa tava prakirṭya jagat prabrisyati anurajyate ca
raksamsi bhitani diso dravanti sarve namasyanti ca siddha sanghab*

arjunab: Arjuna; *uvaca*: said; *sthane*: (proper) position; *brisikesa*: o Hrisikesha; *tava*: your; *prakirṭya*: the glories; *jagat*: the universe; *prabrisyati*: is rejoicing/ is thrilled; *anurajyate*: is becoming attached; *ca*: and; *raksamsi*: the Rakshasas; *bhitani*: terrifying; *diso*: in all directions; *dravanti*: are drawn; *sarve*: all; *namasyanti*: offer their respects; *ca*: and; *siddha sanghab*: the hosts of Siddhas.

Arjuna said, "It is very proper, o Hrishikeshā, that the universe is attracted to you and rejoicing in your glories. The Rakshasas are scared and wiped away in all directions, and the hosts of Siddhas offer you their respects."

11.37

*kasmac ca te na nameran mabatman gariyase brahmano 'py adi kartre
ananta devesa jagan nivasa tvam aksaram sad asat tat param yat*

kasmat: why; *ca*: and; *te*: to you; *na*: not; *nameran*: they should offer respects; *maha atman*: o great Atman; *gariyase*: you are the most glorious; *brahmanah*: than Brahma; *api*: even; *adi kartre*: the first creator; *ananta*: unlimited; *deva isa*: o Lord of the *devas*; *jagan nivasa*: abode of the universe; *tvam*: you; *aksaram*: imperishable; *sad asat*: *sad* and *asat*; *tat*: that; *param*: superior; *yat*: because.

"Why shouldn't they offer their respects to you, o great Atman? You are more glorious than Brahma, the first creator (of this universe). O Lord of the Devas, abode of the universe, you are imperishable, because you are above the cause and the effect."

11.38

*tvam adi devah purusah puranas tvam asya visvasya param nidhanam
vettasi vedyam ca param ca dhama tvaya tatam visyam ananta rupa*

tvam: you; *adi devah*: the first *deva*; *purusah*: the *purusha*; *puranah*: the most ancient; *tvam*: you; *asya*: of whom; *visvasya*: of the universe; *param*: supreme; *nidhanam*: shelter; *vetta*: the knower; *asi*: you are; *vedyam ca*: and also the object of knowledge; *param*: supreme/ transcendental; *ca*: and; *dhama*: the abode; *tvaya*: by you; *tatam*: pervaded; *visvam*: the universe; *ananta rupa*: o endless form.

"You are the primeval God, the most ancient Purusha, the supreme shelter of the universe, the knower and the object of knowledge, the supreme abode. O endless form, the universe is pervaded by you."

11.39

*vayur yamo 'gnir varunah sasan'kah prajapatih tvam prapitamahas ca
namo namas te 'stu sabasra kritvah punas ca bhuyo 'pi namo namas te*

vayub: Vayu; *yamah:* Yama; *agnib:* Agni; *varunab:* Varuna; *sasa anka:* Chandra; *prajapatib:* the Prajapati; *tvam:* you; *prapitamahab:* the forefather; *ca:* and; *namah namah te:* my homage to you again and again; *astu:* there be; *sahasra kritvab:* a thousand times; *punah ca:* and again; *bhuyab:* again; *api:* although; *namah namah te:* I offer you repeated obeisances/ salutations.

"You are Vayu, Yama, Agni, Varuna, Chandra, and Prajapati the ancestor (of all beings). I offer my respect to you again and again, a thousand times, again and again."

11.40

*namah purastad atha pristhatas te namo 'stu te sarvata eva sarva
ananta viryamita vikramas tvam sarvam samapnosi tato 'si sarvab*

namah: I salute; *purastat:* at the front; *atha:* as well as; *pristhatab:* at the back; *te:* you; *namah astu:* there be salutations; *te:* you; *sarvatab:* from all sides; *eva:* certainly; *sarva:* all; *ananta virya:* of unlimited prowess; *amita vikramab:* of unsurpassable deeds; *tvam:* you; *sarvam:* all; *samapnosi:* you are encompassing; *tatab:* therefore; *asi:* you are; *sarvab:* everything.

"I salute you from the front and from the back. My homage to you from all sides! Your prowess is unlimited, and your deeds are without compare. You are encompassing everything, therefore you are everything."

11.41

*sakheti matva prasabham yad uktam he krisna he yadava he sakheti
ajanata mahimanam tavedam maya pramadat pranayena vapi*

sakha: friend; *iti:* like this; *matva:* thinking; *prasabham:* presumptuous; *yat:* whatever; *uktam:* said; *he krisna:* o Krishna; *he yadava:* o Yadava; *he sakha:* o my friend; *iti:* like this; *ajanata:* ignorant; *mahimanam:* of the glories; *tava:* your; *idam:* this; *maya:* by me; *pramadat:* because of madness; *pranayena:* with dedication; *va:* or; *api:* although.

"Presumptuously thinking of you as a mere friend, I addressed you informally, as 'Krishna', 'Yadava', 'my friend', because I was unaware of your glories. I have done so out of carelessness, but with love."

11.42

*yac cavahasartham asat krito 'si vihara sayyasana bhojanesu
eko 'tha vapya acyuta tat samaksam tat ksamaye tvam abam aprameyam*

yac: whatever; *ca*: and; *avabasa artham*: to have a laugh; *asat krito*: done at a material level; *asi*: you are; *vihara*: while strolling; *sayya*: lying down; *asana*: sitting; *bhojanesu*: while eating; *ekab*: alone; *atha va*: or also; *api*: although; *acyuta*: o Acyuta; *tat samaksam*: in the presence of others; *tat*: that; *ksamaye*: I am begging forgiveness; *tvam*: you; *abam*: I; *aprameyam*: unfathomable.

"O Acyuta, your greatness is inconceivable. Whatever impropriety I may have committed while joking, strolling together, lying down, sitting, or eating with you, alone or in the presence of others, I beg forgiveness."

11.43

*pitasi lokasya caracarasya tvam asya pujyas ca guru gariyan
na tvat samo 'sty abhyadhikah kuto 'nyo loka traye 'py apratima prabhava*

pita: the father; *asi*: you are; *lokasya*: of the universe; *cara acarasya*: of the moving and the non-moving; *tvam*: you; *asya*: of this; *pujyab*: to be worshiped; *ca*: and; *guru*: the (supreme) teacher; *gariyan*: glorious; *na*: not; *tvat samab*: equal to you; *asti*: there is; *abhyadhikah*: greater; *kutab*: how (it will be possible); *anyab*: other; *loka traye*: in the three worlds; *api*: although; *apratima*: beyond compare; *prabhava*: power.

"You are the father of all beings, moving and non-moving. You are worthy of worship, as you are *guru*, and even more glorious than *guru*. There cannot be anyone equal or greater than you. How can anyone, in all the three worlds, compare with your power?"

11.44

*tasmat pranamy pranidhaya kayam prasadaye tvam abam isam idyam
piteva putrasya sakheva sakhyub priyah priyayarhasi deva sodhum*

tasmat: therefore; *pranamya*: offering respects; *pranidhaya*: prostrating; *kayam*: the body; *prasadaye*: seeking mercy; *tvam*: you; *aham*: I (am); *isam*: to the Lord; *idyam*: to be worshiped; *pita*: father; *iva*: like; *putrasya*: of a son; *sakha iva*: like a friend; *sakhyub*: of a friend; *priyab*: a lover; *priyayab*: the beloved; *arhasi*: you should/ you are able to; *deva*: o Lord; *sodhum*: to tolerate/ forgive.

"For that, I offer my humblest respects, throwing myself at your feet and seeking your mercy. O Lord, you are worthy of being worshiped! Please bear with me, like a father (is tolerant) with his son, a friend with a friend, and a lover to the beloved."

11.45

*adrasta purvam brisito 'smi dristva bhayena ca pravayathitam mano me
tad eva me darsaya deva rupam prasida devesa jagan nivasa*

adrasta: not seen; *purvam*: before; *brishitab*: overjoyed; *asmi*: I am; *dristva*: by seeing; *bhayena*: by fear; *ca*: and; *pravayathitam*: shaken; *manab*: the mind; *me*: my; *tat*: that; *eva*: certainly; *me*: me; *darsaya*: let see; *deva rupam*: the form of the Lord; *prasida*: be pleased; *deva isa*: o Lord of the *devas*; *jagan nivasa*: o abode of the universe.

"Contemplating this extraordinary form, my mind is thrilled with joy and shaken with fear at the same time. O Lord of the Devas, abode of the universe, please let me see the form of God."

11.46

*kiritinam gadinam cakra hastam icchamy tvam drastum abam tathaiva
tenaiva rupena catur bhujena sabasra baho bhava visva murte*

kiritinam: with the crown; *gadinam*: with the mace; *cakra hastam*: holding the disc in (your) hand; *icchami*: I wish; *tvam*: you; *drastum*: to see; *aham*: I; *tatha*: like that; *eva*: certainly; *tena*: by that; *eva*: certainly; *rupena*: by the form; *catur bhujena*: with four arms; *sabasra baho*: (you who have) thousands of arms; *bhava*: become; *visva murte*: o form of the universe.

"O Visvamurti, who have thousands of arms, I wish you to be(come) the four-armed form, holding the disc and the mace in your hands, and wearing a crown. I wish to see you in that form."

11.47

*sri bhagavan uvaca
maya prasannena tavarjunedam rupam param darsitam atma yogat
tejo mayam visvam anantam adyam yan me tvad anyena na drista purvam*

sri: the wonderful; *bhagavan:* Lord; *uvaca:* said; *maya:* by me; *prasannena:* for the happiness; *tava:* your; *arjuna:* o Arjuna; *idam:* this; *rupam:* form; *param:* supreme/ transcendental; *darsitam:* seen; *atma yogat:* by own *yoga*; *tejah mayam:* made of splendor; *visvam:* the universe; *anantam:* unlimited; *adyam:* most ancient; *yat:* that which; *me:* my; *tvad anyena:* other than you; *na:* not; *drista:* seen; *purvam:* before.

The wonderful Lord said, "To make you happy, I am now showing you this supreme form, made of splendor, manifested by my own *yoga/ shakti*, unlimited and primeval like the universe, that nobody has seen before you."

11.48

*na veda yajnadhyayanair na danair na ca kriyabhir na tapobhir ugrair
evam rupah sakya abam nri loke drastum tvad anyena kuru pravira*

na: not; *veda yajna:* by the Vedic sacrifice(s); *adhyayanair:* by the study of the scriptures; *na:* not; *danair:* by giving charity; *na ca:* not even; *kriyabhir:* by *kriyas*; *na:* not; *tapobhir:* by austerities; *ugrair:* very severe; *evam rupah:* this very form; *sakya:* (one) can; *abam:* I; *nri loke:* among the human beings; *drastum:* to see; *tvad:* than you; *anyena:* by others; *kuru pravira:* o greatest among the Kuru warriors.

"O greatest among the Kuru warriors, I have allowed no other human being except you to see this form. One cannot (see it) by the performance of Vedic sacrifice, or by the study of the scriptures, or as the result of giving charity, engaging in *yoga kriyas/ sadhana*, or even engaging in great austerities."

11.49

*ma te vyatha ma ca vimudha bhavo dristva rupam ghoram idrin mamevam
vyapeta bhibh prita manah punas tvam tad eva me rupam idam prapasya*

175

ma: do not; *te*: for you; *vyatha*: fear/ disturbance; *ma*: do not; *ca*: and; *vimudha bhavab*: confusion; *dristva*: seeing; *rupam*: form; *ghoram*: horrible; *idrik*: like this; *mama*: my; *idam*: this; *vyapeta bhib*: free from all fear; *pita manab*: pleased mind; *punab*: again; *tvam*: you; *tat*: that; *eva*: certainly; *me*: my; *rupam*: form; *idam*: this; *prapasya*: look.

"Look at this form of mine, and let your mind become satisfied and free from fear. Do not be perturbed and confused by the vision of my terrifying form."

11.50

sanjaya uvaca

*ity arjunam vasudevas tathoktva svakam rupam darsayam asa bhuyab
asvasayam asa ca bhitam enam bhutva punab saumya vapur mabatma*

sanjayab: Sanjaya; *uvaca*: said; *iti*: like this; *arjunam*: to Arjuna; *vasudevab*: the son of Vasudeva; *tatha*: then; *uktva*: speaking; *svakam*: his own; *rupam*: form; *darsayam asa*: he showed; *bhuyab*: again; *asvasayam asa*: he comforted; *ca*: and; *bhitam*: frightened; *enam*: him; *bhutva*: becoming; *punab*: again; *saumya*: sweet/ kind; *vapur*: body; *maha atma*: the great Atman.

Sanjaya said, Thus speaking to Arjuna, Vasudeva manifested again his original form, comforting and relieving him from all fears. The great Atman again appeared in his sweetest body.

11.51

arjuna uvaca

*dristvedam manusam rupam tava saumyam janardana
idanim asmi samvrittab sa cetab prakritim gatab*

arjunab: Arjuna; *uvaca*: said; *dristva*: seeing; *idam*: this; *manusam*: human-like; *rupam*: form; *tava*: your; *saumyam*: sweet; *janardana*: Janardana; *idanim*: presently; *asmi*: I am; *samvrittab*: settled; *sa cetab*: with my consciousness; *prakritim*: natural; *gatab*: (I have) come.

Arjuna said, "O Janardana, by seeing this human-like form of yours, that is so sweet, I am now pacified and my consciousness has returned to its natural state."

11.52

*sri bhagavan uvaca
su durdarsam idam rupam dristavan asi yan mama
deva apy asya rupasya nityam darsana kanksinah*

sri: the wonderful; *bhagavan*: Lord; *uvaca*: said; *su durdarsam*: very difficult to see; *idam*: this; *rupam*: form; *dristavan asi*: (that) you have seen; *yan*: that; *mama*: my; *deva*: the *devas*; *apy*: even; *asya*: of this; *rupasya*: of the form; *nityam*: always; *darsana-kanksinah*: desiring to see.

The wonderful Lord said, "This form that you are contemplating is extremely difficult to see. Even the *devas* always aspire to obtain its *darshana*."

11.53

*naham vedair na tapasa na danena na cejyaya
sakya evam vidho drastum dristavan asi mam yatha*

na: not; *aham*: I; *vedair*: by the study of *Vedas*; *na*: not; *tapasa*: by austerities; *na*: not; *danena*: by charity; *na*: not; *ca*: and; *ijyaya*: by performing ritual worship; *sakya*: (one becomes) capable; *evam*: and; *vidhab*: in this way; *drastum*: to see; *dristavan asi*: you are seeing; *mam*: me; *yatha*: like this.

"One cannot see it in this way as you are contemplating it, not even by the study of the *Vedas* or through austerities or charity, or the performance of ritual worship."

11.54

*bhaktya tv anyaya sakya aham evam vidho 'rjuna
jnatum drastum ca tattvena pravestum ca parantapa*

bhaktya: through *bhakti*; *tv*: but; *anyaya*: nothing else; *sakya*: capable; *aham*: I; *evam vidhab*: in this manner; *arjuna*: o Arjuna; *jnatum*: to know; *drastum*: to see; *ca*: and; *tattvena*: in truth; *pravestum*: to enter; *ca*: and; *parantapa*: o Arjuna.

"O Arjuna, only through *bhakti* it is possible to know and to see me truly, and to enter into me."

*mat karma krin ma paramo mad bhaktah sangā varjītaḥ
nirvairah sarva bhutesu yab sa mam eti pandava*

mat: my; *karma krin*: worker; *mat paramah*: (seeing) me as the Supreme; *mat bhaktah*: my devotee; *sangā*: from attachments; *varjītaḥ*: free; *nirvairah*: without enmity; *sarva bhutesu*: towards all beings; *yab*: that (person); *sa*: s/he; *mam*: to me; *eti*: comes; *pandava*: o son of Pandu.

"My devotee is engaged in working for me, and sees me as the supreme (reality). S/he has abandoned all association/ affiliation/ identification, and has no enmity towards any being. (In this way, my devotee) comes to me, o son of Pandu."

Chapter 12: Bhakti yoga The yoga of devotion

12.1

arjuna uvaca
evam satata yukta ye bhaktas tvam paryupāsate
ye capy aksaram avyaktam tesam ke yoga vittamah

arjunah: Arjuna; *uvaca*: said; *evam*: like this; *satata*: always; *yuktaḥ*: engaged; *ye*: those who; *bhaktah*: the devotees; *tvam*: you; *paryupāsate*: (they) worship properly; *ye*: those; *ca*: and; *api*: also; *akṣaram*: eternal/ transcendental; *avyaktam*: non-manifested; *tesam*: to them; *ke*: who; *yoga vit tamah*: the best of those who know *yoga*.

Arjuna said: "The devotees worship you in complete dedication, while others (meditate) on the non-manifested eternal (Reality): which (of these two approaches) is the highest understanding of *yoga*?"

12.2

*sri bhagavan uvaca
mayy avesya mano ye mam nitya yukta upasate
sraddhaya parayopetas te me yuktatama matah*

sri: the wonderful; *bhagavan*: Lord; *uvaca*: said; *mayi*: to me; *avesya*: focusing/ entered; *manah*: the mind; *ye*: those who; *mam*: me; *nitya*: always; *yuktabh*: united; *upasate*: worship; *sraddhaya*: with faith; *paraya*: supreme/ transcendental; *upetabh*: attained; *te*: they; *me*: me; *yukta-tamabh*: the most (intimately) united; *matah*: considered.

The wonderful Lord said: "Those who are always keeping their mind in me and worship me with faith, always united with me, have attained the supreme level and I consider them as the most intimately/ highly united/ connected."

12.3

*ye tv aksaram anirdesyam anyaktam paryupasate
sarvatra gam acintyam ca kuta stham acalam dhruvam*

ye: those; *tu*: but; *aksaram*: eternal/ transcendental; *anirdesyam*: not visible (to the senses); *anyaktam*: non-manifested; *pari upasate*: worship in complete dedication/ correctly and sincerely; *sarvatra*: everywhere; *gam*: present; *acintyam*: inconceivable; *ca*: and; *kuta stham*: unchanging; *achalam*: non-moving; *dhruvam*: established.

"Those who offer their worship in complete dedication/ correctly and sincerely to the the *akshara* (Brahman/ Omkara), indescribable, non-manifested, all-pervading, inconceivable, unchanging, never moving and eternal Existence,

12.4

*sanniyamyendriya gramam sarvatra sama buddhayah
te prapnuvanti mam eva sarva bhuta bide ratah*

sanniyamya: regulating/ controlling; *indriya*: the senses; *gramam*: the complete set; *sarvatra*: everywhere; *sama buddhayah*: with balanced and stable

intelligence; *te*: they; *prapnuvanti*: attain; *mam*: me; *eva*: certainly; *sarva bhuta*: of all beings; *hite*: for the benefit; *ratah*: concerned.

(they) can attain me if they strictly control their senses and remain balanced and undisturbed in all circumstance, and especially if they are (sincerely) interested in the benefit of all beings."

12.5

*kleso 'dhikataras tesam anyaktasakta cetasam
avyakta hi gatir dukkham dehavadbhir avapyate*

klesah: difficult; *adhika tarah*: much more; *tesam*: of/ for them; *avyakta*: non-manifested; *asakta*: attached; *cetasam*: the mentality; *avyakta*: non-manifested; *hi*: indeed; *gatih*: the goal; *dukkham*: without happiness; *deha vadbbih*: those who have a body; *avapyate*: is achieved.

"Embodied beings find much more difficult and painful to make progress if they remain mentally attached to the non-manifested."

12.6

*ye tu sarvani karmani mayi sannyasya mat parah
ananyenaiva yogena mam dhyayanta upasate*

ye: they; *tu*: but; *sarvani*: all; *karmani*: activities; *mayi*: to me; *sannyasya*: renouncing; *mat parah*: dedicated to me; *ananyena*: without other concerns; *eva*: certainly; *yogena*: with *yoga*; *mam*: me; *dhyayanta*: meditating; *upasate*: worship.

"But those who have surrendered all their activities to me, and are dedicated to me without any other attachment, certainly worship me through the meditation in *yoga*."

12.7

*tesam abam samuddharta mrityu samsara sagarat
bhavami na cirat partha mayy avesita cetasam*

tesam: of them; *abam*: I; *samuddharta*: the one who raises; *mṛtyu*: of death; *samsara*: of material life; *sagarat*: from the ocean; *bhavami*: I become; *na*: not; *cirat*: after a long time; *partha*: o son of Pritha; *mayi*: on me; *avesita*: focused; *cetasam*: the consciousness.

"O son of Pritha, for those who keep their consciousness in me, I soon appear to uplift them from the ocean of repeated deaths."

12.8

*mayy eva mana adbhatsva mayi buddhim nivesaya
nivasisyasi mayy eva ata urdham na samsayah*

mayi: on me; *eva*: certainly; *manah*: the mind; *adbhatsva*: focus; *mayi*: on me; *buddhim*: intelligence; *nivesaya*: apply; *nivasisyasi*: you will always live/ remain; *mayi*: in me; *eva*: certainly; *atah urdhvam*: hereafter/ after that/ rise higher; *na*: no; *samsayah*: doubt.

"Keep your mind focused on me and apply your intelligence accordingly. In this way you will always reside in me, and thus you will be elevated. There is no doubt about this."

12.9

*atha cittam samadhatum na sakenosi mayi sthiram
abhyasa yogena tato mam icchaptum dhananjaya*

atha: therefore; *cittam*: the consciousness; *samadhatum*: to establish; *na*: not; *sakenosi*: you are able; *mayi*: in me; *sthiram*: steadily; *abhyasa-yogena*: by the practice of connection; *tatah*: then; *mam*: me; *iccha*: desire; *aptum*: to obtain; *dhananjaya*: o Dhananjaya.

"However, o Dhananjaya, if you are unable to firmly establish your consciousness in me, then you should practice *yoga* with the desire to achieve me."

12.10

*abhyase 'pe asamartho 'si mat karma paramo bhava
mad artham api karmani kurvan siddhim avapsyasi*

181

abhyase: with practice; *api*: even if; *asamarthab*: unable to; *asi*: you are; *mat-karma*: work for me/ service to me; *parama*: dedicated to; *bhava*: become; *mad-artham*: for me; *api*: even if; *karmani*: activities; *kurvan*: performing; *siddhim*: perfection; *avapsyasi*: you will achieve.

"If you are unable to practice regulated meditation, then dedicate your life to me and work for me. In this way you will achieve perfection even while performing your (normal) activities."

12.11

*athaitad apy asakto 'si kartum mad yogam asritab
sarva karma phala tyagam tatab kuru yatatmavan*

atha: however; *etad*: this; *api*: even; *asaktab*: unable; *asi*: you are; *kartum*: to do; *mad-yogam*: in connection/ union with me; *asritab*: taking shelter/ aiming; *sarva-karma*: all activities; *phala*: the results; *tyagam*: renunciation; *tatab*: then; *kuru*: do; *yata atma van*: making efforts to focus on the Self.

"If you are not even able to do that, you should confide in me and become detached from the results of all your actions, making efforts to establish yourself on the level of Self realization."

12.12

*sreyo hi jnanam abhyasaj jnanad dhyanam visisyate
dhyanat karma phala tyagas tyagac chantir anantaram*

sreyab: better; *hi*: indeed; *jnanam*: knowledge; *abhyasat*: than practice/ *sadhana*; *jnanat*: than knowledge; *dhyanam*: meditation; *visisyate*: is better; *dhyanat*: than meditation; *karma-phala-tyagab*: renunciation to the fruits of action; *tyagat*: from renunciation; *santib*: peacefulness; *anantaram*: thereafter.

"Knowledge is better than regulated *sadhana* (in devotional service), meditation is better than mere cultivation of knowledge, and renunciation of the fruits of action is better than meditation, because detachment brings peace."

12.13

*advesta sarva bhutanam maitrah karuna eva ca
nirmamo nirabankarah sama dukkha sukhab ksami*

a-dvesta: without envy/ hostility; *sarva-bhutanam*: of all beings; *maitrah*: friendliness; *karuna*: compassion; *eva*: certainly; *ca*: and; *nir-mamah*: without sense of possession or belonging; *nir-abankarah*: without sense of material identification, duality or arrogance; *sama-dukkha-sukhab*: with equal attitude towards distress and joy; *ksami*: forgiving.

"(One who works for me must) be free from envy or hostility, but rather friendly and compassionate towards all beings. (S/he must be) free from material attachments and identifications, tolerant and ready to forgive, and equally prepared to face joys and sorrows."

12.14

*santustah satatam yogi yatatma dridha niscayah
mayi arpita mano buddhir yo mad bhaktah sa me priyah*

santustah: satisfied; *satatam*: always; *yogi*: the *yogi*; *yata atma*: engaged in the self; *dridha-niscayah*: with firmness and determination; *mayi*: to me; *arpita*: offering; *manah*: the mind; *buddhib*: intelligence; *yah*: s/he; *mat-bhaktah*: my devotee; *sah*: s/he; *me*: to me; *priyah*: dear.

"The *bhakti yogi* is always contented, engaged in the self with firmness and determination, offering his mind and intelligence to my (service). Such a person is very dear to me."

12.15

*yasman nodvijate loko lokan nodvijate ca yah
barsamarsa bhayodvegair mukto yah sa ca me priyah*

yasmat: by whom; *na*: not; *udvijate*: are agitated; *lokah*: people; *lokat*: by people; *na*: not; *udvijate*: is agitated; *ca*: and; *yah*: s/he; *barsa*: excitement caused by joy; *amarsa*: distress; *bhaya*: fear; *udvegaih*: anxiety; *muktah*: free from; *yah*: s/he; *sah*: one who; *ca*: and; *me*: my; *priyah*: very dear.

"One who does not cause sufferings to others, and is not affected by others, who is not overwhelmed by joy or distress, who is free from fear and anxiety, is very dear to me."

12.16

*anapeksab sucir daksa udasino gata vyathab
sarvarambha parityagi yo mad bhaktab sa me priyab*

anapeksab: detached/ neutral; *sucib*: clean; *dakshab*: skillful; *udasinab*: light hearted; *gata vyathab*: free from worries; *sarva arambha*: all enterprises; *parityagi*: who has renounced; *yab*: who; *mat bhaktab*: my devotee; *sab*: s/he; *me priyab*: very dear to me.

"Impartial, clean, skillful, light hearted, detached from worries, uninterested in personal achievements: such a devotee is very dear to me."

12.17

*yo na brisyati na dvesti na socati na kanksati
subhasubha parityagi bhaktiman yab sa me priyab*

yab: anyone; *na*: not; *brishyati*: becomes overwhelmed by joy; *na*: not; *dvesti*: hates; *na*: not; *socati*: laments; *na*: not; *kanksati*: aspires (to some selfish results); *subha asubha*: both favorable and unfavorable; *parityagi*: completely detached; *bhakti-man*: one who is characterized by *bhakti* (devotion); *yab*: anyone; *sab*: s/he; *me*: to me; *priyab*: very dear.

"A devotee who is not confused by joy, does not hate anything, does not lament and does not aspire to any selfish results, who has become detached from both advantages and disadvantages, is very dear to me."

12.18

*samah satrau ca mitre ca tatha manapamanayob
sitosna sukha dukhesu samah sanga vivarjitab*

samah: equally disposed; *satrau*: towards an enemy; *ca*: and; *mitre*: towards a friend; *ca*: and; *tatha*: as well as; *mana*: in being honored; *apamanayoh*: as well as in absence of honor; *sita*: in cold; *usna*: in heat; *sukha dukkhesu*: in joys as well as in sorrows; *samah*: equally balanced; *sanga vivarjitah*: completely free from all association.

"Equally balanced and impartial towards enemies and friends, honor and neglect, cold and heat, joys and sorrows, and completely free from any (material) association,

12.19

*tulya ninda stutir mauni santusto yena kenacit
aniketab sthira matir bhaktiman me priyo narab*

tulya: balanced; *ninda*: insult; *stutib*: glorification; *mauni*: silent; *santustab*: satisfied; *yena*: by which; *kenacit*: whatever; *aniketab*: without residence; *sthira matib*: strongly determined; *bhakti man*: one who has devotion; *me*: to me; *priyab*: dear; *narab*: a human being.

"Balanced in front of insult and adoration, silent, satisfied with whatever s/he obtains, without residence, strongly determined: a devotee is very dear to me among (all) human beings."

12.20

*ye tu dharmamritam idam yathoktam paryupasate
sraddadbanab mat parama bhaktas te tiva me priyab*

ye: they; *tu*: but; *dharmamritam*: the nectar of *dharmam*/ eternal *dharmam*; *idam*: this; *yatha*: as; *uktam*: said; *paryupasate*: worship correctly; *sraddadbanab*: with faith; *mat paramab*: totally dedicated to me; *bhaktas*: devotees; *te*: they; *ativa*: very much; *me priyab*: dear to me.

"Those who worship correctly this eternal *dharmam* as explained by me, totally dedicated to me with faith and devotion, are extremely dear to me."

Chapter 13: Prakriti purusha vibhaga yoga The yoga of understanding nature as distinct from the personal principle

13.1

arjuna uvaca
prakritim purusam caiva ksetram ksetra jnam eva ca
etat veditum icchami jnanam jneyam ca kesava

arjunah: Arjuna; *uvaca:* said; *prakritim:* the Prakriti; *purusam:* the Purusha; *ca:* and; *iva:* certainly; *ksetram:* the *kshetra*; *ksetra jnam:* the one who knows the *ksetra*; *eva:* certainly; *ca:* and; *etat:* this; *veditum:* to know; *icchami:* I wish; *jnanam:* knowledge; *jneyam:* what is to be known; *ca:* and; *kesava:* o Kesava.

Arjuna said: "O Kesava, I wish to know about the Prakriti and the Purusha, the *kshetra* and the *kshetra-jna*, the knowledge and the object of knowledge."

13.2

sri bhagavan uvaca
idam sariram kaunteya ksetram ity abhidhiyate
etat yo vetti tam prabuh ksetra jna iti tad vidah

sri: the wonderful; *bhagavan:* Lord; *uvaca:* said; *idam:* this; *sariram:* body; *kaunteya:* o Kaunteya; *ksetram:* the field; *iti:* like this; *abhidhiyate:* is said; *etat:* this; *yah:* one who; *vetti:* knows; *tam:* that (person); *prabuh:* is called; *ksetra jna:* who knows the field; *iti:* like this; *tad vidah:* who knows this.

The wonderful Lord said: "O Kaunteya, this body is called the field, and one who knows this (body) is called the knower of the field."

13.3

ksetra jnam capi mam viddhi sarva ksetresu bharata
ksetra ksetrajnayor jnanam yat taj jnanam matam mama

ḷsetra jnam: who knows the field; *ca*: and; *api*: also; *mam*: me; *viddhi*: (you should) know; *sarva ḷsetresu*: in all fields; *bharata*: o descendant of Bharata; *ḷsetra ḷsetrajñayoh*: the field and the knower of the field; *jñanam*: knowledge; *yat*: that; *tat*: which; *jñanam*: (is) knowledge; *matam mama*: my opinion.

"O Bharata, you should know that I am also the knower of the field who resides in all fields. Knowing the field and the knower of the field is called knowledge. This is my opinion.

13.4

*tat ḷsetram yat ca yadrik ca yad vikari yatas ca yat
sa ca yo yat prabhavas ca tat samasena me srinu*

tat: that; *ḷsetram*: the field; *yat*: that; *ca*: and; *yadrik*: as it is; *ca*: and; *yat vikari*: its changes; *yatab*: by which; *ca*: and; *yat*: that; *sah*: s/he; *ca*: and; *yah*: who; *yat prabhavah*: its power; *ca*: and; *tat*: that; *samasena*: in brief; *me*: from me; *srinu*: listen.

"Now listen, as I briefly tell you about the field, its transformations, and its power.

13.5

*risibhir babudha gitam chandobbir vividhāih pṛithak
brahma sutra padāih caiva betumadbhir viniscitāih*

risibhib: by the *rishis*; *babudha*: in many ways/ many times; *gitam*: sung; *chandobbib*: with hymns; *vividhāih*: various; *pṛithak*: again and again; *brahma sutra padāih*: by the aphorisms of the *Brahma sutra*; *ca*: and; *iva*: certainly; *betumadbhib*: by what is the cause; *viniscitāih*: without doubt.

"(This knowledge) has been repeatedly sung in many hymns by the Rishis. Again it has been presented in the aphorisms of the Vedānta sūtras, with a clear discussion on the causes (and the effects).

13.6

*maha bbutany ahankaro buddhir anyaktam eva ca
indriyani dasaikam ca pañca cendriya gocarab*

187

maha bhutani: the great elements; *ahankarah*: the sense of doership; *buddhib*: intelligence; *avyaktam*: the non-manifested; *eva*: also; *ca*: and; *indriyani*: the senses; *dasa ekam*: ten plus one; *ca*: and; *panca*: five; *ca*: and; *indriya gocarab*: the objects of the senses.

"The gross elements, *ahankara*, intelligence, the non-manifested, as well as the 11 senses, and the 5 objects of the senses,

13.7

*iccha dvesab sukham dukkham sanghatab cetana dbritih
etat ksetram samasena sa vikaram udabritam*

iccha: desire; *dvesab*: repulsion; *sukham*: happiness; *dukkham*: distress; *sanghatab*: the aggregate; *cetana*: the awareness; *dbritih*: determination; *etat*: (all) this; *ksetram*: the *kshetra*; *samasena*: in brief; *sa vikaram*: together with their products/ interactions; *udabritam*: as examples.

desire, repulsion, happiness, distress, the aggregate of the symptoms of life, as well as determination: all these illustrate the concept of field and its interactions.

13.8

*amanitvam adambhitvam ahimsa ksantir arjavam
acaryopasanam saucam sthairyam atma vinigrahah*

amanitvam: not boasting; *adambhitvam*: lack of arrogance; *ahimsa*: freedom from hatred; *ksantih*: tolerance; *arjavam*: straightforwardness; *acarya upasanam*: approaching the *acharya*; *saucam*: cleanliness; *sthairyam*: steadfastness; *atma vinigrahah*: self control.

"Freedom from the desire for honors, lack of arrogance, freedom from hatred, as well as tolerance, simplicity, the act of approaching the *acharya*, cleanliness, determination, self control,

13.9

*indriyarthesu vairagyam anahankara eva ca
janma mrityu jara vyadhi dukkha dosanudarsanam*

188

indriya arthesu: in the objects of the senses; *vairagyam*: renunciation; *anahankarah*: freedom from the sense of doership; *eva*: certainly; *ca*: and; *janma*: birth; *mrityu*: death; *jara*: old age; *vyadhi*: disease; *dubkha*: suffering; *dosa*: the defect; *anudarsanam*: seeing clearly.

renunciation towards the objects of the senses, freedom from the sense of doership, as well as the clear perception of the inherent sufferings and problems of birth, death, old age and disease,

13.10

*asaktir anabhisvangah putra dara grihadisu
nityam ca sama cittatvam istanistopapattisu*

asaktib: freedom from attachment; *anabhisvangah*: without identifying with emotions and situations; *putra dara griha adisu*: regarding the sons, the wife, the house etc; *nityam*: always; *ca*: and; *sama cittatvam*: equal attitude; *ista*: desired; *anista*: unwanted; *upapattisu*: on receiving.

freedom from attachment, detachment from all association, including the sense of belonging towards children, wife, home etc, as well as equal attitude when receiving the pleasant and the unpleasant,

13.11

*mayi cananya yogena bhaktir anyabharini
vivikta desa sevitam aratir jana samsadi*

mayi: to me; *ca*: and; *ananya*: totally focused; *yogena*: by the connection/ union; *bhaktib*: of devotion; *anyabharini*: uninterrupted; *vivikta desa sevitam*: performing service in a solitary place; *aratib*: without attachment; *jana samsadi*: to meeting people/ the company of others.

totally and constantly focusing on me through bhakti yoga, performing service in a solitary place, without attachment for meeting others,

13.12

*adhyatma jnana nityatvam tattva jnanartha darsanam
etaj jnanam iti proktam ajananam yad ato 'nyatha*

adhyatma: the original soul; *jnana*: knowledge; *nityatvam*: the eternity/ constant existence; *tattva*: reality; *jnana artha darsanam*: the realization of the value of knowledge; *etat*: (all) this; *jnanam*: *jnana*; *iti*: like this; *proktam*: called; *ajnanam*: *ajnana*; *yat*: that; *atab*: than this; *anyatha*: any other.

the constant awareness of the original soul, the realization of the value of knowledge: all this is called *jnana*, and anything else is *ajnana*."

13.13

*jneyam yat tat pravakasyami yaj jnatvamritam asnute
anadi mat param brahma na sat tan nasad ucyate*

jneyam: what is to be known; *yat*: which; *tat*: that; *pravakasyami*: I will tell; *yaj*: which; *jnatva*: by knowing; *amritam*: nectar/ immortality; *asnute*: one tastes; *anadi*: without beginning; *mat*: me; *param*: supreme; *brahma*: Brahman; *na*: not; *sat*: sat; *tat*: that; *na*: not; *asat*: *asat*; *ucyate*: is called.

"I will tell you what is to be known, whose knowledge enables one to taste immortality. My supreme Brahman is the beginning-less reality, and it is said that it is neither *sat* nor *asat*.

13.14

*sarvatah pani padam tat sarvato 'ksi siro mukham
sarvatah srutimal loke sarvam avritya tisthati*

sarvatah: everywhere; *pani*: hands; *padam*: feet; *tat*: that; *sarvatah*: everywhere; *aksi*: eyes; *sirah*: heads; *mukham*: face; *sarvatah*: everywhere; *srutiman*: possessing hearing/ who listens; *loke*: in the world/ in people; *sarvam*: everything; *avritya*: covering; *tisthati*: remains.

"That (Purusha) has hands and feet everywhere, eyes and heads and faces everywhere. He listens everywhere, and always resides everywhere, covering everything.

13.15

*sarvendriya gunabhasam sarvendriya vivarjitam
asaktam sarva bhrit caiva nirgunam guna bhoktri ca*

sarva indriya: all the senses; *guna*: of the qualities; *abhasam*: the original source; *sarva indriya*: all the senses; *vivarjitam*: devoid of; *asaktam*: detached; *sarva bhrit*: who maintains/ supports everything/ all; *ca*: and; *eva*: certainly; *nir gunam*: without *gunas*; *guna bhoktri*: the master of the *gunas*; *ca*: and.

"(That Purusha) is the origin of all the senses and *gunas*, but is detached from all senses. He supports everything and everyone, and although he is detached from all *gunas*, he is the maintainer of the *gunas*.

13.16

*bahir antas ca bhutanam acaram caram eva ca
suksmatvat tad avijneyam dura stham cantike ca tat*

bahir: outside; *antas*: inside; *ca*: and; *bhutanam*: of the beings; *acaram*: non moving; *caram*: moving; *eva*: certainly; *ca*: also; *suksmatvat*: the quality of subtleness; *tad*: that; *avijneyam*: that cannot be known; *dura stham*: remaining distant; *ca*: and; *antike*: near; *ca*: and; *tat*: that.

"That (Purusha) is outside and inside all beings, moving and non-moving, and because he is extremely subtle, he cannot be known (through the gross material senses). He is very far and very near (at the same time).

13.17

*avibhaktam ca bhutesu vibhaktam iva ca sthitam
bhuta bhartri ca taj jneyam grasisnu prabhavisnu ca*

avibhaktam: without divisions; *ca*: and; *bhutesu*: regarding the beings; *vibhaktam*: divided; *iva*: as if; *ca*: and; *sthitam*: established/ situated; *bhuta bhartri*: who maintains all beings; *ca*: and; *taj*: that; *jneyam*: to be known; *grasisnu*: who devours; *prabhavisnu*: the powerful Vishnu/ developing; *ca*: and.

"Although undivided, he appears as if he is divided into the (many) beings where he resides. He is the sustainer of all beings, and is to be known as the powerful Vishnu, who devours everything.

13.18

*jyotisam api taj jyotisah param ucyate
jneyam jnana gamyam bridhi sarvasya vishthitam*

jyotisam: in all the luminaries; *api*: also; *taj*: that; *jyotih*: the light; *tamasah*: darkness; *param*: beyond/ higher; *ucyate*: it is said; *jneyam*: to be known; *jnana gamyam*: to be approached by knowledge; *bridhi*: in the heart; *sarvasya*: of everything; *vishtitam*: established.

"He is described as the light in all radiant things, transcendental to darkness. He is established in the heart of everything, and he is to be known through the cultivation of knowledge.

13.19

*iti ksetram tatva jnanam jneyam cuktam samsatab
mat bhakta etad vijñaya mat bhavayopapadyate*

iti: like this; *ksetram*: the *kshetra*; *tatva*: also; *jnanam*: knowledge; *jneyam*: to be known; *ca*: and; *uktam*: told; *samsatab*: in summary; *mat bhaktah*: my devotee; *etat*: this; *vijñaya*: by understanding; *mat bhavaya*: with/ to my nature; *upapadyate*: attains.

"Thus I have summarized the description of the *kshetra*, *jnana* and *jneya*. My devotee attains my nature/ existence by understanding this (knowledge)."

13.20

*prakritim purusam caiva viddhy anadi ubhau api
vikarams ca gunams caiva viddhi prakriti sambhavan*

prakritim: the *prakriti*; *purusam*: the *purusha*; *ca*: and; *eva*: certainly; *viddhi*: you should know; *anadi*: without beginning; *ubhau*: both; *api*: also; *vikaran*: the

transformations; *ca*: and; *gunan*: the qualities; *ca*: and; *eva*: certainly; *viddhi*: you should know; *prakriti sambhavan*: born from *prakriti*.

"You should know that Prakriti and Purusha are both eternal, and that their transformations and qualities are born from the Prakriti.

13.21

*karya karana kartritve hetuh prakritir ucyate
purusab sukha dukkhanam bhoktritve hetur ucyate*

karya: the action to be performed; *karana*: the origin; *kartritve*: in the making/ in undertaking action; *hetuh*: cause; *prakritih*: *prakriti*; *ucyate*: is said; *purusab*: *purusha*; *sukha dukkhanam*: of joy and distress; *bhoktritve*: in tasting; *hetuh*: the cause; *ucyate*: it is said.

"Prakriti is said to be the cause and the origin of the action, while Purusha is the cause of the perception of happiness and distress.

13.22

*purusab prakriti stho hi bhunkte prakriti jan gunan
karanam guna sango 'sya sad asad yoni janmasu*

purusab: the *purusha*; *prakriti sthah*: situated in the *prakriti*; *hi*: indeed; *bhunkte*: enjoys; *prakriti jan*: born from the *prakriti*; *gunan*: the *gunas*; *karanam*: the origin; *guna sanga*: contact with the *gunas*; *asya*: of him; *sat asat*: good and bad; *yoni*: matrix; *janmasu*: in (various) births.

"The Purusha is situated in the Prakriti, and tastes the *gunas* that have originated from the Prakriti. Due to the contact with these *gunas*, he takes birth in various matrices, good or bad.

13.23

*upadrastanumanta ca bharta bhokta mahesvarab
paramatmeti capy ukto debe 'smin purusab parab*

upadrasta: the witness; *anumanta*: the one who gives permission; *ca*: and; *bharta*: who maintains; *bhokta*: who enjoys; *mahesvarab*: the great Lord; *paramatma*: the supreme Self; *iti*: like this; *ca*: and; *api*: even; *uktab*: it is said;

debe: in the body; *asmin:* this; *purusab parah:* the supreme *Purusha*/ the transcendental *Purusha*.

"However, it is said that within this body also dwells the supreme Purusha, the Paramatma Mahesvara. He is the one who witnesses the action and allows it to be performed, supports it and enjoys it.

13.24

*ya evam vetti purusam prakertim ca gunaib saba
sarvatha vartamano 'pi na sa bhuyo 'bhijayate*

yab: one who; *evam:* like this; *vetti:* knows; *purusam prakertim ca:* the *purusha* and the *prakerti*; *gunaib saba:* together with the *gunas*; *sarvatha:* in all ways; *vartamanab:* established; *api:* although; *na:* not; *sab:* s/he; *bhuyab:* again; *abhijayate:* takes birth.

"One who knows the Purusha and the Prakriti, as well as the various ways of the gunas, will not take another birth, irrespective of his/ her (present) situation.

13.25

*dhyananatmani pasyanti kecid atmanam atmana
anye sankhyena yogena karma yogena capare*

dhyanena: by meditation; *atmani:* in the self; *pasyanti:* they see; *kecit:* some; *atmanam:* the self; *atmana:* by the self; *anye:* others; *sankhyena yogena:* by the *sankhya yoga*; *karma yogena:* by the *karma yoga*; *ca:* and; *apare:* others.

"Some see (all this) in the self through meditation, others by engaging the atman within the atman, and others through the sankhya yoga or the karma yoga."

13.26

*anye tv evam ajanantah srutvanyebhya upasate
te 'pi catitaranty eva mrityum sruti parayanah*

anye: others; *tu*: but; *evam*: in this way; *ajanantab*: who do not know; *srutva*: by hearing; *anyebhya*: from others; *upasate*: worship/ approach; *te*: they; *api*: although; *ca*: and; *atitaranti*: go beyond/ transcend; *eva*: certainly; *mrityum*: death; *sruti parayanah*: dedicated to hearing/ to the scriptures.

"Others still, who do not have sufficient knowledge, worship because they learn from others; they also overcome death because they are dedicated to learning from the scriptures."

13.27

*yavat sanjayate kincit sattvam sthavara jangamam
ksetra ksetrajna samyogat tad viddhi bharatarsabha*

yavat: whatever; *sanjayate*: comes into being; *kincit*: anything; *sattvam*: *sattva*/ existence; *sthavara*: non moving; *jangamam*: moving; *ksetra*: the field; *ksetra jna*: the knower of the field; *samyogat*: through the union/ connection; *tat*: that; *viddhi*: you should know; *bharata rshabha*: o best of the descendants of Bharata.

"O descendant of Bharata, you should know that whatever comes to being, moving or non moving, is generated by the union between the field and the knower of the field."

13.28

*samam sarvesu bhutesu tisthantam paramesvaram
vinasyatsv avinasyantam yah pasyati sa pasyati*

samam: equally; *sarvesu bhutesu*: in all beings; *tisthantam*: residing; *parama isvaram*: the supreme Lord; *vinasyatsu*: in things that will be destroyed; *avinasyantam*: in things that will not be destroyed; *yah*: s/he; *pasyati*: sees; *sah*: s/he; *pasyati*: (really) sees.

"The supreme Lord equally resides in all beings, in those that will be destroyed and in those that will not be destroyed. One who sees this, is actually seeing."

13.29

*samam pasyan hi sarvatra samavasthitam isvaram
na binasty atmanatmanam tato yati param gatim*

samam: equally; *pasyan*: seeing; *hi*: indeed; *sarvatra*: everywhere; *sama vasthitam*: equally situated; *isvaram*: the Lord; *na*: not; *binasty*: becomes diminished/degraded; *atmana*: by oneself; *atmanam*: the self; *tatah*: then; *yati*: attains; *param gatim*: the supreme destination.

"One who sees the Lord as equally situated everywhere never becomes degraded/ by being controlled by his/ her mind / by engaging the self in the self, s/he ultimately attains the supreme destination.

13.30

*prakrityaiva ca karmani kriyamanani sarvasah
yab pasyati tathamanam akartaram sa pasyati*

prakritya: by the *prakriti*; *eva*: certainly; *ca*: and; *karmani*: the activities; *kriyamanani*: are performed; *sarvasah*: in all situations; *yab*: one who; *pasyati*: sees; *tatha*: also; *atmanam*: the self; *akartaram*: who is not the doer; *sah*: s/he; *pasyati*: sees.

"One who sees that all the activities, under all circumstances, are performed by the Prakriti, and that the Atman is not the doer, really sees.

13.31

*yada bhuta prithag bhavam eka stham anupasyati
tata eva ca vistaram brahma sampadyate tada*

yada: when; *bhuta*: of the beings; *prithak bhavam*: the separation happens; *eka stham*: situated in one; *anupasyati*: becomes trained to see; *tatah eva*: there after; *ca*: and; *vistaram*: the development; *brahma*: Brahman; *sampadyate*: attains the position; *tada*: at that time.

"When one becomes trained to see all beings as situated in one, even when they are separated, and (how all this) is developed, s/he attains the position of Brahman.

13.32

*anaditvan nirgunatvat paramatmayam ayyayah
sarira stho 'pi kaunteya na karoti na lipyate*

anaditvat: because it has no beginning; *nirgunatvat*: because it is not subject to the *gunas*; *parama atma*: the supreme Self; *ayyam*: this; *ayyayah*: imperishable; *sarira sthah*: that is residing in the body; *api*: although; *kaunteya*: o son of Kunti; *na karoti*: does not act; *na lipyate*: is not affected (by the action).

"O son of Kunti, this Paramatma resides in the body but has no beginning and is not subject to the *gunas*. He is imperishable, he does not act and he is not affected by the action.

13.33

*yatha sarva gatam saukshmyad akasam nopalipyate
sarvatravasthito debe tathatma nopalipyate*

yatha: as; *sarva gatam*: all pervading; *saukshmyat*: because of the quality of subtleness; *akasam*: space; *na upalipyate*: is not affected; *sarvatra*: everywhere; *avasthitah*: situated; *debe*: in the body; *tatha*: similarly; *atma*: the self; *na upalipyate*: is not affected.

"Just like space is present everywhere but is not affected by anything because of its subtlety, similarly the Atman is not affected even while residing in the body.

13.34

*yatha prakasayaty ekah kritsnam lokam imam ravih
ksetra, ksetri tatha kritsnam prakasayati bharata*

yatha: as; *prakasayati*: illuminates; *ekah*: one; *kritsnam*: the entire/ complete; *lokam*: world; *imam*: this; *ravih*: the Sun; *ksetra*: the field; *ksetri*: the self who lives in the field; *tatha*: in the same way; *kritsnam*: everything; *prakasayati*: illuminates; *bharata*: o descendant of Bharata.

"O Bharata, just like the Sun illuminates all this world, in the same way the *kshetri* illuminates the entire *kshetra*.

*ksetra ksetrajñor evam antaram jñana caksusa
bhuta prakriti mokṣam ca ye vidur yanti te param*

ksetra ksetrajñayoh: of the *kshetra* and the knower of the *kshetra*; *evam:* thus; *antaram:* what is between/ the difference; *jñana caksusa:* with the eyes of knowledge; *bhuta:* of the beings; *prakriti:* the *prakriti*; *mokṣam:* liberation; *ca:* and; *ye:* those who; *viduh:* they know; *yanti:* they go; *te:* they; *param:* the Supreme.

"Those who contemplate the *kshetra* and the *kshetra jña* and the difference between the two, and how to attain liberation through/ from the nature of existence, will reach the Supreme."

Chapter 14: Guna traya vibhaga yoga The yoga of differentiating between the *gunas*

*sri bhagavan uvaca
param bhuyah pravakṣyami jñananam jñanam uttamam
yaj jnatva munayah sarve param siddhim ito gatah*

sri bhagavan uvaca: the wonderful Lord said; *param:* transcendental/ supreme; *bhuyah:* again; *pravakṣyami:* I will tell; *jñananam:* of all sciences; *jñanam:* the knowledge; *uttamam:* supreme; *yaj:* which; *jnatva:* knowing; *munayah:* the great sages; *sarve:* all; *param:* highest; *siddhim:* perfection; *itah:* from here; *gatah:* went/ attained.

The wonderful Lord said, "I will tell you again about this supreme knowledge among all sciences. Through this knowledge, all the great sages have attained the supreme perfection/ of transcendental realization from this world.

14.2

*idam jnanam upasritya mama sadbharmyam agatah
sarge 'pi nopajayante pralaye na vyathanti ca*

idam: this; *jnanam*: knowledge; *upasritya*: taking shelter into; *mama*: my; *sadbharmyam*: the same *dharmā*; *agatah*: having attained; *sarge*: in the creation; *api*: even; *na upajayante*: they do not take birth; *pralaye*: in the annihilation; *na vyathanti*: they are not shaken; *ca*: and.

"Those who take shelter in this knowledge attain my same position, and they are not going to take birth in a next creation. They will also remain firmly established even at the time of the dissolution.

14.3

*mama yonir mahad brahma tasmin garbham dadhamy aham
sambhavah sarva bhutanam tato bhavati bharata*

mama: my; *yonih*: matrix; *mahat*: the great; *brahma*: Brahman; *tasmin*: in that; *garbham*: embryo; *dadhami*: I give; *aham*: I; *sambhavah*: birth/ possibility; *sarva*: all; *bhutanam*: beings; *tatah*: thereafter; *bhavati*: becomes; *bharata*: o descendant of Bharata.

"O descendant of Bharata, the *mahat tattva* is my matrix, in which I create the embryo of creation from which all beings/ situation subsequently manifest.

14.4

*sarva yonisu kaunteya murtayah sambhavanti yah
tasam brahma mahad yonir aham bija pradab pita*

sarva yonisu: in all matrices; *kaunteya*: o son of Kunti; *murtayah*: the forms; *sambhavanti*: become manifested; *yah*: that; *tasam*: all of them; *brahma*: the Brahman; *mahat*: the Great; *yonih*: Matrix; *aham*: I; *bija*: the seed; *pradab*: who gives; *pita*: the father.

"In whatever form of matrix they appear, all beings are children of the supreme Mother and I am the Father, who gives the seed."

14.5

*sattvam rajas tama iti gunah prakriti sambhavah
nibadhnanti maha babo debe dehinam aryayam*

sattvam: sattva; rajah: rajas; tamah: tamas; iti: like this; gunah: the gunas; prakriti: (from the prakriti); sambhavah: manifested; nibadhnanti: bind; maha babo: o mighty armed one; debe: in the body; dehinam: of the embodied (beings); aryayam: eternal.

"Sattva, rajas, tamas: these are the gunas manifested by the prakriti. O mighty armed (Arjuna), these (gunas) bind the eternal soul to the body.

14.6

*tatra sattvam nirmalatvat prakasakam anamayam
sukha sangena badhnati jnana sangena canagha*

tatra: there; sattvam: sattva; nir malatvat: purity; prakasakam: illumination; anamayam: freedom from defects; sukha: happiness; sangena: by the contact; badhnati: binds; jnana: knowledge; sangena: by the contact; ca: and; anagha: o sinless one.

"O sinless (Arjuna), among these, the contact with sattva through association binds to purity, illumination, freedom from defects, happiness, and knowledge.

14.7

*rajo ragatmakam viddhi trisna sanga samudbhavam
tan nibadhnati kaunteya karma sangena dehinam*

rajah: rajas; raga atmakam: consisting of attachment; viddhi: you should know; trisna: thirst/ hankering; sanga: the contact; samudbhavam: appeared (from); tat: that; nibadhnati: binds; kaunteya: o son of Kunti; karma: action; sangena: by contact with; dehinam: of the embodied beings.

"O son of Kunti, you should know that the contact with rajas develops attachment and hankering, that bind the embodied beings to action.

14.8

*tamas tv ajnana jam viddhi mohanam sarva dehinam
pramadasya nidrabhis tan nibadhnati bharata*

tamah: tamas; tu: but; ajnana jam: born from ignorance; viddhi: you should know; mohanam: confusion; sarva dehinam: of all embodied beings; pramada: madness/ intoxication; alasya: laziness; nidrabhis: excessive sleep; tat: that; nibadhnati: binds; bharata: o descendant of Bharata.

"However, o descendant of Bharata, you should know that *tamas* causes ignorance and its binding results, such as confusion, madness, laziness and excessive sleep.

14.9

*sattvam sukhe sanjayati rajah karmani bharata
jnanam avritya tu tamah pramade sanjayaty uta*

sattvam: sattva; sukhe: in happiness; sanjayati: binds; rajah: rajas; karmani: in activities; bharata: o descendant of Bharata; jnanam: knowledge; avritya: covering; tu: but; tamah: tamas; pramade: in madness; sanjayati: transforms; uta: it is said.

"O descendant of Bharata, it is said that *sattva* binds through/to happiness, *rajas* through/to activities, and *tamas* transforms into madness.

14.10

*rajas tamas cabbibhuya sattvam bhavati bharata
rajah sattvam tamas caiva tamah sattvam rajas tatha*

rajah: rajas; tamah: tamas; ca: and; abbibhuya: overcoming; sattvam: sattvam; bhavati: becomes; bharata: o descendant of Bharata; rajah: rajas; sattvam: sattva; tamah: tamas; ca: and; eva: although; tamah: tamas; sattvam: sattva; rajah: rajas; tatha: then.

"O descendant of Bharata, when *rajas* defeats *tamas*, it turns into *sattva*. But when *rajas* obfuscates *sattva*, it becomes *tamas*, and then *tamas* overpowers *sattva* and *rajas* as well.

14.11

*sarva dvaresu debe 'smin prakasa upajayate
jnanam yada tada vidyat vivridham sattvam ity uta*

sarva dvaresu: at all the doors; *debe*: the body; *asmin*: this; *prakasa*: enlightenment; *upajayate*: becomes manifest/ appears; *jnanam*: knowledge; *yada*: when; *tada*: then; *vidyat*: by (transcendental) knowledge; *vivridham*: increased; *sattvam*: *sattva*; *iti*: thus; *uta*: it is said.

"It is said that when all the doors of the body are enlightened by the realization of knowledge, then such knowledge increases the power of *sattva*.

14.12

*lobhab pravrittir arambhab karmanam asamah spriha
rajasy etani jayante vivridhe bharatarsabha*

lobhab: greed; *pravrittih*: engagement; *arambhab*: endeavor/ beginning; *karmanam*: in actions; *asamah*: uncontrolled; *spriha*: contact; *rajasi*: in *rajas*; *etani*: all these; *jayante*: appear; *vivridhe*: when there is an increase; *bharata rsabha*: o best among the descendants of Bharata.

"O best among the descendants of Bharata, when the contact with *rajas* creates a tendency to greed and a lack of control in engaging in activities, then there is an increase in *rajas*.

14.13

*aprakaso 'pravrittis ca pramado moha eva ca
tamasy etani jayante vivridhe kuru-nandana*

a prakasab: lack of enlightenment; *a pravrittih*: absence of engagement; *ca*: and; *pramada*: madness/ intoxication; *moha*: confusion/ illusion; *eva*: certainly; *ca*: and; *tamasi*: in *tamas*; *etani*: all these; *jayante*: manifest; *vivridhe*: with the increase; *kuru nandana*: o beloved descendant of Kuru.

"O beloved descendant of Kuru, with the increase of *tamas* we find stupidity, laziness, madness and confusion, that tend to get worse and worse.

14.14

*yada sattve pravridbhe tu pralayam yati deha bhrit
tadottama vidam lokan amalan pratipadyate*

yada: when; *sattve*: in *sattva*; *pra vridbhe*: there is an increase; *tu*: however; *pralayam*: the annihilation; *yati*: goes; *deha bhrit*: one who carries a body; *tada*: then; *uttama vidam*: of the greatest; *lokan*: the planets/ dimensions; *amalan*: pure; *prati padyate*: he attains.

"When the strength of *sattva* increases, at the time of *pralaya* the embodied soul attains the highest dimensions of the pure souls.

14.15

*rajasi pralayam gatva karma sangisu jayate
tatha pralinas tamasi mudha yonisu jayate*

rajasi: in *rajas*; *pralayam*: the annihilation; *gatva*: attaining; *karma sangisu*: among those who are attached to activities; *jayate*: takes birth; *tatha*: similarly; *pralinas*: one is destroyed; *tamasi*: in *tamas*; *mudha*: devoid of intelligence; *yonisu*: in matrices; *jayate*: takes birth.

"When death/ annihilation comes, those who are under the influence of *rajas* take a new birth among those who are attached to activities, while those who meet destruction while under the influence of *tamas* take birth in matrices devoid of intelligence.

14.16

*karmanah sukritasyabub sattvikam nirmalam phalam
rajasas tu phalam dukkham ajnanam tamasah phalam*

karmanah su kritasya: of good actions; *abub*: they say; *sattvikam*: in *sattva*; *nirmalam*: immaculate; *phalam*: results; *rajasah*: *rajas*; *tu*: but; *phalam*: the results; *dukkham*: distress; *ajnanam*: ignorance; *tamasah*: *tamas*; *phalam*: the result.

"They say that *sattva* gives immaculate results as properly performed duties, while *rajas* produces distress, and *tamas* produces ignorance.

14.17

*sattvat sajayate jnanam rajaso lobha eva ca
pramada mohau tamaso bhavato 'jnanam eva ca*

sattvat: from *sattva*; *sanjayate*: develops; *jnanam*: knowledge; *rajasa*: from *rajas*; *lobhab*: greed; *eva*: certainly; *ca*: and; *pramada*: madness; *mohau*: illusion; *tamasab*: ignorance; *bhavatah*: become manifest; *ajnanam*: stupidity; *eva*: certainly; *ca*: and.

"From *sattva*, knowledge is generated. From *rajas*, greed is born, and certainly *tamas* manifests madness, illusion, ignorance and stupidity.

14.18

*urdhvam gacchanti sattva stha madhye tisthanti rajasab
jaghanya guna vritti stha adho gacchanti tamasab*

urdhvam: upwards; *gacchanti*: they go; *sattva sthab*: those who are established in *sattva*; *madhye*: on the intermediate level; *tisthanti*: they remain; *rajasab*: those who are in *rajas*; *jaghanya*: abominable; *guna*: qualities; *vritti sthab*: regularly engaged in; *adhab*: down; *gacchanti*: they go; *tamasab*: those who are under the influence of ignorance.

"Those who are established in *sattva* rise upwards, those who are in *rajas* remain on the intermediate level, but those who regularly engage in the abominable qualities of *tamas* fall downwards.

14.19

*nanyam gunebhyah kartaram yada drastanupasyati
gunebhyas ca param veti mad bhavam so 'dhigacchati*

na: no; *anyam*: other; *gunebhyah*: than the *gunas*; *kartaram*: (any) *kartas*; *yada*: when; *drasta*: one who sees; *anupasyati*: s/he sees; *gunebhyah*: than the *gunas*; *ca*: and; *param*: supreme/ higher; *veti*: s/he knows; *mat bhavam*: my nature; *sab*: s/he; *adhigacchati*: attains permanently.

"One who realizes that the activities are performed merely by the *gunas* has the right vision, and by knowing my nature, attains the level of perfection.

14.20

*gunan etan atitya trin debi deba samudbhavan
janma mrityu jara dukhahair vimukto mritam asnute*

gunan: the *gunas*; *etan*: all these; *atitya*: transcending; *trin*: three; *debi*: the embodied being; *deba samudbhavan*: originated from the body; *janma*: birth; *mrityu*: death; *jara*: old age; *dukhahair*: sufferings; *vimukto*: completely free; *amritam*: immortality; *asnute*: s/he eats/ enjoys.

"By rising beyond these three *gunas*, the embodied soul becomes completely free from the effects of the body - birth, death, old age and all their sufferings - and enjoys immortality."

14.21

*arjuna uvaca
kair lingais trin gunan etan atito bhavati prabho
kim acarab katham caitams trin gunan ativartate*

arjunah uvaca: Arjuna said; *kaih*: by which; *lingaih*: forms/ symptoms; *trin*: three; *gunan*: the *gunas*; *etan*: these; *atitah*: who have transcended; *bhavati*: becomes; *prabho*: o Lord; *kim*: how; *acarab*: s/he behaves/ acts; *katham*: how; *ca*: and; *etan*: these; *trin*: three; *gunan*: the *gunas*; *ati vartate*: goes beyond.

Arjuna said, "O Lord, what are the symptoms manifested by one who has transcended the three *gunas*? How such a person behaves, and how has s/he overcome the three *gunas*?"

14.22

*sri bhagavan uvaca
prakasam ca pravrittim ca moham eva ca pandava
na dvesti sampravrittani na nivrittani kanksati*

205

sri bhagavan: the wonderful Lord; *uvaca*: said; *prakasam*: enlightenment; *ca*: and; *pravrittim*: engagement; *ca*: and; *mobam*: illusion; *eva*: certainly; *ca*: and; *pandava*: o son of Pandu; *na dvesti*: does not hate; *sampravrittani*: completely engaged/ developed; *na*: does not; *nivrittani*: stopping the engagement; *kanksati*: s/he desires.

The wonderful Lord said, "O son of Pandu, (such a person) does not hate enlightenment, engagement in activities or illusion, and neither becomes totally immersed in them, and does not abstain from work.

14.23

*udasina vad asino gunair yo na vicahyate
guna vartanta ity evam yo 'vatisthati nengate*

udasina vat: as neutral; *asinah*: sitting; *gunaih*: by the *gunas*; *yah*: one who; *na*: never; *vicahyate*: is shaken; *gunah*: the *gunas*; *vartante*: following; *iti*: like this; *evam*: certainly; *yah*: s/he; *avatisthati*: always remains; *na ingate*: is not overwhelmed.

"One who remains sitting in a neutral position in respect of the *gunas* is never shaken, and following this (policy) regularly s/he remains firmly established and is not overwhelmed.

14.24

*sama dubkha sukhab sva sthab sama lostrasma kancanah
tulya priyapriyo dhiras tulya nindatma samstutib*

sama: equal; *dubkha*: distress; *sukhab*: joy; *sva*: one's own; *sthab*: is established; *sama*: with equal consideration; *lostra*: clay; *asma*: stone; *kancanah*: gold; *tulya*: equal; *priya*: pleasant; *apriyah*: unpleasant; *dhirah*: sober; *tulya*: balanced; *ninda*: offense; *atma samstutib*: glorification/ praise of self.

"The wise is firmly established (in *suddha sattva*) and equally (tolerates) his own joys and sorrows. S/he (sees) with equal consideration a lump of clay, a stone and a piece of gold, and gives the same value to pleasant and unpleasant things, remaining sober and balanced in front of insult as well as glorification (directed to him/ her).

14.25

*manapamanayas tulyas tulyo mitrari pakṣayoh
sarvarambha parityagi gunatitah sa ucyate*

manah: in being honored; *apamanayah:* in being neglected; *tulyah:* balanced; *tulyah:* equally disposed; *mitra:* friends; *ari:* enemies; *pakṣayoh:* to the divisions; *sarva arambha:* all personal enterprises; *parityagi:* who has completely renounced; *guna atitah:* beyond the *gunas*; *sah:* s/he; *ucyate:* is said (to be).

"(A person who) remains equally disposed in being honored and in being neglected, and is equally disposed towards the categories of friends and enemies, who has completely renounced the idea of pursuing egotistic material enterprises, is said to be beyond the *gunas*.

14.26

*mam ca yo 'nyabhicarena bhakti yogena sevate
sa gunan samatityaitan brahma bhuyaya kalpate*

mam: to me; *ca:* and; *yah:* one who; *anyabhicarena:* without deviating; *bhakti yogena:* through *bhakti yoga*; *sevate:* offers service; *sah:* s/he; *gunan samatitya:* having transcended the *gunas*; *etan:* all these; *brahma bhuyaya:* on the level of *Brahman*; *kalpate:* desires.

"One who truly serves me in *bhakti yoga* without deviation develops desires on the *Brahman* level, transcending all these *gunas*.

14.27

*brahmano hi pratistham amritasyanyayasya ca
sasvatasya ca dharmasya sukhasyaikantikasya ca*

brahmanah: of *Brahman*; *hi:* indeed; *pratistha:* the foundation; *aham:* I am; *amritasya:* of the immortal; *anyayasya:* of the unchangeable; *ca:* and; *sasvatasya:* of the eternal; *ca:* and; *dharmasya:* of *dharma*; *sukhasya:* of happiness; *aikantikasya:* of the One; *ca:* and.

"I am the foundation of the Brahman, the immortal, unfailing/ imperishable, eternal (Brahman), that is the ultimate *dharma* and happiness, the One Reality."

Chapter 15: Purushottama yoga The yoga of the Supreme Person

15.1

sri bhagavan uvaca
urdhva mulam adhab sakham asvattham prahur avyayam
chandamsi yasya parmani yas tam veda sa veda vit

sri bhagavan: the wonderful Lord; *uvaca*: said; *urdhva*: upwards; *mulam*: the roots; *adhab*: downwards; *sakham*: the branches; *asvattham*: *asvattha* tree; *prahur*: it is said; *avyayam*: eternal; *chandamsi*: the Vedic hymns; *yasya*: of which; *parmani*: the leaves; *yas*: one who; *tam*: that; *veda*: who knows; *sah*: s/he; *veda vit*: one who knows the *Vedas*.

The wonderful Lord said, "It is said (there is) an *asvattha* tree whose roots grow upwards and whose branches grow downwards. Its leaves are the eternal Vedic hymns. One who knows it, knows the *Vedas*.

15.2

adhas cordhvam prasritas tasya sakha guna pravridbha visaya pravalah
adhas ca mulani anusantatani karmanubandhini manusya loke

adhab: downwards; *ca*: and; *urdhvam*: upwards; *prasritah*: extending; *tasya*: its; *sakhab*: branches; *guna*: the *gunas*; *pravridbhab*: developed; *visaya*: the sense objects; *pravalah*: twigs; *adhab*: downwards; *ca*: and; *mulani*: the roots; *anusantatani*: spread out; *karmanubandhini*: bound by *karma*; *manusya loke*: in human society.

"Extending downwards and upwards, its branches develop the *gunas*, the twigs become the sense objects, and grow downwards to become roots and spread even more to bind human beings with duties.

15.3

*na rupam asyeha tathopalabhyate nanto na cadir na ca sampratistha
asvattham enam su virudha mulam asanga sastrena dridhena chittva*

na: not; *rupam*: the form; *asya*: its; *iha*: here; *tatha*: also; *upalabhyate*: can be perceived; *na*: not; *antah*: the end; *na*: not; *ca*: and; *adib*: the beginning; *na*: not; *ca*: and; *sampratistha*: the foundation; *asvattham*: *asvattha* (tree); *enam*: this; *su virudha*: very strong; *mulam*: the root; *asanga*: (of) detachment; *sastrena*: with the weapon; *dridhena*: determined; *chittva*: cutting.

"Its form cannot be perceived from here, as it has no end or beginning or foundation. Its very strong root should be cut with the weapon of determined detachment.

15.4

*tatah padam tat parimargitavyam yasmin gata na nivartanti bhuyah
tam eva cadyam purusam prapadye yatah pravrittih prasrita purani*

tatah: then; *padam*: position; *tat*: that; *parimargitavyam*: must be searched; *yasmin*: where; *gatah*: having reached there; *na*: not; *nivartanti*: come back; *bhuyah*: again; *tam*: that; *eva*: certainly; *ca*: and; *adyam*: primordial; *purusam*: the *Purusha*; *prapadye*: taking shelter; *yatah*: from whom; *pravrittih*: creation/development/ engagement; *prasrita*: extended; *purani*: very ancient.

"Then, one should search that position from which one does not fall back again, taking shelter in (God), the primeval (being), from whom all this creation has developed.

15.5

*nirmana moha jita sanga dosa adhyatma nitya vinivrita kamah
dvandvair vimuktab sukha dukha samjnair gacchanty amudhab padam avyayam tat*

209

nib: without; *mana*: sense of prestige; *mohab*: illusion; *jita*: having conquered; *sanga doshab*: the defects due to association; *adhyatma*: in the original Self; *nitya*: constantly; *vinivrita*: detached; *kamah*: desires; *dvandvaih*: from dualities; *vimuktah*: completely liberated; *sukha dukha*: joys and sorrows; *samjnaib*: understood/ known as; *gacchanti*: they go; *amudhab*: those who are not stupid; *padam*: position; *anyayam*: eternal; *tat*: that.

"This eternal position is attained by those who have conquered and eliminated the sense of prestige, illusion, and the defects due to identification and attachment. These intelligent persons are always conscious of the true self (*adhyatman*) and so they are completely free from desires, as well as from the joys and sorrows created from duality.

15.6

*na tad bhasayate suryo na sasanke na pavakah
yat gatva na nivartante tad dhama paramam mama*

na: not; *tat*: that; *bhasayate*: illuminates; *suryah*: the sun; *na*: not; *sasankah*: the moon; *na*: not; *pavakah*: fire/ electricity; *yat*: where; *gatva*: having gone; *na*: not; *nivartante*: they come back; *tat*: that; *dhama*: abode; *paramam*: supreme/ transcendental; *mama*: mine.

"That (supreme position) is not illuminated by the sun, the moon or fire/ electricity. Those who reach that supreme abode, my abode, will not return (here).

15.7

*mamaivamsa jiva loke jiva bhutah sanatanah
manah sasthanindriyani prakriti sthani karsati*

mama: my; *eva*: certainly; *amsah*: limb/ part; *jiva loke*: in the world of *jivas*; *jiva bhutah*: the living beings; *sanatanah*: eternal; *manah*: the mind; *sastani*: the six; *indriyani*: the senses; *prakriti*: in *prakriti*; *sthani*: established; *karsati*: cultivates/ attracts.

"The living being in this world is certainly a limb of my (body), and as such he is eternal. He toils in the material world, struggling with the mind and the senses that are the norm here.

15.8

*sariram yad avapnoti yat capy utkramatisvarah
grihitvaitani samyati vayur gandhan ivasayat*

sariram: the body; *yat*: that; *avapnoti*: obtains; *yat*: that; *ca api*: and also; *utkramati*: gives up; *isvarah*: the Lord; *grihitva*: accepting; *etani*: all these; *samyati*: goes away; *vayuh*: air; *gandhan*: smells; *iva*: like; *asayat*: from their source.

"The Lord who has entered a body and accepted all these (the mind and senses), then goes out again (with them), like the air carries the scents.

15.9

*srottram caksub sparsanam ca rasanam ghranam
eva ca adbhithaya manas cayam visayan upasevate*

srottram: the organ of hearing; *caksub*: the eyes; *sparsanam*: the organ of touch; *ca*: and; *rasanam*: the organ of taste; *ghranam*: the organ of smell; *eva*: certainly; *ca*: and; *adbhithaya*: situated in; *manah*: the mind; *ca*: and; *ayam*: s/he; *visayan*: the sense objects; *upasevate*: renders service.

"He becomes settled (there) with the mind and the senses organs - hearing, sight, touch, taste and smell - and renders service to/ through the sense objects.

15.10

*utkramantam sthiam vapi bhunjanam va gunanvitam
vimudha nanupasyanti pasyanti jnana caksusah*

utkramantam: leaving the body; *sthitam*: situated; *va*: or; *api*: although; *bhunjanam*: experiencing actively; *va*: or; *guna anvitam*: under the influence of the *gunas*; *vimudha*: stupid people; *na anupasyanti*: are unable to see; *pasyanti*: they can see; *jnana caksusah*: those who have the eyes of knowledge.

"Whether they are leaving the body or remain situated in it, whether they are directing their experiences or passively following the

influences of the *gunas*, those who are stupid are unable to understand (their situation), while those who see with the eyes of scriptural knowledge are able to understand.

15.11

*yatanto yoginas cainam pasyanty atmany avasthitam
yatanto 'py akritatmano nainam pasyanty acetasah*

yatantab: endeavoring; *yoginab*: the *yogis*; *ca*: and; *enam*: this; *pasyanti*: they see; *atmani*: in the self; *avasthitam*: situated; *yatantab*: endeavoring; *api*: although; *akrita atmanah*: those who have not realized the Self; *na*: not; *enam*: this; *pasyanti*: they see; *a cetasah*: without awareness.

"The sincere *yogis* see this *atman* situated (in the body), while those who are not engaged in the Self remain unable to see in spite of all their efforts, because they do not have the proper awareness.

15.12

*yad aditya gatam tejo jagad bhasayate 'khillam
yac candramasi yac cagnau tat tejo viddhi mamakam*

yat: that; *aditya gatam*: the rays of the sun; *tejah*: radiance; *jagat*: the universe; *bhasayate*: is illuminated; *akhillam*: entire; *yat*: that; *candramasi*: in the moon; *yat*: that; *ca*: and; *agnau*: in the fire; *tat*: that; *tejah*: radiance; *viddhi*: you should know; *mamakam*: from me.

"Know that the radiance that illuminates the entire universe, emanating from the sun, and seen in the moon and in fire, is (actually coming) from me.

15.13

*gam avisya ca bhutani dharayamy abam ojasa
pusnami causadbib sarvah somo bhutva rasatmakah*

gam: the planets; *avisya*: entering; *ca*: and; *bhutani*: the beings; *dharayami*: I sustain; *abam*: I; *ojasa*: by my strength; *pusnami*: I give nourishment; *ca*: and;

ausbadbib: the herbs and plants; *sarvab*: all; *somab*: the moon; *bhutva*: becoming; *rasa atmakah*: I am the juice/ taste.

"Entering the planets and all beings, I sustain them. By my strength, I nourish all the herbs and plants, and as the moon I become the juice of everything.

15.14

*aham vaisvanaro bhutva praninam deham asritab
pranapana samayuktah pacamy annam catur-vidham*

aham: I am; *vaisvanarab*: the fire (in the body); *bhutva*: becoming; *praninam*: of all the living beings; *deham*: in the body; *asritab*: situated; *prana apana*: *prana* and *apana*; *samayuktah*: keeping in balance; *pacami*: I cook/ digest; *annam*: the food; *catur vidham*: that is of four types.

"I am the the presence of the Vaisvanara, situated in the bodies of all living beings, that keeps the balance between *prana* and *apana* and digests all the food, that is of four types.

15.15

*sarvasya caham hridi sannivisto mattab smritir jnanam apohanam ca
vedais ca sarvair aham eva vedyo vedanta krid veda vid eva caham*

sarvasya: of all; *ca*: and; *aham*: I am; *hridi*: in the heart; *sannivistab*: situated; *mattab*: from me; *smritib*: memory; *jnanam*: knowledge; *apohanam*: forgetfulness; *ca*: and; *vedaib*: through the *Vedas*; *ca*: and; *sarvair*: all; *aham*: I am; *eva*: certainly; *vedyah*: I am to be known; *vedanta krid*: the author of *Vedanta*; *veda vit*: he who knows the *Vedas*; *eva*: certainly; *ca*: and; *aham*: I am.

"I am situated in the heart of all/ everything, and from me come memory, knowledge and forgetfulness. I am the purpose of the study of all the *Vedas*. I certainly am the creator of *Vedanta*, and the one who knows the *Vedas*.

15.16

*dvav imau purusau loke ksaras caksara eva ca
ksarah sarvani bhutani kuta stbo 'ksara ucyate*

dvau: two (kinds of); *imau:* these; *purusau:* *purushas*; *loke:* in the world; *ksarah:* mortal; *ca:* and; *aksara:* immortal; *eva:* certainly; *ca:* and; *ksarah:* mortal; *sarvani:* all; *bhutani:* beings; *kuta stbah:* permanently established; *aksara:* immortal; *ucyate:* it is said.

"In this world there are two types of *purushas*: those who are mortal and those who are immortal. All the living beings are called mortal, and the immortals are those who have a permanent position.

15.17

*uttamah purusas tv anyah paramatmety udabritah
yo loka trayam avisyā bibharti avyaya isvarah*

uttamah: the supreme; *purusah:* *purusha*; *tu:* but; *anyah:* another; *param atma:* the *paramatman*; *iti:* like this; *udabritah:* it is said; *yah:* who; *loka trayam:* the three worlds; *avisyā:* entering; *bibharti:* maintains/ supports; *avyaya:* imperishable; *isvarah:* the Lord.

"But there is another *purusha*, the Purushottama, the imperishable Lord. It is said that he maintains the three worlds by entering into them.

15.18

*yasmat ksaram atito 'ham aksarad api cottamah
ato 'smi loke vede ca prathitah purusottamah*

yasmat: because; *ksaram:* mortal; *atitah:* beyond; *aham:* I am; *aksarat:* than the immortal; *api:* even; *ca:* and; *uttamah:* superior; *atah:* therefore; *asmi:* I am; *loke:* in the world; *vede:* in the *Vedas*; *ca:* and; *prathitah:* celebrated; *purusa uttamah:* the supreme *purusha*.

"Since I am beyond both the fallible and the infallible beings, I am the supreme Personality of Godhead. For this reason I am known

both in the Vedic literature and among the people of the world as the Purushottama.

15.19

*yo mam evam asammudho janati purusottamam
sa sarva vid bhajati mam sarva bhavena bharata*

yab: one who; *mam:* me; *evam:* thus; *asammudbah:* without confusion; *janati:* knows; *purusa uttamam:* the supreme *purusha*; *sab:* s/he; *sarva-vit:* one who knows everything; *bhajati:* worships; *mam:* me; *sarva bhavena:* in all *bhavas*; *bharata:* o descendant of Bharata.

"O descendant of Bharata, one who knows me in this way, without any confusion, as the Purushottama, knows everything and worships me in all beings/ sentiments.

15.20

*iti guhyatamam sastram idam uktam mayanagha
etat buddhva buddhiman syat krita kridaya ca bharata*

iti: thus; *guhyatamam:* the most secret; *sastram:* the *shastra*; *idam:* this; *uktam:* explained; *maya:* by me; *anagha:* o sinless one; *etat:* this; *buddhva:* by understanding; *buddhiman:* intelligent; *syat:* one becomes; *krita kridaya:* the most successful in accomplishments; *ca:* and; *bharata:* o descendant of Bharata.

"O sinless descendant of Bharata, I have thus explained the greatest secret that is contained in all scriptures. By understanding it, one becomes (most) intelligent and accomplishes the greatest task (in life).

Chapter 16: Daivasura sampada vibhaga yoga The yoga of differentiating between the characteristics of the divine and the demoniac personalities

16.1

*sri bhagavan uvaca
abhayam sattva samsuddhir jnana yoga vyavasthitih
danam damas ca yajnas ca svadhyayah tapa arjavam*

sri bhagavan: the wonderful Lord; *uvaca:* said; *abhayam:* fearless; *sattva samsuddhib:* complete purification of *sattva*; *jnana yoga:* *jnana yoga*; *vyavasthitih:* the specific position; *danam:* charity; *damas:* restraint, control of the senses; *ca:* and; *yajnah:* sacrificial action; *ca:* and; *svadhyayah:* study of the science of the self; *tapah:* austerity; *arjavam:* simplicity.

The wonderful Lord said: "Fearlessness, the purification of one's existence, the constant application of knowledge, generosity, control of one's senses, engagement in sacred activities and study of *atma vidya*, austerity and simplicity,

16.2

*ahimsa satyam akrodhas tyagah santir apaisunam
daya bhutesv aloluptvam mardavam hrir acapalam*

ahimsa: freedom from hatred; *satyam:* truthfulness; *akrodhas:* freedom from anger; *tyagah:* renunciation; *santih:* peacefulness; *apaisunam:* freedom from wickedness; *daya:* compassion; *bhutesu:* towards (all) beings; *aloluptvam:* freedom from greed; *mardavam:* kindness; *hrir:* modesty; *acapalam:* determination.

"freedom from hatred, truthfulness, freedom from anger, renunciation, peacefulness, freedom from wickedness, compassion towards all creatures, freedom from greed, kindness, modesty and determination,

16.3

*tejab ksama dbritih saucam adroho nati manita
bhavanti sampadam daivim abbijatasya bharata*

tejab: radiance; *ksama*: forgiveness; *dbritih*: consistency; *saucam*: cleanliness; *adrohab*: freedom from enmity; *na*: not; *ati manita*: expecting great honors; *bhavanti*: they become; *sampadam*: great qualities; *daivim*: divine; *abbijatasya*: of one who has taken birth; *bharata*: o descendant of Bharata.

"radiance, forgiveness, consistency, cleanliness, freedom from enmity, not expecting great honors: these, o descendant of Bharata, are the characteristics of one who was born with a divine nature.

16.4

*dambho darpo 'bbimanas ca krodhab parusyam eva ca
ajnanam cabbijatasya partha sampadam asurim*

dambhab: hypocrisy; *darpa*: impudence; *abbimanas*: conceit; *ca*: and; *krodhab*: rage; *parusyam*: cruelty in insulting; *eva*: certainly; *ca*: and; *ajnanam*: ignorance; *ca*: and; *abbijatasya*: of one who has taken birth as; *partha*: o son of Pritha; *sampadam*: notable characteristics; *asurim*: *asurika* nature.

"O son of Pritha, the characteristics of those born of asuric nature are hypocrisy, impudence, conceit, rage, rudeness, and of course ignorance.

16.5

*daivi sampad vimoksaya nibandhayasuri mata
ma sucab sampadam daivim abbijato 'si pandava*

daivi: divine; *sampad*: characteristics; *vimoksaya*: leading to complete liberation; *nibandhaya*: leading to complete bondage; *asuri*: *asurika*; *mata*: are considered; *ma*: do not; *sucab*: worry; *sampadam*: characteristics; *daivim*: divine; *abbijatah*: one who has taken birth; *asi*: you are; *pandava*: o son of Pandu.

"The divine characteristics lead to complete liberation, while the asuric characteristics cause complete bondage. Do not worry, o son of Pandu: you were born with divine qualities.

16.6

*dvau bhutasargau loke 'smin daiva asura eva ca
daivo vistarasab prokta asuram partha me srinu*

dvau: two; *bhuta*: beings; *sargau*: (two) creations; *loke*: in the world; *asmin*: this; *daivah*: divine; *asura*: demoniac; *eva*: certainly; *ca*: also; *daivah*: divine; *vistarasab*: elaborately; *prokta*: described; *asuram*: the demoniac; *partha*: o son of Pritha; *me*: me; *srinu*: listen to.

"In this world there are two (types of) created beings - the divine and the demoniac. I have explained about the divine creation. O son of Pritha, listen to me: I will now describe elaborately the characteristics of the *asuras*.

16.7

*pravrittim ca nivrittim ca jana na vidur asurab
na saucam napi cacaro na satyam tesu vidyate*

pravrittim: engagement; *ca*: and; *nivrittim*: renunciation; *ca*: and; *janah*: the people; *na*: do not; *viduh*: they know; *asurab*: who are *asuras*; *na*: not; *saucam*: purity; *na*: not; *api*: even; *ca*: and; *acarah*: behavior; *na*: not; *satyam*: truthfulness; *tesu*: in them; *vidyate*: is known (to be).

"*Asuras* do not have (correct) knowledge about engagement in duties and renunciation. They have no purity, or (proper) behavior, or truthfulness.

16.8

*asatyam apratistham te jagad abur anisvaram
aparaspata sambhutam kim anyat kama haitukam*

asatyam: false; *apratistham*: without foundation; *te*: they; *jagat*: the world; *abuh*: they say; *anisvaram*: without God; *aparaspata*: without cause-effect system; *sambhutam*: come to being; *kim anyat*: what else; *kama*: lust/ desire; *haitukam*: reason.

"They say that the universe is false and temporary, and there is no God and no creation based on cause and effect. For them, the only reason for the existence of the world is mere sense gratification.

16.9

*etam dristim avastabhya nastatmano 'lpa buddhayah
prabhavanti ugra karmanah ksayaya jagato 'hitah*

etam: this; *dristim*: vision; *avastabhya*: accepting/ adopting; *nasta*: having lost; *atmanah*: the self; *alpa buddhayah*: very little intelligence; *prabhavanti*: develop/ build; *ugra*: horrible; *karmanah*: activities/ jobs/ enterprises; *ksayaya*: for the destruction/ that will bring damage; *jagatah*: of the world; *ahitah*: without benefit.

"Because they are not intelligent, they accept these beliefs, losing the consciousness of the true self. (On that basis) they develop horrible activities, that unnecessarily cause damage to the world.

16.10

*kamam asritya duspuram dambha mana madanvitah
mohad gribhivasad grahan pravartante 'suci vratah*

kamam: lust; *asritya*: taking shelter of; *duspuram*: insatiable; *dambha*: religious hypocrisy; *mana*: false prestige; *mada*: illusion; *amvitah*: absorbed in; *mohat*: because of confusion; *gribhiva*: accepting; *asat*: non permanent; *grahan*: acquisitions; *pravartante*: they engage; *asuci vratah*: in impure vows.

"Taking shelter in insatiable lust, religious hypocrisy and false prestige, immersed in confused and delusional beliefs, they dedicate themselves to adharmic achievements, and engage in impure religious vows.

16.11

*cintam aparimeyam ca pralayantam upasritah
kamopabhoga parama etavad iti niscitah*

cintam: worries; *aparimeyam*: endless; *ca*: and; *pralaya antam*: even to the end; *upasritah*: having taken shelter; *kama upabhoga*: enjoyment of sense pleasures; *parama*: the supreme (goal of life); *etavat*: thus; *iti*: like this; *niscitah*: without doubt.

"They certainly remain immersed in endless worries up to the very end of their lives, because they have taken shelter of mere sense gratification as the supreme purpose of life.

16.12

*asa pasa satair baddhab kama krodha parayanab
ibante kama bhogartham anyayenartha sancayan*

asa: wishes; *pasa*: ropes; *sataih*: by hundreds of; *baddhab*: bound; *kama*: lust; *krodha*: rage; *parayanab*: always focused on; *ibante*: they desire; *kama bhoga*: the enjoyment of lust; *artham*: for the purpose; *anyayena*: by any means; *artha*: wealth; *sancayan*: accumulation.

"Bound by hundreds of ropes in the form of desires, always immersed in lust and anger, they strive to increase their desires and for that purpose they adopt any means to accumulate wealth.

16.13

*idam adya maya labdham imam prapsye manoratham
idam astidam api me bhavisyati punar dhanam*

idam: this; *adya*: today; *maya*: by me; *labdham*: accumulated; *imam*: this; *prapsye*: I will obtain; *manab ratham*: whatever the mind can imagine; *idam*: this; *asti*: there is; *idam*: this; *api*: also; *me*: mine; *bhavisyati*: it will become; *punah*: more; *dhanam*: wealth.

"Today I have acquired all this, and I will get even more, as much as my mind desires. This wealth is mine, and it will increase more and more.

16.14

*asau maya batab satrub hanisye caparan api
isvaro 'ham abam bhogi siddho 'ham balavan sukhi*

asau: that; *maya*: by me; *batab*: killed; *satrub*: enemy; *hanisye*: I will eliminate; *ca*: and; *aparan*: others; *api*: also; *isvarah*: the Lord; *aham*: I am; *aham*: I am; *bhogi*: enjoyer; *siddhab*: perfect; *aham*: I am; *bala van*: powerful; *sukhi*: happy.

"I have killed that enemy of mine, and I will kill others, too. I am the Lord and master (of all I survey). I am the enjoyer. I am perfect, powerful and happy.

16.15

*adhyo 'bbhjanavan asmi ko 'nyo 'sti sadriso maya
yaksye dasyami modisyā ity ajnana vimohitah*

adhyah: prosperous; *abbhjana van*: one who has many followers; *asmi*: I am; *kah*: who; *anyah*: other; *asti*: there is; *sadrisah*: comparable to; *maya*: me; *yaksye*: I will perform rituals; *dasyami*: I shall give charity; *modisyē*: I will be happy; *iti*: like this; *ajnana*: by ignorance; *vimohitah*: confused.

"Confused by ignorance (he thinks): I have many followers, I am successful and wealthy. Who can be compared to me? I shall perform rituals, I shall distribute charity, and I shall be pleased by the results.

16.16

*aneka citta vibhranta moha jala samavritah
prasaktah kama bhogesu patanti narake 'sucāu*

aneka: many; *citta*: worries; *vibhranta*: tormented; *moha jala*: by a net of illusions; *samavritah*: covered; *prasaktah*: attached; *kama bhogesu*: in the enjoyment of lust; *patanti*: they fall down; *narake*: in a hellish condition; *asucāu*: impure.

"Tormented by innumerable anxieties and covered by a net of illusion, (hopelessly) attached to the enjoyment of lust, they fall into a dirty hellish condition.

16.17

*atma sambhavitah stabdha dhana mana madanvitah
yajante nama yajnais te dambhenavidhi purvakam*

atma sambhavitah: egotistic; *stabdhab*: impudent; *dhana*: wealth; *mana*: false prestige; *mada anvitah*: deluded by; *yajante*: they perform rituals; *nama yajnaib*: that are sacrifices only in name; *te*: they; *dambhena*: because of arrogance; *vidhi purvakam*: devoid of knowledge and proper rules.

"Deluded by egotism, impudence, false prestige and (the possession of) wealth, they celebrate rituals and sacrifices that have no real value, because of their hypocrisy and ignorance of the proper purpose and rules.

16.18

*abankaram balam darṣam kāmam krodham ca samsritāḥ
māṃ atma para debesu pradvisanto 'bhyasuyakāḥ*

abam karam: I am the doer; *balam*: strength; *darṣam*: pride; *kāmam*: lust; *krodham*: rage; *ca*: and; *samsritāḥ*: having taken residence; *māṃ*: me; *atma para debesu*: in their own body and in the bodies of others; *pradvisantāḥ*: they hate; *abhyasuyakāḥ*: envious.

"Taking shelter in *ahankara*, physical/ material strength, arrogance, lust and anger, they show envy and hatred against me, as I reside in their own bodies and in the bodies of others.

16.19

*tan abam dvisatāḥ kruraṃ samsaresu naradhamaṃ
ksīpāmy ajasraṃ asubhaṃ asuriṣu eva yonisu*

tan: them; *abam*: I; *dvisatāḥ*: the hateful; *kruraṃ*: the cruel; *samsaresu*: into the *samsara*; *nara adhamāṃ*: the most degraded human beings; *ksīpāmi*: I send; *ajasraṃ*: for a very long time; *asubhaṃ*: inauspicious; *asuriṣu*: *asurika*; *eva*: certainly; *yonisu*: into wombs.

"I send these hateful and cruel people, the most degraded among human beings, into a long imprisonment in the *samsara*, to take birth in inauspicious asuric wombs again and again.

16.20

*asurim yonim apanna mudhā janmani janmani
māṃ aprapyaiva kaunteya tato yanty adhamam gatim*

asurim: asuric; *yonim*: wombs; *apannāḥ*: attained; *mudhāḥ*: the fools; *janmani janmani*: birth after birth; *māṃ*: me; *aprapya*: unable to approach; *eva*:

certainly; *kaunteya*: o son of Kunti; *tatah*: then; *yanti*: they go; *adhamam*: degraded; *gatim*: destination.

"O son of Kunti, even after taking birth from asuric wombs lifetime after lifetime, these fools remain unable to attain me, because they slide constantly into degradation.

16.21

*tri vidham narakasyedam dvaram nasanam atmanah
kamah krodhas tatha lobhas tasmad etat trayam tyajet*

tri vidham: threefold; *narakasya*: of hellish life; *idam*: this; *dvaram*: the gate; *nasanam*: of destruction; *atmanah*: of the self; *kamah*: lust; *krodhas*: rage; *tatha*: and also; *lobhas*: greed; *tasmad*: therefore; *etat*: these; *trayam*: three; *tyajet*: one should abandon.

"The threefold gate to hellish life and to self-destruction consists of the mixture of lust, greed and anger. Therefore one should abandon these three.

16.22

*etaih vimuktah kaunteya tamo dvarais tribhir narah
acaraty atmanah sreyas tato yati param gatim*

etaih: from these; *vimuktah*: completely liberated; *kaunteya*: o son of Kunti; *tamah dvaraih*: from the gates of ignorance; *tribhir*: the three; *narah*: a human being; *acarati*: performs; *atmanah*: for the self; *sreyah*: the benefit; *tatah*: then; *yati*: s/he goes; *param gatim*: to the supreme destination.

"O son of Kunti, a human being who becomes completely free from this threefold gateway to *tamas* is really acting for his own benefit/ is engaged in the transcendental activities, and attains the supreme destination.

16.23

*yah sastra vidhim utsrija vartate kama karatah
na sa siddhim avapnoti na sukham na param gati*

yah: one who; *sastra vidhim*: the knowledge of the *shastra*; *utsriya*: abandoning; *varate*: goes; *kama karatah*: acting out of lust; *na*: not; *sab*: s/he; *siddhim*: perfection; *avapnoti*: will obtain; *na*: not; *sukham*: happiness; *na*: not; *param gatim*: the supreme destination.

"One who neglects the knowledge of the scriptures and takes up actions based on whimsical desires will not attain perfection, happiness, or the supreme destination.

16.24

*tasmac chastram pramanam te karyakarya vyavasthitau
jnatva sastra vidhanoktam karma kartum ibarbasi*

tasmac: therefore; *sastram*: the scriptures; *pramanam*: the evidence/ authority; *te*: your; *karya*: of what must be done; *akarya*: of what must not be done; *vyavasthitau*: in determining; *jnatva*: knowing; *sastra vidhana*: the instructions of the scriptures; *uktam*: (as they are) explained; *karma kartum*: to perform activities/ duties; *iba*: in this world; *arbasi*: you should.

"Therefore you should perform your activities in this world according to the directions offered by the *shastra* about determining one's duty.

Chapter 17: Sraddha traya vibhaga yoga The yoga of differentiating between the three forms of faith

17.1

*arjuna uvaca
ye sastra vidhim utsriya yajante sraddhayanvitah
tesam nistha tu ka krisna sattvam abo rajas tamah*

arjunab: Arjuna; *uvaca:* said; *ye:* those who; *sastra vidhim:* the knowledge of the scriptures; *utsrija:* abandoning; *yajante:* worship/ perform sacrifices; *sraddhaya:* with sincere faith; *amvitab:* taking shelter; *tesam:* of them; *nistha:* the faith; *tu:* but; *ka:* what (is); *krisna:* o Krishna; *sattvam:* *sattva*; *abo:* or; *rajah:* *rajas*; *tamah:* *tamas*.

Arjuna said, "Krishna, those who neglect the knowledge of the *shastra* but sincerely engage in rituals, taking shelter in them because of their faith, are they (to be considered) in *sattva*, *rajas* or *tamas*?"

17.2

sri bhagavan uvaca
tri vidha bhavati sraddha dehinam sa svabhava ja
sattviki rajasi caiva tamasi ceti tam srinu

sri bhagavan: the wonderful Lord; *uvaca:* said; *tri vidha:* of three types; *bhavati:* becomes; *sraddha:* faith; *dehinam:* of the embodied beings; *sa:* that; *sva bhava ja:* born from one's own nature; *sattviki:* *sattvika*; *rajasi:* *rajasika*; *ca:* and; *eva:* certainly; *tamasi:* *tamasika*; *ca:* and; *iti:* like this; *tam:* that; *srnu:* listen.

The wonderful Lord said, "Embodied beings can develop faith of three types, according to their nature either in *sattva*, *rajas* and *tamas*. Listen, as I will explain to you.

17.3

sattvanurupa sarvasya sraddha mayo 'yam puruso
yo yac chrddhab sa eva sah

sattva anurupa: according to the existence; *sarvasya:* of all; *sraddha:* faith; *bhavati:* becomes; *bharata:* o descendant of Bharata; *sraddha mayab:* made of that faith; *ayam:* this; *purusab:* the *purusha*; *yab:* who; *yat:* which; *sraddhab:* faith; *sab:* s/he; *eva:* certainly; *sab:* s/he.

"O descendant of Bharata, everyone develops faith according to their (particular) way of life. Each *purusha* is categorized according to such type of faith.

17.4

*yajante sattvika devan yaksa raksamsi rajasab
pretan bhuta ganams canye yajante tamasa janab*

yajante: they worship; *sattvikah*: those who are in *sattva*; *devan*: the Personalities of God; *yaksa*: the *yakshas*; *raksamsi*: (and) the *rakshasas*; *rajasab*: those who are in *rajas*; *pretan*: the ghosts; *bhuta ganam*: the various types of beings; *ca*: and; *anye*: others; *yajante*: offer sacrifices; *tamasa janab*: people who are in *tamas*.

"Those who are sattvic worship the Personalities of God, those who are in *rajas* worship the *rakshasas* and the *yakshas*, and those who are in *tamas* offer sacrifices to ghosts and other types of lower beings.

17.5

*asastra vibitam ghoram tapyante ye tapo janab
dambhabankara samyuktah kama raga balanvitah*

asastra: not according to the scriptures; *vibitam*: directed; *ghoram*: horrible/ harmful; *tapyante*: submit themselves; *ye*: those who; *tapah*: austerity; *janab*: people; *dambha*: pride; *abam kara*: egotism; *samyuktah*: engaged; *kama raga bala anvitah*: compelled by the force of lust and attachment.

"Those people who do not follow the directions of the *shastra* submit themselves to terrible practices, out of egotism and false religiousness/ hypocrisy, and engage (in such activities) under the sway of lust and attachment.

17.6

*karsayantah sarira stham bhuta gramam acetasah
mam caivantah sarira stham tan viddhy asura niscayan*

karsayantah: causing suffering and damage; *sarira stham*: situated in the body; *bhuta gramam*: all beings/ all the material elements; *acetasah*: foolishly; *mam*: me; *ca*: and; *eva*: certainly; *antah*: inside; *sarira stham*: residing in the body; *tan*: them; *viddhi*: you should know; *asura*: *asuras*; *niscayan*: certified.

"You should know that they are certainly *asuras*, because they foolishly cause suffering and damage to all beings, and to me as well, since I reside within the body.

17.7

*aharas tv api sarvasya tri vidho bhavati priyah
yajnas tapas tatha danam tesam bhedam imam srinu*

aharah: food (and drinks); *tu*: but; *api*: also; *sarvasya*: of all; *tri vidhah*: three types; *bhavati*: becomes; *priyah*: desired; *yajnah*: ritual sacrifice; *tapah*: austerity; *tatha*: also; *danam*: charity; *tesam*: in them; *bhedam*: the difference; *imam*: this; *srinu*: listen.

"Food is also categorized into three types, as are all the things desired (by people), the ritual sacrifices, austerities and charity. Listen, as I explain their different categories.

17.8

*ayuh sattva balarogya sukha priti vivardhanah
rasyah snigdhah sthira bridya abarah sattvika priyah*

ayuh: (duration and strength of) life; *sattva*: *sattva*; *bala*: strength; *arogya*: good health; *sukha*: happiness; *priti*: pleasure; *vivardhanah*: increasing; *rasyah*: juicy/ sweet; *snigdhah*: fatty; *sthira*: substantial; *brdyah*: satisfying; *aharah*: food; *sattvika priyah*: preferred by people in *sattva guna*.

"The food preferred by people who love *sattva* are juicy/ sweet, fatty, substantial and satisfying, and they increase pleasure, happiness, good health, strength, goodness and duration of life.

17.9

*katv amla lavanaty usna tiksna ruksa vidabinah
ahara rajasasyeshta dukkha sokamaya pradah*

katu: bitter; *amla*: sour; *lavana*: salty; *ati usna*: very hot; *tiksna*: pungent; *ruksha*: dry; *vidabinah*: burning/ spicy; *aharah*: food; *rajasasya*: of one who is in *rajas*; *ista*: desired; *dukkha*: distress; *soka*: mental anxiety; *amaya*: disease; *pradah*: that give.

227

"The foods desired by those who belong to *rajas* cause discomfort, mental anxiety and pain, and are spicy, dry, pungent, very hot, salty, sour and bitter.

17.10

*yata yamam gata rasam puti paryasitam ca yat
ucchistam api camedhyam bhojanam tamasa priyam*

yata yamam: stale; *gata rasam*: dried out; *puti*: stinky; *paryasitam*: rotten; *ca*: and; *yat*: that; *ucchistam*: leftovers; *api*: also; *ca*: and; *amedhyam*: impure; *bhojanam*: eating; *tamasa priyam*: preferred by those who are in ignorance.

"The foods loved by people in *tamas* are unclean, such as leftovers, or stuff that is stale, dried, rotten and smelly.

17.11

*aphalakankasibhir yajno vidhi disto ya ijjate
yastanyam eveti manah samadbaya sa sattvikah*

aphala akankasibhir: by those who are not anxious to enjoy the results; *yajnah*: ritual sacrifice; *vidhi distah*: directed by proper knowledge; *yah*: which; *ijjate*: is performed; *yastanyam*: that must be performed out of duty; *eva*: certainly; *iti*: thus; *manah*: the mind; *samadbaya*: well focused; *sah*: that; *sattvikah*: in *sattva guna*.

"The *yajna* that is performed without aspiring to obtain (selfish) results, but is directed by proper knowledge, out of sense of duty, and with full concentration of the mind, is in *sattva*.

17.12

*abhisandhaya tu phalam dambhartham api caiva yat
ijjate bharata srestha tam yajnam viddhi rajasam*

abhisandhaya: desiring; *tu*: but; *phalam*: the result; *dambha*: out of self-righteousness; *artham*: for the sake of; *api*: also; *ca*: and; *eva*: certainly; *yat*: which; *ijjate*: is performed; *bharata srestha*: o best among the descendents of Bharata; *tam*: that; *yajnam*: sacrifice; *viddhi*: you should know; *rajasam*: in *rajas*.

"O best among the descendants of Bharata, know that the ritual sacrifice that is performed out of self-righteousness or to get (selfish materialistic) results, is classified under *rajās*.

17.13

*vidhi binam asristannam mantra binam adaksinam
sraddha virahitam yajnam tamasam paricaksate*

vidhi binam: without knowledge; *asrista annam*: without sanctification of food; *mantra binam*: without the proper *mantras*; *adaksinam*: without offering gifts to the teacher; *sraddha virahitam*: without faith; *yajnam*: sacrifice ritual; *tamasam*: in *tamas*; *paricaksate*: it must be considered.

"A religious ritual that is performed without knowledge, without chanting the (proper) *mantras*, without faith, without the sanctification of food or without offering gifts, must be considered as belonging to *tamas*.

17.14

*deva dvija guru prajna pujanam saucam arjavam
brahmacaryam abimsa ca sariram tapa ucyate*

deva: to God; *dvija*: to the twice born; *guru*: to the teacher; *prajna*: to the wise and knowledgeable; *pujanam*: worship; *saucam*: cleanliness; *arjavam*: simplicity; *brahmacaryam*: abstaining from lusty activities; *abimsa*: abstaining from hatred; *ca*: and; *sariram*: of the body; *tapah*: austerity; *ucyate*: it is said.

"It is said that the austerities of the body are the worship offered to God, to the twice-born, to the teacher, to the wise and knowledgeable, as well as cleanliness, simplicity, functioning on the transcendental level and abstaining from hatred.

17.15

*anudvega karam vakyam satyam priya hitam ca yat
svadhyayabhyasanam caiva van mayam tapa ucyate*

anudvega karam: that does not cause (unnecessary) agitation; *vakyam*: speech; *satyam*: truthful; *priya hitam*: pleasing; *ca*: and; *yat*: which; *svadhyaya*: study of the science of the self; *abhyasanam*: practice/ *sadhana*; *ca*: and; *eva*: certainly; *vak mayam*: concerning speech; *tapab*: austerity; *ucyate*: it is said.

"It is said that the austerities of speech are the practice of *sadhana* and the study of *atma vidya*, and speaking in a truthful but pleasing and peaceful way.

17.16

*manah prasadah saumyatvam maunam atma vinigrahah
bhava samsuddhir ity etat tapo manasam ucyate*

manah prasadah: mental satisfaction; *saumyatvam*: kindness; *maunam*: being able to remain in silence; *atma vinigrahah*: self control; *bhava samsuddhir*: purification of one's emotions; *iti*: thus; *etat*: this; *tapab*: austerity; *manasam*: of the mind; *ucyate*: it is said.

"It is said that the austerities of the mind are the purification of one's emotions/ nature, self-control, kindness, serenity, and the ability to remain in silence.

17.17

*sraddhaya paraya taptam tapas tat tri vidham naraib
aphalakank.sibhir yuktaib sattvikam paricaksate*

sraddhaya: with faith; *paraya*: transcendental; *taptam*: performed; *tapab*: austerity; *tat*: that; *tri vidham*: of three types; *naraib*: by human beings; *aphala kank.sibhir*: without desiring any selfish result; *yuktaib*: engaged; *sattvikam*: in *sattva guna*; *paricaksate*: it is considered.

"Religious austerities that are performed by human beings can be of three types. Those (austerities) that are not aimed at obtaining a selfish result are considered sattvic.

17.18

*satkara mana pujartham tapo dambhena caiva yat
kriyate tat iba proktam rajasam calam adhrivam*

sat kara: for admiration; *mana:* for prestige; *puja:* worship; *artham:* for the sake of; *tapab:* austerity; *dambhena:* out of self-righteousness; *ca:* and; *eva:* certainly; *yat:* which; *kriyate:* is done; *tat:* that; *iba:* in this world; *proktam:* it is said; *rajasam:* in *rajas guna*; *calam:* restless; *adhruvam:* unstable.

"Austerities that are performed in this world to obtain prestige and admiration, and to be worshiped (by others), out of self-righteousness, are said to be in *rajas* and are unstable.

17.19

*mudha grabenatmano yat pidaya kriyate tapab
parasyotsadanartham va tat tamasam udabritam*

mudha: stupid; *grabena:* with much effort/ greedy; *atmanah:* self; *yat:* that; *pidaya:* by torture; *kriyate:* is performed; *tapab:* austerity; *parasya:* of others; *utsadana artham:* to cause damage; *va:* or; *tat:* that; *tamasam:* in *tamas guna*; *udabritam:* it is said.

"The foolish austerities that are performed with great effort, by torturing oneself, or to cause damage to others, are said to be in *tamas*.

17.20

*datavyam iti yad danam diyate 'nupakarine
dese kale ca patre ca tad danam sattvikam smritam*

datavyam: that must be given, out of duty; *iti:* thus; *yat:* which; *danam:* charity; *diyate:* is given; *anupakarine:* without considering one's benefit/ any return; *dese:* in a proper place; *kale:* at a proper time; *ca:* and; *patre:* to a proper recipient; *ca:* and; *tat:* that; *danam:* charity; *sattvikam:* in *sattva guna*; *smrtam:* is remembered.

"Charity that is given out of duty, in a proper place and at the proper time, to a proper recipient, without considering one's selfish advantage, is remembered as sattvic.

17.21

*yat tu pratyupakarartham phalam uddisya va punah
diyate ca pariklistam tad danam rajasam smritam*

yat: which; *prati upakara*: to get something in return; *artham*: for the sake of; *phalam*: result; *uddisya*: desiring; *va*: or; *punah*: again; *diyate*: is given; *ca*: and; *pariklistam*: without a good sentiment; *tat*: that; *danam*: charity; *rajasam*: in *rajas guna*; *smritam*: it is remembered.

"Charity performed with the desire of obtaining something in return, to get a material advantage, or without a good sentiment, is remembered as being in rajas.

17.22

*adesa kale yad danam apatrebyas ca diyate
asat kritam avajnatam tat tamasam udabritam*

adesa kale: without consideration for place and time; *yat*: which; *danam*: charity; *apatrebhyah*: without considering the recipient; *ca*: and; *diyate*: is given; *asat kritam*: without respect; *avajnatam*: without knowledge/ awareness; *tat*: that; *tamasam*: in *tamas guna*; *udabritam*: it is said (to be).

"Charity that is given without proper consideration of time, place and recipient, without respect or without knowledge, is considered to be in tamas.

17.23

*om tat sad iti nirdeso brahmanas tri vidbah smritah
brahmanas tena vedas ca yajnas ca vibitah pura*

om tat sat: *om tat sat*; *iti*: thus; *nirdesah*: indication; *brahmanah*: of *Brahman*; *tri vidbah*: three types of; *smritah*: it is remembered/ according to *smrti*; *brahmanah*: those who know *Brahman*; *tena*: by that; *vedah*: the *Vedas*; *ca*: and; *yajnah*: sacrifice; *ca*: and; *vibitah*: prescribed; *pura*: from ancient times.

"Om tat sat: these are remembered as the three references to Brahman. Since very ancient times, *brahmanas* (apply them) in the (study of the) *Vedas* and in the performance of ritual sacrifices.

17.24

*tasmad om ity udabritya yajna dana tapah kriyah
pravartante vidhanoktah satatam brahma vadinam*

tasmat: therefore; *om:* om; *iti:* thus; *udabritya:* indicating; *yajna:* in sacrifices; *dana:* in charity; *tapah:* in austerities; *kriyah:* in all religious practices; *pravartante:* they begin; *vidhana uktah:* according to the indications of the scriptures; *satatam:* always; *brahma vadinam:* of those who follow Brahman.

"Therefore those who follow Brahman in accordance to the teachings of the scriptures always begin their duties - rituals, charity, austerities etc - with om.

17.25

*tad ity anabhisandhaya phalam yajna tapah kriyah
dana kriyas ca vividbah kriyante moksa kanksibhib*

tat: that; *iti:* thus; *anabhisandhaya:* without selfishness; *phalam:* the results; *yajna tapah kriyah:* the activities of sacrifice and austerity; *dana kriyah:* the activities of charity; *ca:* and; *vividbah:* various; *kriyante:* are done; *moksa kanksibhib:* by those who desire liberation.

"In this way, those who desire liberation perform the dutiful activities of rituals, austerities and charity without selfish desire for the results.

17.26

*sad bhava sadhu bhava ca sat ity etat prayujyate
prasaste karmani tatha sac chaddah partha yujyate*

sad bhava: in spiritual consciousness; *sadhu bhava:* with the sentiment of a good person; *ca:* and; *sat:* sat; *iti:* thus; *etat:* this; *prayujyate:* is engaged; *prasaste:*

in good faith; *karmani*: the activities; *tatba*: also; *sat sabdah*: the word *sat*; *partha*: o son of Pritha; *yujyate*: is engaged.

"O son of Pritha, one who engages sincerely in all duties with a transcendental consciousness and the sentiment of a good person, is indicated by *sat*.

17.27

*yajne tapasi dane ca sthitih sad iti cocyate
karma caiva tad arthiyam sad ity evabhidhyate*

yajne: in sacrifices; *tapasi*: in austerity; *dane*: in charity; *ca*: and; *sthitih*: the position; *sat*: *sat*; *iti*: thus; *ca*: and; *ucyate*: it is said; *karma*: action; *ca*: and; *eva*: certainly; *tad arthiyam*: for that purpose; *sat*: *sat*; *iti*: thus; *eva*: certainly; *abhidhyate*: is indicated.

"It is also said that *sat* indicates the characteristic of the action, or the purpose for which it is performed.

17.28

*asraddhaya butam dattam tapas taptam kritam ca yat
asad ity ucyate partha na ca tat pretya no iba*

asraddhaya: without faith; *butam*: offered in sacrifice; *dattam*: offered in charity; *tapas taptam*: performed as austerity; *kritam*: actions; *ca*: and; *yat*: which; *asad*: material/ temporary; *iti*: thus; *ucyate*: it is said; *partha*: o son of Pritha; *na*: not; *ca*: and; *tat*: that; *pretya*: after death; *na u*: and not even; *iba*: in this life.

"O son of Pritha, whatever action of ritual offering, charity or austerity is performed without faith and in a material consciousness, it does not bring good results after death or even in this life.

Chapter 18: Moksha yoga The *yoga* of liberation

18.1

arjuna uvaca
sannyasasya maha babo tattvam icchami veditum
tyagasya ca hrisikesa prithak kesi nisudana

arjunah uvaca: Arjuna said; *sannyasasya*: of *sannyasa*; *maha babo*: o powerfully armed one; *tattvam*: the truth; *icchami*: I desire; *veditum*: to know; *tyagasya*: of *tyaga*; *ca*: and; *hrisikesa*: o Hrishikesh; *prithak*: difference; *kesi nisudana*: o slayer of Kesi.

Arjuna said: "O powerful Krishna, o Lord of the senses, o slayer of Kesi, I wish to know the truth of the difference between *tyaga* and *sannyasa*.

18.2

sri bhagavan uvaca
kamyam karmanam nyasam sanyasam kavayo viduh
sarva karma phala tyagam prabhu tyagam vicaksanah

sri bhagavan uvaca: the wonderful Lord said; *kamyam karmanam*: the activities performed to fulfill some desire; *nyasam*: renunciation; *sanyasam*: *sannyasa*; *kavayah*: learned scholars; *viduh*: know; *sarva karma phala tyagam*: renunciation to the fruits of all actions; *prabhu*: they call; *tyagam*: *tyaga*; *vicaksanah*: expert people.

The wonderful Lord said, "Learned scholars know that *sannyasa* is non-engagement in activities aimed at fulfilling some personal desire, while expert people say that *tyaga* consists in being detached from the results created by all sorts of actions.

18.3

*tyajyam dosa vad ity eke karma prabur manisinah
yajna dana tapah karma na tyajyam iti capare*

tyajyam: tyaga; dosa vat: defective; iti: thus; eke: some people; karma: activity; prabur: they say; manisinah: great thinkers; yajna dana tapah karma: the (dutiful) activities of sacrifice, charity and austerity; na: not/ never; tyajyam: to be given up; iti: thus; ca: and; apare: others.

"Some philosophers say that all activities are fraught with defects and must therefore be abandoned. Others say that *yajna, dana, tapas* should never be abandoned.

18.4

*niscayam srinu me tatra tyage bharata sattama
tyago hi purusa vyaghra tri vidbah samprakirtitah*

niscayam: certainly; srinu: listen; me: to me; tatra: there; tyage: in the matter of renunciation; bharata sat tama: o best among the descendants of Bharata; tyagah: tyaga; hi: indeed; purusa vyaghra: o tiger among men; tri vidbah: three types of; samprakirtitah: it is declared officially.

"Listen to me, o best among the descendants of Bharata, o tiger among men. Indeed it is declared that there are three types of renunciation.

18.5

*yajna dana tapah karma natyajyam karyam eva tat
yajno danam tapas caiva pavanani manisinam*

yajna dana tapah karma: the activities of sacrifice, charity and austerity; na: never; tyajyam: to be given up; karyam: duty; eva: certainly; tat: that; yajnah: sacrifice; danam: charity; tapah: austerity; ca: and; eva: certainly; pavanani: purifying; manisinam: even for great sages.

"The dutiful activities of sacrifice, charity and austerity should never be given up, because sacrifice, charity and austerity certainly purify even great philosophers.

18.6

*etany api tu karmani sangam tyaktva phalani ca
kartavyaniti me partha niscitam matam uttamam*

etani: all these; *api*: certainly; *tu*: but; *karmani*: activities; *sangam*: association; *tyaktva*: abandoning; *phalani ca*: and the results; *kartavyani*: should be performed as duty; *iti*: thus; *me*: my; *partha*: o son of Pritha; *niscitam*: without a doubt; *matam*: opinion; *uttamam*: the best.

"O son of Pritha, I tell you without any doubt that the best course is to perform all sacred activities as duties, abandoning the identification and the fruits of such actions.

18.7

*niyatasya tu sannyasah karmano nopapadyate
mohat tasya parityagas tamasah parikirtitah*

niyatasya: of the prescribed duty; *tu*: but; *sannyasah*: renunciation; *karmanah*: the activities; *na*: never; *upapadyate*: should be done; *mohat*: due to illusion; *tasya*: of them; *parityagah*: abandoning; *tamasah*: because of *tamas guna*; *parikirtitah*: has been explained.

"One should never renounce the activities of his/ her proper engagement. It has been explained that one who abandons them out of illusion is under the influence of ignorance.

18.8

*dubkham ity eva yat karma kaya klesa bhayat tyajet
sa kritva rajasam tyagam naiva tyaga phalam labhet*

dubkham: distress; *iti*: thus; *eva*: certainly; *yat*: which; *karma*: work; *kaya klesa*: physical trouble; *bhayat*: because of fear; *tyajet*: gives up; *sah*: s/he; *kritva*: doing; *rajasam*: under the influence of *rajas*; *tyagam*: renunciation; *na*: not; *eva*: certainly; *tyaga phalam*: the results of renunciation; *labhet*: obtains.

"Certainly one who gives up his duties because of fear of physical trouble or distress is acting under the influence of *rajas*, and cannot obtain the results of renunciation.

18.9

*karyam ity eva yat karma niyatam kriyate 'rjuna
sangam tyaktva phalam caiva sa tyagah sattviko matah*

karyam: the duty to be performed; *iti*: thus; *eva*: certainly; *yat*: which; *karma*: work/ action; *niyatam*: prescribed; *kriyate*: is performed; *arjuna*: o Arjuna; *sangam*: association; *tyaktva*: giving up; *phalam*: the result; *ca*: and; *eva*: certainly; *sah*: that; *tyagah*: renunciation; *sattvikah*: in *sattva guna*; *matah*: considered.

"O Arjuna, one should certainly perform the activities of one's prescribed duties, but renouncing the result (of such actions). This is truly considered renunciation in *sattva*.

18.10

*na dvesti akusalam karma kusale nanushajjate
tyagi sattva samavishto medhavi chinna samsayah*

na dvesti: does not hate; *akusalam*: unpleasant; *karma*: work; *kusale*: pleasurable; *na anusajjate*: does not become attached; *tyagi*: the renounced person; *sattva samavistah*: focused on *sattva*; *medhavi*: who is intelligent; *chinna samsayah*: having cut off all doubts.

"A renounced person who is situated in *sattva* does not hate what is unpleasant and does not become attached to what is pleasant. Through intelligence, s/he overcomes all doubts (regarding duty).

18.11

*na hi deha bhrita sakyam tyaktum karmany asesatab
yas ty karma phala tyagi sa tyagityabbidhiyate*

na: not; *hi*: indeed; *deha bhrita*: by those who carry a body; *sakyam*: it is possible; *tyaktum*: to abandon; *karmani*: all activities; *asesatab*: endless; *yah*: one who; *tu*: but; *karma phala tyagi*: one who renounces the results of actions; *sah*: s/he; *tyagi*: (real) renouncer; *iti*: thus; *abbidhiyate*: it is said.

"Indeed for those who are embodied it is not possible to give up the vast numbers of the dutiful activities, therefore one who remains

detached from the results of the activities is considered the real renouncer.

18.12

*anistam istam misram ca tri vidham karmanah phalam
bhavaty atyaginam pretya na tu sannyasinam kvacit*

anistam: non desirable; *istam*: desirable; *misram*: mixed; *ca*: and; *tri vidham*: three types; *karmanah*: of activities; *phalam*: result; *bhavati*: becomes; *atyaginam*: for those who are not renounced; *pretya*: after death; *na*: not; *tu*: but; *sannyasinam*: for the *sannyasis*; *kvacit*: at any time.

"After death, those who were not renounced are faced with the consequences of their activities - non-desirable, desirable and mixed. However, *sannyasis* are not bound by them.

18.13

*pancaitani maha babo karanani nibodha me
sankye keritante proktani siddhaye sarva karmanam*

panca: five; *etani*: these; *maha babo*: o mighty armed one; *karanani*: the causes; *nibodha*: understand; *me*: from me; *sankhye*: in the science of *Sankhya*; *krita ante*: at the conclusion; *proktani*: described; *siddhaye*: for the perfection; *sarva karmanam*: of all activities.

"O mighty (Arjuna), you should understand that according to Sankhya there are five factors required for the perfection of all activities.

18.14

*adbisthanam tatha karta karanam ca prithag vidham
vividhas ca prithak cesta daivam caivatra pancamam*

adbisthanam: the place; *tatha*: similarly; *karta*: the doer; *karanam*: the instruments; *ca*: and; *prithak vidham*: of different types; *vividhas*: various; *ca*: and; *prithak*: different; *cesta*: efforts; *daivam*: destiny; *ca*: and; *eva*: certainly; *atra*: here; *pancamam*: the fifth.

"The position, the doer, the instruments and the effort can be of different types. The fifth factor is destiny.

18.15

*sarira van manobhir yat karma prarabhate narah
nyayyam va viparitam va pancaite tasya betavah*

sarira: by the body; *vak:* by the speech; *manobhib:* by the mental actions; *yat:* which; *karma:* action; *pra arabhate:* begins (with a purpose); *narah:* a human being; *nyayyam:* appropriate; *va:* or; *viparitam:* otherwise/ contrary; *va:* or; *panca:* five; *ete:* these; *tasya:* of this; *betavah:* the causes.

"Whatever good or bad action is performed by a human being with body, speech or mind, is caused by these five factors.

18.16

*tatraivam sati kartaram atmanam kevalam tu yah
pasyaty akrita buddhitvan na sa pasyati durmatih*

tatra: there; *evam:* thus; *sati:* being; *kartaram:* of the doer; *atmanam:* oneself; *kevalam:* only; *tu:* but; *yah:* s/he; *pasyati:* sees; *akrita buddhitvat:* due to a shortage of intelligence; *na:* does not; *sah:* s/he; *pasyati:* sees; *durmatih:* stupid.

"Therefore one who sees oneself as the only cause of actions is deluded due to lack of intelligence.

18.17

*yasya nabhankrito bhavo buddhir yasya na lipyate
hatvapi s imal lokan na hanti na nibadhyate*

yasya: of whom; *na:* not; *aham kritah:* sense of doership; *bhavah:* nature/ feeling; *buddhib:* intelligence; *yasya:* of whom; *na:* not; *lipyate:* (is) affected; *hatva api:* even while killing; *sa:* s/he; *iman:* this; *lokan:* world; *na hanti:* does not kill; *na nibadhyate:* (and) is not bound (by the reactions).

"One who is not affected by the egotism of identification with the action remains with a clear intelligence. Even if he kills, he does not kill, and is not bound (by the reaction).

18.18

*jnanam jneyam parijnata tri vidha karma codana
karanam karma karteti tri vidhab karma sangrabah*

jnanam: knowledge; *jneyam*: the object of knowledge; *pari jnata*: one who understands; *tri vidha*: of three kinds; *karma*: of action; *codana*: the impetus/ the motivation; *karanam*: the instruments (the senses); *karma*: the action; *karta*: the doer; *iti*: thus; *tri vidhab*: three types; *karma sangrabah*: the factors/ components of the action.

"There are three triggers for action: knowledge, the object of knowledge and the subject of knowledge. There are three requirements for action: the instruments for action, the action itself and the subject of action.

18.19

*jnanam karma ca karta ca tridhaiva guna bhedatab
procyate guna sankhyane yathavac chrinu tany api*

jnanam: knowledge; *karma*: action; *ca*: and; *karta*: the doer; *ca*: and; *tri dha*: of three types; *eva*: certainly; *guna bhedatab*: categorized according to the *gunas*; *procyate*: it is said; *guna sankhyane*: by analyzing the *gunas*; *yatha vat*: as they are; *srnu*: listen; *tani*: to them; *api*: also.

"Knowledge, action and the subjective factor are certainly categorized according to the three *gunas*. Listen to their enumeration according to their specific qualities.

18.20

*sarva-bhutesu yenaikam bhavam avyayam iksate
avibhaktam vibhaktesu taj jnanam viddhi sattvikam*

sarva bhutesu: in all beings; *yena*: by which; *ekam*: one; *bhavam*: sentiment/ nature; *avyayam*: imperishable; *iksate*: s/he sees; *a vibhaktam*: not divided; *vibhaktesu*: in (all) the separated (manifestations); *tat*: that; *jnanam*: knowledge; *viddhi*: you should know; *sattvikam*: in *sattva guna*.

"You should know that knowledge in *sattva guna* sees the one imperishable existence in all beings, undivided although manifesting in many different forms.

18.21

*prithaktvena tu yaj jnanam nana bhavan prithag vidhan
vetti sarveshu bhutesu taj jnanam viddhi rajasam*

prithaktvena: because of the distinction; *tu*: but; *yaj*: which; *jnanam*: knowledge; *nana bhavan*: many natures; *prithak vidhan*: different types; *vetti*: s/he knows; *sarvesu bhutesu*: in all beings; *taj*: that; *jnanam*: knowledge; *viddhi*: you should understand; *rajasam*: in the *rajas guna*.

"Know that the knowledge influenced by *rajas* is the understanding that sees different natures in all beings as separated from each other.

18.22

*yas tu kirtsna vad ekasmin karye saktam ahaitukam
atattvartha vad alpam ca tat tamasam udabritam*

yaj: which; *tu*: but; *kirtsna vad*: as the completion; *ekasmin*: in one; *karye*: in the action; *saktam*: attached; *ahaitukam*: without reason; *a tattva artha vad*: one who does not give the proper value to reality; *alpam*: very little; *ca*: and; *tat*: that; *tamasam*: in *tamas guna*; *udabritam*: it is described.

"The narrow-mindedness that sees dutiful action in one method only, to which one is irrationally attached, and that does not give the proper meaning/ importance to reality, is described as controlled by *tamas*.

18.23

*niyatam sanga rabitam araga dvesatab krtam
aphala prepsuna karma yat tat sattvikam ucyate*

niyatam: regulated; *sanga rabitam*: without association; *araga dvesatab*: without attachment or repulsion; *krtam*: done; *aphala prepsuna*: without selfish desire

to enjoy the results; *karma*: work; *yat*: which; *tat*: that; *sattvikam*: in *sattva guna*; *ucyate*: it is said.

"That action that is performed in a regulated way, without identification or affiliation, without attachment or repulsion, without a selfish desire to enjoy the results, is described as belonging to *sattva*.

18.24

*yat tu kamepsuna karma sabhankarena va punah
kriyate babulayasam tad rajasam udabritam*

yat: which; *tu*: but; *kama ipsuna*: by one who desires to enjoy; *karma*: work; *sabhankarena*: with egotism; *va*: or; *punah*: again; *kriyate*: it is done; *babula ayasam*: with huge efforts; *tat*: that; *rajasam*: in *rajas guna*; *udabritam*: it is said.

"However, that action that is performed in egotism, or with great efforts, by one who wants to enjoy (the results), is described as influenced by *rajas*.

18.25

*anubandham ksayam himsam anapeksya ca paurusam
mohad arabhyate karma yat tat tamasam ucyate*

anubandham: of future bondage/ consequences; *ksayam*: destructive; *himsam*: hateful/ cruel; *anapeksya*: careless; *ca*: and; *paurusam*: not sanctioned by the divine authority; *mohat*: out of illusion; *arabhyate*: is started; *karma*: work/ activity; *yat*: which; *tat*: that; *tamasam*: in *tamas guna*; *ucyate*: it is said.

"Those activities that are cause for bondage, that are destructive, hateful, careless, and fabricated without real knowledge, performed out of illusion, are said to be in *tamas*.

18.26

*mukta sango 'nabam vadi dbrity utsaba samanvitah
siddhy asiddhyor nirvikarah karta sattvika ucyate*

mukta sangah: free from all association; *an abam vadi*: without egotism; *dhriti*: with determination; *utsaha*: enthusiastically; *samanvitah*: endowed with; *siddhi asiddhyoh*: in success or failure; *nir vikarah*: without changing; *karta*: the doer; *sattvika*: in *sattva guna*; *ucyate*: it is said.

"A person who engages in duty without attachment to association, without egotism, but filled with equal determination and enthusiasm in front of success or failure, is said (to be situated) in *sattva guna*.

18.27

ragi karma phala prepsur lubdho himsatmako 'sucih
harsa soka anvitah karta rajasah parikirtitah

ragi: very attached; *karma phala*: the results of the work; *prepsuh*: intensely desiring; *lubdhah*: greedy; *himsa atmakah*: of a cruel nature; *asucih*: impure; *harsa soka anvitah*: characterized by joys and sorrows; *karta*: the doer; *rajasah*: in *rajas guna*; *parikirtitah*: is declared.

"A person who acts out of attachment for the results of his/ her work, pushed by intense desire and greed, distracted by elation and despondence, without cleanliness or compassion, is described as acting in *rajas*.

18.28

ayuktah prakritah stabdhah sattho naiskritiko 'lasah
visadi dirgha sutri ca karta tamasa ucyate

ayuktah: not engaged/ without connection (to *yoga* or the scriptures); *prakritah*: materialistic; *stabdhah*: stubborn; *sathah*: deceitful; *naiskritikah*: destructive/ harmful; *alashah*: lazy; *visadi*: morose; *dirgha sutri*: procrastinating; *ca*: and; *karta*: the doer; *tamasa*: in *tamas guna*; *ucyate*: it is said.

"A person acting in *tamas guna* is not engaged (in useful activities), he is materialistic, stubborn, deceitful, destructive, lazy, morose, and procrastinating.

18.29

*buddher bhedam dbrites caiva gunatas tri vidham srinu
procyamanam asesena prithaktvena dhananjaya*

buddheb: of intelligence; *bhedam:* the difference; *dbriteh:* of determination; *ca:* and; *eva:* certainly; *gunatab:* according to the *gunas*; *tri vidham:* three types; *srnu:* listen; *pra ucyamanam:* as they are described; *asesena:* in many ways; *prithaktvena:* differently; *dhananjaya:* o Dhananjaya.

"O Dhananjaya, there are also three types of intelligence and determination, according to the *gunas*. Listen, I will describe them.

18.30

*pravrittim ca nivrittim ca karyaakarye bhayabhaye
bandham moksam ca ya vetti buddhib sa partha sattviki*

pravrittim: engagement; *ca:* and; *nivrittim:* renunciation; *ca:* and; *karya akarye:* what should be done and what should not be done; *bhaya abhaye:* what should be feared and what should not be feared; *bandham:* bondage; *moksam:* liberation; *ca:* and; *yah:* that; *vetti:* who knows; *buddhib:* intelligence; *sab:* that; *partha:* o son of Pritha; *sattviki:* in *sattva guna*.

"O son of Pritha, sattvik intelligence is when one knows what should be accepted and what should be rejected, what actions should be performed and what actions should not be performed, what is to be feared and what is not to be feared, what brings liberation and what brings bondage.

18.31

*yaya dharmam adharmam ca karyam cakaryam eva ca
ayathavat prajanati buddhib sa partha rajasi*

yaya: by which; *dharmam adharmam ca:* *dharmam* and *adharmam*; *karyam ca akaryam:* what should be done and what should not be done; *eva:* certainly; *ca:* and; *ayatha vat:* not clearly; *prajanati:* who understands; *buddhib:* intelligence; *sab:* that; *partha:* o son of Pritha; *rajasi:* in *rajas guna*.

"O son of Pritha, the type of intelligence that does not understand clearly what is the difference between *dharmā* and *adharma*, or what should be done and what should not be done, is controlled by *rajas*.

18.32

*adbarmam dbarmam iti ya manyate tamasaavrita
sarvarthan viparitams ca buddhib sa partha tamasi*

adbarmam dbarmam: adharma (as) dharmā; iti: thus; yab: which; manyate: one considers; tamasa avrita: covered by ignorance; sarva arthan: in all pursuits/values; viparitan: in the wrong direction; ca: and; buddhib: intelligence; sab: that; partha: o son of Pritha; tamasi: in tamas guna.

"O son of Pritha, the type of intelligence influenced by *tamas* believes *adharma* to be *dharmā*, and because it is covered by darkness it always chooses the wrong direction in all pursuits.

18.33

*dbṛitya yaya dbarayate manab pranendriya kriyah
yogenanyabbicarinya dbṛitib sa partha sattviki*

dbṛitya: determination; yaya: by which; dbarayate: that sustains; manab prana indriya kriyah: the activities of the mind, the prana, and the senses; yogena: through the practice of yoga; anyabbicarinya: without interruption; dbṛitib: determination; sab: that; partha: o son of Pritha; sattviki: in sattva guna.

"O son of Pritha, the *sattvik* determination is that which sustains the dutiful activities of the mind, the *prana* and the senses through the practice of *yoga* without interruption.

18.34

*yaya tu dharmā kamarthan dbṛitya dbarayate 'rjuna
prasangena phalakanksi dbṛitib sa partha rajasi*

yaya: by which; tu: but; dharmā kama arthan: dharmā, kama and artha; dbṛitya: the determination; dbarayate: that sustains; arjuna: o Arjuna; pra sangena:

because of attachment; *phala akanksi*: one who desires the results (of the actions); *dhritih*: determination; *sah*: that; *partha*: o son of Pritha; *rajasi*: in *rajas guna*.

"O son of Pritha, that determination that sustains *dharma*, *kama* and *artha* because of the desire for their benefits is (produced) by *rajas guna*.

18.35

*yaya svapnam bhayam sokam visadam madam eva ca
na vimuncati durmedha dhritih sa partha tamasi*

yaya: by which; *svapnam*: dreaming; *bhayam*: fear; *sokam*: complaining; *visadam*: negativity; *madam*: delusion/ madness; *eva*: certainly; *ca*: and; *na*: not; *vimuncati*: one gives up; *durmedha*: stupid; *dhritih*: determination; *sa*: that; *partha*: o son of Pritha; *tamasi*: in *tamas guna*.

"O son of Pritha, the determination that is in *tamas guna* is characterized by stupidity and cannot go beyond dreaming, fearfulness, lamentation, moroseness and illusion.

18.36

*sukham tv idanim tri vidham srinu me bharatarsabha
abhyasad ramate yatra dukhantam ca nigacchati*

sukham: happiness; *tu*: but; *idanim*: now; *tri vidham*: three types of; *srinu me*: listen to me; *bharata rshabha*: o best among the descendants of Bharata; *abhyasat*: by practice; *ramate*: one enjoys; *yatra*: where; *dukhantam*: the end of sufferings; *ca*: and; *nigacchati*: one attains.

"O best among the descendants of Bharata, there are three different types of happiness. Now hear from me how by practice one can obtain pleasure and put an end to sufferings.

18.37

*yat tad agre visam iva pariname 'mritopamam
tat sukham sattvikam proktam atma buddhi prasada jam*

247

yat: which; *tat*: that; *agre*: in the beginning; *visam iva*: like poison; *pariname*: at the end; *amrita*: nectar; *upamam*: similar to; *tat*: that; *sukham*: happiness; *sattvikam*: in *sattva guna*; *proktam*: it is described; *atma buddhi*: the understanding of the self; *prasada jam*: derived from the satisfaction.

"That happiness that seems like poison in the beginning but is nectar at the end is described as sattvik in nature and is born from the understanding of the self and the satisfaction of the mind.

18.38

*visayendriya samyogad yat tat agre 'mritopamam
pariname visam iva tat sukham rajasam smritam*

visaya: the objects of the senses; *indriya*: (and) the senses; *samyogat*: from the union; *yat*: which; *tat*: that; *agre*: in the beginning; *amrita upamam*: comparable to nectar; *pariname*: at the end; *visam iva*: like poison; *tat*: that; *sukham*: happiness; *rajasam*: in *rajas guna*; *smrtam*: it is remembered.

"That happiness that comes from the contact of the senses with the sense objects is like nectar in the beginning and like poison in the end, and is described as due to *rajas guna*.

18.39

*yad agre canubandhe ca sukham mohanam atmanah
nidralasya pramadottham tat tamasam udabritam*

yat: which; *agre*: in the beginning; *ca*: and; *anubandhe*: and in future consequences; *ca*: and; *sukham*: the happiness; *mohanam*: delusional; *atmanah*: about the self; *nidra*: sleep; *alasya*: laziness; *pramada*: madness; *uttham*: arisen from; *tat*: that; *tamasam*: in *tamas guna*; *udabritam*: it is said.

"That happiness that is based on illusory identifications from the beginning to the end, and is born from sleep, laziness and madness, is said to originate from *tamas guna*.

18.40

*na tad asti prithiviam va divi devesu va punah
sattvam prakriti jair muktam yad ebhiv syat tribhir gunaih*

na: not; *tat*: that; *asti*: there is; *prithivyam*: on the earth; *va*: or; *divi*: in the sky; *devesu*: among the *devas*; *va*: or; *punah*: again; *sattvam*: existence; *prakriti jaih*: born from nature; *muktam*: free; *yat*: which; *ebhish*: from these; *syat*: there will be; *tribhir gunaih*: three *gunas*.

"Neither on this earth nor in the heavens among the Devas, one's existence can be free from the influence of these three *gunas*, that are generated by nature.

18.41

*brahmana ksatriya visam sudranam ca parantapa
karmani pravibhaktani svabhava prabhavair gunaih*

brahmana: of the *brahmanas*; *ksatriya*: of the *ksatriyas*; *visam*: and the *vaisyas*; *sudranam*: of the *sudras*; *ca*: and; *parantapa*: o Parantapa; *karmani*: the activities; *pra vibhaktani*: are categorized; *sva bhava*: out of their individual nature; *pra bhavaih*: produced by; *gunaih*: the *gunas*.

"The duties of the *brahmanas*, *kshatriyas*, *vaisyas* and *sudras* are categorized according to their specific natures, produced by the *gunas*.

18.42

*samo damas tapah saucam ksantir arjavam eva ca
jnanam vijnanam astikyam brahma karma svabhava jam*

samah: control of the mind; *damah*: control of the senses; *tapah*: control of the body; *saucam*: cleanliness; *ksantih*: tolerance; *arjavam*: simplicity; *eva*: certainly; *ca*: and; *jnanam*: theoretical knowledge; *vijnanam*: applied knowledge; *astikyam*: faith in Vedic authority; *brahma karma*: the activities/ duties of the *brahmana*; *svabhava jam*: born from his specific nature.

"The activities/ duties of the *brahmana*, determined by his particular nature, are control of his own mind, senses and body, cleanliness, tolerance, simplicity, theoretical and practical knowledge, and living in accordance to Vedic teachings.

18.43

*sauryam tejo dbritir dakṣyam yuddhe capy apalayanam
danam isvara bhavas ca kṣatram karma svabhava jam*

sauryam: heroism; *tejah*: charisma; *dbritih*: determination; *dakṣyam*: resourcefulness; *yuddhe*: in battle; *ca*: and; *api*: also; *apalayanam*: steadiness; *danam*: charity; *isvara bhavah*: sense of leadership; *ca*: and; *kṣatram*: of the *kṣatriya*; *karma*: activities/ duties; *svabhava jam*: born from his specific nature.

"The activities/ duties of the *kṣatriya*, determined by his particular nature, are heroism, charisma, determination, resourcefulness, steadiness in battle, charity, sense of leadership.

18.44

*kṛiṣi go rakṣya vanijyam vaiśya karma svabhava jam
paricaryatmakam karma sudraśyapi svabhava jam*

kṛiṣi: agriculture; *go rakṣya*: protection of the cows/ del pianeta; *vanijyam*: commerce; *vaiśya karma*: the activities/ duties of the *vaiśya*; *svabhava-jam*: born from his specific nature; *paricarya*: service/ assistance; *atmakam*: consisting of; *karma*: activities/ duties; *sudraśya*: of the *sudra*; *api*: also; *svabhava-jam*: born from his specific nature.

"The activities/ duties of the *vaiśya*, determined by his particular nature, are agriculture, protection of the cows/ planet, and commerce. The activities/ duties of the *sudra*, determined by his particular nature, are the service / assistance (to others).

18.45

*sve sve karmany abhirataḥ samsiddhim labhate naraḥ
sva karma nirataḥ siddhim yatha vindati tac chrinu*

sve sve: each according to his own nature; *karmani*: activities; *abhi rataḥ*: following; *sam siddhim*: complete perfection; *labhate*: obtains; *naraḥ*: a human being; *sva karma*: in one's specific duty; *nirataḥ*: engaged; *siddhim*: perfection; *yatha*: as; *vindati*: attains; *tac*: that; *srnu*: listen.

250

"By engaging in the duties pertaining to his specific nature, a human being gradually attains perfection. Now listen how one can attain perfection through engagement in his specific duties.

18.46

*yatah pravrittir bhutanam yena sarvam idam tatam
sva karmana tam abhyaraya siddhim vindati manavah*

yatah: from which; *pravrittih*: the creation/ engagement; *bhutanam*: of the beings; *yena*: by which; *sarvam idam*: all this (universe); *tatam*: is pervaded; *sva karmana*: by his own activities; *tam*: that/ him; *abhyaraya*: by worshipping; *siddhim*: perfection; *vindati*: attains; *manavah*: a human being.

"By properly performing one's duties one is worshipping the Supreme from which all beings/ situations are created and engaged, and that pervades all this universe. This is how a human being can attain perfection.

18.47

*sreyan sva dharmo vigunah para dharmat sv anushthitat
svabhava niyatam karma kurvan na noti kilbisam*

sreyan: better; *sva dharmah*: one's specific duty; *vigunah*: not perfect; *para dharmat*: than the duty of someone else; *sv anushthitat*: followed perfectly; *sva bhava niyatam*: prescribed according to one's specific nature; *karma*: activities; *kurvan*: performing; *na noti*: does not achieve; *kilbisam*: fault.

"It is better to engage in one's specific duty, even imperfectly, than following the duties of others in a perfect way. One's duties are prescribed according to one's specific nature, and engaging in them is the right thing to do.

18.48

*saha jam karma kaunteya sa dosam api na tyajet
sarvarambha hi dosena dhumena gnir ivavritah*

saha jam: born at the same time; *karma*: activities; *kaunteya*: o son of Kunti; *sa dosam*: together with some fault; *api*: although; *na tyajet*: one should not

abandon; *sarva arambha*: all enterprises; *hi*: indeed; *dosena*: with some fault; *dhumena*: by smoke; *agnih*: fire; *iva*: similarly; *avritah*: covered.

"O son of Kunti, one should not abandon the duties pertaining to one's own congenital nature, even if they seem to be imperfect, because all activities are bound to have some defect, just like fire is covered by smoke.

18.49

*asakta buddhib sarvatra jitatma vigata sprihab
naiskarmya siddhim paramam sannyasenadhigacchati*

asakta buddhib: with detached intelligence; *sarvatra*: in all circumstances; *jita atma*: with self control; *vigata sprihab*: having abandoned the attachment to contact; *naiskarmya siddhim*: the perfection of *naiskarma*; *paramam*: supreme; *sannyasena*: by renunciation; *adhigacchati*: one attains.

"One attains the supreme perfection of *naiskarma* through *sannyasa*, that is detached intelligence applied to all circumstances, (and also) establishing self control and giving up all association.

18.50

*siddhim prapto yatha brahma tathapnoti nibodha me
samasenaiva kaunteya nistha jnanasya ya para*

siddhim: perfection; *praptah*: achieved; *yatha*: similarly; *brahma*: Brahman; *tatha*: also; *apnoti*: achieves; *nibodha*: you should understand; *me*: from me; *samasena*: in brief; *eva*: certainly; *kaunteya*: o son of Kunti; *nistha*: established position; *jnanasya*: of the knowledge; *ya*: which; *para*: supreme/ transcendental.

"O son of Kunti, you should understand from me that once (this) perfection is obtained, one attains Brahman. In brief, certainly this realization is the supreme knowledge.

18.51

*buddhya visuddhaya yukto dbrityatmanam niyamya ca
sabdadin visayams tyaktva raga dvesau vyudasya ca*

buddhya: with intelligence; *visuddhaya*: completely purified; *yuktab*: engaged; *dhṛitya*: with determination; *atmanam*: the self; *niyamya*: regulating; *ca*: and; *śabda adin*: beginning from sound; *viśayan*: the sense objects; *tyaktva*: giving up; *raḡa dvesau*: both attraction and repulsion; *vyudasya*: putting aside; *ca*: and.

"By engaging the self with determination and a completely purified intelligence, and by following the prescribed method, and also by letting go all the sense objects, beginning with the sounds, as well as attraction and repulsion,

18.52

*vivikto sevi laghu asi yata vak kaya manasah
dhyana yoga paro nityam vairagyam samupasritah*

vivikta sevi: living alone and in a quiet place; *laghu asi*: eating moderately and light food; *yata*: having controlled; *vak*: speech; *kaya*: body; *manasah*: (and) mind; *dhyana yoga*: in *dhyana yoga*; *para*: dedicated to; *nityam*: constantly; *vairagyam*: renunciation; *samupasritah*: having taken shelter of.

"living alone/ in an isolate place, eating moderately, controlling the speech, the body and the mind, taking shelter in renunciation, and constantly immersed in meditation,

18.53

*ahankaram balam darṣam kamam krodham paṅgraham
vimucya nirmamah santo brahma bhuyaya kalpate*

aham karam: I am the doer; *balam*: strength; *darṣam*: pride; *kamam*: lust; *krodham*: rage; *paṅgraham*: seeking gifts/ favors; *vimucya*: completely free; *nir mamah*: without a sense of proprietorship or belonging; *santah*: peaceful; *brahma bhuyaya*: the level of *Brahman*; *kalpate*: wishes.

"completely free from *ahankara*, pride for one's strength, lust, anger and expectation of honors, free from *mamatva*, and peaceful: (this person's) desires are on the level of *Brahman*.

18.54

*brahma bhutah prasannatma na socati na kanksati
samah sarvesu bhutesu mad bhaktim labhate param*

brahma bhutah: the state of Brahman; *prasanna atma*: satisfied in the self; *na socati*: does not lament; *na kanksati*: does not hanker; *samah sarvesu bhutesu*: equally disposed towards all beings/ towards all existences; *mad bhaktim*: *bhakti* to me; *labhate*: obtains; *param*: spiritual/ transcendental.

"One who is established in the state of Brahman is satisfied in the self; he does not lament of hanker (after anything), is equally disposed towards all beings and achieves transcendental devotion to me.

18.55

*bhaktya mam abhijanati yavan yas casmi tattvatah
tato mam tattvato jnatva visate tad anantaram*

bhaktya: through *bhakti*; *mam*: me; *abhijanati*: one can understand; *yavan*: as much as; *yah ca asmi*: as I am; *tattvatah*: in truth; *tatah*: then; *mam*: me; *tattvatah*: in truth; *jnatva*: knowing; *visate*: enters; *tat*: that; *anantaram*: eternally/ without end/ constantly.

"Through *bhakti* one can understand me as I really am. By knowing this *tattva*, one finally enters (in me).

18.56

*sarva karmany api sada kurvano mad vyapasrayah
mat prasada avapnoti sasvatam padam avyayam*

sarva karmani: all activities; *api*: although; *sada*: always; *kurvano*: performing; *mad vyapasrayah*: under my protection; *mat prasada*: by my blessing; *avapnoti*: one achieves; *sasvatam*: eternal; *padam*: the position; *avyayam*: imperishable.

"While still performing all the activities of his/ her own prescribed duties, one achieves the eternal and imperishable position by my blessing and under my protection.

18.57

*cetasa sarva karmani mayi sannyasya mat parabh
buddhi yogam upasritya mac cittabh satatam bhava*

cetasa: by awareness; *sarva karmani:* all the activities; *mayi:* to me; *sannyasya:* renouncing; *mat parabh:* dedicated to me; *buddhi yogam:* in *buddhi yoga*; *upasritya:* taking shelter; *mac cittabh:* in my consciousness; *satatam:* always; *bhava:* become.

"Renouncing all activities in your consciousness, dedicate yourself fully to me, taking shelter in *buddhi yoga*, and you will permanently become my consciousness.

18.58

*mac cittabh sarva durgani mat prasadat tarisyasi
atba cet tvam abankaran na srosyasi vinankasyasi*

mac cittabh: in my consciousness; *sarva durgani:* all difficulties; *mat prasadat:* by my grace; *tarisyasi:* you will overcome; *atba:* but; *cet:* if; *tvam:* you; *abankaran:* because of egotism; *na srosyasi:* you will not listen; *vinankasyasi:* you will be lost.

"In my consciousness you will overcome all difficulties by my grace. However, if you choose not to listen, because of egotism, you will be lost.

18.59

*yad abankaram asritya na yotsya iti manyase
mithyai shya vyavasayas te prakritib tvam niyoksyati*

yat: if; *abankaram:* in egotism; *asritya:* taking shelter; *na yotsya:* you will not fight; *iti manyase:* thinking like this; *mithyai shya:* all this is false; *vyavasayas:* with determination; *te:* your; *prakritib:* nature; *tvam:* you; *niyoksyati:* will compel to engage.

"If because of egotism you think, 'I will not fight', this will be a false decision, because your own nature will force you to become engaged.

18.60

*svabhava jena kaunteya nibaddhab svena karmana
kartum necchasi yan mohat karisyasi avaso 'pi tat*

sva bhava jena: by that (activity) born from (your) specific nature; *kaunteya:* o son of Kunti; *nibaddhab:* bound; *svena:* by your particular; *karmana:* duties; *kartum:* to perform; *na icchasi:* you do not wish to; *yat:* that which; *mohat:* because of illusion; *karisyasi:* you will perform; *avasah:* involuntarily; *api:* even; *tat:* that.

"O son of Kunti, you are bound by those particular activities that are created by your own nature. Even if you do not wish to perform such duty because of illusion, you will find yourself acting in that way instinctively.

18.61

*isvarah sarva bhutanam hrid dese 'rjuna tisthati
bbramayan sarva bhutani yantrarudhani mayaya*

isvarah: the Lord; *sarva bhutanam:* of all beings; *hrid dese:* in the place of the heart; *arjuna:* o Arjuna; *tisthati:* resides; *bbramayan:* going around; *sarva bhutani:* all beings; *yantra:* on a machine; *arudhani:* placed; *mayaya:* under the power of illusion.

"O Arjuna, the Lord of all beings resides in the heart (of all beings), and all beings move around each in its own high position as parts of a machinery under the power of Maya.

18.62

*tam eva saranam gaccha sarva bhavena bhārata
tat prasadat param santim sthanam prapasyasi sasvatam*

tam: to him; *eva:* certainly; *saranam gaccha:* go and take shelter; *sarva bhavena:* in all the *bhavas*; *bharata:* o descendant of Bharata; *tat prasadat:* by his grace; *param santim:* the supreme peace; *sthanam:* position; *prapasyasi:* you will attain; *sasvatam:* eternal.

"O descendant of Bharata, you should approach and take shelter of him in all circumstances. By his grace you will attain the imperishable position of supreme peace.

18.63

*iti te jnanam akhyatam guhyad guhyataram maya
vimrityaitad asesena yathacchasi tatha kuru*

iti: thus; *te*: to you; *jnanam*: the knowledge; *akhyatam*: described; *guhyat*: more than secret; *guhyataram*: the most secret; *maya*: by me; *vimritya*: deliberating; *etat*: this; *asesena*: completely; *yatha icchasi*: as you like; *tatha*: that; *kuru*: perform.

"In this way I have described to you the supreme among all the great secrets. Now think carefully about this, and then do as you wish.

18.64

*sarva guhyatamam bhyah srinu me paramam vacab
ishto 'si me dridham iti tato vaksyami te hitam*

sarva guhya tamam: the most secret of all (knowledge); *bhyah*: again; *srnu*: listen; *me*: from me; *paramam vacab*: the supreme instruction; *istho asi*: you are dear; *me*: to me; *dridham*: extremely; *iti*: thus; *tatah*: therefore; *vaksyami*: I am telling; *te hitam*: for your benefit.

"Again hear from me the greatest secret of all, the supreme instruction. You are very dear to me, and this is why I am speaking for your benefit.

18.65

*mat mana bhava mad bhakto mad yaji mam namaskuru
mam evaisyasi satyam te pratijane priyo 'si me*

mat manab: think of me; *bhava*: become; *mat bhaktab*: my devotee; *mat yaji*: my worshiper; *mam namaskuru*: offer your respect to me; *mam*: to me; *eva*:

certainly; *esyasi*: you will come; *satyam*: in truth; *te*: to you; *pratijane*: as a promise; *priyab*: beloved; *asi me*: you are to me.

"Focus your mind on me, become my devotee, worship me and offer me respects, and you will certainly come to me. I am truly promising this to you, because you are very dear to me.

18.66

*sarva dharman parityajya mam ekam saranam vraja
aham tvam sarva papebhyo mokṣayishyami ma sucah*

sarva dharman: all duties; *parityajya*: leaving behind; *mam ekam*: only to me; *saranam vraja*: come for shelter; *aham*: I; *tvam*: you; *sarva papebhyah*: from all faults; *mokṣayishyami*: I will liberate; *ma sucah*: do not worry.

"Leaving behind all the differences in duties, take shelter in me only. I will liberate you from all faults, do not worry.

18.67

*idam te natapaskaya nabhaktaya kadacana
na casusrusave vacyam na ca mam yo 'bhyasuyati*

idam: this; *te*: you; *na*: not; *atapaskaya*: to a person who is not austere; *na*: not; *abhaktaya*: to a person who is not a devotee; *kadacana*: never; *na*: not; *ca*: and; *susrusave*: to someone who is not willing to listen; *vacyam*: to be instructed; *na ca*: and also not; *mam*: of me; *yah*: one who; *abhyasuyati*: is envious.

"This (secret) should never be disclosed to a person who has no devotion or austerity. It should not be spoken to a person who is not willing to listen or who is hostile against me.

18.68

*ya idam paramam guhyam mad bhaktesu abhidhasyati
bhaktim mayi param kritva mam evaisyaty asamsayah*

yab: one who; *idam*: this; *paramam guhyam*: supreme secret; *mat bhaktesu*: to my devotees; *abhidhasyati*: explains; *bhaktim*: devotion; *mayi*: to me; *param*: supreme; *kritva*: doing; *mam*: me; *eva*: certainly; *esyati*: comes; *asamsayah*: without any doubt.

"One who explains this supreme secret to my devotees is performing the supreme devotional service and will certainly attain me. There is no doubt.

18.69

*na ca tasman manusyesu kascin me priya krittamah
bhavita na ca me tasmad anyah priyataro bhuvi*

na: not; *ca*: and; *tasmat*: than him/ her; *manusyesu*: among all human beings; *kascit*: anyone; *me*: to me; *priya kert tamah*: dearer; *bhavita*: will become; *na*: not; *ca*: and; *me*: to me; *tasmat*: than him/ her; *anyah*: other; *priya tarah*: dearer; *bhuvi*: in this world.

"Nobody among all human beings is dearer to me, and nobody else will ever be dearer to me in this world.

18.70

*adhyesyate ca ya imam dharmyam samvadam avayoh
jnana-yajnena tenaham istah syam iti me matih*

adhyesyate: will study; *ca*: and; *yab*: one who; *imam*: this; *dharmyam*: on *dharma*; *samvadam*: conversation; *avayoh*: our; *jnana yajnena*: by the sacrifice of knowledge; *tena*: by him/ her; *aham*: I am; *istah*: worshiped; *syam*: shall be; *iti*: thus; *me*: my; *matih*: opinion.

"One who studies this conversation of ours about *dharma* will be worshiping me through the celebration of knowledge. This is my opinion.

18.71

*sraddhavan anasuyas ca srinuyad api yo narah
so 'pi muktab subhal lokan prapnuyat punya karmanam*

sraddha van: one who has faith; *anasuyab*: one who is not envious; *ca*: and; *srinuyat*: will hear; *api*: certainly; *yab*: who; *narab*: a human being; *sab*: s/he; *api*: also; *muktab*: a liberated being; *subhan lokan*: the auspicious planets; *prapnuyat*: s/he attains; *punya karmanam*: of those who have performed virtuous deeds.

"Any human being who will listen (to this discussion) with faith, free from envy and hostility, will become liberated and attain the auspicious planets of those who have performed virtuous deeds.

18.72

*kaccid etac chrutam partha tvayai kagrena cetasa
kaccid ajnana sammohab pranastab te dhananjaya*

kaccit: if; *etat*: this; *srutam*: (that you have) heard; *partha*: o son of Pritha; *tvaya*: by you; *eka agrena*: with full concentration; *cetasa*: of awareness; *kaccit*: if; *ajnana*: ignorance; *sammohab*: confusion; *pranastab*: destroyed; *te*: of you; *dhananjaya*: o Dhananjaya.

"O Partha, have you listened to all this with full concentration of consciousness? O Dhananjaya, has your confusion of ignorance been destroyed?"

18.73

*arjuna uvaca
nastab mohab smritir labdha tvat prasadan mayacyuta
sthitab 'smi gata sandebab karisyevacanam tava*

arjunab uvaca: Arjuna said; *nastab*: destroyed; *mohab*: confusion; *smritib*: memory; *labdha*: regained; *tvat prasadat*: by your grace; *maya*: my; *acyuta*: o Acyuta; *sthitab*: firmly established; *asmi*: I am; *gata*: gone; *sandebab*: doubts; *karisyev*: I will do; *vacanam*: instructions; *tava*: your.

Arjuna said: "O Acyuta, by your blessing my confusion has been destroyed and I have regained my memory. I am firmly established and the doubts have gone. I will follow your instructions."

18.74

sanjaya uvaca
ity abam vasudevasya parthasya ca mabatmanah
samvadam imam asrausam adbhutam roma barsanam

sanjayah uvaca: Sanjaya said; *iti*: thus; *abam*: I; *vasudevasya*: of the son of Vasudeva; *parthasya*: of the son of Pritha; *ca*: and; *mabatmanah*: the great soul; *samvadam*: the conversation; *imam*: this; *asrausam*: that I have heard; *adbhutam*: wonderful; *roma barsanam*: making my hair stand on end.

Sanjaya said: "Thus I have heard this conversation between Vasudeva and Arjuna, the great soul. It is so wonderful that my hairs are standing on end.

18.75

vyasa prasada c hrutavan etad guhyam abam param
yogam yogesvarat krisnat saksat kathayatah svayam

vyasa prasadat: by the grace of Vyasa; *srutavan*: a listener; *etat*: this; *guhyam*: secret; *abam*: I; *param*: the supreme/ transcendental; *yogam*: yoga; *yoga isvarat*: from the Lord of yoga; *krisnat*: from Krishna; *saksat*: directly; *kathayatah*: speaking; *svayam*: personally.

"By the grace of Vyasa I could hear this supreme transcendental secret of yoga directly from the very words spoken by Krishna, the Lord of yoga.

18.76

rajan samsmritya samsmritya samvadam imam adbhutam
kesavarjunayoh punyam hrisyami ca muhur muhuh

rajan: o king; *samsmritya samsmritya*: by remembering again and again; *samvadam*: the conversation; *imam*: this; *adbhutam*: wonderful; *kesava arjunayoh*: of Kesava and Arjuna; *punyam*: meritorious; *hrisyami*: I feel a great happiness; *ca*: and; *muhur muhuh*: again and again.

"O king, every time I think of this extraordinary and sacred conversation between Kesava and Arjuna, I feel a great happiness.

18.77

*tac ca samsmritya samsmritya rupam aty adbhutam hareh
vismayo me mahan rajan brisyamu ca punah punah*

tat: that; *ca:* and; *samsmritya samsmritya:* remembering again and again; *rupam:* the form; *ati adbhutam:* very wonderful; *hareh:* of Hari; *vismayah:* amazement; *me:* my; *mahan:* great; *rajan:* king; *brisyami:* I am filled with joy; *ca:* and; *punah punah:* again and again.

"O great king, constantly thinking of the wonderful form of Hari, I am feeling waves of joy and amazement, again and again.

18.78

*yatra yogesvarah krsino yatra partho dhanur dharah
tatra srib vijayo bhutih dhruva nitir matir mama*

yatra: where; *yoga isvarah:* the Lord of *yoga*; *krsnah:* Krishna; *yatra:* where; *parthab:* the son of Pritha; *dhanur dharah:* who carries the bow; *tatra:* there; *srib:* prosperity; *vijayah:* victory; *bhutih:* glory; *dhruva:* certain/ permanent; *nitih:* morality; *matih:* opinion; *mama:* my.

"Wherever is Krishna, the Lord of *yoga*, and Arjuna the great archer, there will be prosperity, victory, glory, determination, and morality. This is my opinion.

om tat sat