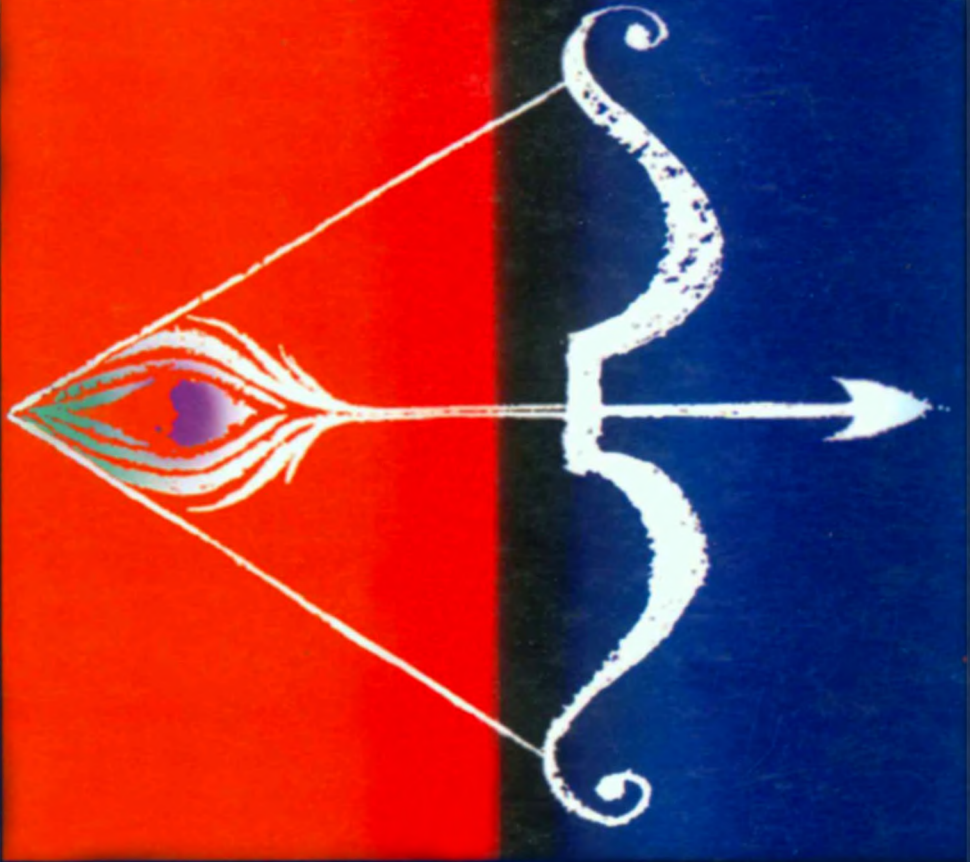


॥श्रीः॥

BHAGAVAD GĪTĀ



A COMPLETE TRANSLATION RENDERED IN ENGLISH VERSE

SHRĪ CHITRĀPUR MATH, SHRĪVALLĪ



॥ श्री भवानीशङ्करो विजयते ॥
श्री चित्रापुर मठ संस्थानम्
शिरालि (उत्तर कन्नडम्)



स्वस्ति। श्रीमत्सरमहंस परिव्राजकाचार्यवर्य पदवाक्यप्रमाण पारावार पाणीण्यमादि अष्टाङ्गयोगानुष्ठाननिष्ठ तपश्चक्रवर्ति रमणीयचरण सर्वसर्वसहासञ्चरण समुद्बोधित सच्छिष्य महाजन भक्तचिन्द्ररण श्रीचरण श्री गौडपादाचार्यप्रवर्तित श्रीमज्जगद्गुरु आद्यशङ्करभगवत्पाद सत्सम्प्रदाय परम्परा प्राप्त सकलनिगमागमसारहृदय वैदिक मार्गप्रवर्तक भक्तियोग वैभवसिंहासनाधीश्वर श्री गोकर्ण क्षेत्रादि प्रतिष्ठापित श्रीमत् राजाधिराज श्रीगुरु सारस्वतमण्डलाचार्य चित्रापुराधीश्वर शरावतीतीरवास श्रीमत् प्रथमपरिज्ञानाश्रम गुरु सत्सम्प्रदाय विलसित श्रीभावानीशङ्कर श्रीराजराजेश्वरी दत्तात्रेय दक्षिणामूर्तिपादपञ्चारायक श्री विद्यावरिवस्यासमासक्तचिन्त श्रीमत् तृतीयपरिज्ञानाश्रमस्वामी गुरुकरकमलानुग्रहसञ्जात अविच्छिन्नपरम्पराप्राप्त तुरियाश्रमोचित अनुष्ठाननिष्ठ श्रीमठीय साम्प्रदायिक देवताराधनपरायण

श्रीगुरु सद्योजातशङ्कराश्रमस्वामिभिः
विदित नारायण स्मरणपूर्वक शुभाशीर्वादः

॥ श्रीः ॥

With the growing participation and enthusiasm generated by all the spiritual activities and events organized for the Tercentenary commemoration of the Sri Chitrapur Math, the personal sādhanā of sādhakā-s has also deepened. The tapas involved in the various sāmūhik anusthān-s, with its resultant lessons in discipline, forbearance and sharing has, naturally ignited in the mature sādhakā-s an acute desire to know their Ishṭa Devatā more fully and meaningfully. This garland of Gītās,

each of which is an intimate dialogue between the Giver and the Receiver about the Highest Knowledge, is eminently suited to fulfill this need.

The Gītā - The Song of the Divine - exulting in the Wonder that it is, cajoles, inspires and even challenges the sādhaka into striving constantly to discover and manifest his own Divinity. At the outset, if the sādhaka views each Gītā as an important (spiritual) text alone, he can begin its study by learning to recite the shloka's, understanding their meaning and meditating upon them till their Vedāntic orientation becomes evident.

The clear guidelines laid down in the Gītā's on various practical aspects of upāsana will help the sādhaka in fine-tuning personal sādhanā so that, in due course, attention is inevitably drawn to the Awareness behind the words...

The 'flavour' of each of the Gītā's is unique. The sādhaka will do well to ponder upon the situations and

compulsions that drove the four principle Seekers to ask for and receive Divine Guidance. Understanding this with sensitivity will enable the Sādhaka to empathize with and relate to each of these ripe shishya-s, imbibe the spirit of the upadesha and thus bring fresh vitality into one's own Sādhana .

The utter dejection and despondency of Arjuna in the Bhagavad Gītā ; the humility and sense of gratitude of Himavān in the Devi Gītā, coupled with his desire to avoid sharing the plight of Dakṣha Prajāpati, who had been graced by Shakti but had failed to recognize Her Shiva-Swaroopa ; In the Shiva Gītā the deep anguish of Shri Rāmachandra at the abduction of His wife Sītā by Rāvana and yet, His steely determination to carry out His Kṣhātra Dharma and to refrain from using spiritualism as an escape route ; and finally the

correct approach to the Gurm-Shakti as exemplified in the samvād between Shiva and Shakti in the Gurm-Gītā. Individual sādhanas should be able to develop a rapport, a close identification with any of the above protagonists and receive the upadesha as if it were delivered exclusively for his or her guidance.

We appreciate the effort of the sādhanas who have rendered the original Sanskrit texts in lucid English with love and at the same time, great cautiousness to avoid Siddhānta-Khandana in the course of translation. I accept this seva offered by the small group of dedicated sādhanas with satisfaction and pride and with all reverence and humility place it at the Holy Feet of Our Gurm Parama Poojya Shrimat Parijñānāshrama Swāmiji, whose ever-increasing Presence is Guiding and Inspiring all of us.

By His gracious acceptance of this sevā may the entire
Brahma Vidyā Āchārya Paramparā be pleased with us
and bless us all.

my salutations to the Guru Paramparā,

सद्योजातशङ्कराश्रमः

Camp - Goa

26th June 2007.

BHAGAVAD GĪTĀ

**A Complete Translation rendered in English Verse
Archanā Savnāl**

BHAGAVAD GĪTĀ

Sanskrit - English

Published by :

SHRĪ CHITRĀPUR MATH

Shirali, Uttar Kannada, Karnataka, India. Pin 581354.

Tel. : 91-08385-258368

E-mail : scmath@ricmail.com

Web. : www.chitrapurmath.net

First Edition : Guru Pūrṇimā 2007

500 Copies

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Photograph by **Shrī Kishan Kalliānpur**

Cover design by **Shrī Prabhākar Wairkar**

Printed at Surekha Press, A-20, Shalimar Indl. Estate,
Matunga, Mumbai 400 019.

Tel.: 2409 3877, 2407 3637

॥ अर्पणम् ॥

मैत्रीस्थं करुणामुदाऽऽदिनिलयं विश्वस्यहृत्कर्षकम् ।
 बाह्यादन्तरदृष्टिकर्षणकरं श्रीकृष्णभावात्मकम् ।
 चित्तस्थं गुरुकार्यकारकगुरुं दिव्यं सदा सारथिम् ।
 सद्योजातगुरुं नमामि सततं श्रीमत्परिज्ञानजम् ॥
 आसक्ताश्रयशङ्कराश्रमगुरुं वन्दे स्वमन्त्रात्मकम् ॥ १ ॥

To the One Who, on a *vyavahārik* level, attracts the souls of the universe since He Himself is the abode of the divine qualities of मैत्री friendship, करुणा compassion, मुदा joyfulness and आदि.... the rest, that is उपेक्षा suspension of judgement, and then, serving as an example, teaches the *sādhakas* in the world to interact with peers in friendship; with the ones less fortunate, with compassion; with those who are hostile or indifferent, by suspending judgement and with the ones more privileged, with the sentiment of celebration and joy.

To the One Who then draws the *sādhaka's* focus and vision from the external world to the inner realms,

To the One Who is therefore the manifestation of the One who attracts and draws, Shri Krishna Himself,

To the Guru Who, established in the Consciousness of the *sādhaka*, is the Eternal Divine Charioteer of the *sādhaka's* mind and is the doer of the Guru's acts through which the *sādhaka* now interacts with the world inspired by the vision of the Guru Himself, thus completing the cycle,

To my Guru Shrī Sadyojāta Shankarāshrama, the Shishya of Shrīmat Parijnānāshrama, I bow down reverentially at all times.

To my Guru Shrī Sadyojāta Shankarāshrama, the refuge of the devoted, to the One Who is the nature of my own Mantra, my own Mantra incarnate; I pay my obeisance with utmost respect.

गीतावृष्टिसुधाप्रवाहसमये सोमालयप्रेरणा ।
 पीयूषार्णवबोधपात्रगुरवे काव्यौघपूर्णार्पणम् ।
 यं ध्यात्वाऽमृतसारपानमधुरं सम्पद्यते लीलया ।
 सद्योजातगुरुं नमामि सततं श्रीमत्परिज्ञानजम् ॥
 आसक्ताश्रयशङ्कराश्रमगुरुं वन्दे स्वमन्त्रात्मकम् ॥ २ ॥

When the Gītā rained down and that nectar flowed in streams, the inspiration has been that treasury of Soma, the Divine nectar, Himself.

May this rivulet of poetry flow again into that Guru who is the Ocean of nectar, the vessel of divine wisdom; and be offered in its totality.

Upon meditating on Whom, the sweet essence of that Gītā-nectar is imbibed so easily,

To my Guru Shrī Sadyojāta Shankarāshrama, the Shishya of Shrīmat Parijnānāshrama, I bow down reverentially at all times.

To my Guru Shrī Sadyojāta Shankarāshrama, the refuge of the devoted, to the One Who is the nature of my own Mantra, my own Mantra incarnate; I pay my obeisance with utmost respect.

Acknowledgements

My shāstāng praṇāms to

- *The Lord Bhavānīshankara and to our Guru Paramparā... the sustaining force of our entire Samāja.*
- *Swāmī Īshwarānanda Giriḷī Mahārāja, Samvit Sādhanāyana, Mt. Ābu, Whose 'Gītōpāsānā.' provided tremendous inspiration and Whose translations of the Devī Gītā and the Shiva Gītā in Hindi were a comprehensive source of reference.*
- *Parama Pūjya Swāmijī, Shrīmad Sadyojāta Shankarāshrama, my Guru, to Whom I owe everything and am indebted to forever. Nothing I do could ever come close to what I receive.*

My grateful thanks to:

- *Shrī Vithal Rājagopal Bhat for going through the works to ensure that they have been faithfully translated.*
- *My father, Shrī Krishnānand Chandāvarkar, who painstakingly compared the Bhagavad Gītā to Ādi Shankarāchārya's and Madhusūdana Saraswatī's commentaries to ensure accuracy.*
- *My mother, Smt Shailajā Chandāvarkar, for her love and encouragement.*
- *My mother-in-law Smt. Sushīla Savnal and my family, friends.*
- *My dear friends Smt Asmitā Mayur Mehtā, Smt. Sheelā Kalāwar, Kum. Sujātā Haldipur and my husband Shrī Amarnāth Savnal who edited the works down to the tiniest detail.*
- *Shrī Prabhākar Wairkar for the cover designs.*
- *Shrī Prabhākar Bhātkhande for giving me an insight into Sanskrit prosody and encouraging me to try my hand at Sanskrit verse.*
- *Shrī Menon Nārāyanan, Shrī P. S. Venugopāl, Shrī Vināyak Angre, Shrī Cyprian Vāz and the team at Surekhā Press.*
- *And last but not the least, my two girls, Vaidehī and Ketākī for their unflinching support.*

Bibliography:

- *The commentaries of H.H. Swāmī Vidyānand Giriḷī Mahārāj of Kailāsh Āshrama, Rishikesh and Swāmī Shivānand, Divine Life Society, Rishikesh, which provided guidance in the making of the Bhagavad Gītā.*
 - *C Mackenzie Brown's commentary on -The Devī Gītā, the Song of the Goddess, Shrī Satguru Publications.*
-

Preface

॥ श्री गुरुभ्यो नमः ॥ ॥ श्री भवानीशङ्कराय नमः ॥

The "Guru Gītāmṛta – Gleanings from the Guru Gītā" by Shrī V. Rajgopal Bhat was first published by the Shrī Chitrāpur Math in September 1969, on the occasion of the Punyatīthi of HH Shrīmat Ānandāshrama Swāmijī. It was reprinted in February 1998, in commemoration of the first Ordination Day of Pūjya Shrīmat Sadyojata Shankarāshrama Swāmijī.

This new reprint has been timed for release on the occasion of Gurupūrṇimā 2007, along with a rich collection of other Gītās – The Bhagavad Gītā, Devī Gītā and Shiva Gītā, rendered in English verse by Smt. Archanā Savnāl.

The inspiration for publishing 'The Gītā Series' has come from Pūjya Swāmijī, who felt that it should be available readily to every serious Sādḥaka. We are indebted to Him for His blessings, guidance, and suggestions.

The publications committee thanks Shrī V. Rajgopal Bhat for his help in bringing out the reprint of the Guru Gītāmṛta.

Smt Archanā Savnāl's devotion, inborn talent and creativity, irrepressible zeal, hard work, and perseverance have resulted in the trilogy of the Bhagavad, Devī and the Shiva Gītās in this collection. We thank her for all her efforts.

Shrī Prabhakar Wairkar's artistic cover design has given an exclusive look to this Collection. We thank him for his help.

We thank Shrī Durgesh S. Chandāvarkar for his generous sponsorship of the Bhagavad Gītā translation, and the young and enthusiastic 'Australian Sabha of Chitrāpur Sāraswats' for their financial support to the Devī Gītā and Shiva Gītā. We also thank the sponsor for the Guru Gītāmṛta, who wishes to remain anonymous.

A number of people assisted Smt. Savnāl in bringing this collection to fruition and she has thanked them in her acknowledgement. The publications committee thanks all of them too.

As we approach the Tercentennial Year, and on the August occasion of Gurupūrṇimā 2007, the Publications Committee of the Shrī Chitrāpur Math is happy to present this offering at the lotus feet of Lord Bhavānīshankar, the Guruparamparā and our beloved Gurudeva, His Holiness Shrīmat Sadyojāta Shankarāshrama Swāmijī.

जय गुरुदेव ।

Dr. P. S. Māvinkurve

For the Publications Committee, Shrī Chitrāpur Math

29th July 2007 (सर्वाङ्गित संवत्सर, आषाढपूर्णिमा शके १९२९, मङ्गलपुरः)

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श्री चित्रापुर मठः श्रीवल्ली

॥ प्रार्थना ॥

॥ ॐ ॥

दक्षिणास्यसमारम्भा शङ्कराचार्यमध्यमा ।

अस्मदाचार्यपर्यन्ता स्मर्या गुरुपरम्परा ॥

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

परिज्ञानाश्रम श्री गुरु शङ्कर परिज्ञानाश्रम शङ्कर सद्गुरु ।

केशव वामन कृष्ण पाण्डुरङ्ग आनन्द परिज्ञान गुरु ।

सद्योजात शङ्कर सद्गुरु ॥

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

नन्दन्तु साधकाः सर्वे विनश्यन्तु विदूषकाः ।

अवस्था शाम्भवी मेऽस्तु प्रसन्नोऽस्तु गुरुः सदा ॥

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ॥

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

॥ ॐ ॥

अथ गीतामाहात्म्यम्

गीताशास्त्रमिदं पुण्यं यः पठेत्प्रयतः पुमान् ।
विष्णोः पदमवाप्नोति भयशोकादिवर्जितः ॥ १ ॥

गीताध्ययनशीलस्य प्राणायामपरस्य च ।
नैव सन्ति हि पापानि पूर्वजन्मकृतानि च ॥ २ ॥

मलनिर्मोचनं पुंसां जलस्नानं दिने दिने ।
सकृद्गीताम्भसि स्नानं संसारमलनाशम् ॥ ३ ॥

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥ ४ ॥

भारतामृतसर्वस्वं विष्णोर्वक्त्राद्विनिःसृतम् ।
गीतागङ्गोदकं पीत्वा पुनर्जन्म न विद्यते ॥ ५ ॥

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ६ ॥

एकं शास्त्रं देवकीपुत्रगीत-
मेको देवो देवकीपुत्र एव ।
एको मन्त्रस्तस्य नामानि यानि
कर्माप्येकं तस्य देवस्य सेवा ॥ ७ ॥

॥ ॐ ॥

विनियोगः ।

ॐ अस्य श्रीमद्भगवद्गीतामालामन्त्रस्य भगवान् वेदव्यास ऋषिः ।
 अनुष्टुप् छन्दः । श्रीकृष्णः परमात्मा देवता ।
 अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे इति बीजम् ।
 सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज इति शक्तिः ।
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुच इति कीलकम् ।
 श्रीकृष्णप्रीत्यर्थे पाठे विनियोगः ।

अथ करन्यासः ।

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावक
 इति अङ्गुष्ठाभ्यां नमः ।
 न चैनं क्लेदयन्त्यापो न शोषयति मारुत
 इति तर्जनीभ्यां नमः ।
 अच्छेद्योऽयमदाह्नोऽयमक्लेद्योऽशोष्य एव च
 इति मध्यमाभ्यां नमः ।
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातन
 इति अनामिकाभ्यां नमः ।
 पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रश
 इति कनिष्ठिकाभ्यां नमः ।
 नानाविधानि दिव्यानि नानावर्णाकृतीनि च
 इति करतलकरपृष्ठाभ्यां नमः ।

अथ हृदयादिन्यासः ।

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावक इति हृदयाय नमः ।
 न चैनं क्लेदयन्त्यापो न शोषयति मारुत इति शिरसे स्वाहा ।
 अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च इति शिखायै वषट् ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातन इति कवचाय हुम् ।
 पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रश इति नेत्रत्रयाय वौषट् ।
 नानाविधानि दिव्यानि नानावर्णाकृतीनि च इति अस्त्राय फट् ।

अथ ध्यानम्

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
 व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
 अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनी-
 मम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

नमोऽस्तु ते व्यास विशालबुद्धे
 फुल्लारविन्दायतपत्रनेत्रे ।
 येन त्वया भारततैलपूर्णः
 प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २ ॥

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
 ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
 पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ६ ॥

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसिनः श्रेयसे ॥ ७ ॥

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ८ ॥

यं ब्रह्मावरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ९ ॥



भगवद्गीता

अथ प्रथमोऽध्यायः

अर्जुनविषादयोगः

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

सञ्जय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

First Discourse

The Yoga of Arjuna's despondency

Dhritarāshtra said :

1. On the holy plain of Kurukshetra,
When, eager to fight, they had assembled where,
O Sanjaya, what did my people
And the sons of Pāṇdu do there?

Sanjaya said :

2. Having seen the army of the Pāṇdavās,
Drawn up in complete battle array,
King Duryodhana approached his teacher and
These were the words he had to say...
 3. O Teacher, behold the army of
Pāṇdu's sons... its mighty size!
Arrayed as it were by Drupada's son,
Your own disciple, a man so wise!
 4. Here are the brave, the mighty archers,
Equal in battle to Arjuna and Bhīma.
Yuyudhāna, Virāta and Drupada too,
Mighty warriors, (a glorious team!)
 5. Dhriṣhtaketu, Chekitāna,
The King of Kāshī, a man so bold,
Purujiṭ and Kuntibhoja too,
Shibi's son, the best of the fold!
 6. The brave warrior, Uttamaujas,
The strong hero, Yudhāmanyu,
The son of Subhadrā and those of Draupadī,
All of them, mighty warriors too!
-

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

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिजयद्रथः ॥ ८ ॥

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

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

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

-
7. O, the best amongst the twice born,
Of our eminent men, you should know too,
The leaders of my mighty forces,
I name them to inform you.

 8. All who have been victorious in war,
You, Bhīshma, Karna and Krupa,
Ashvatthāma, Vikarna and
The son of Somadatta, Jayadratha.

 9. There are many other heroes who, for my sake,
Are ready to sacrifice their very lives!
Skilled in battle, they are well equipped
With various weapons and many missiles.

 10. Commandeered by Bhīshma the Great,
Inadequate is our military might.
Whereas theirs guided by Bhīma,
Is sufficient in its capacity to fight.

 11. So placed in your respective positions,
In the several divisions of the army,
All of you must protect Bhīshma alone,
Indeed (to the best of your ability.)

 12. Then Bhīshma, the glorious grandsire,
Caused Duryodhana's joy to soar....
When the oldest Kuru blew aloud his conch
And let out a lion's powerful roar.
-

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

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

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

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

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

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

-
13. Then, from other conches and kettledrums,
Tabors, drums and many a cow-horn,
A tumultuous sound, tremendous to hear,
(From the Kaurava side), was suddenly born.

 14. Then seated in a magnificent chariot,
Yoked by swift horses so white,
Mādhava and Pāṇḍava blew their divine conches,
(Signaling the start of the fight.)

 15. Hrishiksha blew the Pāṅchajanya,
Devadutta was sounded by Dhananjaya,
The wolf-bellied Bhīma, of terrible deeds,
Blew the great conch, Pounḍra.

 16. King Yudhisthira, Kunti's son....
Anantavijaya was the conch he blew.
Nakula and Sahadeva sounded
Sugosha and Maṅipushpaka too.

 17. The excellent archer, Kāshya,
Shikhaṇḍī, a chariot warrior so mighty!
Dhristadyumna and Virāta too,
And the unconquered Sātyaki,

 18. All of them, O Lord of the earth!
Drupada and the sons of Draupadī,
The mighty armed son of Subhadrā,
Blew their conches separately.
-

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

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

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्नरणसमुद्यमे ॥ २२ ॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

सञ्जय उवाच ।
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

-
19. That tumultuous sound rent the hearts
Of Dhritarāshtra's people present there.
The very earth and the skies resounded
When that uproar ripped through the air!
20. Then seeing Dhritarāshtra's party arrayed,
And the weapons all set and ready to go,
He, whose flag sports the Monkey God,
(Arjuna), son of Pāṇdu, picked up his bow.
21. Then to Hrishikesha, O Lord of the earth,
These words did he (Arjuna) declare,

Arjuna said:

Between both armies, O Achyuta,
Please do place my chariot there,

22. So that I may behold these standing here,
These, who are eager to fight,
And know, who on this Great War's eve,
I must battle with (all my might.)
23. I wish to observe these assembled here,
Who wish to fight only to please
The evil-minded Duryodhana
In battle, (forgoing peace.)

Sanjaya said:

24. Thus addressed by Gudākesha,
Hrishikesha then this chariot best,
O Bhārata, between the two armies,
He brought it completely to rest.
-

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ २५ ॥

तत्रापश्यत्स्थितान्यार्थः पितृनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा ॥ २६ ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ २७ ॥

कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत् ।
अर्जुन उवाच ।
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्रोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

25. Facing Bhīshma and Droṇa
And all of the world's heads of state,
He said, "Behold all these Kurus, O Pārtha,
Who all do here congregate!"
26. Fathers, grandfathers and teachers,
Standing there, did Pārtha behold!
Maternal uncles, brothers, sons,
Grandsons and friends of old!
27. Standing there in both armies,
His friends too and fathers-in-law,
All his relatives present there,
His own people, Kounteya saw.
28. Sorrowfully (Kounteya) said,
Filled as he was with deep pity,
Arjuna said:
O Kriṣṇa, having seen my kinsmen
Thus arrayed and to fight so ready,
29. My limbs, oh how they fail to move!
My mouth is parched and ever so dry,
The hair on my body stands on end,
Quiver and quake and tremble do I.
30. The Gāṇḍīva slips from my hand,
And all over, my skin does burn,
I am unable to erectly stand,
And my mind does reel and churn.
-

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

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

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

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ ३४ ॥

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

-
31. O Keshava, all that I can see
Are adverse omens everywhere,
I do not see how it can be good
To kill my people in battle there.
32. O Kṛishṇa, I do not desire
Victory, a kingdom or comforts too,
What will a kingdom, pleasures or even life,
For us, O Govinda, ever do?
33. For those whose sakes we have desired,
The kingdom, joy and every pleasure,
Forsaking life and abandoning wealth,
In battle do they all stand here.
34. Teachers, fathers, sons thus too,
Grandfathers, maternal uncles and then,
Fathers-in-law, grandsons, brothers-in-law
And all my other kith and kin,
35. These I do not wish to kill,
Though they, O Madhusūdana, might kill me;
Not even for the sake of the earth,
Let alone dominion over the worlds three.
36. O Janārdana, by killing Dhritarāshtra's sons,
What joy can ever be brought to us?
We would be resorting to sin,
By killing these criminals (in a manner thus.)
-

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

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

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

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

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ ४१ ॥

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

-
37. Killing our relatives, Dhritarāshtra's sons,
Therefore we are not justified in,
For how can we be happy, O Mādhava,
By destroying our very own kith and kin?
38. Though they do not think it wrong
To destroy their own families,
Their intelligence, so overpowered by greed,
Towards friends, they see no sin in hostilities.
39. O Janārdana, when we can clearly see
That by destroying our very kith and kin,
Only evil can befall, so why should we
Not learn to turn away from sin?
40. The family's Sanātana Dharma perishes
In the destruction of the family.
When Dharma is destroyed, the entire unit is
Indeed overcome by impiety.
41. The women of the family become corrupt,
O Kṛishṇa, when impiety does materialize,
With the corruption of women, O Vārshṇeya,
A mixture of castes will arise.
42. With the confusion of castes, their ancestors fall,
Not getting offerings that for them are meant,
Then the slayers of the family are
To hell alone, eventually sent.
-

दोषैरैतैः कुलग्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम् ॥ ४४ ॥

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

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

सञ्जय उवाच
एवमुक्त्वाऽर्जुनः सङ्घुचे रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ ४७ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥

-
43. Those that cause confusion of castes,
And by their evil deeds, destroy families,
Also cause the eternal religious rites
Of family and caste, to completely cease.
44. We have heard, O Janārdana, that for sure,
For an unknown period they must dwell,
Those whose Dharma has been destroyed,
In that terrible region called hell.
45. Alas it is sad that we are geared,
To perform this immensely great sin,
The greed of pleasures of a kingdom,
Rouses us to kill our very own kin.
46. If in battle the sons of Dhritarāshtra,
Should with weapons in hand, ever slay me,
For me, unarmed and unresisting,
It would a far better option be.

Sanjaya said:

47. Having spoken thus in the battlefield,
Arjuna, casting away his arrows and bow,
Sat down on his chariot's seat,
His mind overwhelmed with deep sorrow.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishna and Arjuna,
ends the first discourse named
'The Yoga of Arjuna's despondency.'*

अथ द्वितीयोऽध्यायः

साङ्ख्ययोगः

सञ्जय उवाच ।

तं तथा कृपयाऽऽविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

अर्जुन उवाच ।

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

गुरूनहत्वा हि महानुभावान्

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वाऽर्थकामांस्तु गुरूनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

Second Discourse

The Yoga of Knowledge

Sanjaya said:

1. To him whose eyes were filled with tears,
Whom pity did over sway,
To him who was agitated and extremely sad,
Did Madhusūdana these lines say...

The Blessed Lord said:

2. Whence has this sadness come upon you?
So unworthy is this perilous state!
O Arjuna, not only is it disgraceful,
But it excludes heaven's very gate!
3. O Pārtha, yield not to impotence,
It does not befit you at all!
Cast away this mean weakness of heart,
O Parantapa, stand up tall!

Arjuna said:

4. When Bhīshma ought to be worshipped,
And also Droṇa, O Arisūdana,
How can I fight them in battle
With arrows, O Madhusūdana?
 5. Better indeed to feed on alms in this world,
Than to slay Gurus who noble be!
To kill Gurus would mean all pleasures here,
Would be stained with blood for me.
-

न चैतद्विद्मः कतरन्नो गरीयो

यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषाम-

स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

न हि प्रपश्यामि ममापनुद्याद्

यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

सञ्जय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्द्रमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

-
6. We know not which the better end is,
That we beat them or they conquer us,
For we do not wish to live after slaying
Dhritarāshtra's sons who stand before us.

 7. Miserliness has gripped my heart,
My mind is bewildered. I ask of You:
Tell me for certain which the right path is,
Instruct your disciple who seeks refuge in You.

 8. Even if over Earth an unrivalled prosperous rule,
And over the gods I had power,
I do not see it could remove the sorrow,
That has made my senses cower.

Sanjaya said:

9. Having thus spoken to Hrishiksha,
That conqueror of sleep and scorcher of foes
Said "I will not fight," to Govinda,
And he slipped into a silence most morose.

10. O Bhārata, to him who was sorrowing,
In the midst of the armies two,
Hrishiksha, as though smiling,
Spoke the words that now ensue...

The Blessed Lord said :

11. You grieve for those who should not be
Grieved for, though you speak words so wise.
For, neither for the living nor for the dead,
Does in the wise man grief arise.
-

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

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

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

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

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

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

-
12. Never has there been a time that I
Was not, nor you, nor these rulers of men,
Nor shall we ever cease to exist
In a future time hereafter then.

 13. Just as in the body, the Embodied Soul
Goes through childhood, youth and old age,
Even so, when a body dies, It enters another,
This does not delude a man of courage.

 14. Kounteya, when senses touch objects,
That cause pleasure and pain, heat and cold,
They do not last, they begin and end,
O Bhārata, endure them, (do be bold).

 15. He who is not afflicted by these,
And is equanimous in pleasure and pain,
O Chief among men, that firm man is fit,
The state of immortality, to attain.

 16. The unreal has no existence, no being,
And to the real, there is no 'non-existence',
The veracity of both has indeed been seen,
By the knowers of Truth, of the Essence.

 17. Know that 'That', which pervades all of this,
Is indestructible and none
Is able to cause its destruction.
For it is the Imperishable One.
-

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

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

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

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

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

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

-
18. The bodies that host the embodied Self-
Indestructible, Immeasurable, Eternal through each age,
Are all said to have an end, O Bhārata,
Therefore this war, you must surely wage.
19. He who thinks that the Self slays,
And he who believes that slain It can be,
That It can neither slay nor be slain,
This, neither of them, knows really.
20. It is not born, nor does It die,
After 'having been', it ceases 'not to be' again,
Unborn, Eternal, Primeval and Constant,
It is not killed when the body is slain.
21. Indestructible, Inexhaustible,
Eternal, It is Unborn.
How can he slay or cause to be slain,
O Pārtha, when to him this is known?
22. Just as a man casts off old clothes
And then wears new ones day after day,
The Embodied Soul casts off bodies old
And enters new ones (for a while to stay.)
23. Weapons do not injure the Self,
Fire does not even burn It.
Water does not wet It and,
The wind does not ever dry It.
-

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचिन्तयोऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

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

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

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

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

-
24. The Self cannot be cut or burnt,
Neither wetted nor dried can It be,
Stable, Immovable, Ancient and
All Pervading, It exists eternally.
25. Unmanifest is the Self said to be,
Imperceptible and changeless too,
Therefore, knowing this to be so,
Grief must not be felt by you.
26. Although you may think It is constantly born,
Or that It may constantly die,
O Mighty armed one, in a manner thus,
You should not ever grieve or cry.
27. For when certain is death to the one who is born,
And when birth for the dead is certain too,
Over that which is surely inevitable,
Grieving must not be done by you.
28. Beings are unmanifest in the beginning,
In the middle state are manifest and,
O Bhārata, what is there to grieve about,
When they are unmanifest again in the end?
29. One sees the Self as a marvelous thing,
As amazing, another speaks of It,
Yet another hears of it as awesome,
Though much heard, is not understood a bit.
-

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

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

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

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

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाधवम् ॥ ३५ ॥

-
30. That which dwells in the body of all
Is indestructible and lasts for evermore,
O Bhārata, you should not ever grieve
For any being, therefore.
31. Look to your own Dharma too,
That you should hesitate is not right,
For nothing is greater for a Kshatriya,
Than a righteous war to fight.
32. Happy are Kshatriyas who do get
The chance to fight a virtuous war,
A war that comes by itself, O Pārtha,
Is to heaven, an open door.
33. You will be abandoning your duty and fame,
If this righteous war, you refuse to fight,
And therefore you will only incur sin
(By not opting to do what is right.)
34. Your eternal infamy will be recounted too
Spread as it were as people's lore.
And dishonour is surely worse than death
To one who has been honoured before.
35. The chariot warriors will think that you
Have withdrawn from battle due to fear,
They, who have earlier held you in esteem,
Will scorn you (for your conduct here.)
-

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

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

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

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्यायुक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

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

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

-
36. What can be more painful to hear
Than abusive words spoken by enemies?
For indeed they would condemn your
Competence and capabilities!
37. You will go to heaven if you are slain,
Rule the earth, if victorious you are,
Knowing this therefore, O Kounteya,
Stand up and resolve to fight this war.
38. Considering them equal - pleasure and pain,
Loss and gain, defeat and win,
Engage in battle for battle's sake,
And you will not have incurred sin.
39. Thus has been declared the Sāṅkhya Yoga,
This Yoga of knowledge (has been taught to you,)
Now listen to the Yoga by knowing which, O Pārtha,
You may cast away bonds of your action too.
40. In this, there is no effort lost,
No contrary results can be seen here,
Even a little of this Yoga practised,
Protects one from tremendous fear.
41. One-pointed determination of the mind,
O Kurunandana, here (in this yoga is taught.)
While many-branched and endless indeed,
Is the nature of an irresolute's thought.
-

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

यावानर्थं उदपाने सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

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

-
42. Taking pleasure in only certain words
Of the Vedas, the unwise, (how they fuss!)
By uttering flowery speech, O Pārtha,
“There is nothing else!” they say thus.
43. Exuberantly performing various specific acts,
To gain pleasure or power to attain.
Full of desires, with heaven as their goal,
Their actions lead them to births again.
44. Attached to pleasure and to power,
Those people’s minds are led astray.
Reason and determination cannot be formed,
When in meditation the mind does not stay.
45. Be free from the Vedic attributes three!
From the pairs of opposites, O Arjuna!
From thoughts of acquisition and preservation,
Be established in the Self and the Sattva Guṇa!
46. As much as a reservoir is of use
In a place that is flooded everywhere,
The Self- knowing twice-born has as much use
Of the knowledge that is in the Vedas there.
47. Duty alone is your right to pursue,
Not the fruits of the actions you do.
Do not act just for the result of the act,
Or be attached to inaction too.
-

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

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

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

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

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

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

48. Discarding attachment and being the same
In pleasure and pain, O Dhananjaya,
Be established in Yoga and perform your acts!
That evenness of mind is called Yoga.
49. O Dhananjaya, to the Yoga of wisdom,
Much inferior is desire-prompted action,
Wretched are those who seek just fruits.
Therefore in wisdom seek protection.
50. Good and evil deeds in this very life,
A person casts off when with wisdom endowed,
Since Yoga is proficiency in action,
Therefore to Yoga, you should be devout.
51. Those people endowed with knowledge true
Abandon desire for fruits that from actions arise,
Then completely free from the fetters of birth,
To the state beyond pain, go the wise.
52. When your intellect does cross beyond
The mire of delusion, then you will see,
To what is heard and what must be heard,
To both, indifferent will you be.
53. When confused by what in the Vedas is heard,
Your intellect stands steady in the Self then,
To the state of Yoga, of knowing the Self,
That steady intellect will surely attain.
-

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किम्प्रभाषेत किमासीत व्रजेत किम् ॥ ५४ ॥

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

Arjuna said:

54. What is the description, O Keshava,
Of a person whose wisdom is steady and sound?
How does he, established in the Self,
Speak or sit or walk around?

The Blessed Lord said:

55. O Pārtha, when a man completely casts off
All desires that are in his mind sown,
Satisfied in the Self, by the Self,
'A man of steady wisdom'- by all is he known.
56. In adversity, he who is of unshaken mind,
Who is free from attachment, fear and rage,
In pleasurable times, who does not want more,
That man of steady wisdom is called a sage.
57. When faced with circumstances bad or good,
He who does not hate or rejoice,
Who everywhere is unattached,
His wisdom is fixed and full of poise.
58. Just as the tortoise withdraws its limbs,
This person too does the same thing,
By withdrawing his senses from sense objects,
To steadiness, he does his wisdom bring.
59. From the abstinent man who has withdrawn,
Sense objects too then turn away,
But longing for the objects may stay behind,
Though, on seeing the Supreme, that too does not stay.
-

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

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

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

60. The turbulent senses, O Kounteya,
Do violently carry away
The wise man's mind, though he strives hard
To hold his senses firmly at bay.
61. Having restrained his senses, the harmonized one
Should sit with his mind intent on Me,
Whose senses are thus under control,
His wisdom is firm and is steady.
62. In a man, attachment to things arise,
When to them, his attention is drawn.
From attachment arises desire,
And from that desire, anger is born.
63. From anger arises delusion,
From delusion, loss of memory,
From that, discrimination is destroyed,
And thence, he perishes surely.
64. Free from attraction and repulsion,
Though moving amongst objects outside,
With senses restrained, the self-controlled one
In peace and tranquility, does abide.
65. All the pain that befalls him is
Destroyed in that tranquility,
The intellect of the peaceful soul
Very quickly becomes firm and steady.
-

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

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

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

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

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

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

66. To the unsteady, knowledge is not available,
Nor meditation to an unsteady mind.
Without meditation, there can be no peace,
Without peace, how does one happiness find?
67. The mind which follows the wandering senses,
Leads man's discrimination astray,
Just as the boat which on the water drifts,
And by the moving wind, is carried away.
68. Therefore one whose senses are
Restrained from sense objects completely,
His knowledge, O mighty armed one,
Is fixed in the Self and is steady.
69. That which is night for all living beings,
In that, the self-controlled, awake he does stay,
That which the seer sees as the night,
In that, the living beings wakeful lay.
70. Just as the ocean remains still and calm
When filled with waters from every side,
Peaceful is one in whom desires dissolve,
But not so in whom desires abide.
71. He who discarding desires moves about,
Without thinking of anything longingly,
He who is without a sense of 'mine'
Or egoism, attains to tranquility.
-

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

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥

72. This is the Brāhmī state, O Pārtha,
Having attained this, one is deluded not.
Established in this, at the end of his life,
A oneness with Brahman is to him brought.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishṇa and Arjuna,
ends the second discourse named 'The Yoga of Knowledge'.*

अथ तृतीयोऽध्यायः

कर्मयोगः

अर्जुन उवाच ।

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

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

श्रीभगवानुवाच ।

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मया नघ ।
ज्ञानयोगेन साङ्ख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥

न कर्मणामनारम्भात्प्रैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

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

Third Discourse

The Yoga of Action

Arjuna said:

1. If you think, O Janārdana,
That superior to action, knowledge lies,
Why, O Keshava, do you engage me
In this deed that horrifies?
2. You have confused my understanding
With your apparently puzzling speech.
So tell me for certain the one way
By which the best state I may reach.

The Blessed Lord said:

3. In this world are two paths, O Anagha,
As spoken of earlier by Me,
The Yoga of Knowledge - of the Sāṅkhyas,
And the Yoga of Action - of the Yogīs.
 4. A man does not reach actionlessness
By non-performance of action.
Neither by mere renunciation does he
Attain to a state of perfection.
 5. For, without performing an action,
Not for a moment can anyone be.
The Guṇas, qualities born of Nature,
Make everyone act helplessly.
-

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

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

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

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

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

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परम्भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

-
6. Though controlling his organs of action
But remembering sense objects if he does sit,
Then he is of deluded understanding,
And is called a hypocrite.

 7. With the organs of action he who works,
And with his mind, his senses quells,
He who remains fully unattached,
O Arjuna, he is the man who excels.

 8. Action is superior to inaction
So you must do your bounden duty.
For inaction would make it impossible
To maintain even your own body.

 9. When the world acts but not for Yajna's sake,
Then bound to action does the world be.
Therefore perform your actions, O Kounteya,
For that sake alone and from attachment free.

 10. In the beginning when Prajāpati
Along with Yajna, did mankind create,
Said, "Let this be the yielder of every desire.
By this will you propagate."

 11. With this do you nourish the gods,
And may those gods then nourish you,
Nourishing one another then,
The Highest Good shall you go to.
-

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

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

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

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

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

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

12. The gods, nourished by the Yajnas,
Fulfill every desire of your mind,
To enjoy what is received, without giving in turn,
Is to be a thief of the highest kind.

 13. Those who eat the remnants of Yajnas
Are righteous, and from sins are freed.
Those who cook for themselves alone
Are sinners, and on sin they feed.

 14. Living beings arise from food,
And it is from rain that food does come.
Rain occurs because of Yajnas performed
And that Yajna is born of action.

 15. All actions come from the Veda and
From the Imperishable does the Veda arise,
(Therefore) That all-pervading Veda is
Established in Yajna...that do realize.

 16. He who does not follow the wheel
That has been set to thus revolve,
O Pārtha, he lives a life in vain,
Rejoicing in the senses, in sin involved.

 17. But for the man who rejoices in the Self
And who is satisfied in the Self too,
For that man who is content in the Self,
He truly has nothing to do.
-

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

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

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २० ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

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

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

18. Unconcerned if work is performed,
Nor disturbed if work is not done.
Neither does he for objects,
Depend upon anyone.
19. Therefore without attachment,
Do that work that must be done,
By performing actions without attachment,
Man does reach the Supreme One.
20. Truly by their actions alone,
Janaka and others attained perfection.
With a view to guiding all those around,
Perform actions that must be done.
21. Whatsoever a great man does,
Is what others also do.
What he sets as a standard here,
Is what people follow too.
22. There is nothing that I have to do,
Nothing, O Pārtha, in the worlds three,
There is nothing unattained that has to be attained,
And yet, actions are done by Me.
23. For in action if I am not tirelessly engaged,
Then surely, O Pārtha, it is true,
That in every way, all the people here
Would follow and would not work too.
-

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ २५ ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ २७ ॥

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

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

24. If I should not perform My deeds,
Then the worlds would indeed die,
The reason for the confusion of castes
And destruction of those beings, would be I.
25. Just as, O Bhārata, the ignorant ones act
Attached to the work that they do,
So should the wise, wishing the world's welfare,
Unattached, act the same way too.
26. The minds of ignorant people, bound to action,
Should not be unsettled by the wise.
Engaging them in all deeds and acts,
He should himself act with poise.
27. By the Guṇas of Nature at all times,
Is every action done.
The one who is deluded by egoism thinks,
"I am the doer of action."
28. But he who knows the truth about
The divisions of Guṇas and their functions,
Remains unattached, knowing 'sense-Guṇas' move
Among 'sense-object-Guṇas', O mighty armed one.
29. Those deluded by the Guṇas of Nature
Are attached to the functions of those qualities.
The man of perfect knowledge should let
The fool of imperfect knowledge just be.
-

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

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

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

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

30. Dedicating all your actions to Me,
On the Self alone centering your sight,
Free from desire and egoism
Free from fever, must you fight.
31. Full of faith and without complaint,
Who practise my teachings constantly,
Those people from their actions are
Liberated and completely free.
32. But those who find fault with what I teach,
Are deluded of knowledge when they practise it not,
And devoid of discrimination, know that they
Are to destruction completely brought.
33. But the wise man can only act
In accordance with his nature true.
When beings follow their nature then,
What can restraint really do?
34. Established in every sense are
Attraction and aversion to many a thing.
These two are foes and under their sway,
Therefore one must not himself bring.
35. One's own duty though merit-less,
Is better than another's well done.
Death is better in one's own duty,
Another's duty causes apprehension.
-

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

Arjuna said:

36. O Vārshṇeya, by what is man
To commit a sin thus impelled?
Though not wishing to commit such a deed,
By what force is he compelled?

The Blessed Lord said:

37. It is desire, this anger then
From Rajoguṇa that does arise.
It is all-devouring and sinful too.
Know here is where the enemy lies.
38. Just as fire is swathed in smoke
And by grime a mirror covered up,
As amnion sheaths an embryo,
This by That is enveloped.
39. Desire is like the fire because
Unquenchable can it truly be.
O Kounteya, enveloping his wisdom,
It is the wise man's eternal enemy.
40. It is said that in the senses,
In the mind and intellect, desire does stay.
Enveloping the wisdom of the embodied,
One is kept under delusion's sway.
41. The slayer of knowledge and of wisdom,
This wicked thing, kill you must,
O Best of the Bharatas, you must therefore,
Do this by controlling your senses first.
-

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

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

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
कर्मयोगो नाम तृतीयोऽध्यायः ॥

42. Senses are superior (to the body) they say,
Superior to them does the mind be,
Greater than that is the intellect,
But even greater than that is He.
43. Thus anchoring the mind in the Self,
Knowing It superior to the intellect be,
So hard to conquer, that desire,
O mighty armed one, slay that enemy.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishna and Arjuna,
ends the third discourse named 'The Yoga of Action.'*

अथ चतुर्थोऽध्यायः

ज्ञानकर्मसंन्यासयोगः

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

श्री भगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ५ ॥

Fourth Discourse

The Yoga of the Renunciation of Action in Knowledge

The Blessed Lord said:

1. I have taught this Yoga to
Vivasvān, who taught Manu.
Manu then spoke of this Yoga
Which is Imperishable, to Ikshvāku.
2. This Yoga handed down in time
Was known by the royal sages,
O Parantapa, it has been lost,
Through the passage of the ages.
3. That same Yoga is being taught
To you today by Me,
Ancient, and a Profound Secret,
To you, my friend and devotee.

Arjuna said:

4. Later has been your birth,
Earlier was that of Vivasvān,
How do I believe that in the beginning
It was you who had thus spoken?

The Blessed Lord said:

5. Many births of Mine have passed
O Arjuna, just as yours have gone by too.
O Parantapa, I know of them all,
Though they are not known to you.
-

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

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

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

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

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

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

6. **Though I am Lord of all beings,
Of Imperishable nature and born not,
Yet, governing My own nature,
By My own Māyā, to birth I am brought.**

 7. **O Bhārata, of righteousness,
There is a decline when,
Of unrighteousness, there is a rise,
I manifest Myself then.**

 8. **For the destruction of the wicked,
To protect the pious and the sage,
For the establishment of righteousness,
I manifest Myself age after age.**

 9. **He who thus knows by Principle,
That divine My birth and action be,
Having abandoned his body, O Arjuna,
He is not born again and comes to Me.**

 10. **Taking refuge in Me, absorbed in Me
Free from attachment, fear and ire,
Many are those who have attained My being,
Purified by wisdom's fire.**

 11. **In whatever way they approach Me,
So do I reward them, O Pārtha,
Towards Me, in innumerable ways,
Do men follow My path.**
-

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

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

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

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

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

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

12. Those who long for success in action,
Are the ones who, to the gods sacrifice.
Success born of action here,
In this world, can be attained in a trice.
13. I have created the four castes,
Based on one's qualities and actions done.
Though I am the Creator, you should know that,
I am the Non-Doer and the Immutable One.
14. Actions do not taint me and,
I desire not the fruits of what I do.
He who knows Me thus is,
Not bound by his actions too.
15. With this knowledge, ancient seekers of freedom,
Performed their actions and therefore,
You too would do well to do thus,
Like those ancients in the days of yore.
16. What is action and what is inaction?
(These questions) confound even the wise.
I shall teach you now of these,
And knowing that, above evil you will rise.
17. The nature of action should be known,
That of what is forbidden and,
What constitutes inaction should be known too,
As the path of action is hard to understand.
-

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

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

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्रोति किल्बिषम् ॥ २१ ॥

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

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

-
18. He who in action sees inaction,
And in inaction, action who does see,
Amongst men, he is wise,
A performer of all actions, a Yogi.

 19. He whose actions are all done,
Without a resolve and without desire,
He is called a sage by the wise,
His actions burnt by wisdom's fire.

 20. Giving up attachment to the fruits of deeds,
Always content, not depending on anything,
Even though always engaged in action,
He truly does not do a thing.

 21. Desireless, restraining his mind and body,
Giving up the need to possess anything,
Doing work related to the body alone,
He incurs no sin in thus working.

 22. Content with whatever comes his way,
Free from opposites and from envy,
Even-minded in success and failure,
Though performing deeds, not bound is he.

 23. To one who is unattached and liberated,
Whose mind in knowledge does truly stay,
Who performs an action as a Yajna,
The entire action just melts away.
-

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

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ २६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

अपाने जुहति प्राणं प्राणेऽपानं तथाऽपरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

24. Brahman is the offering and the ghee,
Brahman, the fire, and the one who offers too,
Brahman alone shall be reached by him,
Who is rapt in Brahman in the work he does do.
25. It is to the gods that some Yogis,
Offer their Yajnas exclusively.
In Brahman's fire, through the Yajnas,
Others offer their self by the Self entirely.
26. Some offer in the fires of restraint,
Other senses and organs of hearing,
Others, in the fire of the senses sacrifice
Sense objects like sound, as an offering.
27. Others sacrifice functions of the senses,
And the functions of their breath...their energy,
In the fire of the Yoga of self restraint
Which kindled by knowledge be.
28. Some offer their Yoga as Yajna,
Some their wealth, some their austerity.
The ascetics through rigid vows, sacrifice,
Some their knowledge, some their scriptural study.
29. Others sacrifice their outgoing breath
In the incoming and vice versa too,
Restraining the outgoing and incoming flow,
In the restraint of breath, absorbed so true.
-

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

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

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

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

-
30. Their life-breath in their life-breaths are
Offered by those who their diets regulate,
All these are knowers of Yajnas and they
Are those whose sins in Yajnas dissipate.
31. To the eternal Brahman go those who eat
The sacrificial remains that are like nectar.
Not even this world for the non-performer of Yajna!
How can he have the other, O Kurusattama?
32. Thus there are many kinds of sacrifices,
That have from the Vedas been spread.
Know that they are born from actions done
And knowing that, to freedom you shall be led.
33. The sacrifice of wisdom over that of objects,
O Parantapa, is of a better quality,
O Pārtha, in knowledge are culminated
All actions in their totality.
34. Know 'That' by prostration and by question,
And through service that you do devotedly,
The wise who have realised the truth,
Will instruct you in that wisdom certainly.
35. Deluded again in this manner so,
O Paṇḍava, knowing 'That', you shall not be.
By this, you will see all living beings
In your Self and also in Me.
-

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

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

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

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

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

-
36. Even though amongst all the sinners,
You may be a sinner of the worst sort,
You will cross over every single sin,
With the help of knowledge's raft.
37. O Arjuna, just as fuel turns to ash
By the raging fire's blaze,
The fire of knowledge, in a similar way,
Every action to ash does raze.
38. Compared to knowledge, there does not exist
Anything in this world as pure.
Perfected by Yoga, he in due course,
Will know this in his own Self for sure.
39. The man of faith and who is devoted too,
Subduing his senses, knowledge he obtains.
Attaining that knowledge, then without delay,
The highest peace he attains.
40. To destruction are eventually led
The ignorant, doubting and faithless.
For the doubting one, there is neither this world,
Nor the other or even happiness.
41. The one, who by Yoga has dedicated his acts,
With knowledge whose doubts are dispelled indeed,
He who is controlled and completely aware,
O Dhananjaya, he is not bound by his deeds.
-

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥

42. Therefore with the sword of knowledge of the Self
Destroy the doubt that in your heart lies.
This doubt is born of self-ignorance,
O Bhārata, take refuge in Yoga and arise!

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishṇa and Arjuna,
ends the fourth discourse named
‘The Yoga of the Renunciation of Action in Knowledge.’*

अथ पञ्चमोऽध्यायः

कर्मसंन्यासयोगः

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्व्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

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

Fifth Discourse

The Yoga of the Renunciation of Action

Arjuna said:

1. You praise both, the renunciation of acts
And Yoga... selfless deeds done.
O Kriṣṇa, between the two of them,
Tell me for sure, which is the greater one?

The Blessed Lord said:

2. Both renunciation and the Yoga of action,
To the state of highest bliss do lead.
But of the two, the Yoga of action,
To that of renunciation is superior indeed.
 3. The one who hates not and desires not
It should be known is a Nitya-Sanyāsī,
Free from opposites, O mighty armed one,
He is set free from bondage easily.
 4. The ignorant say, not the ones who know,
That knowledge and Yoga are separate things.
He who is established in either,
Receives the fruits that both do bring.
 5. That state which is reached by the Sāṅkhyas,
Is the same one as that by the Yogīs,
He who sees knowledge and Yoga as one,
He is the one who truly sees.
-

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

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

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यन् शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन् श्वसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

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

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

-
6. Renunciation without Yoga is
Hard to attain, O mighty armed one.
The Muni who reflects and does Yoga too,
He very quickly goes to Brahman.

 7. Committed to selfless action, pure of mind,
With his self controlled and his senses won over,
He who sees his Self as the Self in all,
Is not tainted though he is the doer.

 8. Centred in the Self, the knower of Truth
Thus he thinks, "I do nothing."
When seeing, hearing, touching, smelling,
Eating, moving, sleeping, breathing,

 9. Speaking, releasing and grasping,
Opening the eyes and shutting them too,
Convinced is he that the senses thus
In the sense objects, move they do.

 10. He who acts abandoning attachment,
To Brahman, his work who does offer,
He is not tainted by sin just as
A lotus leaf is not stained by water.

 11. For self-purification, discarding attachment,
The Yogis perform the deeds they do,
With the body, the mind and the intellect,
And with their senses too.
-

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

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

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

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

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

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

-
12. Abandoning the fruits of the actions he performs,
The steady one attains eternal tranquility.
Whereas driven by desire, attached to the fruit,
Bound is he, the unsteady.

 13. Renouncing all actions with his mind,
Self-controlled, the embodied one
Lives happily in the city of nine gates,*
Neither working nor getting work done.

 14. The Lord does not create an action for the world,
Neither does He create the agency in fact,
He does not bring union of action and result,
It is one's own nature that does act.

 15. Knowledge is enveloped by ignorance,
And by that, creatures are taken in,
The Omnipresent Lord does not accept either'
Merits of good deeds or demerits of sin.

 16. But to those whose ignorance is
By the wisdom of the Self, destroyed completely,
To them, knowledge reveals the Supreme State,
Just as the Sun reveals all in their totality.

 17. Their intellect absorbed in That; their self, That,
Established in That, with the Lord as the Supreme Aspiration,
Those whose sins have been destroyed by wisdom,
Never return and thus attain liberation.

** The body with the gates; pairs of eyes, ears, nostrils, a mouth and the two excretory openings.*

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

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

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

-
18. The learned ones see the Lord equally in
A Brāhmaṇa who in knowledge and modesty is replete,
In a cow, in an elephant and in a dog,
And also in an eater of dog's meat.

 19. Those whose minds are fixed in Equality,
By whom, here, duality has been vanquished,
They are established in that Brahman,
Equanimous indeed and Unblemished.

 20. With a steady intellect and undeluded,
The knower of Brahman in the Brahman resides,
He does not rejoice when pleasure befalls him,
Nor does he grieve when unpleasantness arrives.

 21. He who is not attracted to external stimuli,
And in his own self finds happiness,
He whose mind is united with Brahman,
Enjoys bliss which is endless.

 22. Those pleasures born of external contacts,
Are those alone from which pain does stem.
They have a beginning and an end, O Kounteya,
And the wise man does not indulge in them.

 23. He who is able in this very life,
Those impulses to bear and withstand,
Impulses born of desire and anger,
He is a Yogī and a happy man.
-

योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ॥

-
24. He who is happy within, rejoices within,
And within too is the illumined glow,
That Yogī attains Brahma-Nirvāṇa,
And to Brahman does that Yogī go.
25. Those Rishis whose sins are destroyed,
Whose doubts are dispelled and who are self-controlled,
They are the ones to attain liberation,
The welfare of others do they intently hold.
26. Those Yatis who have controlled their thoughts,
And from desire and anger are completely free,
Those who have realised their Selves,
All around them does freedom be.
27. Having shut out all external contacts,
And between the brows fixing one's eye,
Equalising incoming and outgoing breaths,
That within the nostrils do move and ply,
28. With senses, mind and intellect controlled,
That sage, with liberation as his goal,
Free from desire, fear and anger,
Eternally free is that soul.
29. He who knows Me as the one who enjoys
All sacrifices and every austerity,
As Lord of the worlds, as a Friend of all beings,
Is he who attains peace and tranquility.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishṇa and Arjuna, ends the fifth
discourse named 'The yoga of Renunciation of Action.'*

अथ षष्ठोऽध्यायः

ध्यानयोगः

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्रिर्न चाक्रियः ॥ १ ॥

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

Sixth Discourse

The Yoga of Meditation

The Blessed Lord said:

1. He who depends not on the results of action,
He who performs his duties,
Is a Sanyāsī and a Yogī...
Not he who renounces the fire and deeds.

 2. That Yoga which they call Renunciation
O Pāṇḍava, is what must be recognized,
For truly one does not a Yogī become,
Unless desires for fruit are kept aside.

 3. To the Muni who wishes to attain Yoga,
The means is said to be his deed.
To the one who has attained Yoga,
Quiescence is the means indeed.

 4. Either to sense objects or to actions
When a man his attachment does not lend,
To the one who renounces thought, it is said,
It is he who to Yoga does ascend.

 5. One should raise oneself by the Self alone,
Let not the self move down low.
For truly is the self one's own friend,
And the self alone is one's own foe.
-

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

-
6. By whom the Self has conquered the self,
To him the self a friend doth be,
But to the unconquered self, in a foe's place,
Does the self stand like an enemy.

 7. To the tranquil and the self-controlled,
Calm and poised is the Self Supreme,
In cold and heat, in pleasure and pain,
In honour, dishonour (in every extreme).

 8. The one satisfied in knowledge and wisdom,
The firm one whose senses are controlled,
That Yogī is said to be 'Yukt'.... harmonised,
Who equates stone, a lump of earth and gold.

 9. The good, friend, foe and the unconcerned,
The neutral, the hostile, his family,
The righteous and the unrighteous...
He excels who treats them equally.

 10. Let the Yogī constantly remain
In solitude with his mind steady indeed.
Alone, with a controlled mind,
Free from hankering and from greed.

 11. Having established for himself,
Neither high nor low, a steady seat,
Made successively of cloth, skin and Kusha grass,
Placed in a spot that is clean and neat.
-

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

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

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

-
12. There, having focused the mind,
Acts of senses and thoughts under control,
Seated on that seat, he should
Practice Yoga to purify the soul.

 13. Holding his body, head and neck erect,
Steady and keeping that still pose,
Not looking in any direction,
Concentrating on the tip of his nose.

 14. Serene-minded and without fear,
In Brahmacharya's vow steady,
Let him sit keeping Me as his goal
With his mind controlled and harnessed to Me.

 15. Thus always keeping himself steadfast,
The Yogī with the controlled mind,
That Peace which leads to liberation,
Which abides in Me, he does find.

 16. Yoga is not possible for him
Who eats much nor does a morsel take,
Or for one who sleeps too long, O Arjuna,
Or for the one who keeps awake.

 17. To the one who does things moderately,
When eating or when in recreation,
When exerting in work, in wakefulness and sleep
The destroyer of pain does Yoga become.
-

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

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

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

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

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

तं विद्याद् दुःखसंयोगवियोगं योगसञ्ज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

18. Thus when in the Self, the mind
Rests as such, so well controlled,
When free from desires and every longing,
Then, "He is Yukt...united," it is told.
19. Just as is recalled in the simile -
'In a windless place the lamp flickers not,'
So is the Yogi who practises well,
Absorbed in the Self with his controlled thought.
20. Through Yoga where the restrained mind,
Becomes quiet completely,
There, the mind seeing the Self,
In his own self, is happy.
21. He who enjoys this infinite bliss,
And is established in it perfectly -
That bliss transcending senses and mind,
He moves not from that Reality.
22. Which having obtained, he opines
That beyond this, there is no gain,
Established in that, he does not move
Even if subjected to immense pain.
23. Separation from the union with pain
Is yoga ... that one must know.
With determination must Yoga be practiced
With a cheerful mind, without feeling low.
-

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

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

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

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

24. Having abandoned without reserve,
All desires born from thought,
By the mind, restraining from every side,
All the senses...the whole lot,
25. With his intellect and fortitude,
Slowly to peace himself he must bring.
Placing his mind within his Self,
Let him not think of anything.
26. From wherever the mind moves away
Restless and unsteady it is by far,
From there, having caught it, let him bring
That mind under the Self's power.
27. To the one whose passions are at rest,
Who is one with Brahman, and from sin, free,
To the one with the contented mind,
Supreme Bliss comes to that Yogī.
28. Thus always engaging in Yoga,
And free from sin, the Yogī,
From contact with the Brahman,
Enjoys infinite bliss, easily.
29. The Self exists in all beings
And every being in the Self resides.
He who is harnessed in Yoga sees that,
To him, everywhere the same abides.
-

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

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

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

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

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

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

30. He who sees Me everywhere,
And who sees everything in Me,
I am not separated from him,
And he is not removed from Me.
31. Established in that Unity,
He who worships Me Who in all abides,
No matter how he appears to live,
In Me that Yogī truly resides.
32. By the same standard that he applies to himself,
O Arjuna, he who sees everything evenly,
Be it pleasure or be it pain,
He is regarded as the Supreme Yogī.

Arjuna said:

33. O Madhusūdana, this Yoga taught by You,
This Yoga of equanimity,
Because of my restlessness,
Its steady presence I do not see.
34. O Kṛishṇa, the mind truly is restless
Turbulent, strong and unyielding too,
To control it is like controlling the wind,
I consider it difficult to do.

The Blessed Lord said.

35. The mind is restless and tough to control
Undoubtedly, O Mighty armed one.
But by practice and dispassion, O Kounteya,
That control can be won.
-

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

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

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

एतन्मे संशयं कृष्ण छेतुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

श्रीभगवानुवाच ।
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

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

-
36. By the man who has no control of the self,
I believe that Yoga is hard to attain.
But by the striving, self-controlled one,
Through suitable means, it can be obtained.

Arjuna said:

37. From Yoga, whose mind moves away,
Though possessing faith but without control,
Not gaining perfection in Yoga,
O Kṛṣṇa, where does he finally go?
38. Is it not that like the cloud that has burst,
He who falls from both paths to ruin does come?
O Mighty Armed One, is he without support
Who is deluded on the way to Brahman?
39. O Kṛṣṇa, this doubt that I have
Must be dispelled completely,
For it is only You and no one else
Who can the dispeller of that doubt be.

The Blessed Lord said:

40. Pārtha, neither in this world nor in the next
Does he ever come to destruction.
The one who has done any good,
Does not come to grief, My son.
41. Having attained the righteous' worlds,
Having dwelt there for years so long,
In a home of the wealthy and the pure,
The one who has fallen from Yoga is born.
-

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

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

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

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ध्यानयोगो नाम षष्ठोऽध्यायः ॥

-
42. Or else in a family of Yogīs wise
The Yogabrashta, he takes birth,
Truly is a birth like this
Difficult to obtain on this earth.
43. There he obtains the knowledge that
He had acquired in his previous life,
O Kurunandana, even more than before
For perfection he does strive.
44. Though unaware of former practices,
Helplessly he moves ahead,
Even he who just wants to know of Yoga,
Is beyond the Vedas led.
45. But the persevering Yogī who does strive
Purified from every sin is he,
By perfecting himself through many births,
He reaches the Supreme Goal ultimately.
46. The Yogī is believed to be superior to both,
To the ascetic and the wise one too,
Also to him who performs rituals,
Thus Arjuna, let that Yogī be you.
47. Even amongst all Yogīs he who does
With his inner self in Me rest,
He who worships me with devotion
Amongst the devout, I consider him best.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishṇa and Arjuna, ends
the sixth discourse named 'The Yoga of Meditation.'*

अथ सप्तमोऽध्यायः

ज्ञानविज्ञानयोगः

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

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

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

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

Seventh Discourse

The Yoga of Wisdom and Realisation

The Blessed Lord said:

1. With your mind intent on Me, O Pārtha,
Practising Yoga, taking refuge in Me,
Hear how without a doubt,
You shall know me completely.

 2. I shall reveal to you in its completeness,
This knowledge and realisation too.
Having known which, in this world,
Nothing more has to be known by you.

 3. Amongst the thousands of people,
A rare one strives for perfection,
And amongst those successful strivers,
In essence, I might perchance be known by one.

 4. The Earth, Water, Fire and the Wind,
Ether, Mind and the Intellect,
And also Egoism, thus My
Nature into eight does dissect.

 5. Inferior is this Nature Mine,
My higher Nature you must know,
Different in the form of the individual soul,
It sustains the world, O Mahābaho!
-

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

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

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

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

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

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

6. These are the wombs of all beings,
This is what you must know.
I am the Source of the universe,
The Dissolution of it, am I also.

 7. O Dhananjaya, higher than I
There is truly not a thing.
Everything is threaded in Me,
Like a set of gems on a string.

 8. O Kounteya, I am the water's essence,
Of the Moon and the Sun, I am the light,
In all the Vedas, I am 'Om',
In ether, sound and in men, might.

 9. In Earth, I am the fragrance sweet,
In Fire, I am the luminosity,
I am the life in all living beings,
And in ascetics, I am the austerity.

 10. Know Me, O Pārtha, as the Eternal Seed,
Which in all living beings does reside.
Of the intelligent, I am the intellect,
In the brilliant, I as splendour, abide.

 11. Devoid of desire and attachment,
Of the strong, strength am I,
I am that desire unopposed to Dharma,
O Bharatarshabha, which in all does lie.
-

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

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

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

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

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

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

-
12. Those natures that are Sāttvika,
Even Rājasika and Tāmasika though they be,
Know that from Me they all emanate,
I am not in them, though they are in Me.

 13. Composed of these three Guṇas,
By these, the world experiences delusion.
And so it does not know Me from them,
That I am the Higher Absolute One.

 14. Divine indeed is My Māyā,
Made of Guṇas and to traverse, not easy.
Those who go across this Māyā are
Those who take sole refuge in Me.

 15. To Me, the evil doers, the deluded and
The lowest of men surrender not.
Illusion deprives them of wisdom,
Because demonic natures are what they have sought.

 16. There are four kinds of virtuous people
Who worship Me, O Arjuna.
The sad, the seekers of knowledge or wealth
And the one who is wise, O Bharatarshabha.

 17. Amongst them, the resolute wise man
With single pointed devotion, is without peer.
For I am exceedingly dear to the wise,
And he, to Me, is truly dear.
-

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥

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

-
18. Noble indeed are all of these,
But the wise is My Own Self, I opine.
For I am his Supreme Goal...
In Me he is established with a steady mind.

 19. The wise man, he takes refuge in Me
At the end of several lives.
It is hard to find a soul so great,
Who 'Vāsudeva is all,' does realise.

 20. Those whose minds are driven by random desires,
To the other gods do they pray.
And following random rituals to them,
By their own natures led are they.

 21. Whichever form the devotee desires
To worship with faith and loyalty,
That same faith of his do I
Make unflinching and very steady.

 22. With the faith that he is endowed,
Engaged in the worship of that form is he.
And from it he obtains all he wants,
And this is truly ordained by Me.

 23. Those with limited intelligence
Receive fruit that is finite indeed.
The worshippers of gods go to the gods,
While my devotees come to Me.
-

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

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

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

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७ ॥

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

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

24. The foolish believe me to be embodied,
Though I am truly Unmanifest.
Knowing not my highest Nature
Which is indivisible and unsurpassed - the best.
25. Veiled as I am by my Yoga-Māyā,
To them I am not visible.
This deluded world does not know Me
As the Unborn and the Imperishable.
26. Arjuna, I know the beings of the past,
I know the beings of the present too,
I know the beings of the future but,
Not a being knows Me true.
27. O Bhārata, by the delusion of pairs of opposites,
Arising from desire and aversion,
O Parantapa, at the time of birth,
All beings are subject to delusion.
28. Those whose sins have come to an end,
Those men who are of virtuous deed,
They worship Me with steadfast vows,
From delusions of pairs of opposites, freed.
29. Striving for deliverance from old age and death,
Having surrendered to Me for liberation,
They know in entirety that Brahman and
All knowledge of the Self and all action.
-

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

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥

30. With the Adhibhūta and the Adhidaiva,
With the Adhiyajna, those who know Me,
At the time of death they realise Me ...
Those whose minds are firm and steady.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishna and Arjuna, ends
the seventh discourse named
'The Yoga of Wisdom and Realisation.'*

अथाष्टमोऽध्यायः

अक्षरब्रह्मयोगः

अर्जुन उवाच ।

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

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

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसञ्ज्ञितः ॥ ३ ॥

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

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

Eighth Discourse

The Yoga of the Imperishable Brahman

Arjuna said:

1. Purushottama, what is that Brahman,
What is Adhyātman and what is action?
What is it that is Adhibhūtam and
What is it that is called Adhidaivam?
2. Who and how does Adhiyajna,
O Madhusūdana, in this body lie?
How are You to be known
By the self-controlled when they die?

The Blessed Lord said:

3. Brahman is Imperishable and Supreme,
Adhyātma is the individual soul, Its manifestation.
That which causes birth and the sustenance of beings
And dissolution as well, is Action.
 4. Adhibhūta is My perishable Nature,
And Purusha is Hiranyagarbha, the Adhidaivam.
Here in the body I alone am,
The Adhiyajna, O Best among men.
 5. Recalling Me alone, he who goes forth
At the time of death, leaving the body,
He attains to My very Being,
In this, there is no uncertainty.
-

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

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मा मे वैष्यस्य संशयम् ॥ ७ ॥

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

कविं पुराणमनुशासितारम्
अणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥ ९ ॥

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

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

-
6. Remembering whatever being, O Kounteya,
In the end, when one his body does shed,
Having been absorbed in that being,
To that being alone is he led.

 7. Therefore remember Me at all times,
Remembering Me, fight, do your duty,
With your mind and intellect dedicated to Me,
Without a doubt, you shall come to Me.

 8. With a mind not moving towards other things,
With regular meditation, with mind steady,
To the Supreme and Resplendent Being,
With constant meditation, O Pārtha, goes he.

 9. Whoever remembers the Omniscient,
The Ruler of the World, The Eternal One,
The Most Subtle, the Supporter of all,
Beyond the Darkness of Ignorance, shining like the Sun,

 10. Placing his Prāṇa between his brows,
By sheer yogic strength and with devotion,
At the time of death, with a steady mind,
He reaches the Supreme Resplendent One.

 11. That goal declared Eternal by Vedic Knowers,
Which ascetics enter who are attachment-free,
Desiring which, Brahmacharya is practised,
Of that goal, briefly, shall I tell thee.
-

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्निर्धायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

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

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

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

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

-
12. Having controlled all the sense gates and,
The mind in the heart, having confined,
Established in the practice of concentration,
The Prāṇa in the crown of the head, having assigned,

 13. He who uttering the mono syllable Om-
The Brahman - and meditating upon Me,
He attains the Goal Supreme,
When he departs and sheds his body.

 14. With the mind not thinking of 'otherness',
He who constantly and daily remembers Me,
I am easily attainable, O Pārtha,
To the Yogī who is ever steady.

 15. In this impermanent world of pain,
They are not reborn, these great souls,
For having attained Me, they have reached,
The Highest Perfection - the Supreme Goal.

 16. All the worlds upto, and including Brahmā's
Are subject to return, O Arjuna,
But having attained Me he is not,
Subject to rebirth, O Kounteya.

 17. Brahmā's day spanning a thousand Yugas,
Those who know and his night too,
Which also spans a thousand Yugas,
Are those who know day and night true.
-

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ १८ ॥

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

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

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

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

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

-
18. From the Unmanifest come all beings,
That arise at the coming of the day.
And when the night arrives, all beings
In the Unmanifest, dissolve away.

 19. Having been born again and again,
These beings are dissolved, O Pārtha,
Helplessly at the coming of the night,
And when day dawns, they come forth.

 20. But higher than this Unmanifest,
Exists another Unmanifest Eternal One,
Which, when all beings are destroyed,
Is not subject to destruction.

 21. Called Imperishable and Unmanifest, they say,
It is the Goal which is the Highest One.
My Supreme Abode and having attained It,
They do not have to ever return.

 22. That Highest Purusha, O Pārtha is
Attainable by devotion which is committed,
To Him in Whom all beings dwell,
And by Whom all this is pervaded.

 23. The time that determines the non-return
Or the return of the Yogīs too,
That time when they do depart,
Of that, Bharatarshabha, I will tell you.
-

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

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

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

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

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

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः ॥

-
24. The Fire, Light, Day and the Bright Fortnight,
The Six Months of Uttarāyaṇa guide the path,
The Knowers of Brahman then go to
Brahman alone when they depart.
25. Smoke, Night and the Dark Fortnight,
And the Six Months of Dakṣiṇāyaṇam,
Guide the Yogī on his return path
Of heaven's joy when he has partaken.
26. The world's two paths of bright and dark,
Are truly eternal is the ken.
By one he goes to the 'non-return',
And by the other, he returns again.
27. Knowing these two paths, O Pārtha,
The Yogī is never deluded.
Therefore at all times, O Arjuna,
In Yoga, be firmly rooted.
28. What is declared meritorious fruit,
From Vedas, Yajnas, Austerities and Charity,
Knowing this, he transcends all these
Attains the Supreme Primal State, the Yogī.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga, the dialogue
between Shri Krishna and Arjuna, ends the eighth discourse
named 'The Yoga of the Imperishable Brahman.'*

अथ नवमोऽध्यायः

राजविद्याराजगुह्ययोगः

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृत्र च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

Ninth Discourse

The Yoga of the Sovereign Knowledge and the Sovereign Secret

The Blessed Lord said:

1. Now I shall disclose the greatest secret,
To you who has no jealousy,
The knowledge, with experience, knowing which,
From evil, you will be set free.

 2. This is the greatest of all learnings,
The most secret, pure and excellent too.
It is experienced directly -
Righteous, imperishable and easy to do.

 3. In this Knowledge, O Parantapa,
Those who do not have the faith,
Not attaining Me, they return
To this path of the world of death.

 4. This entire world is suffused by Me,
By My form, which cannot be cognized.
All the beings are placed in Me,
But I, in them, do not reside.

 5. Nor do beings exist in Me
Behold My Yoga which is Divine!
Supporting the beings, yet not in them,
Bringing beings forth, this Self of Mine!
-

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

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

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

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

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

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

-
6. As the mighty wind rests in space
Though everywhere it does flow,
Thus do all these various beings
Rest in Me, this you must know.

 7. All the beings go into my Prakriti,
O Kounteya, at the Kalpa's end.
And at the Kalpa's beginning,
I bring them forth all over again.

 8. Keeping My own Nature under control,
Again and again do I bring forth,
This multitude of beings,
All helpless by Nature's force.

 9. And those acts, O Dhananjaya,
Do not bind me actually.
To those acts, I am unattached,
Sitting as it were, neutrally.

 10. With me as Guide, Nature creates,
The moving and the non-moving.
By this cause, O Kounteya,
The entire world is revolving.

 11. This human form that I have assumed,
The foolish ones do disregard,
Not knowing My State Supreme...
Of all the beings, The Great Lord.
-

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
 राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
 भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
 नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
 एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

अहं ऋतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
 मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

पिताऽहमस्य जगतो माता धाता पितामहः ।
 वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ १७ ॥

-
12. A nature of evil and un-divine beings,
A deceitful nature they do possess,
Of vain hopes and vain actions,
Of vain knowledge and senseless.

 13. But, O Pārtha, those great souls
Who in My Divine Nature seek protection,
Worship Me single-mindedly
Knowing Me to be the Source, the Eternal One.

 14. Constantly glorifying Me,
And striving in their vows steady,
Bowing to Me with devotion,
They worship Me steadfastly.

 15. Performing Yajna, there are others who
With the Yajna of Wisdom, worship Me,
As the One, as Different too,
As the All-faced One, in ways sundry.

 16. I am the ritual and I am the sacrifice,
Offering to ancestors as well as herbs am I,
I am the Mantra and I alone am the ghee,
The oblation and the fire am I.

 17. The world's father and mother I am,
Bestowing the fruits of action I do,
I am the grandfather, and the One to be known,
The purifier, Omkāra, Rig, Sāma and Yajur too.
-

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

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

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

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

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

-
18. I am the Goal, the Supporter and the Lord,
The Witness, Abode, Shelter and Friend,
The Origin, the Dissolution, the Foundation,
The Treasure, and the Seed which has no end.

 19. I cause the heat and withhold the rain,
The one that sends the rain forth, that too is Me,
O Arjuna, existence and non-existence am I,
I am death and immortality.

 20. The Soma drinkers, those freed from sin,
Those in the three Vedas, wise,
Worshipping Me with Yajnas,
Pray for the way to paradise.
And having reached the holy world
Of the Lord of gods, they delight in
All the Divine pleasures found
In the celestial heaven.

 21. Having enjoyed there,
That immense world of paradise,
Enter into the mortal plane
After amassed merit exhausted lies.
In this manner, abiding by
The word in the Vedas three,
And desiring pleasures, they attain the state
Of going and coming constantly.

 22. For those who think of no other,
Worshipping Me alone, forever yoked to Me,
I will preserve whatever they have
And supply to them whatever they need.
-

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

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

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

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

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

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

-
23. Even those devotees who worship other gods,
Suffused as they are with the faith,
O Kounteya, they worship Me alone,
Though with methods inappropriate.
24. For I am the enjoyer of all Yajnas,
And of the Yajnas, I alone am the Lord.
They know me not, not My Essence,
And hence they (to the mortal world) fall.
25. The worshippers of gods go to the gods,
Ancestor worshippers go to the manes,
Those who worship the spirits go to them,
While My devotees do Me attain.
26. A leaf, flower, fruit or water,
Whoever with devotion offers to Me,
That I accept of the pure-minded,
That which is offered devotedly.
27. Whatever you do, whatever you eat,
What you sacrifice, what you give as charity
Whatever austerities you do perform,
O Kounteya, do it as an offering to Me.
28. Actions causing fruits good or bad,
From those bonds thus will you be free,
Steadfast in the Yoga of renunciation,
Liberated, you shall come to Me.
-

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

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

क्षिप्रं भवति धर्मात्मा शश्चच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

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

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

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

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगोनाम
नवमोऽध्यायः ॥

-
29. I reside equally in all beings,
None is hateful to Me, cherished is none.
But they live in Me and I in them-
They who worship Me with devotion.
30. Even if an extremely sinful man,
Worships Me with exclusive devotion,
He is fit to be called a saint
For, he has taken the right decision.
31. Very soon he becomes righteous,
An everlasting peace attains he,
O Kounteya, take it for granted that,
Never destroyed is My devotee.
32. Having taken refuge in Me, O Pārtha,
Even those who of sinful birth may be,
Women, Vaishyas and Shūdras too,
Attain that Supreme Goal ultimately.
33. Then why not for the pious Brāhmaṇas and
For the royal saints who are devoted too?
Having come to this transient and unhappy world,
Worship Me, that you should do.
34. Fix your mind on Me, be My devotee,
Sacrifice to Me, To Me your salutation.
Having thus united your self with Me,
With Me as your Goal, to Me you shall come.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishṇa and Arjuna, ends
the ninth discourse named*

'The Yoga of the Sovereign Knowledge and the Sovereign Secret'.

अथ दशमोऽध्यायः

विभूतियोगः

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

बुद्धिज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

Tenth Discourse

The Yoga of Divine Glories

The Blessed Lord said:

1. Again truly, O Mahābāho,
My Supreme Word you must hear.
For your benefit and delight, I shall speak
To the one who to Me is dear.

 2. The hosts of gods know Me not,
The great Rishis know not My origin,
For, of the Rishis and the gods,
In every way, I am the beginning.

 3. As the Unborn and the Beginningless,
As the Lord of all worlds, he who knows Me,
Undeluded is he amongst the mortals,
And from all sins liberated is he.

 4. Intellect, wisdom and non-delusion,
Truth, sense control, calm, forgiveness,
Happiness, pain, birth and death
Fear and fearlessness,

 5. Non-injury, poise, contentment, austerity,
Charity, fame, and ignominy,
These different qualities of beings,
All of them arise only from Me.
-

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

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

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

-
6. Endowed with powers like mine, the Manus,
The Ancient Four and the Seven Great Wise,
Were born from My Mind and in this world,
All creatures from them did arise.

 7. This manifold manifestation of Mine,
This Yoga, he who knows in reality,
He becomes endowed with unwavering Yoga,
In this, there is no doubt, no uncertainty.

 8. I am the Source of everything,
Everything does evolve from Me,
Understanding this, the knowers of Truth,
Adore Me lovingly.

 9. Their minds are wholly absorbed in Me,
Centred in Me, their very existence,
Enlightening one another and ever glorifying Me,
They are fulfilled and do ecstasy sense.

 10. To them who are to Me thus yoked,
Who love Me and worship Me devotedly,
I endow them with the Yoga of wisdom,
By which they all do come to Me.

 11. Out of sheer compassion for them,
I, dwelling in their hearts as Self -Consciousness,
Destroy the darkness of ignorance,
By the luminous lamp of awareness.
-

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

स्वयमेवात्मनाऽत्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

कथं विद्यामहं योगींस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्तयोऽसि भगवन्मया ॥ १७ ॥

Arjuna said:

12. The Supreme Brahman, the Supreme Abode...
You are the Absolute Purity,
The Eternal Divine Being, the Primeval God,
The Unborn, the All Pervading Reality.

 13. All the seers have described You so,
The celestial sage Nārada does so proclaim,
Asita and Devala, and Vyāsa too.
And You Yourself, to me, say the same.

 14. I believe that everything is true.
O Keshava, what you say to me.
Neither the gods nor demons know,
O Lord, of Your origin and glory.

 15. Truly do You alone know
Yourself by Yourself, O Purusha Supreme!
The Source of beings, the Lord of beings!
O God of gods, the World's Sovereign!

 16. Of Your glories, which are so divine,
Indeed, You should tell me totally!
By which glories in these worlds,
You exist, pervading all completely.

 17. Ever contemplating how may I
Ever know You, O Yogī?
In what aspects, O Blessed Lord,
Should You be thought of by me?
-

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

श्रीभगवानुवाच ।

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

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

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

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

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

-
18. O Janārdana, Your Yoga and Glory,
In detail they should be elucidated.
Tell me again, for in listening to
This speech-nectar, I am not satiated.

The Blessed Lord said:

19. Very well, I shall now tell you,
Of My Divine Glories that foremost are,
O Kurushrestha, for there is no end
To the detailed descriptions of My Grandeur!
20. I am the Self, O Gudākesha,
Who, in the heart of all beings, does lie,
I am the Beginning, I am the Middle,
And of all the beings, even the End am I.
21. Amongst the Ādityas, I am Viṣṇu,
Amongst lights, I am the Sun, radiant by far!
Amongst the Maruts, I am Marichi and
The Moon I am, amongst the stars.
22. Amongst the Vedas, I am Sāmaveda,
Amongst the gods, Indra am I,
Amongst the senses, I am the mind,
And amongst living beings, Consciousness am I.
23. I am Shankara amongst the Rudras and
Amongst Yakshas and Rakshasas, Kubera am I,
Amongst the Vasus, I am Fire and
Amongst the mountains, Meru am I.
-

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

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

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

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

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

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

-
24. Amongst the household priests, O Pārtha,
Know Me to be the Chief, Brihaspati.
Amongst the generals, I am Skanda,
And amongst the lakes, the Ocean be.
25. Amongst the Maharshis, I am Bhrigu,
Amongst all the words, the Single Syllable.
Amongst Yajnas, I am Japa and
The Himālayas amongst the immovable.
26. Ashvattha amongst all the trees,
Nārada, amongst the Divine Rishis,
Chitraratha amongst the Gandharvas and
Amongst the Siddhas, I am Kapila Muni.
27. Uchchaishravas, who from Nectar arose,
Amongst horses, know Me as he,
Amongst the elephants, I am Airāvata,
Amongst men, know Me a King to be.
28. Amongst the weapons, I am the thunderbolt,
Amongst the cows, Kāmadhenu I am,
Amongst the progenitors, I am Kandarpa,
I am Vāsuki amongst the serpent clan.
29. Amongst the Nāgas, I am Ananta and
I am Varuṇa amongst the water gods,
Aryamān amongst the ancestors and
Yama amongst those who regulate laws.
-

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

-
30. I am Prahlād amongst the demons and
I am time amongst the calculators.
Amongst the beasts, I am the lion and
I am Vainateya amongst the birds.
31. I am the wind amongst the purifiers,
I am Rāma amongst those who wield weaponry,
Amongst the fishes, I am the shark,
And amongst rivers, I am Jāhnavī.
32. O Arjuna, amongst creations I am,
The beginning, middle and also termination.
The spiritual science amongst sciences I am,
And logic amongst those in a discussion.
33. I am 'A' amongst the letters and
I am the dual amongst all compounds,
Truly am I everlasting time,
The dispenser for I face all around.
34. I am the all-devouring Death,
The progress of all who are progress-worthy,
Fame, wealth, speech, memory, intelligence,
Fortitude and compassion amongst Femininity.
35. Amongst the Sāmas, I am the Brihatsāma,
Gāyatrī amongst metrical things,
Amongst the months, I am Mārgashīrsha
And amongst the seasons, I am Spring.
-

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

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

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

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

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

-
36. I am the gambling of the fraudulent and
The splendour of those luminous,
I am victory and I am the effort,
And the goodness of those righteous.
37. Amongst the Vriṣṇis, I am Vāsudeva,
Amongst the Pāṇdavas, I am Dhananjaya,
Amongst the sages, I am Vyāsa and
Amongst the learned, I am wise Shukrāchārya.
38. The sceptre of the punishers am I,
I am statesmanship for those yearning victory,
Amongst secrets, I am silence and
Of the knowledge-endowed, I wisdom be.
39. I am that seed, O Arjuna,
Which in all beings does exist.
For, without me, neither can moving beings
Nor non-moving beings ever subsist.
40. There can never be an end, O Parantapa,
To my glories which are divine,
A brief portion has been described by Me,
Of those magnificent glories, which are Mine.
41. Whatever entity as is glorious,
Prosperous or filled with supremacy,
To have sprung from a mere spark of my splendour,
You should know that to be.
-

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

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
विभूतियोगो नाम दशमोऽध्यायः ॥

42. But what will you gain, O Arjuna,
All these details when you know?
Supporting the entire universe
By a single fragment of Myself, I remain so.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishna and Arjuna, ends
the tenth discourse named 'The Yoga of Divine Glories.'*

अथैकादशोऽध्यायः

विश्वरूपदर्शनयोगः

अर्जुन उवाच ।

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

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

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

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

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

Eleventh Discourse

The Yoga of the Vision of the Cosmic Form

Arjuna said:

1. This highest secret concerning the Self,
Which by You has been spoken
Out of compassion for me,
By those words, gone is my delusion.
2. The origin and the dissolution of beings,
Have indeed been heard in detail by me,
From You too, O Kamlapatrāksha,
(I have heard) Your infinite glory!
3. Thus as You have so described,
Yourself, O Parameshvara,
I wish to see that form of Yours
That Glorious Form, O Purushottama!
4. By me if It may be seen,
If You think that possible, O Prabho,
Then, Your Imperishable Self,
O Yogeshvara, to me do show.

The Blessed Lord said:

5. Then behold O Pārtha, My various forms,
By the hundreds and the thousands they are!
Divine and of various shapes,
Of various colours and different by far!
-

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।
 बहून्यदृष्टपूर्वाणि पश्याऽश्चर्याणि भारत ॥ ६ ॥

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

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

सञ्जय उवाच ।

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
 दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
 अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
 सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

-
6. Behold the Ādityas and the Vasus!
The Rudras, the Maruts and the two Ashvins!
O Bhārata, behold the many wonders that
Have never before been ever seen!

 7. Behold now, here, all centred in one,
O Gudākesha, in My Body,
The moving, the non-moving, the universe whole
And whatever else you desire to see!

 8. But to see Me is not possible,
With the eyes that you do possess.
(Therefore) I shall give you eyes divine
Behold My Yoga, which is marvelous!

Sanjaya said:

9. Having thus spoken, then O King,
The Great Lord of Yoga, (that) Hari,
Showed to Pārtha His Sovereign form,
That form which supreme doth be.

 10. With many faces and several eyes,
With scores of sights so wondrous,
With various ornaments divine,
And with uplifted weapons numerous,

 11. Wearing celestial garlands and apparel,
Smeared with a divine fragrance,
(That Lord's form was) most wonderful,
Faced on all sides, Endless, full of resplendence!
-

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे

सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणमीशं कमलासनस्थं

ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

अनेकबाहूदरवक्त्रनेत्रं

पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं

पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

किरीटिनं गदिनं चक्रिणं च

तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्तात्

दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

-
12. If a thousand Suns in the sky arose
And blazed with a brilliance simultaneously,
That splendour might be similar to
The splendour of that Almighty!

 13. There in the body of the God of gods
Then did see that Pāṇdu's son....
Divided into its various groups,
The whole universe, though resting in one.

 14. And then with hair standing on end,
For so filled with wonder was he,
Having bowed down low before the Lord,
He spoke, placing his palms in an 'anjali'.

Arjuna said:

15. The gods and special classes of beings,
O Lord, I do see in your Body,
All the sages and the serpents divine
And seated on a lotus, Brahmā, the mighty.

 16. Everywhere of limitless form, I see You!
With many stomachs, mouths, eyes and many an arm!
I see not Your end, middle or the beginning
O Vishveshvara! O Assumer of Cosmic Form!

 17. I see You with crown, mace and the discus,
A mass of radiance, all around do You glow!
Lustrous like the burning fire and sun,
Difficult to see and immeasurable so!
-

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

अनादिमध्यान्तमनन्तवीर्यम्
 अनन्तबाहुं शशिसूर्यनेत्रम् ।
 पश्यामि त्वां दीप्तहुताशवक्त्रं
 स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

द्यावापृथिव्योरिदमन्तरं हि
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
 दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं
 लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

अमी हि त्वां सुरसङ्घा विशन्ति
 केचिद्भीताः प्राञ्जलयो गृणन्ति ।
 स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

रुद्रादित्या वसवो ये च साध्या
 विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
 गन्धर्वयक्षासुरसिद्धसङ्घा
 वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

-
18. You are Eternal, Absolute, worthy of being known,
You are of this universe, the Ultimate Support,
Imperishable, Protector of the eternal dharma,
You are the Eternal Purusha, I purport.
19. Countless arms, Moon and Sun for Your eyes,
Sans origin, middle and end; of infinite might,
I see You with the blazing fire as Your mouth,
Scorching the universe with your brilliant light!
20. All quarters are filled by You alone
As also Space which between Heaven and Earth be!
Seeing Your wonderful, terrible form,
Mahātma, the three worlds quake fearfully!
21. Truly into You do these gods enter,
Fearfully do some with folded palms praise You.
Saying 'Svasti' do hosts of Rishis and Siddhas
With complete hymns extol You too!
22. The Rudras, Ādityas, Vasus and Sādhyas,
Vishvedevas, Ashvins, at You gaze!
So do Maruts, Ushmapas, Gandharvas, Yakshas,
Demons and Siddhas, all completely amazed!
-

रूपं महत्ते बहुवक्त्रनेत्रं
 महाबाहो बहुबाहूरूपादम् ।
 बहूदरं बहुदंष्ट्राकरालं-
 दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥ २३ ॥

नभः स्पृशं दीप्तमनेकवर्णं
 व्यात्ताननं दीप्तविशालनेत्रम् ।
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
 धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

दंष्ट्राकरालानि च ते मुखानि
 दृष्ट्वैव कालानलसन्निभानि ।
 दिशो न जाने न लभे च शर्म
 प्रसीद देवेश जगन्निवास ॥ २५ ॥

अमी च त्वां धृतराष्ट्रस्य पुत्राः
 सर्वे सहैवावनिपालसङ्घैः ।
 भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ
 सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

वक्त्राणि ते त्वरमाणा विशन्ति
 दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलग्ना दशनान्तरेषु
 सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

-
23. Seeing this immense form, O Mahābāho,
Many mouths, eyes, arms, feet, and many a thigh,
Many stomachs and horrifying with many teeth,
The worlds tremble, and so do I.
24. With mouths wide open, eyes, fiery and large,
Shining in myriad colours and touching the sky,
Seeing You like this, my heart trembles in fear,
O Viṣṇu, neither courage nor peace have I.
25. Seeing Your form with the fierce teeth and
Mouths in which blaze the fires of dissolution,
The directions I know not, nor do I know peace,
O Jagannivas, O Devesh, do have compassion!
26. Along with all the hosts of kings these are,
Dhritarāshtra's sons (that enter) You,
Bhīshma, Droṇa and Karṇa as well,
With the foremost warriors from our side too.
27. Your various mouths with fierce teeth,
So terrifying to behold, they enter in haste,
Some stick in the gaps between your teeth,
And some are seen, heads crushed to paste.
-

यथा नदीनां बहवोऽम्बुवेगाः
 समुद्रमेवाभिमुखा द्रवन्ति ।
 तथा तवामी नरलोकवीरा
 विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

यथा प्रदीपं ज्वलनं पतङ्गा
 विशन्ति नाशाय समृद्धवेगाः ।
 तथैव नाशाय विशन्ति लोका-
 स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

लेलिह्यसे ग्रसमानः समन्ताल्-
 लोकान्समग्रान्वदनैर्ज्वलद्भिः
 तेजोभिरापूर्य जगत्समग्रं
 भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

आख्याहि मे को भवानुग्ररूपो
 नमोऽस्तु ते देववर प्रसीद ।
 विज्ञातुमिच्छामि भवन्तमाद्यं
 न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

श्रीभगवानुवाच ।
 कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
 लोकान्समाहर्तुमिह प्रवृत्तः ।
 ऋतेऽपि त्वां न भविष्यन्ति सर्वे
 येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

28. Just as a river's many water currents
Towards the ocean surge and flow,
So do these heroes in the world of men,
Into Your flaming mouths, enter so.
29. Just as the moths to their destruction,
Enter the blazing fire with speed,
So do people enter Your mouths,
In a rush to meet their end indeed.
30. You lick and devour all the worlds,
From every side with Your mouths that blaze
Your radiance pervades the universe whole,
O Vishṇu, fierce and scorching are Your rays!
31. Tell me who You are, so fierce of form!
Salutations! O Supreme One, have mercy!
I wish to know You, the Divine Original Being,
For I do not understand Your activity.

The Blessed Lord said:

32. I am the mighty, world-destroying Time,
To destroy these people, I am here engaged.
Even without you, these warriors will not live,
These, in hostile armies, arrayed.
-

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
 जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
 मयैवैते निहताः पूर्वमेव
 निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

द्रोणं च भीष्मं च जयद्रथं च
 कर्णं तथाऽन्यानपि योधवीरान् ।
 मया हतांस्त्वं जहि मा व्यथिष्ठा
 युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

सञ्जय उवाच ।
 एतच्छ्रुत्वा वचनं केशवस्य
 कृताञ्जलिर्वेपमानः किरीटी ।
 नमस्कृत्वा भूय एवाह कृष्णं
 सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

अर्जुन उवाच ।
 स्थाने हृषीकेश तव प्रकीर्त्या
 जगत्प्रहृष्यत्यनुरज्यते च ।
 रक्षांसि भीतानि दिशो द्रवन्ति
 सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

कस्माच्च ते न नमेरन्महात्मन्
 गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
 अनन्त देवेश जगन्निवास
 त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

-
33. Therefore, stand up, earn fame and then enjoy
An unrivalled kingdom with the enemy won.
For truly by Me have they already been slain,
Be an instrument alone, O Ambidextrous one!
34. Droṇa, Bhīshma, Jayadratha and Karṇa
And the other brave warriors have already been killed by Me,
So kill must you and be not afraid,
Fight, and in battle you will conquer the enemy.

Sanjaya said:

35. Having then heard Keshava's words,
With palms joined, the trembling Kirītī,
Prostrating again and again to Krishṇa,
Said in a choked voice, fearfully ...

Arjuna said:

36. Indeed it is right, O Hrishiksha,
That the world delights in praise of You,
That the demons fly in all directions,
That the hosts of Siddhas bow down too.
37. And why should they not bow down to You,
O, The Great Soul, the Primal Cause of Brahmā too?
Infinite, The Lord of gods, the World's Support
Eternal, Being and Non Being, Supreme are You!
-

त्वमादिदेवः पुरुषः पुराण-
 स्त्वमस्य विश्वस्य परं निधानम् ।
 वेत्तासि वेद्यं च परं च धाम
 त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
 प्रजापतिस्त्वं प्रपितामहश्च ।
 नमो नमस्तेऽस्तु सहस्रकृत्वः
 पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

नमः पुरस्तादथ पृष्ठतस्ते
 नमोऽस्तु ते सर्वत एव सर्व ।
 अनन्तवीर्यामितविक्रमस्त्वं
 सर्वं समाप्रोषि ततोऽसि सर्वः ॥ ४० ॥

सखेति मत्वा प्रसभं यदुक्तं
 हे कृष्ण हे यादव हे सखेति ।
 अजानता महिमानं तवेदं
 मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥

यच्चावहासार्थमसत्कृतोऽसि
 विहारशय्यासनभोजनेषु ।
 एकोऽथवाप्यच्युत तत्समक्षं
 तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

-
38. You are the Primal God, the Ancient Purusha,
Of this world, You are the greatest refuge,
The Knower, the Knowable and the Supreme Abode,
O Anantarūpa, by You is the universe suffused!
39. Vāyu, Yama, Agni, Varuṇa and the Moon,
The Creator and the great grandfather You be!
Salutations, salutations oh a thousand times!
Again and again, salutations unto Thee!
40. Salutations from the east and from the west,
O All, salutations to You from every side!
Of infinite valour and infinite might,
You are all, for everywhere You abide!
41. Regarding You as friend, whatever I have said
Presumptuously from love or from carelessness,
Calling You thus.... O Kṛishṇa! O Yādava! O Friend!
Unknowing of this, of Your greatness,
42. In whatever way I may have insulted You,
When alone, O Achyuta, or when in company,
While playing, resting, sitting or at mealtime,
O Infinite One, I beg You to forgive me!
-

पितासि लोकस्य चराचरस्य
 त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
 न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
 लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

तस्मात्प्रणम्य प्रणिधाय कायं
 प्रसादये त्वामहमीशमीड्यम् ।
 पितेव पुत्रस्य सखेव सख्युः
 प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
 भयेन च प्रव्यथितं मनो मे ।
 तदेव मे दर्शय देव रूपं
 प्रसीद देवेश जगन्निवास ॥ ४५ ॥

किरीटिनं गदिनं चक्रहस्तं
 इच्छामि त्वां द्रष्टुमहं तथैव ।
 तेनैव रूपेण चतुर्भुजेन
 सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

श्रीभगवानुवाच ।
 मया प्रसन्नेन तवार्जुनेदं
 रूपं परं दर्शितमात्मयोगात् ।
 तेजोमयं विश्वमनन्तमाद्यं
 यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

-
43. Father of the animate and inanimate world,
You are the revered and the greatest Guru!
None is equal to You, O Most Powerful,
What then in the three worlds superior to You?
44. Therefore having prostrated and with body bent,
I crave Your forgiveness, O Adorable God!
As a father forgives his son, a friend his friend,
A lover his beloved, You should forgive me, O Lord!
45. I am thrilled to see what has never been seen,
But my mind is distraught with apprehension,
O Lord, therefore show me Your (gentle) form,
O Devesha, O Jagannivasa, do have compassion!
46. With a crown and a mace and a discus in Your hand,
I desire to see You as You were before,
In that same form with four arms,
O Cosmic Being! O Sahasrabāho!

The Blessed Lord said:

47. Graciously has this form been shown to you
By Me with the power of this Yoga of Mine,
None but you has ever seen it before,
Cosmic, Eternal, Primal, Lustrously Divine!
-

न वेदयज्ञाध्ययनैर्न दानै-
 र्न च क्रियाभिर्न तपोभिरुग्रैः ।
 एवंप्रकारः शक्य अहं नृलोके
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

मा ते व्यथा मा च विमूढभावो
 दृष्ट्वा रूपं घोरमीदृशमेदम् ।
 व्यपेतभीः प्रीतमनाः पुनस्त्वं
 तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

सञ्जय उवाच ।
 इत्यर्जुनं वासुदेवस्तथोक्त्वा
 स्वकं रूपं दर्शयामास भूयः ।
 आश्वासयामास च भीतमेनं
 भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

अर्जुन उवाच ।
 दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
 इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

श्रीभगवानुवाच ।
 सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
 देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

48. Not by the study of Vedas or by Yajnas,
Not by charity, rituals or austerities,
In this world of men, this my form,
O Kurupravir, none other than you may see.

49. Do not fear, do not be confused,
When this terrible form of Mine you see
Behold again this familiar form of Mine!
With gladdened heart and fearlessly!

Sanjaya said:

50. Having thus spoken to Arjuna then,
His own form Vāsudeva again did show.
That Great Soul assuming His gentle form,
Consoled him who was terrified so.

Arjuna said:

51. Seeing this human form of Yours,
O Janārdana, which is of gentle tone,
I am now collected and I am calm,
With my mind restored to my nature own.

The Blessed Lord said:

52. It is indeed very hard to see,
This form of Mine, which you have seen,
The gods too, this very form
To behold, are ever desirous and keen!

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

भक्त्या त्वनन्यया शक्यमहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः ॥

53. Neither by the Vedas nor by austerity,
Neither through sacrifices nor charity,
Is it possible to see Me like this,
In the manner that you have seen Me.
54. By devotion indeed which is focused so,
It is possible that I am thus known, O Arjuna,
And I can also be seen in reality,
And can be entered into, O Parantapa!
55. O Pāṇḍava, he who devotes his actions to Me,
Who considers Me as Supreme Goal and is My devotee,
Who is unattached and has malice towards none,
Truly does such a one come to Me.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishna and Arjuna, ends
the eleventh discourse named
'The Yoga of the Vision of the Cosmic Form.'*

अथ द्वादशोऽध्यायः

भक्तियोगः

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

Twelfth Discourse

The Yoga of Devotion

Arjuna said:

1. Of the devotees who worship You steadfastly,
United with You who always are,
And of those who adore the Unmanifest, Eternal,
Who amongst them is better versed in Yoga?

The Blessed Lord said:

2. Those who fixing their minds on Me,
Who worship Me with complete dedication,
Those who are endowed with supreme faith,
Are the best in Yoga in My opinion.
 3. Those who worship the Imperishable,
The Unmanifest and the Indefinable,
The Omnipresent, the Unperceivable,
The Unchangeable, Unmovable, Eternal,
 4. Those who everywhere are even minded,
All their senses in complete rein,
Intent on the welfare of every being,
Me alone do they attain.
 5. Those who set their minds on the Unmanifest,
Greater indeed is their difficulty,
Since to reach the Goal that is Unmanifest,
By the embodied, is not easy.
-

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

अथ चित्तं समाधातुं न शक्रोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छातुं धनञ्जय ॥ ९ ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

-
6. But those who offer Me all their acts
And regard Me as The Supreme Entity,
Those who with undivided attention,
Meditate on Me and worship Me,

 7. To them whose minds on Me are set,
O Pārtha, with tremendous speed,
From the ocean of this mortal world,
Their Saviour do I become indeed.

 8. In Me alone do fix your mind,
Place your intelligence in Me,
In Me alone will you hereafter live,
In this, there is no uncertainty.

 9. If it is not possible to fix
Your mind on Me so steadily,
Then through the Yoga of Practice,
O Dhananjaya, desire to reach Me.

 10. If not capable of practice,
Then be intent on doing action,
And all these acts should be for My sake,
Performing thus, you will reach perfection.

 11. If this too you are unable to do,
Then you should take refuge in Me,
And with your self completely controlled
Renounce the desire for fruits of every deed.
-

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

अद्वेष्या सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

-
12. Better than practice is knowledge,
And knowledge is surpassed by meditation,
Superior to meditation is renunciation of fruits,
Immediate peace follows renunciation.

 13. He who is friendly and compassionate
Who bears towards all beings no malice,
Free from 'mineness' and from egoism,
Forgiving and balanced in pain or bliss,

 14. The Yogī who is ever content,
Self-controlled, of firm sincerity,
Who has offered Me his mind and intellect,
He, My devotee, is dear to Me.

 15. By whom the world is agitated not,
And who cannot, by the world, agitated be,
Who is free from joy, wrath, fear and angst,
Such is the one who is dear to Me.

 16. Free from wants, who is pure and adept,
Impartial and from pain, free,
Renouncing doer-ship in all commencements,
He, My devotee, is dear to Me.

 17. He who delights not, nor who hates,
Neither grieves nor with a craving be,
Renouncing both virtuous and sinful acts,
Endowed with devotion, he is dear to Me.
-

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
भक्तियोगो नाम द्वादशोऽध्यायः ॥

18. He who is the same to foe and friend,
In honour and disgrace equal he be,
Same in cold and heat, in pleasure and pain,
And from attachment, the one who is free,
19. Equal to praise and to reproach,
Silent, with anything, content and happy,
Without a home, with a steady mind,
Full of devotion, that man is dear to Me.
20. This immortal Dharma so declared,
Those who follow this truly,
Endowed with faith, considering Me Supreme,
Such devotees are extremely dear to Me.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishṇa and Arjuna, ends the
twelfth discourse named 'The Yoga of Devotion.'*

अथ त्रयोदशोऽध्यायः

क्षेत्रक्षेत्रज्ञविभागयोगः

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

Thirteenth Discourse

The Yoga of Distinction between the Field and the Knower of the Field

The Blessed Lord said:

1. O Son of Kuntī, this body,
‘The Field’ thus is so described,
To he who knows this ‘The knower of the Field’
By the wise, (the title) is so ascribed.

 2. In all the fields as the knower of the fields,
O Bhārata, know that knower to be Me,
The knowledge of both field and knower,
In my opinion, that true knowledge be.

 3. What is the field; what its nature,
What are its modifications, whence it be,
Who is He and what His influence is,
Listen to this in brief from Me.

 4. Sung by the Rishis in many ways,
In a variety of metres distinctive,
In subtle words that indicate the Brahman,
Full of reasoning, decisive,

 5. The Great Elements and the Ego,
The Power of the Lord and Intelligence,
The ten organs, the one (mind) and,
The five gross objects of the five sense organs,
-

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

-
6. Desire, hatred, pleasure and pain,
The aggregate (of senses and the body),
Awareness, fortitude- this as the field
With its modifications thus, has been described briefly.

 7. Humility and unpretentiousness,
Non-injury, forgiveness, uprightness,
The service of the teacher and purity,
Self-control and steadfastness,

 8. The non-presence of egoism and,
Towards objects of the senses, dispassion,
In birth, death, old age, sickness and pain,
Of the faults therein, perception.

 9. With son, wife, home and the rest,
Non-attachment, non-identification.
With the desired as with the undesired,
Steady even-mindedness in their realization,

 10. Through identifying completely with Me,
With unswerving devotion to Me,
Preferring to live in a secluded place,
Indifferent to people's company,

 11. Meditative perception of the object of all learning,
In Self-knowledge, a firm constancy,
This then is declared to be knowledge,
Opposed to it does ignorance be.
-

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तत्रासदुच्यते ॥ १२ ॥

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७ ॥

-
12. That which must be known, I will tell you,
Knowing which one attains immortality,
The beginning-less Brahman that is Supreme,
Neither being nor non-being It is said to be.

 13. Everywhere with hands and feet,
Everywhere with heads, mouths and eyes,
With ears everywhere, in this world,
Enveloping and pervading all It lies.

 14. Devoid of the organs of perception,
Yet of all objects It is the Perceiver,
Unattached yet the Supporter of all,
Devoid of qualities yet their Experiencer,

 15. Outside and within all beings,
The inanimate and animate It doth be,
It is far away and It is near,
Incomprehensible because of Its subtlety.

 16. Though undividable, yet It does exist,
In all beings as if divided.
As the Sustainer of beings, as Destroyer,
As well as Creator, it is acknowledged.

 17. That Light amongst all lights,
Beyond darkness It is said to go,
As Knowledge, the Knowable and Knowledge's Goal,
In the hearts of all It is seated so.
-

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १९ ॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२ ॥

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

-
18. Thus the field, knowledge and the knowable
Have all been stated very briefly,
Having known this, into My Being
He becomes fit to enter, My devotee.

 19. Know that both are beginning-less,
The Spirit, Purusha and Nature, Prakriti,
Know that born of Nature are
All modifications and every quality.

 20. In creating 'Effect' and 'Cause'
The reason is said to be Prakriti,
In the experience of pleasure and pain,
Purusha, the cause is said to be.

 21. Seated in Prakriti, the Purusha enjoys
The qualities that from Prakriti arise,
Its birth in good or evil wombs,
In attachment to qualities, the cause lies.

 22. The Supreme Soul is also called
The Spectator and the One who permits,
The Supporter, the Enjoyer, The Great Lord,
And The Supreme Self, which in this body sits.

 23. He who thus knows the Purusha
And Prakriti together with every quality,
Howsoever he may live,
To birth again is not brought he.
-

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥ २८ ॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ २९ ॥

-
24. Some see the Self within the self,
By the self by means of meditation,
Others by the Yoga of knowledge and
Still others by the Yoga of dedicated action.
25. Others indeed not knowing thus,
Having heard from others, worship they do,
Regarding what they have intently heard as Supreme,
Beyond death do they go too.
26. Whether animate or inanimate,
Whatever beings that materialize,
From the union of the field and the knower of the field
O Bharatarshabha, know that they arise.
27. He who sees the Supreme Lord,
Existing in all beings equally,
As the imperishable in the perishable,
He who sees thus, truly does he see.
28. He who sees equality everywhere...
For the Lord in all resides equally,
He does not destroy the Self by the self,
And then to the highest goal goes he.
29. He who sees that all actions
Are only performed by Prakriti,
And that the Self is truly actionless
He who sees thus perceives the reality.
-

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३० ॥

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३२ ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोशोऽध्यायः ॥

-
30. When he sees the variety of beings
In the manner as they are resting in One,
From there alone that they spread forth,
Then truly does he become Brahman.
31. This Supreme Self is imperishable,
Without beginning and devoid of any quality,
O Kounteya, it neither acts nor is tainted,
In spite of dwelling in a body.
32. As the all-pervading space is tainted not
Because of its subtlety,
The Self too is tainted not,
Seated everywhere in the body.
33. Just as the lone Sun, O Bhārata,
The entire world, it does light,
In the same way, the Lord of the field,
All fields, does He make bright
34. Between the field and the knower of the field,
With wisdom's eye, who perceives that distinction,
He does go to the Supreme Being,
Knowing deliverance (of beings) from Prakṛiti is liberation

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shṛī Kṛishṇa and Arjuna, ends
the thirteenth discourse named
'The Yoga of Distinction between the Field and
the Knower of the Field.'*

अथ चतुर्दशोऽध्यायः

गुणत्रयविभागयोगः

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

Fourteenth Discourse

The Yoga of the Division of the Three Guṇas

The Blessed Lord said:

1. I shall speak of that knowledge again,
Which, above all knowledge is the ultimate,
Having known which, all the sages have,
After this life, reached the Goal Perfect.
 2. Having taken refuge in this knowledge,
And having attained to union with Me,
They are neither born during creation,
Nor during dissolution, uneasy.
 3. My womb is the Great Brahmā,
The seed do I place therein,
O Bhārata, therefrom is the birth
Of each and every living thing.
 4. In all the wombs, O Kounteya,
Whatever forms do materialize,
Their womb is the great Brahmā and
The giver of the seed, the father am I.
 5. Sattva, Rajas and Tamas, these are,
Qualities born of Prakriti,
They bind the embodied, eternal (soul),
O Mahābaho, in the body.
-

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

-
6. Of these, Sattva because of its purity,
Is without blemish and luminous,
It binds with attachment to knowledge and,
O Anagha, with attachment to happiness.

 7. Know that passion is the nature of Rajas,
Of hankering and attachment, the foundation,
It binds the embodied, O Kounteya,
By attachment, to work and action.

 8. The deluding factor of the embodied,
Know that, born of ignorance, to be Tamas,
O Bhārata, it does bind with,
Sleep, sloth and carelessness.

 9. Sattva is attached to happiness,
And Rajas, to action and to deed,
But Tamas, O Bhārata, clouds wisdom
And is attached to negligence indeed.

 10. O Bhārata (at times) does Sattva arise,
Overpowering Rajas as well as Tamas,
Over Sattva and Tamas does Rajas prevail,
While (at times) Tamas over Sattva and Rajas.

 11. When the light of wisdom radiates
Through all the gates in this body,
It should be known that it is Sattva,
That indeed exists predominantly.
-

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

रजसि प्रलयं गत्वा कर्मसङ्घिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

-
12. Greed, activity and restlessness,
Desire and any commencement,
Come to being, O Bharatarshabha,
When Rajas becomes predominant.

 13. The loss of discrimination,
Inertia, delusion, heedlessness,
These do arise, O Kurunandana,
When Tamas comes into prominence.

 14. During the predominance of Sattva,
If the embodied one does death attain,
Then, of the knowers of the Highest,
Their spotless worlds he does gain.

 15. He is born amongst those attached to action,
When in Rajas he meets his end,
And if death comes when in Tamas he lies,
Then he is born in the wombs of the ignorant.

 16. They say that the fruit of good action is,
Sāttvika and without a stain,
Of Tamas, the fruit is ignorance
And of Rajas, the fruit is verily pain.

 17. From Sattva does knowledge emerge,
And from Rajas, there emerges greed,
From Tamas does heedlessness arise,
Delusion and ignorance do also breed.
-

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

-
18. Those in Sattva go to a higher world,
The Rājasika in the middle world reside,
The Tāmasika go to a lower world because
In the lowest Guṇa's functions, they abide.

 19. 'No agent other than the qualities',
When the seer does truly see,
He attains My being when he does know
'That' which transcends the qualities.

 20. The embodied having crossed the three Guṇas,
Out of which evolves the body,
Is freed from birth, death, decay and pain,
And attains to immortality.

Arjuna said:

21. The one who has transcended these three Guṇas,
What marks identify him, O Prabho,
What is his mode of conduct and
Beyond these qualities, how does he go?

The Blessed Lord said:

22. O Pāṇḍava, where light and where activity
And even where delusion is concerned,
He hates them not when they come forth,
And when absent, for them he does not yearn.

 23. He who is not swayed by the qualities,
And seated as one unconcerned,
Knowing that the qualities alone operate,
He moves not, and in the Self is centred.
-

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायं
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥

-
24. Centred in the self, impervious to earth, gold and stone,
Alike in pleasure and in pain,
The same to what pleases and what does not,
Firm, and in praise or censure, the same. .
25. The same in honour and dishonour,
The same to both friend and foe,
Abandoning all undertakings,
Beyond the Guṇas he is said to go
26. With the Yoga of unswerving devotion
He who truly does serve Me,
Crossing beyond these qualities,
For becoming Brahman is he fit to be.
27. For I am the abode of Brahman,
Unchangeable and immortal
And of everlasting Dharma and,
Of bliss, complete and total.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishna and Arjuna, ends
the fourteenth discourse named
'The Yoga of Division of the Three Guṇas.'*

अथ पञ्चदशोऽध्यायः

पुरुषोत्तमयोगः

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि

कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलं

असङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

ततः पदं तत्परिमार्गितव्यं

यस्मिन्नाता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

Fifteenth Discourse

The Yoga of the Supreme Spirit

The Blessed Lord said:

1. They speak of the eternal Ashvattha,
Whose roots are above and branches below,
Whose leaves are the metrical hymns
The knower of Vedas is he who that knows.

 2. Below and above, the branches spread,
Fed by the Guṇas, sense-objects, its sprouts,
And below, in the world of men,
Binding through actions, the roots spread out.

 3. Its form here is not perceived,
Neither its end, nor foundation, nor beginning
Having cut with the strong axe of non-attachment,
This Ashvattha of roots so unyielding,

 4. Then that Goal should be sought,
Going whither they do not again return so,
(Saying) 'In that Primal Purusha I take refuge,'
From where the primeval energy does flow.
-

निर्मानमोहा जितसङ्गदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञै-

र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

-
5. Free from pride and from delusion,
Over faults of attachment, a victory,
Absorbed in spiritual practices,
Their desires turned away completely,

Free from pairs of opposites,
Which are known as pleasure and pain,
The Eternal Everlasting Goal,
The un-deluded do attain.
 6. Neither does the Sun nor the Moon
Nor does Fire ever illumine That,
Having gone there, one returns not,
Such is My Supreme Habitat.
 7. Becoming an individual soul in this world of life,
An eternal portion of Myself,
Draws the senses and the mind for the sixth,
Which abide in Prakriti, towards itself.
 8. When the Soul, a body does obtain,
And when the Soul, the body does shed,
It takes these and departs with them,
As the wind takes fragrances from their bed.
 9. Presiding over the ear and eye,
Over that of touch, taste and smell,
As well as presiding over the mind,
It enjoys the objects of senses well.
 10. When leaving, staying or enjoying,
Suffused as It is with the qualities,
Alas! The deluded do not see It (but),
Those with the eye of wisdom do see.
-

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्रौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

-
11. The Yogīs see It dwelling in the heart,
While they (for excellence) do strive,
But the unrefined and the unintelligent,
See It not, although they try.

 12. That light which resides in the Sun
And which makes the entire world to glow,
That light which is in the Moon and Fire,
That light is Mine, this you must know.

 13. Suffusing the earth with My energy,
All beings, I do sustain.
Becoming the Moon, the store of all saps,
The plants and herbs, I do maintain.

 14. Becoming the Fire, Vaishvānara,
In the bodies of beings, I rest,
United with the incoming and outgoing breaths,
The four-fold food I do digest.

 15. From Me arise memory, wisdom and their loss too,
For within the hearts of all do I lie,
Through all the Vedas I alone am to be known,
Vedānta's author, and the knower of Vedas am I.

 16. The perishable and the imperishable,
Two Purushas exist in the world herein,
The Kutastha (Māyā) is the imperishable,
And the perishable are all beings.
-

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥

-
17. But the Supreme Purusha is quite distinct,
The Highest Self is It said to be,
It is the indestructible and eternal Lord,
Who sustains by pervading the worlds three.
18. Since I transcend the perishable,
And as higher than the imperishable I lie,
Therefore in the world and in the Veda,
As 'Purushottama,' acknowledged am I.
19. As the Supreme and Absolute Purusha,
Undeluded, he who knows Me to be so,
O Bhārata, knowing all this, he worships Me,
With his whole being, his heart and soul.
20. O Sinless One, this most mystical teaching
Which has been imparted by Me,
O Bhārata, knowing which, one becomes wise,
And is fulfilled completely.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga, the dialogue .
between Shri Krishṇa and Arjuna, ends
the fifteenth discourse named 'The Yoga of the Supreme Spirit.'*

अथ षोडशोऽध्यायः

दैवासुरसम्पद्विभागयोगः

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

Sixteenth Discourse

The Yoga of the Division between Divine and Demonic

The Blessed Lord said:

1. Fearlessness and purity of heart,
In knowledge and Yoga, steadfastness,
Charity, self-control and sacrifice,
Study of scriptures, austerity and uprightness,
 2. Non-violence, truth, absence of anger,
Renunciation, non-disparagement, peacefulness,
Compassion towards beings, non-covetousness,
Gentleness, modesty, absence of fickleness,
 3. Vigour, forgiveness, grit and purity,
Of malice and extreme conceit, a dearth,
These belong, O Bhārata,
To the one who, of a divine state takes birth.
 4. Hypocrisy, arrogance, excessive vanity,
Anger, ignorance and in speech, severity,
O Pārtha, to those born of a demonic state,
(Belong all these qualities.)
 5. The Divine State is for liberation,
And the Demonic deemed to bondage lead,
You are born of the divine state,
(Therefore), O Pāṇḍava, you must not grieve.
-

द्वौ भूतसर्गो लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिब्रताः ॥ १० ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

-
6. There are two types of beings in this world,
Demonic and Divine do they be,
The Divine has been described in great detail,
O Pārtha, now hear of the Demonic from Me.

 7. The Demonic do not know what to do
In action or when inaction doth be,
In them, truth does not ever exist,
Neither does right conduct nor purity.

 8. 'The universe is false and without foundation
And without God', that is what they endorse,
'It has been born by mutual union,
So what else but lust can be its source?'

 9. Holding this view, these ruined souls,
Of puny intellect and of fierce deeds,
For the destruction of the world alone,
They come forth as enemies.

 10. Having taken refuge in voracious desires,
Full of vanity, arrogance and hypocrisy,
Through delusion, having held evil thoughts,
With impure resolve, they indulge in activity.

 11. Besieged by immeasurable worries,
(Having harboured them) till the very end,
'Sense enjoyment is the primary goal,
And that is all', feeling thus confident,
-

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया
यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १५ ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरर्केऽशुचौ ॥ १६ ॥

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

-
12. By hundreds of shackles of desires thus bound,
With anger and lust suffused as they are,
For sense enjoyment, through unfair means,
They try to amass hoards of wealth by far.

 13. This has been gained by me today,
This desire I will now fulfill,
This is mine and this wealth too
In the future, shall be mine still.

 14. That enemy has been slain by me,
And the others, I shall exterminate,
I am the Lord, the one who enjoys,
Happy, strong, in accomplishments, great.

 15. I am rich and of noble birth,
Who else is there comparable to me?
I will perform Yajnas, give in charity*, rejoice,
Thus deluded by ignorance is he.

 16. Caught up in the web of delusion,
With numerous thoughts confused as they are,
Engrossed in the enjoyment of sense objects,
They fall into a hell, unclean by far.

 17. Self-conceited and stubborn they are,
Wealthy, therefore suffused with arrogance,
With hypocrisy, they perform Yajnas in name alone,
Contrary to scriptural injunctions.

* *born of vanity*

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

-
18. Of egoism, power and insolence,
Lust and anger thus possessed,
These malicious people do hate Me,
In themselves, and in the rest.

 19. Into the world, repeatedly
Those malicious, cruel, worst among men,
I do hurl those evil-doers,
Into the wombs of demons then.

 20. Deluded and entering demonic wombs
Birth after birth, and not attaining Me,
O Kounteya, they then fall into
Worlds that still lower be.

 21. Three-fold are the gates to this hell,
Which to the ruin of the self do lead,
Therefore one should fully let go
These three...passion, anger and greed.

 22. The man who is liberated from
The three gates to darkness, O Son of Kuntī,
He practises what is good for him,
And the Supreme Goal attain does he.

 23. Under desire's influence, he who acts,
Having cast aside scriptural regulations,
He attains not the Supreme Goal,
Neither happiness, nor perfection.
-

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
दैवासुरसम्पद्विभागयोगो नाम षोडशोऽध्यायः ॥

24. Therefore what should and should not be done,
Is determined by the Scriptures, the authority,
Knowing thus, their injunctions,
Perform in this world, those actions only.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishṇa and Arjuna, ends
the sixteenth discourse named
'The Yoga of the Division between Divine and Demonic.'*

अथ सप्तदशोऽध्यायः

श्रद्धात्रयविभागयोगः

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

Seventeenth Discourse

The Yoga of the Division of the Threefold faith

Arjuna said:

1. Those who Scriptural rules set aside,
Yet worship with complete conviction,
O Kriṣṇa, Sattva, Rajas or Tamas...
Which of these is their condition?

The Blessed Lord said:

2. Threefold is the faith of the embodied,
That faith in their nature inherent does be,
The Sāttvika, Rājasika and Tāmasika,
Hear about them now (from Me),
 3. In accordance with one's nature, O Bhārata,
Does the faith of each one be,
The man is made of the faith he has
And as his faith, so is he.
 4. The Sāttvika ones worship the gods,
The Rājasika, Yakshas and Rakshasas,
And the others, the Tāmasika people do
Worship ghosts and the hosts of Bhūtas.
 5. The ones who practise austerities,
Terrible and in the scriptures not found,
Possessed of hypocrisy and egoism,
By lust and attachment completely bound,
-

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

अफलाकाङ्क्षभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

-
6. Senseless they are for torturing
All the elements that in them do stay,
And Me as well, Who dwells in the body within-
Know them to be of the demonic way.

 7. Food too is of three types
Which to each of them is dear.
Sacrifice, austerity and charity too
Their distinction now you must hear.

 8. Foods that extend the span of life,
Purity, strength, health, love and cheer,
Are succulent, oleaginous, nourishing, likeable,
They to the Sāttvika ones are dear.

 9. Foods terribly bitter, sour and saline,
Very hot, that burn, dry and spicy,
Are those that are liked by the Rājasika,
Which produce pain, disease and misery.

 10. Foods that are half cooked and insipid,
Putrid, stale, and impure,
And those that were discarded by others are,
To the Tāmasika ones, dear.

 11. By those who do not desire the fruits,
When in accordance with scriptures, a yajna is done,
Fixing in the mind, 'It ought to be performed'
Such a sacrifice is a Sāttvika one.
-

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

-
12. If an offering is done (in a Yajna)
Seeking rewards or with hypocrisy,
O best among the Bharata race,
Know that Yajna to Rājasika be.

 13. Where scriptures are not followed and
Where food is not given, and mantras not read,
Gifts are not offered and there is no faith,
Those Yajnas are Tāmasika, it is so said.

 14. Worship of gods, Brāhmaṇas, Guru and the wise,
Honesty in conduct, and purity,
Practising celibacy and non violence,
Are said to be austerity of the body.

 15. Speech that causes no offence,
Which true, pleasant and beneficial be,
The practice of study of the Scriptures,
Is of speech, the austerity.

 16. Tranquility and cheerfulness of mind,
Towards all, goodwill and harmony,
Silence, self-control and purity of heart,
Are called mental austerity.

 17. With supreme faith, desiring no reward,
The practice of these austerities three,
By men who are firm and steadfast,
(The wise) declare to Sāttvika be.
-

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

-
18. To win a good reception, honour and reverence,
A penance practised with hypocrisy,
Such a penance is called Rājasika,
And is unstable and temporary.

 19. With foolish intent or to torture oneself,
Or the destruction of another if the purpose be,
Such rigour which when practised,
Is acknowledged to be Tāmasika austerity.

 20. That gift which ought to be given to
The one who may not return the donation,
At the right place, time and to a worthy recipient,
Such a gift is held to be the Sāttvika one.

 21. A gift given expecting one in return,
Or that which is given reluctantly,
Or given with an eye on later reward,
That gift is considered to Rājasika be.

 22. That which is given at the wrong place and time,
Or that which is given to persons unworthy,
Or given without respect or with insult,
Such is declared Tāmasika to be.

 23. Om Tat Sat are the threefold names
Of Brahman, this has been thus stated,
From that the Brāhmaṇas, Vedas and Yajnas,
In the ancient times have been created.
-

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

तदित्यनभिसन्धाय फलं यज्ञतपः क्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥

-
24. Therefore having uttered 'Om,'
The acts of Yajna, charity and austerity,
Are always begun in accordance with the scriptures,
By followers of the Vedas regularly.
25. Uttering 'Tat' without aiming for the fruits,
The acts of Yajna and austerity
And various acts of charity are performed
By those, the seekers of liberty.
26. In the sense of goodness and reality,
The word 'Sat' is applied,
In the sense of an auspicious act too
O Pārtha, the word 'Sat' is utilized.
27. 'Sat' is also that steadiness
In Yajna, in austerity and in charity.
Thus all action is considered 'Sat'
Which is connected to the Supreme and these three.
28. Without faith, whatever sacrificed
Whatever given and austerity done,
Is all declared to be 'Asat', O Pārtha,
Fruits thereof, here or hereafter, there can be none.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishṇa and Arjuna, ends
the seventeenth discourse named
'The Yoga of the Division of the Threefold faith.'*

अथाष्टादशोऽध्यायः

मोक्षसंन्यासयोगः

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषिकेश पृथक्केशिनिषूदन ॥ १ ॥

श्री भगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ ३ ॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

Eighteenth Discourse

The Yoga of Liberation by Renunciation.

Arjuna said:

1. O Mahābāho I desire to know
Of 'Sanyāsa' quite distinctly,
O Keshinishūdana, O Hrishikeshā,
And of 'Tyāga' too, separately.

The Blessed Lord said:

2. The sages understand Sanyāsa as,
Renunciation of every desire-prompted deed.
The wise say that abandonment
Of all fruits of action is 'Tyāga' indeed.
 3. 'Every action is fraught with fault and
Should be abandoned', some thinkers pronounce,
While 'Acts of Yajna, charity, austerity,
Should not be abandoned,' others announce.
 4. To my conclusive opinion of 'Tyāga',
O Bharatasattama, do pay heed,
O Purushvyāghra, abandonment is
Declared to be threefold indeed.
 5. Acts to be done and not abandoned
Are those of Yajna, charity and austerity,
Deeds as these are for the wise,
The very means to achieve purity.
-

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

-
6. Having abandoned attachment and
The desire for rewards, these actions
Should be performed (in that spirit) O Pārtha,
This is My firm and best conviction.

 7. It is not proper to abandon action
Which is duty bound and obligatory,
Abandoning such acts because of delusion,
Is declared Tāmasika to be.

 8. He who abandons those actions
Due to fear of bodily pain,
Having done such a Rājasika 'Tyāga',
The merits of 'Tyāga', he does not obtain.

 9. O Arjuna, those acts which are done,
For the sake of performing those deeds,
Abandoning attachment and desire for rewards,
That abandonment is Sāttvika indeed.

 10. To the Tyāgi whose doubts have been dispelled,
Who is intelligent and suffused with purity,
A disagreeable act, he does not hate and
To an agreeable act unattached is he.

 11. It is not possible for the embodied,
To abandon action entirely,
But he who abandons the rewards of action,
Is considered to be a 'Tyāgi.'
-

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥ १६ ॥

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकात्र हन्ति न निबध्यते ॥ १७ ॥

-
12. The rewards of action are threefold,
Pleasant, unpleasant and a mix of the two,
They accrue to non-relinquishers after death,
And to ones who renounce, they never do.

 13. For the accomplishment of all actions,
O Mahābāho, do learn from Me,
The five causes that are declared,
In the 'end of all actions'- the Sāṅkhya philosophy.*

 14. The body and the one who performs,
The senses which do different be,
The various functions of those senses,
And the fifth – the presiding deity.

 15. Whatever action a man perform-
Actions of mind, speech or the body,
The causes for them are these five,
Whether performed well or inversely.

 16. Such being the case, due to ignorance,
The man of perverted intellect does believe,
That the Self alone is the one who does act,
(The reality) such a man does not perceive.

 17. From the concept of egoism, he who is free,
And whose intelligence is tainted not,
Having slain all these people, he does not slay,
And by his deeds he is bound not.

** Knowledge of the Self, as is taught in the scriptures, terminates all actions.*

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८ ॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

-
18. The impulse to action is threefold,
Knowledge, the knowable and knower they be,
The constituents of all actions are,
The organ, the action, and the doer, these three.

 19. Knowledge, action and the doer,
Are of three types based on their qualities,
That too you must duly hear,
Which is stated in (Sāṅkhya) philosophy.

 20. That by which, in all beings,
One sees the indestructible Reality
As inseparable in all separate beings,
Know that knowledge to Sāttvika be.

 21. Know that knowledge to be Rājasika,
That sees in all beings diverse entities-
Which are all of distinct kinds,
Different, with no similarity.

 22. But that which clings to a single effect,
Sees it as whole and no cause does it see,
Which is trivial and has in Truth no base,
That is declared Tāmasika to be.

 23. Without attachment, passion and prejudice,
An obligatory action when so done,
By one who does not desire rewards,
That action is deemed a Sāttvika one.
-

यत्तु कामेप्सुना कर्म साहङ्गारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९ ॥

-
24. That action is regarded as Rājasika,
If performed by one egoistically,
Or again by the one who desires reward,
Or those acts performed strenuously.
25. An act performed under delusion,
Without estimating one's ability,
Without thinking of the result, the violence and loss,
That act is declared Tāmasika to be.
26. With fortitude and enthusiasm endowed,
Free of attachment and non-egoistic,
Unaffected by success and failure,
Such a doer is considered Sāttvika.
27. Passionate and desirous of reward,
Impure, violent and greedy,
Suffused with joy and sorrow too,
Such a doer does Rājasika be.
28. Unfocussed, vulgar and unbending,
Deceitful, malicious and lethargic,
Depressed and procrastinating,
Such a doer is called Tāmasika.
29. Now hear of the threefold distinction
O Dhananjaya, based on their qualities,
Of intellect and of fortitude,
I declare this fully and distinctly.
-

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

-
30. The Sāttvika intellect knows, O Pārtha,
Of action and renunciation,
Of duty and non-duty, fear and fearlessness,
Of bondage and liberation.
31. What is Dharma and what Adharma,
What should or should not be done,
By that which this is wrongly understood,
O Pārtha, that intellect is a Rājasika one.
32. Enveloped by darkness, that which opines
Adharma to Dharma be,
And perceives all things to be reversed,
O Pārtha, Tāmasika is that 'Buddhi'.
33. By which fortitude acts are held in place,
Of the senses, life-force and the mind,
Through Yoga by which Dhriti is made steadfast,
O Pārtha, that fortitude is of the Sāttvika kind.
34. Due to attachment and desirous of reward,
O Pārtha, by which fortitude, one does cling,
To Dharma, to pleasures and to wealth,
That fortitude is a Rājasika thing.
35. The ignorant man who abandons not excessive sleep
With fortitude which firm does be,
He abandons not fear, grief, despair or sensuality,
O Pārtha, Tāmasika indeed is that Dhriti.
-

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

-
36. Listen to Me now, Bharatarshabha,
Of the three different types of joyfulness,
With the practice of which one does rejoice,
And attains the end of unhappiness.
37. That which at first is like poison
But in the end like nectar doth be,
That pleasure is said to be Sāttvika,
Born of one's own mental purity.
38. That pleasure which first is like nectar,
Born of sense and object contact,
But in the end is like poison alone,
That joy is said to be Rājasika in fact.
39. That pleasure which begins and results
In the self's delusion,
Is born of sleep, sloth and heedlessness,
And is declared to be the Tāmasika one.
40. There is no being that exists on earth,
Or in the heavens amidst the Divinities,
Who from the qualities that are Nature-born,
From those three qualities, is completely free.
41. Amongst Brāhmaṇas, Kshatriyas and Vaishyas,
And amongst Shūdras too, O Parantapa,
Duties are distributed according to
The qualities of their 'Svabhāva.'
-

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

-
42. Tranquility, self-restraint, purity,
Forgiveness, uprightness and austerities,
Knowledge and wisdom and belief in God,
Are the Brāhmaṇa's nature-born duties.
43. Valour, radiance and fortitude,
Not fleeing from battle; and dexterity,
Generosity and a regal attitude,
Are the Kshatriya's innate duties.
44. Agriculture, trade and cattle-rearing,
Are acts that Vaishyas perform naturally,
And acts of service to others,
Are the Shūdra's instinctive duties.
45. A man attains to perfection,
When he performs his duties devotedly,
Listen, this is how perfection he finds,
When immersed in his own duty.
46. From Whom all beings have evolved,
By Whom everything is pervaded,
He worships Him when performing his duties
And thus to perfection is he led.
47. Though devoid of merits one's duty is,
Better than another's really done well,
He incurs no sin if he does perform,
Duties that by Nature are to him spelt.
-

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

सिद्धिं प्राप्तो यथा ब्रह्म यथाप्रोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

बुद्ध्या विशुद्ध्या युक्तो धृत्याऽऽत्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

-
48. The action one is born to, O Kounteya
One should not abandon it however faulty,
For all undertakings are beset with faults,
Just as fire enveloped by smoke be.
49. Whose intellect is unattached everywhere,
Who has conquered his self, desires gone indeed,
He by renunciation does attain,
The supreme state of freedom from deed.
50. Learn, Kounteya, from Me in brief,
How he who has attained perfection,
Reaches that Brahman, which of Knowledge is
The Highest and Most Supreme Condition.
51. Endowed with pure intellect,
Having restrained oneself with determination,
Having abandoned sound and other objects,
And hatred and attraction,
52. Dwelling in solitude and eating lightly,
Always engaged in meditation,
With speech, body and the mind controlled,
Taking refuge in dispassion,
53. Having abandoned egoism and force,
Arrogance, lust, anger and greed,
Peaceful and without a feeling of 'mine',
He is fit for becoming Brahman indeed.
-

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्द्वेषाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

-
54. **Becoming Brahman, tranquil in the Self,
Who does not grieve and is desire-free,
The same to all living beings,
He obtains supreme devotion to Me.**
55. **Through devotion does he know Me,
What and who I am in reality,
Then having known Me in Truth,
He enters into Me directly.**
56. **Performing all actions and always
Taking complete refuge in Me,
With My grace he obtains that state,
Indestructible and which lasts eternally.**
57. **Through the Yoga of focused wisdom,
Mentally renouncing all acts in Me,
With Me as the Highest Goal,
With mind fixed on Me should you always be.**
58. **Fixing your mind on Me you shall,
By My grace, overcome difficulties indeed,
But you shall perish certainly if,
Due to egoism, you do not pay heed.**
59. **If, taking refuge in egoism,
You consider: "I will not fight,"
Vain then is such a resolve,
Your Nature will compel you to fight.**
-

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

-
60. Bound as you are by your own action,
O Kounteya, which from your own nature be,
Under delusion, that which you wish not to do,
You are made to do that helplessly.
61. O Arjuna, in the hearts of all He dwells,
This, the Lord of all beings,
And with His Māyā causing all to revolve
As if they were mounted on a machine.
62. To Him alone for refuge must you go,
O Bhārata, with your whole heart and soul,
By His grace you will attain supreme peace,
And the ultimate, eternal goal.
63. This wisdom, the most secret of secrets,
Thus have I revealed it to you,
Reflecting on it in its entirety,
Whatever you wish, that you should do.
64. This secret, the most profound of all,
My Supreme word, again you must hear,
I will tell you what is beneficial to you,
For you are My beloved, to Me truly dear.
65. Fix your mind on Me, be devoted to Me,
Sacrifice to Me, bow down to Me,
Truly will you come to Me alone,
This I promise for you are dear to Me.
-

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

-
66. Take refuge in Me alone,
Having abandoned every form of duty,
Be not sad and do not grieve,
For, from all sin, I will set you free.
67. This should never be spoken of
To one who performs no austerity,
To one not devoted or who renders no service,
Or to one who cavils at Me.
68. He who with supreme devotion,
Speaks to My devotees,
Of this most profound secret will
Without a doubt, come to Me.
69. There is none amongst men
Who would do dearer service to Me,
Nor shall there be another on earth,
Dearer to Me than he.
70. He who will study and learn,
This dialogue between us, so holy,
By him would I be, with Jnāna-Yoga worshipped
This does my conviction be.
71. Also, a man who listens to this
Full of faith and from malice free,
He too, liberated, attains auspicious worlds,
Belonging to those of righteous deeds.
-

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ ७२ ॥

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

सञ्जय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥ ७७ ॥

-
72. O Pārtha, has all this been listened to
By you with single-pointed attention?
O Dhananjaya, has that been destroyed,
The ignorance caused by delusion?

Arjuna said:

73. My delusion is destroyed with Your grace
And knowledge has been gained by me,
O Achyuta, I remain free from doubt,
Abiding by Your word, I shall act accordingly.

Sanjaya said:

74. Between Vāsudeva and the noble Pārtha,
This conversation most brilliant,
I have heard those wonderful words,
Which causes hair to stand on end.
75. I have through the grace of Vyāsa,
Heard the supreme Yoga most secret,
Directly from Kṛishṇa, the Lord of Yoga,
Himself having spoken of it.
76. O King, remembering over and over again,
This marvelous dialogue so holy,
That transpired between Keshava and Arjuna,
A spell of joy I experience repeatedly!
77. And recalling time after time,
Hari's form that is wonderful too,
Awe-struck am I, O King, indeed
And again and again rejoice I do!
-

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥

78. Wherever is Krishṇa, the Lord of Yoga,
And wherever is Pārtha, the bow's wielder who be,
There is unfailing fortune, victory, prosperity and just policy,
Such is my conviction, firm and steady.

*Thus in the Upanishad of the glorious Bhagavad-Gītā,
the knowledge of Brahman, the science of Yoga,
the dialogue between Shri Krishṇa and Arjuna, ends
the eighteenth discourse named
'The Yoga of Liberation by Renunciation.'*

श्रीगीतायाः उत्तरमाहात्म्यम्

धरोवाच ।

भगवन् परमेशान भक्तिरव्यभिचारिणी ।

प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥ १ ॥

श्रीविष्णुरुवाच ।

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ।

स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥ २ ॥

महापापादिपापानि गीताध्यानं करोति चेत् ।

क्वचित्स्पर्शं न कुर्वन्ति नलिनीदलमम्बुवत् ॥ ३ ॥

गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ।

तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्र वै ॥ ४ ॥

सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ।

गोपाला गोपिका वापि नारदोद्धवपार्षदैः ॥ ५ ॥

सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ।

यत्र गीताविचारश्च पठनं पाठनं श्रुतम् ।

तत्राहं निश्चितं पृथ्वि निवसामि सदैव हि ॥ ६ ॥

गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ।

गीताज्ञानमुपाश्रित्य त्रींलोकान्पालयाम्यहम् ॥ ७ ॥

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।

अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥ ८ ॥

चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ।

वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥ ९ ॥

योऽष्टादश जपेन्नित्यं नरो निश्चलमानसः।
 ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥ १० ॥
 पाठेऽसमर्थः सम्पूर्णे ततोऽर्धं पाठमाचरेत्।
 तदा गोदानजं पुण्यं लभते नात्र संशयः ॥ ११ ॥
 त्रिभागं पठमानस्तु गङ्गास्नानफलं लभेत्।
 षडंशं जपमानस्तु सोमयागफलं लभेत् ॥ १२ ॥
 एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः।
 रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥ १३ ॥
 अध्यायं श्लोकपादं वा नित्यं यः पठते नरः।
 स याति नरतां यावन्मन्वन्तरं वसुन्धरे ॥ १४ ॥
 गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम्।
 द्वौ त्रीनेकं तदर्धं वा श्लोकानां यः पठेन्नरः ॥ १५ ॥
 चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम्।
 गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥ १६ ॥
 गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम्।
 गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् ॥ १७ ॥
 गीतार्थश्रवणाऽऽसक्तो महापापयुतोऽपि वा।
 वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥ १८ ॥
 गीतार्थं ध्यायते नित्यं कृत्वा कर्माणि भूरिशः।
 जीवन्मुक्तः स विज्ञेयो देहान्ते परमं पदम् ॥ १९ ॥

मलनिर्मोचनं पुंसां जलस्नानं दिने दिने ।
 सकृद्गीताम्भसि स्नानं संसारमलनाशनम् ॥ २० ॥
 गीतामाश्रित्य बहवो भूभुजो जनकादयः ।
 निर्धूतकल्मषा लोके गीता याताः परं पदम् ॥ २१ ॥
 ये शृण्वन्ति पठन्त्येव गीताशास्त्रमहर्निशम् ।
 न ते वै मानुषा ज्ञेया देवा एव न संशयः ॥ २२ ॥
 ज्ञानाज्ञानकृतं नित्यामिन्द्रियैर्जनितं च यत् ।
 तत्सर्वं नाशमायाति गीतापाठेन तत्क्षणम् ॥ २३ ॥
 धिक् तस्य ज्ञानमाचरं व्रतं चेष्टां तपो यशः ।
 गीतार्थपठनं नास्ति नाधमस्तत्परो जनः ॥ २४ ॥
 संसारसागरं घोरं तर्तुमिच्छति यो जनः ।
 गीतानावं समारुह्य पारं याति सुखेन सः ॥ २५ ॥
 गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ।
 वृथा पाठो भवेत्तस्य श्रम एव ह्युदाहतः ॥ २६ ॥
 एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ।
 स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥ २७ ॥
 सूत उवाच ।
 माहात्म्यमेतद्गीताया मया प्रोक्तं सनातनम् ।
 गीतान्ते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥ २८ ॥
 इति श्रीवराहपुराणे श्रीगीतामाहात्म्यं सम्पूर्णम् ।

आरती

ॐ जय भगवद्गीते, जय भगवद्गीते ।

हरि-हिय-कमल-विहारिणि सुन्दर सुपुनीते ॥

कर्म-सुमर्म-प्रकाशिनि कामासक्तिहरा ।

तत्त्वज्ञान-विकाशिनि विद्या ब्रह्म परा ॥ जयः ॥

निश्चल-भक्ति-विधायिनि निर्मल मलहारी ।

शरण-रहस्य-प्रदायिनि सब विधि सुखकारी ॥ जयः ॥

राग-द्वेष-विदारिणि कारिणि मोद सदा ।

भव-भय-हारिणि तारिणि परमानन्दप्रदा ॥ जयः ॥

आसुर-भाव-विनाशिनि नाशिनि तम रजनी ।

दैवी सद्गुणदायिनि हरि-रसिका सजनी ॥ जयः ॥

समता, त्याग सिखावनि, हरि-मुखकी बानी ।

सकल शास्त्र की स्वामिनि, श्रुतियों की रानी ॥ जयः ॥

दया-सुधा बरसावनि मातु! कृपा कीजै ।

हरिपद-प्रेम दान कर अपनो कर लीजै ॥ जयः ॥



Glossary

Sanskrit term	Meaning
Achyuta	Imperishable; permanent
Adharma	Unrighteousness
Adhibhūtam	Perishable created being
Adhidaivam	Eternal being
Adhiyajnam	The receptacle of worship/offering/sacrifice. The worshipper, sacrificer.
Adhyātmam	The individual soul
Āditya	Belonging to or coming from Aditi; Sun
Agni	Fire
Airāvata	Name of Indra's elephant considered as the prototype of the elephant race and the supporter of the east quarter
Anagha	Faultless, sinless
Anantarūpa	Having innumerable forms or shapes
Anantavijaya	Name of Yudhisthira's conch shell; Infinte victory
Anjali	Open hands placed side by side and slightly hollowed, with finger tips touching; reverence
Arisūdana	Destroyer of foes
Arjuna	White, clear; Name of the third son of Pāṇdu of his wife Kuntī with Indra.
Aryamān	Chief of the manes
Ashvattha	The holy fig tree, Ficus Religiosa
Ashvathāma	The name of Droṇa's son; Having the strength of a horse
Ashvins	Names of two divinities who appear in the sky before dawn in a golden carriage drawn by horses or birds; they bring treasures to men and avert misfortune and sickness; they are considered as physicians of heaven.
Asita	Descendent of Kashyapa
Bhārata	Descendent of Bharata
Bhagavad	The Divine Adorable one; possessing glory, fortune, prosperity etc.

Bhagavān	The subject form of the word Bhagavad; The Divine Adorable one; possessing glory, fortune, prosperity etc
Bharatarshabha	The best; a prince; (lit. bull)
Bharatasattama	The best of the Bharatās
Bhīma	Fearful, formidable, terrific, awful; Name of the second son of Pāṇdu of his wife Kuntī with the Wind God Vāyu and noted for his size, strength and appetite
Bhīshma	Terrible, dreadful; So named for the terrible vow of celibacy that he had taken to clear the way for his father Shantanu's marriage to Satyawati
Bhrigu	Name of a Maharshi
Bhūta	that in the past; existing in the present
Brāhman	The priestly class devoted to worship, learning and teaching of the Vedas and Shāstras; related to Brahmā; possessing sacred knowledge.
Brahmā	The first of the triad of personal Gods.
Brahmacharya	Celibacy, abstinence, following the path of Brahman.
Brahman	The Impersonal Spirit
Brahma-Nirvāṇa	Absorption into the One Self-existing Spirit
Brāhmī	Holy, devout
Brihaspati	The chief offerer of prayers and sacrifices and therefore represented as a type of priestly order and the priest of the gods with whom he interceded for men
Brihatsama	The great Sāma
Buddhi	Intellect
Chekītāna	Intelligent; ally of the Pāṇdavas
Chitraratha	Having a bright chariot; king of the Gandharvās
Dakṣiṇāyanam	The winter half-year
Devadatta	God given; name of Arjuna's conch shell
Devala	A person mentioned with Asita
Devesh	The king of the gods
Dhananjaya	Fire; a name for Arjuna
Dharma	Righteousness

Dhrishtaketu	Name of a king of Chedi
Dhristadyumna	Son of Drupada
Dhritarashtra	Whose empire is firm; a powerful king
Dhriti	Fortitude
Draupadī	Descendant (daughter) of Drupada; wife of the Pāṇḍava princes.
Droṇa	A wooden bucket, vessel, trough; name of a Brāhmaṇa said to have been generated by Bharadvāja in a bucket, the military preceptor of the Kurus and the Pāṇḍavas; later, king of a part of Pāṇchāla, husband of Kripī, father of Asvatthāma
Drupada	A pillar or a post to which captives are tied; name of king of Pāṇchāla father of Draupadī and Dhristadyumna
Duryodhana	Difficult to fight; Name of the eldest Kaurava prince
Gandharvās	Celestial beings
Gāndiva	The bow of Arjuna
Gāyatrī	A mantra invoking the Sun
Gītā	Song
Ghee	clarified butter
Govinda	The one who acquires cows; name for Krishṇa
Gudākesha	Thick-haired; name for Arjuna
Guṇa	Quality of Nature
Hari	Name of Vishṇu/ Krishṇa derived from the root word <i>hri-</i> to remove (sin)
Himālayas	The abode of ice
Hiraṇyagarbha	a golden foetus; Name of Brahmā (so called as born from a golden egg formed out of the seed deposited in the waters when they were produced as the first creation of the Self-existent.)
Hrishikesha	Hrishika-īsha; Lord of the senses; Name of Krishṇa
Ikshvāku	Name of the first king of the solar dynasty of Ayodhyā
Indra	The Lord of the atmosphere and sky
Jagannivās	The world-abode. Name of Krishṇa
Jāhnavī	Daughter of Jahnu; another name for Gangā
Janaka	generative; Name of a king of Videha or Mithilā

Janārdana	Exciting or agitating men; name of Viṣṇu, Kriṣṇa
Japa	Mental repetition of a mantra
Jayadratha	Having victorious chariots; Name of a Sindhu-Sauvira King fighting on the Kaurava side
Jnāna-Yoga	Realisation of the Lord through the path of wisdom
Kalpa	A fabulous period of time - a day of Brahmā or one thousand Yugas, a peiod of four thousand, three hundred twenty million years of mortals
Kāmadhenu	The sage Vashistha's cow that satisfies all desires
Kamalpatrāksha	Having eyes like the leaves of a lotus flower
Kandarpa	Name of Kāmadeva, the god of lust
Kapila	Name of an ancient sage and considered to be the founder of the Sāṅkhya system of philosophy
Karṇa	Name of Kuntī's eldest son born of Surya, famed for his generosity
Kāshya	Deserving the whip
Kaurava	Of the family of Kurus
Keshava	Having long or much or handsome hair; Kriṣṇa
Keshinishūdāna	Slayer of the asura Keshin; name of Kriṣṇa
Kiritī	Wearing a diadem; Name of Arjuna
Kounteya	Born of Kuntī- therefore names of Yudhisthira, Bhīma and Arjuna. But in the Bhagavad Gītā, especially referring to Arjuna.
Kriṣṇa	Black, dark, dark-blue
Krupa	Name of one of the counsel at Hastināpur sometimes called Gautama, twin of Kripī who was wife of Droṇa
Kshatriyas	Members of the class entrusted with the protection of people
Kubera	The god of riches and treasure
Kuntī	Name of Prithā and called Kuntī because she was adopted by the childless Kuntibhoja
Kuntibhoja	Name of a Yādava prince...king of the Kuntis
Kurukshetra	Name of an extensive plain near Delhi, the scene of battle between the Pāṇdavas and the Kauravas
Kurunandana	Descendent of Kuru: Yudhisthira, Arjuna, etc
Kurupravīr	The brave of the Kuru family

Kusha	The sacred grass with long pointed stalks. <i>Poa cynosuroides</i>
Kūtastha	Immovable, unchangeable, uniform
Mādhava	Descendent of Madhu of the Yādava clan; name of Krishṇa
Madhusūdana	Destroyer of the demon Madhu; name of Krishṇa
Mahābāho	Long armed; strong armed
Maharshis	The great seers
Mahātma	Great soul
Maṇipushpaka	Name of the conch shell of Sahadeva.
Mantra	A mystical and spiritual formula addressed to any individual deity.
Manu	The father of the human race and regarded as the first to have instituted sacrifices and religious ceremonies; man
Mārgashīrsha	Approximately the month of December
Marichi	Ray of light; name of one amongst the 7 or 49 Maruts
Marut	The storm gods, the gods of wind
Māyā	Illusion, Ignorance, also wisdom
Meru	The name of the mountain which forms the central point of Jambu Dvīpa around which all planets revolve and the abode of the gods
Muni	A seer, especially one who is silent
Nāgas	Serpents
Nakula	Son of the Ashvins and Mādri, brother of Sahadeva
Nārada	Name of a celestial sage supposed to be a messenger between the gods and men
Nitya-Sanyasī	The true renunciate or the true ascetic
Om	The mystic monosyllable, the object of profound meditation, the highest spiritual efficacy being attributed to the whole word as well as the individual letter of a, u and m
Omkāra	The sacred mystical Om; pronouncing the word Om
Pāñchajanya	Name of Krishṇa's conch shell taken from the demon Pāñchajana
Pāṇḍava	Descendent of Pāṇḍu; therefore: Arjuna,

	Yudhisthira, Bhīma, Nakula, Sahadeva
Pāṇḍu	The pale one, Pāṇḍu was born pale....son of Vyāsa by the wife of Vichitravīrya; brother of Dhritarāshtra and Vidura
Parameshvara	The Supreme Lord.
Parantapa	The scorcher of foes
Pārtha	The son of Prithā; therefore Arjuna, Yudhisthira or Bhīma, but referring to Arjuna alone, in the Gītā
Pouṇdra	The name of the conch shell of Bhīma
Prabho	Vocative case for Prabhu, the Lord; the Master
Prahlāda	The joyous one; name of the son of Hiranyakashipu who was the king of the demons. Prahlāda was a great devotee of Lord Viṣṇu
Prajāpati	The 10 progenitors created by Brahmā
Prakriti	Nature; the fundamental form; the original producer ; the material world consisting of the three Guṇas; the active creative force
Prāṇa	The vital breath that are five in number, the breath of life, vitality
Purujit	Conquering many; name of a hero on the Pāṇḍava side and brother of Kuntibhoja
Purusha	Man; The Supreme Being; The Spirit as passive and spectator of Prakriti the creative force
Purushavyāghra	Tiger amongst men; an adjective for one who is immensely brave
Purushottama	The best of men; the Supreme Spirit; name of Viṣṇu/Krishṇa
Rājasika	Endowed with or influenced by the quality of passion
Rajoguṇa	The quality of passion and activity
Rākshasa	Demon
Rāma	Causing rest; pleasant; charming; name of the seventh incarnation of Viṣṇu, prince of Ayodhyā
Rig	Hymn-Veda or the Veda of praise; the most ancient spiritual text of Sanātana Dharma
Rishi	Sage
Rudra	The ten vital airs and the mind, so called because

	they produce grief when they depart from the body
Sādhyas	A class of celestial beings of whom Brahmā is chief
Sahadeva	Son of Ashvini twins and Mādri, brother of Nakula
Sahasrabāho	The thousand armed one
Sāma	Veda of chants
Sanātana	Eternal
Sanjaya	Completely victorious, triumphant
Sānkhya	Rational, discriminating; A Hindu philosophy ascribed to the sage Kapila so called from 'discriminating.'
Sanyāsī	Renunciate, an ascetic
Sat	Being, existence.
Sattva Guṇa	The quality of purity and goodness
Sāttvika	Endowed with or influenced by the quality of purity and goodness.
Satyaki	Warrior in the Pāṇdu army who acted as a charioteer of Kṛishṇa and who belonged to the Vrishṇi clan
Saubhadra	Abhimanyu, son of Subhadrā and Arjuna
Shaibya	Descendent of Shibi
Shankara	The auspicious one, the benevolent one, name of Shiva
Shikhaṇḍī	Son of Drupada born as a female but changed into a male by a Yaksha
Shūdra	The fourth class or caste which served the other three classes
Shukrāchārya	Regent of the planet Venus and Preceptor of the Daityas
Siddhās	The accomplished ones
Skanda	Attacker, name of Kārtikeya, the god of war who is the elder son of Shiva
Soma	The juice of the Soma plant- <i>Sarcostema Viminalis</i> or <i>Asclepias Acida</i>
Soumadatti	Bhurishrava, son of Somadatta.
Subhadrā	Very auspicious, name of the younger sister of Kṛishṇa and the wife of Arjuna
Sugosha	Making a loud or a pleasant noise, name of Nakula's

	conch shell
Svabhāva	One's own nature
Svasti	Auspiciousness
Tāmasika	Endowed with or influenced by the quality of darkness or ignorance
Tat	That
Twice born	The second birth is the spiritual birth of the Brāhmaṇa when he is initiated into the Gāyatrī mantra by his father. Brāhmaṇas are therefore called dvija- the twice born ones
Tyāga	Renunciation
Tyāgī	The renunciate
Ucchaishravas	Name of the horse of the Sun God
Ushmapas	Those that imbibe the steam of hot food
Uttamaujas	Of excellent valour, name of one of the warriors of Mahābhārata
Uttarāyaṇam	The summer half of the year
Vāsudeva	Son of Vasudeva; name of Krishṇa
Vainateya	Son of Vinatā; name of Garuda, the eagle-vehicle of Viṣṇu
Vaishya	The class that is concerned with business
Vaisvānara	The fire of digestion
Vārshṇeya	Relating or belonging to Krishṇa; The race descended from Varshṇeya
Varuṇa	Lord of the seas and oceans
Vasuki	One of the three chief kings of the serpents the others being Sesa and Takshaka
Vasus	A class of gods, eight in number, of whom fire, Agni, is the chief
Vāyu	The god of wind
Vedānta	End of the Veda, complete knowledge of the Veda, the Upanishads, the doctrine of Advaita- nonduality
Vedas	True and sacred knowledge, The three works- Rig, Yajur and Sāma. Atharva was added later
Vikarṇa	Name of a son of Karṇa; name of a son of Dhritarashtra; having long / divergent/ no ears
Virāt	The universe, the cosmos

Vishṇu	The All Pervading One
Vishvedevas	A particular class of deities ten in number considered as protectors of human beings
Vishveshvara	The Lord of the universe
Vivasvān	The brilliant one; name of the Sun
Vriṣṇis	Mighty; the name of the family from which Krishṇa descended
Vyāsa	Name of the sage who compiled the Vedas, the Vedānta sutras, the Mahābhārata, the Purāṇās
Yādava	Of the family of Yadu
Yajna	Worship, devotion, oblation, sacrifice
Yajur	The sacrificial Veda
Yakshas	Class of semi divine beings
Yama	Self-restraint; Dharma, the god of judgement and death
Yati	Ascetic; the one who makes an effort to achieve yoga
Yoga	The act of harnessing, union
Yogabrashta	The one who has fallen from the practice of yoga
Yoga-Māyā	The power of the Lord in the creation of the world, personified as a deity
Yogeshvara	The Lord of Yoga
Yogī	The follower of the system of yoga
Yudhāmanyu	Name of a warrior on the side of the Pāṇdavas
Yudhishtira	Firm or steady in battle; name of the eldest son of Pāṇdu of Kunti by the Lord Dharma or Yama
Yuga	An age of the world of which there are four- Satya, Treta, Dvāpara, Kali
Yukt	Harnessed, absorbed in meditation, attentive, skilful, endowed
Yuyudhāna	Name of a son of Satyaka who was an ally of the Pāṇdavas

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