

ॐ सह नाववतु ।  
सह नौ भुनक्तु ।  
सह वीर्यं करवावहै ।  
तेजस्विनावधीतमस्तु मा विद्विषावहै ।  
ॐ शान्ति शान्ति शान्तिः ॥

ōm saha nāv-avatu ।  
saha nau bhunaktu ।  
saha vīryam karavāvahai ।  
tējaswināv-adhītam-astu mā vidviśhāvahai ।  
ōm shānti shānti shāntihi ॥

*May Bhagawan protect us both.  
May Bhagawan nourish us both.  
May we work together with energy and vigor.  
May our study be enlightening, and not giving rise to hostility.  
May peace prevail from our actions, others' actions and natures.*

(Shānti mantra from Taittirīya, Kaṭhā and Shwētāshwatara upanishads)



Sangeet Bharati eBooks (in PDF format) are licensed under [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/). The licensor permits interested people and organizations to copy, print, distribute, and transmit only unaltered copies of Sangeet Bharati's works.

The pages of Sangeet Bharati eBooks are designed to print on letter-size (8.5"x11") paper and two-sided printing. You can either print it at home and secure it in a binder or can be professionally printed as a booklet, perfect bind book, spiral-bind book, etc. For the best reading experience, Sangeet Bharati advises using printed PDFs with all pages printed.

# Bhagawad Gīta





# FOREWORD

The Bhagawad Gīta is a manual for living. It instructs a spiritual seeker on how to live a life of purpose as we evolve in our journey and build moral strength through spiritual discipline.

From the recitation of the Bhagawad Gīta arises the desire to know its meaning. Hence arises the Knowledge (of the Self). From this Knowledge arises freedom, joy, and fulfillment.

The study of the Gīta is the key to opening the vast treasure of cardinal spiritual philosophy which will serve as a road map in our journey of life and will provide a framework to build a life on a solid foundation of Dharma. It starts with chanting, then studying and over time, assimilating and living that same love wholeheartedly and completely.

Gīta chanting allows one to begin this journey here and now!

This book will serve as a tool for our 700 days of Gīta Yagñya. Together we will tread this path and build a community of highly conscious individuals who live in harmony with self, our fellow beings, and nature. We invite all grandparents, parents, and children to join and be part of this opportunity at the Aum Ashram, which we call home for education, spirituality, and Yoga.

We thank Sangeet Bharāti America for creating a custom Bhagawad Gīta book for us.

Aum Ashram  
6931 Kitchener Rd. San Antonio TX 78240  
[www.aumashram.org](http://www.aumashram.org)  
+1 (210)336-0938

# PREFACE

Mahābhārata is the longest epic poem known and is described as “the longest poem ever written”. It contains over 100,000 *shlōkas* (couplet verses) or over 200,000 individual verse lines and long prose passages. With 1.8 million words in total, Mahābhārata is ten times the length of the Greek epics Iliad and the Odyssey combined or about four times the length of Rāmāyaṇa, another great epic. Mahābhārata is organized and written by Bhagawān Shri Gaṇēsha into a collection of eighteen books called *parvas* with narrations from the sage Shri Vēda Vyāsa.

Bhagawad Gīta is a conversation between Bhagawān Shri Krishṇa and Prince Arjuna during the eighteen days of war that happened around 3200 B.C. In Mahābhārata, Gīta comes in the 6<sup>th</sup> book called *Bhīshma Parva* from chapters 25 to 42, and stands as a book by itself with 700 *shlōkas* organized into 18 chapters.

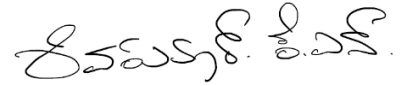
This work is an effort to compile these Gīta *shlōkas* into a book in a simple format and make it easily available for all. In this process, multiple sources are referred to for the translation of *shlōkas* and limited the translation to the meaning of the *shlōka* rather than its description or interpretations. My thanks to the father and daughter duo Shri Vishwās Sōman and Kum Shrēya Sōman as well as Smt Priya Nāgēndra for proofreading and reviewing the work.

The most encouraging and supporting persons during this work can be none other than my wife Sheela and children Jāhnavi and Ishwar. If any appreciation, it should go to them for supporting all my initiatives.

Sangeet Bhārati's books are evolving products with corrections and additions. Any changes to its books will be published on the Sangeet Bhārati website at [sangeet-bharati.org](http://sangeet-bharati.org) on every Yugādi.

Please write to [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org) with any comments, suggestions, or feedback. Together we make this a nice free eBook available for all.

**Dhanyawādaha**



K.N. Shivakumār.  
Secretary, Sangeet Bhārati America Inc.  
Dallas, USA.

Shrāvaṇa Māsa, Shukla Paksha, Pūrṇima tithi,  
Shri Hēviḷambi Nāma Samvatsara, Aug 7<sup>th</sup>, 2017.  
(On Rakshā-Bandhan day)

# Contents

---

<b>Introduction</b> .....	1
Chapter 1 - Arjuna Vishāda Yōga	3
Chapter 2 - Sāṅkhya Yōga	12
Chapter 3 - Karma Yōga	27
Chapter 4 - Jñāna Karma Sannyāsa Yōga	36
Chapter 5 - Karma Sannyāsa Yōga	45
Chapter 6 - Abhyāsa Yōga	51
Chapter 7 - Jñāna Vijñāna Yōga	60
Chapter 8 - Akshara Brahma Yōga	66
Chapter 9 - Rāja Vidyā Rāja Guhya Yōga	72
Chapter 10 - Vibhūti Yōga	79
Chapter 11 - Vishwarūpa Darshana Yōga	87
Chapter 12 - Bhakti Yōga	103
Chapter 13 - Kshētra Kshētrajña Vibhāga Yōga	107
Chapter 14 - Guṇatraya Vibhāga Yōga	114
Chapter 15 - Purushōttama Yōga	120
Chapter 16 - Daivāsura Sampada Vibhāga Yōga	125
Chapter 17 - Shraddhātraya Vibhāga Yōga	130
Chapter 18 - Mōksha Sannyāsa Yōga	136
Salient Features and Revisions History	151

---





# INTRODUCTION

---

Around 5200 years ago (3200 BC), a king named Shantanu ruled Bharatavarsha (Indian subcontinent). He was a famous ruler. Once when he was at the bank of river Ganga, the river *maata* appeared in human form. Enchanted and enthralled by her beauty, he asked her to marry him. She accepted but with a condition that she would have the freedom to do whatever she liked. If he objected her actions in any circumstances, she would part him.

They were blessed with a child, but Ganga threw that baby into the river. She continued doing this for seven times. The patience of Shantanu dried and he objected to her when she tried to throw the eighth newborn baby into the river. Ganga disappeared with that child as he had broken the agreement. However, after many years, she returned the child whom she named Devavrata and the king named him Ganga Datta (the gift of Ganga).

Later on, Shantanu happened to meet Satyawati, a fisherman's daughter, and he wished to marry her. But her father demanded to make her children the heirs of Shantanu's kingdom. He became sad as he was not able to take away the kingdom from Devavrata as he was the legitimate heir being the eldest son. Devavrata came to know his father's dilemma and took an oath that he would never ask for the throne and would never marry. From that day, he came to be known as Bhishma, meaning the one who has taken a fierce oath out of reverence to his father - the vow of lifelong celibacy and of service to whoever sat on the throne of his father.

Satyawati gave birth to two sons - one died as a young boy and the other, Vichitravirya was very weak both mentally and physically. So, nobody was ready to give their daughters in marriage to him when he became a youth. Bhishma brought three princesses Amba, Ambika and Ambalika of Kashi kingdom by force. As Amba was already in love with another king Salwa, she was allowed to go to her lover. The other two, Ambika and Ambalika had to marry Vichitravirya. As he was not able to beget heirs to the kingdom, Satyawati asked sage Vyasa to help with his divine powers. When Ambika saw the sage, she closed her eyes, and so the son Dhritarashtra was born as blind. Pandu, the son of Ambalika became pale colored as she turned pale while she met the sage. Though Dhritarashtra was elder to Pandu, he could not become the king as he was blind. So, Pandu became the king.

Dhritarashtra married Gandhari from Gandhara (today's Kandahar in Afghanistan) and Pandu wedded to Kunti of Mathura. Dhritarashtra was blessed with hundred sons and a daughter while Pandu got five sons by the blessings of five *devatas* (celestial beings). The sons of Pandu were known as Pandavas while the sons of Dhritarashtra were known as Kauravas. After Pandu's untimely death, Dhritarashtra was looking after the kingdom.

Duryodhana, the eldest of the Kauravas was an evil and wicked person who was always in the search for plans to eliminate Pandavas as he was afraid of their strength, fame and their popularity among the people of the country and elders in the palace. As per the custom of the subcontinent, the next ruler was Yudhishtira, the eldest of Pandavas as he was even elder than Duryodhana. King Dhritarashtra did not like it, but he could not say it openly as it would be against the age-old practice as per *shastras* and wisdom. But he covertly supported Duryodhana in his moves against Pandavas.

When the princes attained youth, the elders including Bhishma asked the king Dhritarashtra to appoint Yudhishtira as crown prince. Even though he disliked it, he had no choice. Later, as per the suggestion of Duryodhana, they were sent to Varnawat to attend festivities. Duryodhana and his cohorts had a wicked plot to annihilate all the Pandavas by setting fire to the mansion made by amber in which Pandavas would be staying. But Pandavas could save themselves from the trap with the help of their uncle Vidura who foresaw the danger. They left the place secretly, and all thought that the Pandavas died in the fire.



The Pandavas decided to live incognito for some time away from the capital Hastinapur. In the meantime, Arjuna participated in a *swayamvara* ceremony conducted by King Drupada of Panchala kingdom for his daughter Panchali or Draupadi. Arjuna won the test and brought Panchali to their house. “We have brought something special, come and see”, Pandavas told their mother Kunti. Kunti said from inside “share it yourselves”, without knowing it was a young woman. Since Pandavas treated their mother’s word as the highest *dharma* (divine), all Pandavas were married to Draupadi.

The Kauravas came to know that Pandavas were alive by this incident. Even though Duryodhana wanted to wipe them off from the earth, the elders asked to divide the kingdom and give half to Pandavas. Even while dividing that, Pandavas were given a forest called Khandava Vana.

Pandavas worked hard and created their own kingdom with Indraprastha as its capital. To celebrate this, they conducted a *rajasooya* ritual which confers the title of emperor to Yudhishtira. This made Kauravas more desperate to end the Pandavas. They knew they could not do it openly as Pandavas were peerless in power and weaponry. Duryodhana decided to seek the advice of Shakuni, his uncle, who was an expert in *dyuta* (a game of dice - a cross and circle board game with two dices). He asked to call Yudhishtira for the game. Yudhishtira agreed because a king can’t refuse those challenges, but miserably failed in the game. He lost all his valuable possessions, his kingdom and everything as they had to bet something in the game. He even pledged his brothers and wife Panchali in the game, without hearing the advice of his brothers. Bhishma and Vidura tried to stop without success.

When the game was over, Pandavas became the slaves of Kauravas. Dushasana, one of the Kaurava princes obeying the order from his elder brother Duryodhana dragged Panchali to the court by the hair. All the elders protested, but the success made Dushasana mad. He did not stop there; he pulled the robe of Panchali in the court. Panchali prayed to Krishna who saved her from the extreme distress. Panchali took a vow in the court that she would not tie her hair till she soaks it in the blood of Dushasana. Dhritarashtra intervened and allowed the Pandavas to play another game with the condition that if Pandavas lose again, they should live in a forest away from the capital for twelve years and remain incognito for one year. They will get their kingdom back only if they succeed in it. Destiny had otherwise and Pandavas lost the game again.

After completing twelve years of exile, the Pandavas decided to remain incognito in the kingdom of Virata, disguising themselves for the next one year. Before approaching the king, they wrapped their weapons in a cloth and kept it on a high branch of a *shami* tree near a cremation ground outside the city. The spies of Kauravas reported the possible presence of Pandavas in Virata’s kingdom. Kauravas provoked King Virata by attempting to steal his cows so that the Pandavas will come out in defense of Virata. With this, Kauravas planned to claim they found Pandavas before the end of the incognito period and send them for another twelve years in the forest and one year in incognito.

On the day of Vijayadashami, Pandavas had successfully completed their one year of incognito life. Arjuna collected the weapons from the *shami* tree and defeated the Kauravas who came to steal the cows of Virata. But still, the Kauravas were not ready to return the kingdom as they were already preparing for war enlisting the support of neighboring kings. Even Krishna tried to mediate, but the Kauravas were not ready to give even five villages to the Pandavas. So, the great Kurukshetra war became inevitable.

In the war, Krishna was with Pandavas and his forces were given to Kauravas as both were his relatives. On the first day of the war, seeing his loved ones on the opposite side of the battle, Prince Arjuna was distressed. He started thinking - is it worth killing his own relatives for a piece of land? Even if Pandavas win the war, is that victory worth after so many deaths and destructions? Shri Krishna had to engage Arjuna in dialogue and make him fight the war and establish *dharma*. And this conversation of seven hundred verses in Mahabharata became to be known as **Bhagawad Gita**.

# १. अर्जुन विषाद योग | 1. Arjuna Vishāda Yōga

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पांडवाश्चैव किमकुर्वत संजय ॥१॥

dhrtarāshṭra uvācha ।

dharma-kshētrē kuru-kshētrē samavētā yuyutsavaha ।

māmakāh paṇḍavāshchaiva kimakurvata sanjaya ॥1॥

*Dhrtarashtra said: O Sanjaya, what did my sons and the sons of Pandu do upon gathering on the holy field of Kurukshetra and desirous to fight?*

संजय उवाच ।

दृष्ट्वा तु पांडवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥२॥

sanjaya uvācha ।

drushtvā tu pāṇḍavānīkam vyūḍham duryōdhanastadā ।

āchāryam upasangamya rājā vachanam abravīt ॥2॥

*Sanjaya said: On observing the Pandava army in military formation, King Duryodhana approached his teacher Dronacharya and said the following words.*

पश्यैतां पांडुपुत्राणां आचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

pashyaitām pāṇḍu-putrāṇām āchārya mahatīm chamūm ।

vyūḍhām drupada-putrēṇa tava shishyēṇa dhīmatā ॥3॥

*Respected teacher! Behold the mighty army of the sons of Pandu, arrayed by your wise disciple, the son of Drupada.*

अत्र शूरा महेश्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥

atra shūrā mahēshwāsā bhīmārjuna-samā yudhi ।

yuyudhānō virāṭashcha drupadashcha mahā-rathaha ॥4॥

*Here are brave and great warriors equal to Bhima and Arjuna in the battle; such as Yuyudhana, Virata and mighty chariot warrior Drupada.*

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुंतिभोजश्च शैब्यश्च नरपुंगवः ॥५॥

dhrushtakētush chēkitānaha kāshirājashcha vīryawān ।

purujit kuntibhōjashcha shaibyashcha nara-pungawaha ॥5॥

*Dhrushtaketu, Chekitana, the powerful king of Kashi, Purujit, Kuntibhoja and King Shaibya are the noblest of men.*

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

yudhāmanyushcha vikrāntaha uttamaujāshcha vīryavān |  
saubhadrō draupadēyāshcha sarva ēva mahā-rathāha ॥6॥

*The valiant Yudharmanyu, the courageous Uttamauja, Abhimanyu the son of Subhadra and the sons of Draupadi; certainly, are all mighty chariot warriors.*

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥७॥

asmākam tu vishishṭā yē tān-nibōdha dwijōttama |  
nāyakā mama sainyasya sanjñārtham tān-bravīmi tē ॥7॥

*O best of Brahmanas, hear too about the most distinguished amongst us, who are the leaders of my army. These I now recount to you.*

भवान्भीष्मश्च कर्णश्च कृपश्च समितिजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥८॥

bhawān bhīshmathcha karṇashcha krupashcha samitinjayaha |  
ashwatthāmā vikarṇashcha saumadattis-tathaiva cha ॥8॥

*Yourself, Bhishma, Karna, Krupa, Ashwatthama, Vikarna and the son of Somadatta who are ever victorious in battle.*

अन्ये च बहवः शूराः मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

anyē cha bahavah shūrāha madarthē tyaktajīvitāha |  
nānā-shastra-praharaṇāha sarvē yuddha-vishāradāha ॥9॥

*Also, there are many other heroic warriors who are prepared to lay down their lives for my sake. They are all skilled in the art of warfare and equipped with various kinds of weapons.*

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१०॥

aparyāptam tadasmākam balam bhīshmābhirakshitam |  
paryāptam twidamētēshām balam bhīmābhirakshitam ॥10॥

*The strength of our army protected by Bhishma is unlimited, while the strength of the Pandava army, protected by Bhima, is limited.*

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥

ayanēshu cha sarvēshu yathā-bhāgam avasthitāha |  
bhīshmam ēvābhirakshantu bhawantah sarva ēva hi ॥11॥

*Therefore, do you all, stationed in your respective positions, protect Bhishma alone.*



तस्य संजनयन्हर्ष कुरुवृद्धः पितामहः ।  
सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥१२॥

tasya sanjanayan harsham kuru-vruddhah pitāmahaha ।  
simha-nādam vinadyōcchaihi shankham dadhmau pratāpavān ॥12॥  
*Then to cheer Duryodhana up, the oldest of the Kuru dynasty, the glorious grandfather  
Bhishma, roared like a lion and blew his conch.*

ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यंत स शब्दस्तुमुलोऽभवत् ॥१३॥

tatah shankhāshcha bhēryashcha paṇavānaka-gōmukhāha ।  
sahasaivābhyahanyanta sa shabdastumulō bhavat ॥13॥  
*Thereafter, conches, kettledrums, bugles, trumpets and horns suddenly blared forth, and  
their combined sound was overwhelming.*

ततः श्वेतैर्हयैर्युक्ते महति स्यंदने स्थितौ ।

माधवः पांडवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥१४॥

tatah shwētair hayair yuktē mahati syandanē sthitau ।  
mādhavah pāṇdavashchaiva divyau shankhau pradadhmatuhu ॥14॥  
*Then, from amidst the Pandava army, seated in a glorious chariot drawn by white horses,  
Madhava and Arjuna blew their divine conch shells.*

पांचजन्यं हृषीकेशो देवदत्तं धनंजयः ।

पाँडुं दध्मौ महा शंखं भीमकर्मा वृकोदरः ॥१५॥

pāñchajanyam hrushīkēshō dēvadattam dhananjayaha ।  
pauṇḍram dadhmau mahā-shankham bhīma-karmā vrukōdaraha ॥15॥  
*Hrishikeshha blew his conch shell Panchajanya, while Arjuna blew the Devadatta. Bhima, the  
voracious eater and a performer of herculean tasks, blew his mighty conch Paundra.*

अनंतविजयं राजा कुंतीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥

anantavijayam rājā kuntī-putrō yudhishtiraha ।  
nakulah sahadēvashcha sughōsha-manipushpakau ॥16॥  
*King Yudhishtira blew the Anantavijaya, while Nakula and Sahadeva blew the Sughoshha and  
Manipushpaka.*

काश्यश्च परमेष्वासः शिखंडी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥

kāshyashcha paramēshwāsaha shikhandī cha mahā-rathaha ।  
dhrushtadyumnō virāṭashcha sātyakishchā parājitaha ॥17॥  
*The excellent archer and king of Kashi, the great warrior Shikhandi, Dhrushtadyumna,  
Virata and the invincible Satyaki,*

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शंखादध्मुः पृथक् पृथक् ॥१८॥

drupadō draupadēyāshcha sarvashah pruthivī-patē |

saubhadrashcha mahā-bāhuhu shankhān-dadhmuḥ pruthak pruthak ॥18॥

*Drupada, the five sons of Draupadi and the mighty-armed Abhimanyu, son of Subhadra, all blew their respective conch shells, O Ruler of the earth.*

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१९॥

sa ghōshō dhārtarāshṭrāṇām hrudayāni vyadārayat |

nabhashcha pruthivīm chaiva tumulō vyanunādayan ॥19॥

*The terrific sound thundered across the sky and the earth and shattered the hearts of your sons, O Dhritarashtra.*

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पांडवः ॥२०॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

atha vyavasthitān drushtvā dhārtarāshṭrān kapi-dhwajaha |

pravrutte shastra-sampātē dhanur-udyamya pāṇḍavaha ॥20॥

hrushīkēsham tadā vākyaṁ idam-āha mahī-patē |

*At that time, the son of Pandu, Arjuna, who had the insignia of Hanuman on the flag of his chariot, took up his bow. Seeing your sons arrayed against him, O King, Arjuna then spoke the following words to Shri Krishna.*

अर्जुन उवाच ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

arjuna uvācha |

sēnayōr ubhayōr madhyē ratham sthāpaya mēchyuta ॥21॥

*Arjuna said: O Infallible One, please take my chariot to the middle of both armies,*

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥२२॥

yāvadētān nirīkshēham yōddhu-kāmān avasthitān |

kairmayā saha yōddhavyam asmin raṇa-samudyamē ॥22॥

*so that I may look at the warriors arrayed for battle, whom I must fight in this great combat.*

This first chapter “Arjuna Vishada Yoga” is also called “Prathama

Adhyaya”, “The Distress of Arjuna”, “The War Within”

or “Lamenting the Consequences of War”.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।  
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

yōtsyamānān avēkshēham ya ētētra samāgatāha ।  
dhārtarāshṭrasya durbuddhēr yuddhē priya-chikīrshavaha ॥23॥  
*I desire to see those who have come here to fight on the side of the evil-minded son of Dhritarashtra, wishing to please him.*

संजय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।  
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥

sanjaya uvācha ।  
ēvam uktō hrushīkēshō guḍākēshēna bhārata ।  
sēnayōr ubhayōr madhyē sthāpayitwā rathōttamam ॥24॥  
*Sanjaya said: O Dhritarashtra, having thus been addressed by Arjuna, the conqueror of sleep, Shri Krishna then stationed the magnificent chariot between the two armies.*

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥२५॥

bhīshma-drōṇa-pramukhataha sarvēshām cha mahī-kshitām ।  
uvācha pārtha pashyaitān samavētān kurūn iti ॥25॥  
*In the presence of Bhishma, Dronacharya and all the other kings, Shri Krishna said, O Partha! behold these Kurus gathered here.*

तत्रापश्यत्स्थितान् पार्थः पितृ नथ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन् पुत्रान्पौत्रान्सखींस्तथा ॥२६॥

tatrāpashyat-sthitān pārthaha pitrun atha pitāmahān ।  
āchāryān mātulān bhrātrun putrān pauṭrān sakhīms-tathā ॥26॥  
*There, Arjuna could see stationed in both armies, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too.*

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौंतेयः सर्वान्बन्धूनवस्थितान् ॥२७॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

shwashurān suhrudash chaiva sēnayōr ubhayōr api ।  
tān samīkshya sa kauntēyaha sarvān bandhūn avasthitān ॥27॥

krupayā parayāviṣṭō vishīdann-idam abravīt ।  
*Seeing fathers-in-law and friends also in both armies, Arjuna, the son of Kunti, was overwhelmed with pity and with deep sorrow, spoke the following words.*

In Samskrutam, 'e' (ए), 'ai' (ऐ), 'o' (ओ) and 'au' (औ) sounds are  
always long vowels (दीर्घस्वरः).

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥

arjuna uvācha ।

drushtvēmam swa-janam krushṇa yuyutsum samupasthitam ॥28॥

*Arjuna said: O Krishna, seeing my own relatives arrayed, eager to fight,*

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२९॥

sīdanti mama gātrāṇi mukham cha parishushyati ।

vēpathush cha sharīrē mē rōma-harshash cha jāyatē ॥29॥

*my limbs are giving way and my mouth is drying up, my whole-body shudders, my hair are standing on end.*

गांडीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥

gāṇḍīvam sramsatē hastāt twak chaiva paridahyatē ।

na cha shaknōmy-avasthātum bhramatīva cha mē manaha ॥30॥

*My bow, the Gandiva, is slipping from my hand, and my skin is burning all over. My mind is in quandary and whirling in confusion;*

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥३१॥

nimittāni cha pashyāmi viparītāni kēshava ।

na cha shrēyōnupashyāmi hatwā swa-janam āhavē ॥31॥

*O Krishna, killer of the Keshi demon, I only see omens of misfortune. Nor do I see any good in killing my own.*

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविंद किं भोगैर्जीवितेन वा ॥३२॥

na kāṅkshē vijayam krushṇa na cha rājyam sukhāni cha ।

kim nō rājyēna gōvinda kim bhōgair jīvitēna vā ॥32॥

*O Krishna, I do not desire the victory, kingdom or the happiness accruing it. Of what avail will be a kingdom, pleasures or even life itself,*

This chapter sets the stage for Gita on the Kurukshetra battlefield where the two massive armies representing different loyalties and ideologies face a catastrophic war.

येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।  
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥३३॥  
yēshām arthē kānkshitam nō rājyam bhōgāh sukhāni cha ।  
ta imēvasthitā yuddhē prāṇāms tyaktwā dhanāni cha ॥33॥  
*for whose sake we desire kingdom, enjoyment and pleasures stand here in battle, having  
renounced life and wealth.*

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।  
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥३४॥  
āchāryāh pitarah putrās-tathaiva cha pitāmahāha ।  
mātulāh shwashurāh pautrāha shyālāh sambandhinas-tathā ॥34॥  
*Teachers, fathers, sons, grandfathers, maternal uncles, grandsons, fathers-in-law,  
grandsons, brothers-in-law and other relatives are present here.*

एतान्न हंतुमिच्छामि घ्नतोऽपि मधुसूदन ।  
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥३५॥  
ētān na hantum icchāmi ghnatōpi madhusūdana ।  
api trailōkya-rājyasya hētōh kim nu mahī-krutē ॥35॥  
*I do not wish to slay them, even if they attack me O Madhusudana, even for the sake of  
dominion over the three worlds, what to speak of this earth?*

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।  
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥३६॥  
nihatya dhārtarāshṭrānnaha kā prītiḥ syāj janārdana ।  
pāpam ēvāshrayēd asmān hatwaitān-ātatāyinaha ॥36॥  
*O maintainer of all living entities, what pleasure will we derive from killing the sons of  
Dhrutarashtra? Even though they may be aggressors, sin will certainly come upon us if we  
slay them.*

तस्मान्नार्हा वयं हंतुं धार्तराष्ट्रान्स्वबांधवान् ।  
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥  
tasmān nārhā vayam hantum dhārtarāshṭrān swa-bāndhavān ।  
swa-janam hi katham hatwā sukhinah syāma mādhaba ॥37॥  
*Hence, we shall not kill our own cousins, the sons of Dhrutarashtra and friends.  
O Madhava, how can we hope to be happy by killing our own relatives?*

The conversation between Bhagawan Shri Krishna and Prince Arjuna is composed of a beautiful, harmonic and melodious rhyming meter. And hence, it is called a Git or Gita (both meaning song).

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥

yady-apy-ētē na pashyanti lōbhōpahata-chētasaha |  
kula-kshaya-krutam dōsham mitra-drōhē cha pātakam ॥३८॥

*Their thoughts are overpowered by greed, and they see no wrong in annihilating their relatives or wreaking treachery upon friends.*

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३९॥

katham na jñēyam asmābhihi pāpād asmān nivartitum |  
kula-kshaya-krutam dōsham prapashyadbhir janārdana ॥३९॥

*Yet, O Janardana, why should we, who can clearly see the crime in the destruction of family units, not turn away from this sin?*

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

kula-kshayē praṇashyanti kula-dharmāḥ sanātanāha |  
dharmē nashtē kulam krutśnam adharmō-bhibhavatyuta ॥४०॥

*When a dynasty is destroyed, its traditions die as well, and with the destruction of these, the rest of the family renounces piety.*

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥४१॥

adharmābhibhavāt krushṇa pradushyanti kula-striyaha |  
strīshu duṣṭāsu vārshṇeya jāyatē varṇa-sankaraha ॥४१॥

*With the preponderance of vice, O Krishna, the women of the family become immoral; and from the immorality of women, O descendant of Vrushni, there arises unwanted children.*

संकरो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिंडोदकक्रियाः ॥४२॥

sankarō narakāyaiva kula-ghnānām kulasya cha |  
patanti pitarō hyēshām lupta-piṇḍōdaka-kriyāha ॥४२॥

*An increase in unwanted children results in hellish life both for the family and for those who destroyed the family. Deprived of the sacrificial offerings after death, the ancestors of such corrupt families also fall.*

At 89, Shri Krishna was well past his youth during Mahabharata war. The Mausala Parva (sixteenth of eighteen books of Mahabharata) says Krishna died 36 years after the war, documenting his age as 125 years.

दोषैरैतैः कुलघ्नानां वर्णसंकरकारकैः ।  
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

dōshair ētaiḥ kula-ghnānām varṇa-sankara-kārakaiḥ |  
utsādyantē jāti-dharmāḥa kula-dharmāsh cha shāshwatāḥa ॥43॥

*Through the evil deeds of those who destroy the family tradition and thus give rise to an unwanted offspring, the eternal religious rites of the social and the family are destroyed.*

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।  
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥४४॥

utsanna-kula-dharmāṇām manushyāṇām janārdana |  
narakēniyatam vāsō bhavatītyanushushruma ॥44॥

*O Janardana, I have heard that it is inevitable for those men, in whose families the religious practices have been destroyed, to dwell in hell for an indefinite period.*

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

ahō bata mahat pāpam kartum vyavasitā vayam |  
yad rājya-sukha-lōbhēna hantum swa-janam udyatāḥa ॥45॥

*Alas! How strange it is that we have set our minds to perform this great sin. Driven by the desire for kingly pleasures, we are intent on killing our own relatives.*

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

yadi mām apratikāram ashastram shastra-pāṇayaha |  
dhārtarāshṭrā raṇē hanyus tan mē kshēmataram bhavēt ॥46॥

*It will be better if, with weapons in hand, the sons of Dhritarashtra kill me unarmed and unresisting on this battlefield.*

संजय उवाच ।

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

sanjaya uvācha |  
ēvam uktwārjunah sankhyē rathōpastha upāviśhat |  
visrujya sa-sharam chāpam shōka-samvigna-mānasaha ॥47॥

*Sanjaya said: Having thus spoken amid the battlefield, Arjuna cast aside his bow and arrows, and sank into the seat of his chariot. His mind was distressed and overwhelmed with grief.*

Bhagawan Shri Krishna who was born on the 8<sup>th</sup> dark night of  
Shravana month, 3228 BCE was six months elder to Arjuna.

## २. सांख्य योग | 2. Sāṅkhya Yōga

संजय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।  
विषीदंतमिदं वाक्यमुवाच मधुसूदनः ॥१॥

sanjaya uvācha |

tam tathā krupayāviṣṭam ashru pūrṇākulēkṣhaṇam |  
vishīdantamidam vākyaṃ uvācha madhusūdanaha ||1||

*Sanjaya said: To him who was thus overcome with pity, his mind grief-stricken, and his eyes full of tears, Shri Krishna spoke the following words.*

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।  
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥२॥

shrī bhagawān uvācha |

kutastwā kashmalamidam vishamē samupasthitam |  
anārya-jusṭama swargyam akīrti-karam arjuna ||2||

*Bhagawan said: Arjuna, how has this delusion overcome you in this hour of peril? It is not befitting an honorable person. It leads not to the higher abodes, but to disgrace.*

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

klaibyam mā sma gamah pārtha naitat twayy-upapadyatē |  
kshudram hrudaya-daurbalyam tyaktwōttishṭha parantapa ||3||

*O Partha, it does not befit you to yield to this unmanliness. Give up such petty weakness of heart, and arise, O scorcher of enemies.*

अर्जुन उवाच ।

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

arjuna uvācha |

katham bhīṣhmam aham sankhyē drōṇam cha madhusūdana |  
ishubhih pratiyōtsyāmi pūjārhāvāri sūdana ||4||

*Arjuna said: O Madhusudana, how can I shoot arrows in battle on men like Bhishma and Dronacharya, who are worthy of my worship, O destroyer of enemies?*

“Sankhya Yoga”, also called “The Book of Doctrines”, “Self-Realization” or “The Yoga of Analytical Knowledge (and Philosophy)” is an overview for the remaining sixteen chapters.



गुरूनहत्वा हि महानुभावान्  
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।  
हत्वार्थकामांस्तु गुरूनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥

gurūn ahatwā hi mahānubhāvān  
shrēyō bhōktum bhaikshyam apīha lōkē |  
hatwārtha-kāmāmstu gurūnihaiva  
bhunjiya bhōgān rudhira-pradigdhan ॥5॥

*It would be better to live in this world by begging than to enjoy life by killing these noble elders, who are my teachers. If we kill them, the wealth and pleasures we enjoy will be tainted with blood.*

न चैतद्विद्मः कतरन्नो गरीयो  
यद्वा जयेम यदि वा नो जयेयुः ।  
यानेव हत्वा न जिजीविषामः

तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

na chaitad vidmah katarannō garīyō  
yadvā jayēma yadi vā nō jayēyuhu |  
yānēva hatwā na jijīvishāmaha  
tēvasthitāh pramukhē dhārtarāshṭrāha ॥6॥

*We do not even know which result of this war is preferable for us - conquering them or being conquered by them. The sons of Dhritarashtra stand before us on this battlefield. Even after killing them we will not desire to live.*

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥

kārpaṇya-dōshōpahata-swabhāvaha  
prucchāmi twām dharma-sammūḍha-chētāha |  
yach-chrēyah syānnishchitam brūhi tanmē  
shishyastēham shādhi mām twām prapannam ॥7॥

*I am confused about my duty and am besieged with anxiety and faintheartedness. I am your disciple and am surrendered to you. Please instruct me for certain what is best for me.*

ISO-15919 standard is used in most part of shlokas transliteration from Devanagari (Brahmic) to English (Latin) script in this book.

Note that, not all Indic words can be transliterated using any existing methods while maintaining simplicity and readability.

न हि प्रपश्यामि ममापनुद्याद्  
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
अवाप्य भूमावसपत्नमृद्धं  
राज्यं सुराणामपि चाधिपत्यम् ॥८॥

na hi prapashyāmi mamāpanudyād  
yach-chōkam ucchōshaṇam-indriyāṇām |  
avāpya bhūmāv-asapatnamruddham  
rājyam surāṇāmapi chādhipatyam ||8||

*I can find no means of driving away this anguish that is drying up my senses. Even if I win a prosperous and unrivaled kingdom on the earth or gain sovereignty like the devatas (celestial beings), I will be unable to dispel this grief.*

संजय उवाच ।

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

sanjaya uvācha |

ēvam-uktwā hrushīkēsham guḍākēshah parantapa |  
na yōtsya iti gōvindam uktwā tūshṇīm babhūva ha ||9||

*Sanjaya said: Having thus spoken, Gudakesha, the destroyer of enemies, said to Hrishikesha: “Govinda, I shall not fight”, and became silent.*

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदंतमिदं वचः ॥१०॥

tam-uvācha hrushīkēshaha prahasann-iva bhārata |  
sēnayōr ubhayōr madhye vishīdantam-idam vachaha ||10||

*O Dhritarashtra, thereafter, amid both the armies, Shri Krishna smilingly spoke the following words to the grief-stricken Arjuna.*

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचंति पंडिताः ॥११॥

shrī bhagawān uvācha |

ashōchyān-anwashōchas-twam prajñā-vādānsh cha bhāshasē |  
gatāsūn-agatāsūmsh-cha nānushōchanti paṇḍitāha ||11||

*Bhagawan said: While you speak words of wisdom, you are mourning for the not worthy of grief. The wise lament neither for the living nor for the dead.*

Arjuna is also called Gudakesha (gudaka + isha = sleep + Isha), the one who conquered the sleep. If he sets his eyes on practicing or achieving something, he was not sleeping until he achieved it.

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

na twē vāham jātu nāsam na twam nēmē janādhipāha ।  
na chaiva na bhavishyāmaha sarvē vayamatah param ॥12॥

*Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.*

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

dēhinōsmin yathā dēhē kaumāram yauvanam jarā ।  
tathā dēhāntara-prāptir dhīras-tatra na muhyati ॥13॥

*Just as the embodied atma continuously passes from childhood to youth to old age, similarly, at the time of death, the atma passes into another body; the courageous one doesn't grieve at it.*

मात्रास्पर्शास्तु कौंतेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

mātrā-sparshās tu kauntēya shītōshṇa-sukha-duhkha-dāha ।  
āgamāpāyinō nityās tāms-titikshaswa bhārata ॥14॥

*O son of Kunti, the contact between the senses and the sense objects cause heat and cold, pleasure and pain. They have a beginning and an end. They are impermanent. O descendant of Bharata, one must endure them bravely.*

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

yam hi na vyathayantyētē purusham purusharshabha ।  
sama-duhkha-sukham dhīram sō mrutatwāya kalpatē ॥15॥

*O Arjuna, noblest amongst men, that person who is not affected by pleasure and pain, and remains steady in both, becomes eligible for realizing the immortality of the self.*

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

nāsatō vidyatē bhāvō nābhāvō vidyatē sataha ।  
ubhayōrapī drushtōnta stwanayōs tattwa-darshibhihi ॥16॥

*The unreal has no being and the real never ceases to exist. This has verily been observed by the seers of the truth, after studying the nature of both.*

“When I read the Bhagawad Gita and reflect about how God created this universe, everything else seems so superfluous.”

- Albert Einstein

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥

avināshi tu tadviddhi yēna sarvam idam tatam ।

vināsham avyayasyāsyā na kashchit kartum arhati ॥17॥

*That which pervades all (the entire body), know it to be indestructible. No one can cause the destruction of that imperishable (atma).*

अंतवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥१८॥

antavanta imē dēhā nityasyōktāḥ sharīriṇaḥ ।

anāshinō pramēyasya tasmād yudhyasva bhārata ॥18॥

*Only the material body is perishable; the embodied atma within is indestructible, incomprehensible and eternal. Therefore, fight, O descendant of Bharata.*

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

ya ēnam vētti hantāram yash chainam manyatē hatam ।

ubhau tau na vijānītō nāyam hanti na hanyatē ॥19॥

*Neither of them is in knowledge - the one who thinks the atma can slay and the one who thinks the atma can be slain. For truly, the atma neither kills nor can it be killed.*

न जायते म्रियते वा कदाचित्

नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥२०॥

na jāyatē mriyatē vā kadāchit

nāyam bhūtwā bhavitā vā na bhūyaha ।

ajō nityah shāshwatōyam purāṇō

na hanyatē hanyamānē sharīrē ॥20॥

*The atma is neither born nor does it ever die; nor having once existed, does it ever cease to be. The atma is without birth, eternal, changeless and ancient. It is not destroyed when the body is destroyed.*

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥

vēdāvināshinam nityam ya ēnam-ajam-avyayam ।

katham sa purushah pārtha kaṁ ghātayati hanti kam ॥21॥

*O Partha, how can one who knows the atma to be imperishable, eternal, unborn and inexhaustible kill anyone or cause anyone to kill?*

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

vāsāmsi jīrṇāni yathā vihāya  
navāni gṛhṇāti narōparāṇi ।  
tathā sharīrāṇi vihāya jīrṇāni  
anyāni samyāti navāni dēhī ॥२२॥

*As a person sheds worn-out garments and wears new ones, likewise, at the time of death, the  
atma casts off its worn-out body and enters a new one.*

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

nainam chindanti shastrāṇi nainam dahati pāvakaha ।  
na chainam klēdayanty-āpō na shōshayati mārutaha ॥२३॥

*Weapons cannot shred the atma, nor can fire burn it. Water cannot wet it; nor can the wind  
dry it.*

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

acchēdyōyam-adāhyōyam aklēdyō shōshya ēva cha ।  
nityah sarva-gatah sthāṇur achalōyam sanātanaha ॥२४॥

*The atma is unbreakable and incombustible; it can neither be dampened nor dried. It is  
external, all-pervading, immovable and primordial.*

अव्यक्तोऽयमचिंत्योऽयमविकार्योऽयमुच्यते ।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

avyaktōyam-achintyōyam avikāryōyam-uchyatē ।  
tasmād ēvam viditwainam nānushōchitum arhasi ॥२५॥

*The atma is spoken of as unmanifest, inconceivable and unchangeable. Knowing this, you  
should not grieve for the body.*

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

atha chainam nitya-jātam nityam vā manyasē mrutam ।  
tathāpi twam mahā-bāhō naivam shōchitum arhasi ॥२६॥

*If, however, you think that the self is subject to constant birth and death, O mighty-armed  
Arjuna, even then you should not grieve like this.*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.

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

jātasya hi dhruvō mrutyur dhruvam janma mrutasya cha ।  
tasmād aparihāryērthē na twam shōchitum arhasi ॥२७॥

*Death is certain for one who has been born, and rebirth is inevitable for one who has died.  
Therefore, you should not lament over the inevitable.*

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

avyaktādīni bhūtāni vyakta-madhyāni bhārata ।  
avyakta-nidhanāny-ēva tatra kā paridēvanā ॥२८॥

*O scion of Bharata, all created beings are unmanifest before birth, manifest in life, and again unmanifest on death. So why grieve?*

आश्चर्यवत्पश्यति कश्चिदेनम्

आश्चर्यवद्ब्रूदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः श्रुणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥

āshcharya-vat pashyati kashchid ēnam  
āshcharya-vad vadati tathaiva chānyaha ।  
āshcharya-vach chainam anyah shruṇōti  
shrutwāpyēnam vēda na chaiva kashchit ॥२९॥

*Some see the atma as amazing, some describe it as amazing, and some hear of the atma as amazing, while others, even on hearing, cannot understand it at all.*

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

dēhī nityam avadhyōyam dēhē sarvasya bhārata ।  
tasmāt sarvāṇi bhūtāni na twam shōchitum arhasi ॥३०॥

*O Arjuna, the atma that dwells within the body is immortal; therefore, you should not mourn for anyone.*

स्वधर्ममपि चावेक्ष्य न विकंपितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

swa-dharmam api chāvēkshya na vikampitum arhasi ।  
dharmaḍdhi yuddhāch chreṇyōnyat kshatriyasya na vidyate ॥३१॥

*Besides, considering your duty as a warrior, you should not waver. Indeed, for a warrior, there is no better engagement than fighting for upholding of righteousness.*

Gita conversation is consisting of both Brahma Vidya (pure science) and Yoga Shastra (applied science).

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

yadrucchayā chōpapannam swarga-dvāram apāvrutam |  
sukhinah kshatriyāh pārtha labhantē yuddham īdrusham ॥32॥

*O Partha, happy are the warriors to whom such opportunities to defend righteousness come unsought, opening for them the door to heaven.*

अथ चेतत्वमिमं धर्म्य संग्रामं न करिष्यसि ।  
ततः स्वधर्म कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

atha chēt-twam-imam dharmyam sangrāmam na karishyasi |  
tatah swa-dharmam kīrtim cha hitwā pāpam avāpsyasi ॥33॥

*If, however, you refuse to fight this righteous war, abandoning your social duty and reputation, you will certainly incur sin.*

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।  
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥

akīrtim chāpi bhūtāni kathayishyanti tēvyayām |  
sambhāvitasya chākīrtirmaraṇād atirichyatē ॥34॥

*People will speak of your never-ending dishonor. For a respectable person, infamy is worse than death.*

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

bhayād raṇād uparatam mansyantē twām mahā-rathāha |  
yēshām cha twam bahu-matō bhūtwā yāsyasi lāghavam ॥35॥

*The great generals who hold you in high esteem will think that you fled from the battlefield out of fear, and thus will lose their respect for you.*

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

avāchya-vādānsh cha bahūn vadishyanti tavāhitāha |  
nindantastava sāmartyam tatō dukkhataram nu kim ॥36॥

*Your enemies will defame and humiliate you with unkind words, disparaging your might. Alas, what could be more painful than that?*

Kurukshetra (the land of Kuru's) is in today's Haryana which is 150 kms north of Bharat's capital New Delhi. Indraprastha, home to the Pandavas is today's New Delhi while Hastinapur is in today's Uttar Pradesh, 150 kms north-east of New Delhi.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौंतेय युद्धाय कृतनिश्चयः ॥३७॥

hatō vā prāpsyasi swargam jitwā vā bhōkshyasē mahīm ।

tasmād uttishṭha kauntēya yuddhāya kruta-nishchayaha ॥37॥

*If you fight, you will either be slain on the battlefield and go to the celestial abodes, or you will gain victory and enjoy the kingdom on earth. Therefore, arise with determination, O son of Kunti, and be prepared to fight.*

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

sukha-dukhē samē krutwā lābhālābhau jayājayau ।

tatō yuddhāya yujyaswa naivam pāpam avāpsyasi ॥38॥

*Fight for the sake of duty, treating alike pleasure and pain, loss and gain, victory and defeat. Fulfilling your responsibility in this way, you will never incur sin.*

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां श्रुणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबंधं प्रहास्यसि ॥३९॥

ēshā tēbhihitā sānkhyē buddhir yōgē twimām shruṇu ।

buddhyā yuktō yayā pārtha karma-bandham prahāsyasi ॥39॥

*Hitherto, I have explained to you Sankhya Yoga (analytic knowledge) regarding the nature of the atma. Now listen, O Partha, as I reveal Buddhi Yoga (the yoga of intellect). When you work with such understanding, you will be freed from the bondage of karma.*

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

nēhābhikrama-nāshōsti pratyavāyō na vidyatē ।

swalpam apyasya dharmasya trāyatē mahatō bhayāt ॥40॥

*Working in this state of consciousness, there is no loss or adverse result, and even a little effort saves one from great fear.*

व्यवसायात्मिका बुद्धिरेकेह कुरुनंदन ।

बहुशाखा ह्यनंताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥

vyavasāyātmikā buddhir ēkēha kuru-nandana ।

bahu-shākhā hyanantāsh cha buddhayō vyavasāyinām ॥41॥

*O descendant of the Kurus, the intellect of those who are on this path is resolute, and their aim is one-pointed. But the intellect of those who are irresolute is many-branched.*

“I open any page of the Gita when I have a problem and I find  
my solution there.”

- Mahatma Gandhi



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

yāmi mām pushpitām vācham pravadanty-avipashchitaha ।  
vēda-vāda-ratāh pārtha nānyad astīti vādinaha ॥42॥

*Those with limited understanding, get attracted to the flowery words of the Vedas, which advocate ostentatious rituals for elevation to the celestial abodes, and presume no higher principle is described in them.*

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।  
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥

kāmātmānah swarga-parā janma-karma-phala-pradām ।  
kriyā-vishēsha-bahulām bhōgaishwarya-gatim prati ॥43॥

*They glorify only those portions of the Vedas that please their senses, and perform pompous ritualistic ceremonies for attaining high birth, opulence, sensual enjoyment, and elevation to the heavenly planets.*

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

bhōgaishwarya-prasaktānām tayāpahruta-chētasām ।  
vyavasāyātmikā buddhihi samādhau na vidhīyatē ॥44॥

*With their minds deeply attached to worldly pleasures and their intellects bewildered by such things, they are unable to possess the resolute determination for meditation and samadhi.*

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

traī-guṇya-vishayā vēdā nistraī-guṇyō bhavārjuna ।  
nirdvandvō nitya-sattwa-sthō niryōga-kshēma ātmavān ॥45॥

*The Vedas deal with the three modes of material nature, O Arjuna. Rise above the three modes to a state of pure spiritual consciousness. Freeing yourself from dualities, eternally fixed in sattwa (goodness), and without concern for material gain and safety, be situated in the self.*

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

yāvān artha udapānē sarvatah samplutōdakē ।  
tāvān sarvēshu vēdēshu brāhmaṇasya vijānataha ॥46॥

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

Long words in transliteration are split by hyphens (mostly at *sandhi*) for easy articulation. These should be read as one word.

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

karmanyēv ādhikāras tē mā phalēshu kadāchana ।  
mā karma-phala-hētur bhūr mā tē sangōstwakarmaṇi ॥47॥

*You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.*

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८॥

yōga-sthah kuru karmāṇi sangam tyaktwā dhananjaya ।  
siddhy-asiddhyōh samō bhūtwā samatwam yōga uchyatē ॥48॥

*Be steadfast in the performance of your duty, O Arjuna, abandoning attachment to success and failure. Such equanimity of mind is called Yoga.*

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

dūrēṇa hyavaram karma buddhi-yōgād dhananjaya ।  
buddhau sharaṇam anviccha krupaṇāh phala-hētavaha ॥49॥

*Seek refuge in divine knowledge and insight, O Arjuna, and discard reward-seeking actions that are certainly inferior to works performed with the intellect established in divine knowledge. Miserly are those who seek to enjoy the fruits of their works.*

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

buddhi-yuktō jahātīha ubhē sukruta-dushkrutē ।  
tasmād yōgāya yujyaswa yōgah karmasu kaushalam ॥50॥

*Endowed with the wisdom of evenness of mind, one can get rid of both good and bad deeds. Therefore, strive for Yoga, which is a skill in action.*

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

karma-jam buddhi-yuktā hi phalam tyaktwā manīṣiṇaha ।  
janma-bandha-vinirmuktāha padam gacchanty-anāmayam ॥51॥

*The wise endowed with the equanimity of intellect, abandon attachment to the fruits of actions, which bind one to the cycle of life and death. By working in such consciousness, they attain the state beyond all suffering.*

“Yoga Karmasu Kaushalam” or “Perfection in work through Practice” from Shloka 50 above is the motto of Government College of Engineering, Trissur, Kerala in Bharat.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

yadā tē mōha-kalilam buddhir vyatitarishyati ।

tadā gantāsi nirvēdam shrōtavyasya shrutasya cha ॥52॥

*When your intellect crosses the quagmire of delusion, you will then acquire indifference to what has been heard and what is yet to be heard.*

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

shruti-vipratipannā tē yadā sthāsyati nishchalā ।

samādhāv-achalā buddhis tadā yōgam avāpsyasi ॥53॥

*When your intellect ceases to be allured by the fruitive sections of the Vedas and remains steadfast in divine consciousness, you will then attain the state of perfect Yoga.*

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥५४॥

arjuna uvācha ।

sthita-prajñasya kā bhāshā samādhi-sthasya kēshava ।

sthita-dhīh kim prabhāshēta kim āsīta vrajēta kim ॥54॥

*Arjuna said: O Keshava, what is the disposition of one who is situated in divine consciousness? How does an enlightened person talk? How does he sit? How does he walk?*

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

shrī bhagawān uvācha ।

prajahāti yadā kāmān sarvān pārtha manō-gatān ।

ātman-yēvātmanā tushṭaha sthita-prajñas tadōchyatē ॥55॥

*Bhagawan said: O Partha, when one discards all selfish desires and cravings of the senses that torment the mind, and becomes satisfied in the realization of the self, such a person is said to be one of steady wisdom.*

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

dukhēsh-vanud vigna-manāha sukhēshu vigata-spruhaha ।

vīta-rāga-bhaya-krōdhaha sthita-dhīr munir uchyatē ॥56॥

*One whose mind remains undisturbed amidst misery, who does not crave for pleasure, and who is free from attachment, fear and anger is called a sage of steady wisdom.*

IIM Kozhikode in Kerala too has “Yoga Karmasu Kaushalam” as its motto but with the meaning “Diligence leads to Excellence”.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।  
नाभिनंदति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

yah sarvatrānabhisnēhas tat tat prāpya shubhāshubham ।  
nābhinandati na dvēṣṭi tasya prajñā pratishṭhitā ॥57॥

*One who remains unattached under all conditions and is neither delighted by good fortune nor dejected by tribulation, he is a sage with perfect knowledge.*

यदा संहरते चायं कूर्मोऽगानीव सर्वशः ।  
इंद्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

yadā samharatē chāyam kūrmon gānīva sarvashaha ।  
indriyāṇīn-driyārthēbhyas tasya prajñā pratishṭhitā ॥58॥

*One who can withdraw the senses from their objects, just as a tortoise withdraws its limbs into its shell, is established in perfect knowledge.*

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

vishayā vinivartantē nirāhārasya dēhinaha ।  
rasa-varjam rasōpyasya param drusṭvā nivartatē ॥59॥

*Aspirants may restrain the senses from their objects of enjoyment, but the taste for the sense objects remains. However, even this taste ceases for those who realize the Supreme.*

यततो ह्यपि कौंतेय पुरुषस्य विपश्चितः ।  
इंद्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥

yatatō hyapi kauntēya purushasya vipashchitaha ।  
indriyāṇi pramāthīni haranti prasabham manaha ॥60॥

*The senses are so strong and turbulent, O son of Kunti, that they can forcibly carry away the mind even of a person endowed with discrimination and practicing self-control.*

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

tāni sarvāṇi samyamy yukta āsīta mat-paraha ।  
vashē hi yasyēndriyāṇi tasya prajñā pratishṭhitā ॥61॥

*They are established in perfect knowledge, who subdue their senses and keep their minds ever absorbed in me.*

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।  
संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

dhyāyatō vishayān pumsaha sangas tēshūpajāyatē ।  
sangāt sanjāyatē kāmaha kāmāt krōdhōbhijāyatē ॥62॥

*While contemplating the objects of the senses, one develops an attachment to them. Attachment leads to desire, and from desire arises anger.*

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

krōdhād bhavati sammōhaha sammōhāt smṛuti-vibhramaha ।  
smṛuti-bhramshād buddhi-nāshō buddhi-nāshāt praṇashyati ॥63॥

*Anger leads to clouding of judgment, which results in bewilderment of the memory. When the memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined.*

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

rāga-dvēsha-viyuktais tu vishayān indriyaish charan ।  
ātma-vashyair-vidhēyātmā prasādam adhigacchati ॥64॥

*But one who controls the mind, and is free from attachment and aversion, even while using the objects of the senses, attains the grace of Bhagawan.*

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

prasādē sarva-dukhānām hānir asyōpajāyatē ।  
prasanna-chētasō hyāshu buddhih paryavatishṭhatē ॥65॥

*By divine grace comes the peace in which all sorrows end, and the intellect of such a person of tranquil mind soon becomes steady.*

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शांतिरशांतस्य कुतः सुखम् ॥६६॥

nāsti buddhir-ayuktasya na chāyuktasya bhāvanā ।  
na chābhāvayatah shāntir ashāntasya kutah sukham ॥66॥

*But an undisciplined person, who has not controlled the mind and senses, can neither have a resolute intellect nor meditation. There is no peace to the one who cannot meditate; and how can one who lacks peace be happy?*

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवांभसि ॥६७॥

indriyāṇām hi charatām yan manō nuvidhīyatē ।  
tadasya harati prajñām vāyur nāvam-ivāmbhasi ॥67॥

*Just as a strong wind sweeps a boat off its chartered course on the water, even one of the senses on which the mind focuses can lead the intellect astray.*

“The Bhagawad Gita is a true scripture of the human race a living creation rather than a book, with a new message for every age and a new meaning for every civilization.”

- Rishi Shri Aurobindo

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
इंद्रियाणींद्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

tasmād yasya mahā-bāhō nigruhitāni sarvashaha ।  
indriyāṇīndriyārthēbhyas tasya prajñā pratishṭhitā ॥68॥

*Therefore, one who has restrained the senses from their objects, O mighty-armed Arjuna, is firmly established in perfect knowledge.*

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

yā nishā sarva-bhūtānām tasyām jāgarti samyamī ।  
yasyām jāgrati bhūtāni sā nishā pashyatō munēhe ॥69॥

*What all beings consider as the day is the night of ignorance for the wise, and what all creatures see as night is the day for the introspective sage.*

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

āpūryamāṇam achala-pratishṭham  
samudram āpah pravishanti yadvat ।  
tadvat kāmā yam pravishanti sarvē  
sa shāntim āpnōti na kāma-kāmī ॥70॥

*Just as the ocean remains undisturbed by the incessant flow of waters from rivers merging into it, likewise the sage who is unmoved despite the flow of desirable objects all around him attains peace, and not the person who strives to satisfy desires.*

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

vihāya kāmān yah sarvān pumānsh charati nihspruhaha ।  
nirmamō nirahankāraha sa shāntim adhigacchati ॥71॥

*That person, who gives up all material desires and lives free from a sense of greed, proprietorship and egoism, attains perfect peace.*

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

ēshā brāhmī sthitih pārtha nainām prāpya vimuhyati ।  
sthitwāsyām anta-kālēpi brahma-nirvāṇamrucchati ॥72॥

*O Partha, such is the state of an enlightened atma that having attained it, one is never again deluded. Being established in this consciousness even at the hour of death, one is liberated from the cycle of life and death and attains oneness with Brahman.*

## ३. कर्म योग | 3. Karma Yōga

अर्जुन उवाच ।

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

arjuna uvācha ।

jyāyasī chēt karmaṇas tē matā buddhir janārdana ।  
tat kim karmaṇi ghōrē mām niyōjayasi kēshava ॥1॥

*Arjuna said: O Janardana, if you consider the knowledge is superior to action, then why do you ask me to engage in this terrible action?*

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

vyāmishrēṇēva vākyaēna buddhim mōhayasīva mē ।

tad ēkam vada nishchitya yēna shrēyōham āpnuyām ॥2॥

*My intellect is bewildered by your ambiguous advice. Please tell me decisively the one path by which I may attain the highest good.*

श्रीभगवानुवाच ।

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।  
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥३॥

shrī bhagawān uvācha ।

lōkēsmin dvi-vidhā nishṭhā purā prōktā mayānagha ।

jñāna-yōgēna sānkhyānām karma-yōgēna yōginām ॥3॥

*Bhagawan said: O sinless one, the two paths leading to enlightenment were previously explained by me; the path of knowledge, for those inclined toward contemplation, and the path of work for those inclined toward action.*

न कर्मणामनारंभान्नैष्कर्म्यं पुरुषोऽश्रुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

na karmaṇām anārambhān naiṣkarmyaṁ purushōshṇutē ।

na cha sannyasanād ēva siddhim samadhi gacchati ॥4॥

*One cannot achieve freedom from karmic reactions by merely abstaining from work, nor can one attain perfection of knowledge by mere physical renunciation.*

This Chapter 3 “Karma Yoga” is also called “Virtue in Work”, “Selfless Service” or “The Yoga of Action”.

Karma Yoga is acting without attachment; to act without being attached to the outcome of actions.

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

na hi kashchit kshanaṃ api jātu tiṣṭhatya karma-krut |  
kāryatē hyavashah karma sarvaha prakruti-jair guṇaihi ||5||  
*There is no one who can remain without action even for a moment. Indeed, all beings are compelled to act by their qualities born of material nature.*

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

karmēndriyāṇi samyamya ya āstē manasā smaran |  
indriyārthān vimūḍhātmā mithyāchārah sa uchyatē ||6||  
*Those who restrain the external organs of action, while continuing to dwell on sense objects in the mind, certainly delude themselves, and are to be called hypocrites.*

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।  
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥

yas twindriyāṇi manasā niyamyārabhatērjuna |  
karmēndriyaihi karma-yōgam asaktah sa vishishyatē ||7||  
*But those karma yogis who control their senses with the mind, O Arjuna, and engage the organs of action in working without attachment, are certainly superior.*

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

niyatam kuru karma twam karma jyāyō hy-akarmanaha |  
sharīra-yātrāpi cha tē na prasiddhyēd akarmanaha ||8||  
*You should thus perform your prescribed duties since the action is superior to inaction. By ceasing activity, even your bodily maintenance will not be possible.*

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबंधनः ।  
तदर्थं कर्म कौंतेय मुक्तसंगः समाचर ॥९॥

yajñārthāt karmaṇō-nyatra lōkōḥyaṃ karma-bandhanaha |  
tad-artham karma kauntēya mukta-sangah samāchara ||9||  
*Work must be done as a yajna (offerings to a bhagawan or a devata); otherwise, work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties, without being attached to the results, for that sake (for yajna) alone.*

Gita, written in Sanskrit is in the rhyming meter or *chandas* called “Anushtup”. It contains 32 syllables in each verse or 16 syllables per line. Actual theme is 4 lines of 8 syllables each.



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

saha-yajñāḥ prajāḥ sruṣṭvā purōvācha prajāpatiḥ |  
anēna prasaviṣyadhvam ēsha vōstwiṣṭa-kāma-dhuk ||10||

*At the beginning of creation, Brahma created humankind along with yajnas and said, “prosper in the performance of these yajnas, for they shall bestow upon you all you wish to achieve”.*

देवान्भावयतानेन ते देवा भावयंतु वः ।  
परस्परं भावयंतः श्रेयः परमवाप्स्यथ ॥११॥

dēvān bhāvayatānēna tē dēvā bhāvayantu vaha |  
parasparam bhāvayantaha shrēyah param-avāpsyatha ||11||

*By your yajnas, the devatas will be pleased, and by cooperation between humans and the devatas, prosperity will reign for all.*

इष्टान्भोगान्हि वो देवा दास्यंते यज्ञभाविताः ।  
तैर्दत्तानप्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥१२॥

iṣṭān bhōgān hi vō dēvā dāsyantē yajña-bhāvitāḥ |  
tair dattān apradāyaibhyō yō bhunktē stēna ēva saha ||12||

*The devatas, being satisfied by the performance of yajna, will grant you all the desired necessities of life. But those who enjoy what is given to them, without making offerings in return, are verily thieves.*

यज्ञशिष्टाशिनः संतो मुच्यंते सर्वकिल्बिषैः ।  
भुंजते ते त्वघं पापा ये पचंत्यात्मकारणात् ॥१३॥

yajña-shiṣṭāshinah santō muchyantē sarva-kilbishaiḥ |  
bhunjatē tē twagham pāpā yē pachantyātma-kāraṇāt ||13||

*The spiritually minded, who eat food that is first offered in yajna, are released from all kinds of sin. Others, who cook food for their own enjoyment, verily eat only sin.*

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।  
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

annād bhavanti bhūtāni parjanyaād anna-sambhavaha |  
yajñād bhavati parjanyaō yajñah karma-samudbhavaha ||14||

*All living beings subsist on food, and the food is produced by rains. Rains come from the performance of yajna, and yajna is produced by the performance of prescribed duties.*

Some poignant verses like those in Chapters 2, 8, 11 use  
“Trishtup” chandas. This contains 4 lines of 11 syllables  
each.

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

karma brahmōdbhavam viddhi brahmākshara samudbhavam ।  
tasmāt sarva-gatam brahma nityam yajñē pratishṭhitam ॥15॥  
*The duties of human beings come from the creator, and the creator from imperishable.  
Therefore, the all-pervading bhagawan is eternally present in acts of yajna.*

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

ēvam pravartitam chakram nānuvartayatīha yaha ।  
aghāyur indriyārāmō mōgham pārtha sa jīvati ॥16॥  
*O Partha, those who do not accept their responsibility in the cycle of yajna are sinful. They  
live only for the delight of their senses; indeed, their lives are in vain.*

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

yas-twātma-ratir-ēva-syād ātma-truptash cha mānavaha ।  
ātmanyēva cha santushtas tasya kāryam na vidyatē ॥17॥  
*But those who rejoice in the self, who are content and fully satisfied in the self, for them, there  
is no duty.*

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

naiva tasya krutēnārthō nākrutēnēha kashchana ।  
na chāsya sarva-bhūtēshu kashchid artha-vyapāshrayaha ॥18॥  
*Such self-realized atmas have nothing to gain or lose either in discharging or renouncing  
their duties. Nor do they need to depend on other living beings to fulfill their self-interest.*

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

tasmād asaktah satatam kāryam karma samāchara ।  
asaktō hyācharan karma param-āpnōti pūrushaha ॥19॥  
*Therefore, giving up attachment, perform actions as a matter of duty, for by working without  
being attached to the fruits, one attains the Supreme.*

Visarga or visargah is a concluding phonetic for Sanskrit  
vowels, along with a similar one called Anuswara or  
anuswaarah. Visarga is represented by a symbol - two small  
circles one on the other or simply a colon (:). . .

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि संपश्यंकर्तुमर्हसि ॥२०॥

karmaṇaiva hi samsiddhim āsthitā janakādayaha ।  
lōka-sangraham ēvāpi sampashyan kartum arhasi ॥२०॥

*By performing their prescribed duties, King Janaka and others attained perfection. You should also perform your work to set an example for the good of the world.*

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

yad yad ācharati shrēshṭhas tat tad ēvētarō janaha ।  
sa yat pramāṇam kurutē lōkas tad anuvartatē ॥२१॥

*Whatever actions great persons perform, common people follow. Whatever standards they set; all the world pursues.*

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

na mē pārthāsti kartavyam trishu lōkēshu kinchana ।  
nānavāptam avāptavyam varta ēva cha karmaṇi ॥२२॥

*There is no duty for me to do in all the three worlds, O Partha, nor do I have anything to gain or attain. Yet, I am engaged in prescribed duties.*

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तते मनुष्याः पार्थ सर्वशः ॥२३॥

yadi hyāham na vartēyam jātu karmaṇyatandritaha ।  
mama vartmānuvartantē manushyāḥ pārtha sarvashaha ॥२३॥

*For if I did not carefully perform the prescribed duties, O Partha, all men would follow my path in all respects.*

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

utsīdēyur imē lōkā na kuryām karma chēd aham ।  
sankarasya cha kartā syām upahanyām imāḥ prajāha ॥२४॥

*If I ceased to perform prescribed actions, all these worlds would perish. I would be responsible for the pandemonium that would prevail and would thereby destroy these beings.*

. . . The appearance of Visarga at the end of a word depends upon the type of word and its grammar. Visarga generally follows the pronunciation of the ending vowel right before itself.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

saktāh karmaṇyavidvāmsō yathā kurvanti bhārata |

kuryād vidvāms tathāsaktash chikīrshur lōka sangraham ॥25॥

*As ignorant people perform their duties with attachment to the results, O scion of Bharata, so should the wise act without attachment, for the sake of leading people on the right path.*

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६॥

na buddhi-bhēdam janayēd ajñānām karma sanginām |

jōshayēt sarva karmāṇi vidvān yuktah samācharan ॥26॥

*The wise should not create discord in the intellects of ignorant people, who are attached to fruitive actions, by inducing them to stop work. Rather, by performing their duties in an enlightened manner, they should inspire the ignorant also to do their prescribed duties.*

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

prakrutēh kriyamāṇāni guṇaih karmāṇi sarvashaha |

ahankāra-vimūḍhātmā kartāham iti manyatē ॥27॥

*All activities are carried out by the three modes of material nature. But in ignorance, the atma, deluded by false identification with the body, thinks itself to be the doer.*

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

tattwa-vit tu mahā-bāhō guṇa-karma-vibhāgayōho |

guṇā guṇēshu vartanta iti matwā na sajjatē ॥28॥

*O mighty-armed Arjuna, illumined persons distinguish the atma as distinct from gunas and karmas. They perceive that it is only the gunas (in the shape of the senses, mind etc.) that move amongst the gunas (in the shape of the objects of perception), and thus they do not get entangled in them.*

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मंदांकृत्स्नविन्न विचालयेत् ॥२९॥

prakrutēr guṇa-sammūdhāha sajjantē guṇa-karmasu |

tān akrutsna-vidō mandān krutsna-vin na vichālayēt ॥29॥

*Those who are deluded by the operation of the gunas become attached to the results of their actions. But the wise who understand these truths should not unsettle such ignorant people who know very little.*

Madras Regiment of the Indian Army has adopted  
“Swadharme Nidhanam Shreyaha” or “It is glory to die  
doing one’s duty” as its motto (Shloka 35 of this chapter).

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

mayi sarvāṇi karmāṇi sannyasyādhyātma-chētasā ।  
nirāshīr nirmamō bhūtwā yudhyaswa vigata-jvaraha ॥30॥  
*Performing all works as an offering to me, constantly meditate on me as the Supreme.  
Become free from desire and selfishness, and with your mental grief departed, fight!*

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

yē mē matam-idam nityam anutishṭhanti mānavāha ।  
shraddhāvantōnasūyantō muchyantē tēpi karmabhihi ॥31॥  
*Those who abide by these teachings of mine, with profound faith and free from cavil, are  
released from the bondage of karma.*

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।  
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥३२॥

yē twētaḍ abhyasūyantō nānutishṭhanti mē matam ।  
sarva-jñāna-vimūdhāns tān viddhi nasṭhān achētasaha ॥32॥  
*But those who find faults with my teachings, being bereft of knowledge and devoid of  
discrimination, they disregard these principles, and bring about their own ruin.*

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

sadrusham chēshṭatē swasyāha prakrutēr jñānavān api ।  
prakrutim yānti bhūtāni nigrahaḥ kim karishyati ॥33॥  
*Even wise people act according to their natures, for all living beings are propelled by their  
natural tendencies. What will one gain by repression?*

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥

indriyasyēndriyasyārthē rāga-dvēshau vyavasthitau ।  
tayōr na vasham āgacchēt tau hy-asya paripanthinau ॥34॥  
*The senses naturally experience attachment and aversion to the sense objects, but do not be  
controlled by them, for they are way-layers and foes.*

Karma Yoga: Gita teaches the path of Karma Yoga in Chapter 3. It upholds the necessity of right action while being detached to personal outcomes, to fruits, to success or failure. Karma Yoga is a path for Karma Yogi to do selfless action.

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

shrēyān swa-dharmō viguṇaha para-dharmāt swanushṭhitāt |  
swa-dharmē nidhanam shrēyaha para-dharmō bhayāvahaha ||35||  
*It is far better to perform one's natural prescribed duty, though tinged with faults than to perform another's prescribed duty, though perfectly. In fact, it is preferable to die in the discharge of one's duty, than to follow the path of another, which is fraught with danger.*

अर्जुन उवाच ।

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

arjuna uvācha |  
atha kēna prayuktōyam pāpam charati pūrushaha |  
anicchann api vārshṇēya balād iva niyōjitaha ||36||  
*Arjuna asked: Why is a person impelled to commit sinful acts, even unwillingly, as if by force, O descendant of Vrushni?*

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।  
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥

shrī bhagawān uvācha |  
kāma ēsha krōdha ēsha rajō-guṇa-samudbhavaha |  
mahāshanō mahā-pāpmā viddhyēnam iha vairiṇam ||37||  
*Bhagawan said: It is lust alone, which is born of contact with the mode of passion, and later transformed into anger. Know this as the sinful, all-devouring enemy in the world.*

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

dhūmēnāvriyatē vahnir yathādarshō malēna cha |  
yathōlbēnāvrutō garbhas tathā tēnēdam āvrutam ||38||  
*Just as a fire is covered by smoke, a mirror is masked by dust, and an embryo is concealed by the womb, similarly, one's knowledge gets shrouded by that (desire or anger).*

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौंतेय दुष्पूरेणानलेन च ॥३९॥

āvrutam jñānam ētēna jñāninō nitya-vairiṇā |  
kāma-rūpēṇa kauntēya dushpūrēṇānalēna cha ||39||  
*The knowledge of even the most discerning gets covered by this perpetual enemy in the form of insatiable desire, which is never satisfied, and burns like fire, O son of Kunti.*

इंद्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।  
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

indriyāṇi manō buddhir asyādhishṭhānam uchyatē |  
ētaiṛ vimōhayatyēsha jñānam āvrutya dēhinam ॥4०॥

*The senses, mind and intellect are said to be its seat. Through them, it clouds one's knowledge and deludes the embodied atma.*

तस्मान्त्वमिंद्रियाण्यादौ नियम्य भरतर्षभ ।  
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

tasmāt twam indriyāṅyādau niyamyā bharatarshabha |  
pāpmānam prajahi hyēnam jñāna-vijñāna-nāshanam ॥4१॥

*Therefore, O best of the Bharatas, in the very beginning bring the senses under control, and slay this (enemy called desire), which is the embodiment of sin, and destroys knowledge and realization.*

इंद्रियाणि पराण्याहुरिंद्रियेभ्यः परं मनः ।  
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

indriyāṇi parāṅyāhur indriyēbhyah param manaha |  
manasas tu parā buddhir yō buddhēh paratas tu saha ॥4२॥

*The senses are superior to the gross body, and superior to the senses is the mind. Superior to the mind is the intellect, and even superior to intellect is the atma.*

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

ēvam buddhēh param buddhvā samstabhyātmānam ātmanā |  
jahi shatrum mahā-bāhō kāma-rūpam durāsadam ॥43॥

*Thus, knowing the atma to be superior to the material intellect, O mighty-armed Arjuna, subdue the self (senses, mind and intellect) by the self (strength of the atma), and kill this formidable enemy called lust.*

Hindu civilization and Indic languages have evolved for thousands of years. It is not possible to find English equivalent for Indic words like Yoga, Dharma, Bhagawan and Atma. Though English words like Exercise, Religion, God and Soul are (loosely) used as their equivalents in day-to-day conversation, they hardly come close enough when the differences are understood. Hence, this book has attempted to use original Indic words wherever possible.



## ४. ज्ञान कर्म संन्यास योग | 4. Jñāna Karma Sannyāsa Yōga

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥१॥

shrī bhagawān uvācha ।

imam vivaswatē yōgam prōktavān aham avyayam ।

vivaswān manavē prāha manur ikshwākavēbravīt ॥१॥

*Bhagawan Shri Krishna said: I taught this imperishable yoga to Sun bhagawan, Vivaswan, who passed it on to Manu; and Manu, in turn, instructed it to Ikshwaku.*

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परंतप ॥२॥

ēvam paramparā-prāptam imam rājarshayō viduhu ।

sa kālēnēha mahatā yōgō nasṭah parantapa ॥२॥

*O subduer of enemies, the saintly kings thus received this science of yoga in a continuous tradition. But with the long passage of time, it was lost to the world.*

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥

sa ēvāyam mayā tēdya yōgah prōktah purātanaha ।

bhaktōsi mē sakhā chēti rahasyam hyētaḍ uttamam ॥३॥

*The same ancient knowledge of yoga, which is the supreme secret, I am today revealing to you, because you are my friend as well as my devotee. This is the ultimate secret.*

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

arjuna uvācha ।

aparam bhavatō janma param janma vivaswataha ।

katham ētaḍ vijānīyām twam-ādaḥ prōktavān iti ॥४॥

*Arjuna said: You were born much after Vivaswan. How am I to understand that in the beginning, you instructed this science to him?*

This 4<sup>th</sup> chapter “Jnana-Karma-Sannyasa Yoga” is also called “The Yoga of Renunciation of Action through Knowledge”.

This chapter is the first time where Krishna begins to reveal his divine nature to Arjuna.



श्रीभगवानुवाच ।

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

shrī bhagawān uvācha ।  
bahūni mē vyatītāni janmāni tawa chārjuna ।  
tānyaham vēda sarvāṇi na twam vēttha parantapa ॥5॥

*Bhagawan said: Both you and I have had many births, O Arjuna. You have forgotten them, while I remember them all, O Parantapa.*

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥६॥

ajōpi sannavyayātmā bhūtānām īshwarōpi san ।  
prakrutim svām adhishtāya sambhavāmyātma-māyayā ॥6॥

*Although I am unborn, bhagawan of all living entities, and have an imperishable nature, yet I appear in this world by my own maaya (divine power).*

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

yadā yadā hi dharmasya glānir bhavati bhārata ।  
abhyutthānam adharmasya tadātmānam srujāmyaham ॥7॥

*Whenever there is a decline in righteousness and an increase in unrighteousness, O Arjuna, at that time I manifest myself on earth.*

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

paritrāṇāya sādḥūnām vināshāya cha dushkrutām ।  
dharma-samsthāpanārthāya sambhavāmi yugē yugē ॥8॥

*To protect the righteous, to annihilate the wicked, and to reestablish the principles of dharma, I appear on this earth, age after age.*

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

janma karma cha mē divyam ēvam yō vētti tattwataha ।  
tyaktwā dēham punar janma naiti mām ēti sōrjuna ॥9॥

*Those who understand the divine nature of my birth and activities, O Arjuna, upon leaving the body, do not have to take birth again but come to my eternal abode.*

Gita is a synthesis of Karma Yoga, Bhakti Yoga and Jnana Yoga  
which corresponds to Action, Emotion and Knowledge aspects.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

vīta-rāga-bhaya-krōdhā man-mayā mām upāshritāha ।

bahavō jñāna-tapasā pūtā mad-bhāvam āgatāha ॥10॥

*Being freed from attachment, fear and anger, becoming fully absorbed in me, and taking refuge in me, many persons in the past became purified by knowledge of me, and thus they attained my divine love.*

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तते मनुष्याः पार्थ सर्वशः ॥११॥

yē yathā mām prapadyantē tāms tathaiva bhajāmyaham ।

mama vartmānuvartantē manushyāh pārtha sarwashaha ॥11॥

*In whatever way people surrender to me, I reciprocate with them accordingly. Everyone follows my path, knowingly or unknowingly, O son of Pruthu.*

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

kānkshantah karmaṇām siddhim yajanta iha dēvatāha ।

kshipram hi mānushē lōkē siddhir bhavati karmajā ॥12॥

*In this world, those desiring success in material activities worship the devatas, since material rewards manifest quickly.*

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥

chātur-varṇyam mayā sruṣṭam guṇa-karma-vibhāgashaha ।

tasya kartāram api mām viddhyakartāram avyayam ॥13॥

*The four categories of occupations were created by me according to people's qualities and activities. Although I am the creator of this system, know me to be the non-doer and immutable.*

न मां कर्माणि लिपन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥

na mām karmāṇi limpanti na mē karma-phalē spruhā ।

iti mām yōbhijānāti karmabhir na sa badhyatē ॥14॥

*Activities do not taint me, nor do I desire the fruits of action. One who knows me in this way is never bound by the karmic reactions of work.*

Jnana Yoga: is the path of knowledge, wisdom (buddhi), self-realization, the realization of the Brahman and the path intellectuals prefer. Gita praises Jnana Yogis are dear to Krishna and this chapter exposition Jnana Yoga.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥१५॥

ēvam jñātwā krutam karma pūrvair api mumukshubhihi ।

kuru karmaiva tasmāt-tvam pūrvaihi pūrvataram krutam ॥15॥

*Knowing this truth, even seekers of liberation in ancient times performed actions. Therefore, following the footsteps of those ancient sages, you too should perform your duty.*

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥१६॥

kim karma kim akarmēti kavayōp-yatra mōhitāha ।

tat tē karma pravakshyāmi yaj jñātwā mōkshyasēshubhāt ॥16॥

*What is action and what is inaction? Even the wise are confused in determining this. Now I shall explain to you the secret of action, by knowing which, you may free yourself from the evil (of samsara or material bondage).*

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

karmaṇō hyapi bōddhavyam bōddhavyam cha vikarmaṇaha ।

akarmanash cha bōddhavyam gahanā karmaṇō gatihī ॥17॥

*You must understand the nature of all three - recommended action, wrong action and inaction. The truth about these is profound and difficult to understand.*

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

karmanyakarma yah pashyēd akarmani cha karma yaha ।

sa buddhimān manushyēshu sa yuktaḥ krutsna-karma-krut ॥18॥

*Those who see action in inaction and inaction in action are truly wise amongst humans. Although performing all kinds of actions, they are yogis and masters of all their actions.*

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पंडितं बुधाः ॥१९॥

yasya sarvē samārambhāha kāma-sankalpa-varjitāha ।

jñānāgni-dagdha-karmāṇam tamāhuh paṇḍitam budhāha ॥19॥

*The enlightened sages call those persons wise; whose every action is free from the desire for material pleasures, and whose actions have been burnt by the fire of divine knowledge.*

Krishna first tried to narrate Gita to Duryodhana. But because of his nature, he tells Krishna “I know what dharma (righteousness) is, but I am not inclined to it. I know what is *adharm*a (unrighteousness), but I can’t get rid

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

tyaktwā karma-phalāsangam nitya-truṭṭō nirāshrayaha ।  
karmaṇya bhīpravrutṭōpi naiva kinchit karōti saha ॥२०॥

*Such people, having given up attachment to the fruits of their actions, are always satisfied and not dependent on external things. Despite engaging in activities, they do not do anything at all.*

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।  
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥

nirāshīr yata-chittātmā tyakta-sarva-parigrahaha ।  
shārīram kēvalam karma kurvan-nāpnōti kilbisham ॥२१॥

*Free from expectations and having abandoned all possessions, with mind and intellect fully controlled, they incur no sin, even though performing actions by one's body.*

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

yadrucchā-lābha-santusṭhō dvandvātītō vimatsaraha ।  
samah siddhāvasiddhau cha krutwāpi na nibadhyatē ॥२२॥

*Content with whatever gain comes of its own accord and free from envy, they are beyond the dualities of life. Being equipoised in success and failure, they are not bound by their actions, even while performing all kinds of activities.*

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

gata-sangasya muktasya jñānāvasthita-chētasaha ।  
yajñāyācharatah karma samagram praviliyatē ॥२३॥

*They are released from the bondage of material attachments, and their intellect is established in divine knowledge. Since they perform all actions as a yajna to bhagawan, they are freed from all karmic reactions.*

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

brahmārpaṇam brahma havir-brahmāgnau brahmaṇā hutam ।  
brahmaiva tēna gantavyam brahma-karma-samādhinā ॥२४॥

*The oblation is Brahman. Brahman is clarified butter. The ladle with which it is offered is Brahman. The act of offering is Brahman, and the sacrificial fire is also Brahman. Brahman shall be reached by him who always sees Brahman in all actions.*

“Na Hi Jnanena Sadrusham” or “Nothing compares with knowledge” from Shloka 38 of this chapter is the motto of University of Mysuru in Bharat.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥२५॥

daivam ēvāparē yajñam yōginah paryupāsatē |  
brahmāgnāv-aparē yajñam yajñēnaivōpajuhvati ||25||

*Some yogis worship the devatas with material offerings to them. Others worship perfectly who offer the self as a yajna in the fire of the Brahman.*

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥२६॥

shrōtrādīnīndriyāṅ-yanyē samyamāgnishu juhvati |  
shabdādīn vishayān-anya indriyāgnishu juhvati ||26||

*Others offer hearing and other senses in the sacrificial fire of restraint. Still, others offer sound and other objects of the senses as yajna in the fire of the senses.*

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥२७॥

sarvāṅīndriya-karmāṅi prāṇa-karmāṅi chāparē |  
ātma-samyama-yōgāgnau juhvati jñāna-dīpitē ||27||

*Some, inspired by knowledge, offer the functions of all their senses and their life energy in the fire of the controlled mind.*

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

dravya-yajñās tapō-yajñā yōga-yajñās tathāparē |  
svādhyāya-jñāna-yajñāsh cha yatayah samshita-vratāha ||28||

*Some offer their wealth as a yajna, while others offer severe austerities as a yajna. Some practice the eight-fold path of yogic practices, and yet others study the scriptures and cultivate knowledge as a yajna while observing strict vows.*

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥२९॥

apānē juhvati prāṇam prāṇēpānam tathāparē |  
prāṇāpāna-gatī ruddhvā prāṇāyāma-parāyaṇāha ||29||

*Still, others offer as yajna the outgoing breath in the incoming breath, while some offer the incoming breath into the outgoing breath. Some arduously practice pranayama, and restrain the incoming and outgoing breaths, purely absorbed in the regulation of the life-energy.*

In Gita, Shri Krishna talks to Arjuna from five different standpoints – as an infinite consciousness, as the creator Ishwara, as Krishna, as a teacher and as a friend.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।  
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥३०॥

aparē niyatāhārāha prāṇān prāṇēshu juhvati ।  
sarvēpyētē yajña-vidō yajña-kshapita-kalmashāha ॥३०॥  
*Yet others curtail their food intake and offer the breath into the life-energy as a yajna. All these knowers of yajna are cleansed of their impurities because of such performances.*

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

yajña-shishtāmruta-bhujō yānti brahma sanātanam ।  
nāyam lōkō-stya-yajñasya kutōnyah kuru-sattama ॥३१॥  
*Those who know the secret of yajna and engaging in it, partake of its remnants that are like nectar, advance toward the absolute truth. O best of the Kurus, those who perform no yajna find no happiness either in this world or the next.*

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

ēvam bahu-vidhā yajñā vitatā brahmaṇō mukhē ।  
karma-jān viddhi tān sarvān ēvam jñātwā vimōkshyasē ॥३२॥  
*All these different kinds of yajna have been described in the Vedas. Know them as originating from different types of work; this understanding cut the knots of material bondage.*

श्रेयांद्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।  
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

shrēyān dravya-mayād yajñāj jñāna-yajñah parantapa ।  
sarvam karmākhilam pārtha jñānē parisamāpyatē ॥३३॥  
*O subduer of enemies, yajna performed in knowledge is superior to any mechanical material yajna. After all, O Partha, all yajnas of work culminate in knowledge.*

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

tad viddhi praṇipātēna pariprashnēna sēvayā ।  
upadēkshyanti tē jñānam jñāninas tattva-darshinaha ॥३४॥  
*Learn the truth by approaching a spiritual master. Inquire from him with reverence and render service to him. Such an enlightened saint can impart knowledge to you because he has seen the truth.*

Bhagawan is a Hindu expression of the all-pervading universal divinity, which is different in many ways from the Abrahamic view of God.

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

yaj jñātwā na punar mōham ēvam yāsyasi pāṇḍava ।  
yēna bhūtāny-ashēshēṇa drakshyasy-ātmany-athō mayi ॥35॥  
*Knowing this, O Arjuna, you will no longer fall into delusion. In the light of that knowledge, you will see that all living beings are but parts of the supreme and are within me.*

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

api chēd asi pāpēbhyaha sarvēbhyah pāpa-krut-tamaha ।  
sarvam jñāna-plavēnaiva vrujinam santarishyasi ॥36॥  
*Even those who are considered the most immoral of all sinners can cross over this ocean of material existence by seating themselves in the raft of divine knowledge.*

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥३७॥

yathaidhāmsi samiddhōgnir bhasma-sāt kurutērjuna ।  
jñānāgnih sarva-karmāṇi bhasma-sāt kurutē tathā ॥37॥  
*As a kindled fire reduces wood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions from material activities.*

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

na hi jñānēna sadrusham pavitramiha vidyatē ।  
tatswayam yōgasamsiddhaha kālēnātmani vindati ॥38॥  
*In this world, there is nothing as purifying as divine knowledge. One who has attained purity of mind through the prolonged practice of yoga, receives such knowledge within the heart, in due course of time.*

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।  
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥३९॥

shraddhāvān labhatē jñānam tat-parah samyatēndriyaha ।  
jñānam labdhvā parām shāntim achirēṇādhigacchati ॥39॥  
*Those whose faith is deep, and who have practiced controlling their mind and senses attain divine knowledge. Through such transcendental knowledge, they quickly attain everlasting supreme peace.*

Paramatma(n) is almost a synonym for Bhagawan in  
Hinduism, more literally a “Universal Atman” or a Super  
Consciousness - compared to individual Atman.



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

ajñash chāshraddhadhānash cha samshayātmā vinashyati ।  
nāyam lōkōsti na parō na sukham samshayātmanaha ॥4०॥

*But persons who possess neither faith nor knowledge, and who are of a doubting nature, suffer a downfall. For the skeptical atmas, there is no happiness either in this world or the next.*

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।  
आत्मवंतं न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥

yōga-sannyasta-karmāṇam jñāna-sanchinna-samshayam ।  
ātmavantam na karmāṇi nibadhnanti dhananjaya ॥41॥

*O Arjuna, actions do not bind those who have renounced karma in the fire of yoga, whose doubts have been dispelled by knowledge, and who are situated in knowledge of the self.*

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।  
छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४२॥

tasmād ajñāna-sambhūtam hrut-stham jñānāsinātmanaha ।  
chittwainam samshayam yōgam ātishṭhōttishṭha bhārata ॥42॥

*Therefore, with the sword of knowledge, cut asunder the doubts that have arisen in your heart. Establishing yourself in Karma Yoga, arise, O scion of Bharata.*

“I owed a magnificent day to the Bhagawad Gita. It was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.”

- Ralph Waldo Emerson

(an American essayist, lecturer, philosopher and poet,  
and the one who was strongly influenced by Vedanta)



## ५. कर्म संन्यास योग | 5. Karma Sannyāsa Yōga

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥

arjuna uvācha ।

sannyāsam karmanām krushṇa punar yōgam cha shamsasi ।

yach cchrēya ētayōr ēkam tan mē brūhi su-nishchitam ॥1॥

*Arjuna said: O Shri Krishna, you praised Karma Sannyas (the path of renunciation of actions), and you also advised to do Karma Yoga (work with devotion). Please tell me decisively which of the two is more beneficial?*

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

shrī bhagawān uvācha ।

sannyāсах karma-yōgash cha nihshrēyasa-karāvubhau ।

tayōs tu karma-sannyāsāt karma-yōgō vishishyatē ॥2॥

*Bhagawan said: Both the path of Karma Sannyas (renunciation of actions) and Karma Yoga (working in devotion) lead to the supreme goal. But Karma Yoga is superior to Karma Sannyas.*

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

jñēyah sa nitya-sannyāsī yō na dvēshṭi na kānkshati ।

nirdvandvō hi mahā-bāhō sukham bandhāt pramuchyatē ॥3॥

*The Karma Yogis, who neither desire nor hate anything, should be considered perpetual renunciates. Free from all dualities, they are easily liberated from the bondage.*

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विदते फलम् ॥४॥

sānkhya-yōgau pruthag bālāha pravadanti na paṇḍitāha ।

ēkamapyāsthitah samyag ubhayōr vindatē phalam ॥4॥

*Children, not the wise, speak of Sankhya (renunciation of actions or Karma Sannyas) and Karma Yoga (work in devotion) as different. He, who applies himself to any one of these paths, can achieve the results of both.*

“Karma-Sannyasa Yoga” is also called “Renouncing Fruits of Works” or “The Yoga of Renunciation”.

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

yat sānkhyaih prāpyatē sthānam tad yōgair api gamyatē ।  
ēkam sānkhyam cha yōgam cha yah pashyati sa pashyati ॥५॥

*The supreme state that is attained by means of Karma Sannyas is also attained by working in devotion. Hence, he who sees Karma Sannyas and Karma Yoga be identical, truly sees things as they are.*

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।  
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥६॥

sannyāsas tu mahā-bāhō duhkham-āptum-ayōgataha ।  
yōga-yuktō munir brahma na chirēṇādhigacchati ॥६॥

*Perfect renunciation (Karma Sannyas) is difficult to attain without performing work in devotion (Karma Yoga), O mighty-armed Arjuna, but the sage who is adept in Karma Yoga quickly attains the Brahman.*

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

yōga-yuktō vishuddhātmā vijitātmā jitēndriyaha ।  
sarva-bhūtātma-bhūtātma kurvann api na lipyatē ॥७॥

*A karma yogi, who is of purified intellect and who controls the mind and senses, sees his self as the self in every living being. Though performing all kinds of actions, he is never tainted.*

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्श्चनाच्छन्स्वपञ्चसन् ॥८॥

naiva kinchit karōmīti yuktō manyēta tattwa-vit ।

pashyan shruṇvan sprushan-jighrann ashnan-gacchan swapan-shwasan ॥८॥

*Those steadfast in this Karma Yoga, always think, “I am not the doer”, even while engaged in seeing, hearing, touching, smelling, moving, sleeping, breathing,*

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।  
इंद्रियाणींद्रियार्थेषु वर्तत इति धारयन् ॥९॥

pralapan visrujan gruhṇann unmishan nimishann api ।  
indriyāṇīndriyārthēshu vartanta iti dhārayan ॥९॥

*speaking, excreting and grasping, and opening or closing the eyes. With the light of divine knowledge, they see that it is only the material senses that are moving amongst their objects.*

Smt. Sunita Williams, an American astronaut and the longest single space flight by a woman carried a copy of Bhagawad Gita and Upanishads with her to space.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥१०॥

brahmaṇyādhāya karmāṇi sangam tyaktwā karōti yaha ।

lipyatē na sa pāpēna padma-patram ivāmbhasā ॥10॥

*Those who dedicate their actions to Brahman, abandoning all attachment, remain untouched by sin, just as a lotus leaf is untouched by water.*

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥११॥

kāyēna manasā buddhyā kēvalair indriyair api ।

yōginah karma kurvanti sangam tyaktwātma-shuddhayē ॥11॥

*The Yogis, while giving up attachment, perform actions with their body, senses, mind and intellect, only for the purpose of self-purification.*

युक्तः कर्मफलं त्यक्त्वा शांतिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥

yuktah karma-phalam tyaktwā shāntim āpnōti naisht̥hikīm ।

ayuktah kāma-kārēṇa phalē saktō nibadhyatē ॥12॥

*The united one, having abandoned the fruit of action, attain everlasting peace. Whereas the non-united, impelled by their desires, attached to the fruits of their actions, become entangled.*

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

sarva-karmāṇi manasā sannasyāstē sukham vashī ।

nava-dvārē purē dēhī naiva kurvan na kārayan ॥13॥

*The embodied beings who are self-controlled and mentally renouncing all actions reside happily in the city of nine gates, free from thinking they are the doers or the cause others to act.*

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

na kartrutvam na karmāṇi lōkasya srujati prabhuhu ।

na karma-phala-samyōgam swabhāvas tu pravartatē ॥14॥

*Neither the sense of doership nor the nature of actions comes from bhagawan; nor does he create the fruits of actions. All this is enacted by the modes of material nature (gunas).*

Pronunciation tips: Bhagawan as bhagawaan, Atma(n) as  
aatma(n), Paramatma as paramaatma, Ishwara as iishwara  
and Jñani as jnyaani.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यति जंतवः ॥१५॥

nādattē kasyachit pāpam na chaiva sukrutam vibhuhu ।

ajñānēnāvṛutam jñānam tēna muhyanti jantavaha ॥15॥

*The omnipresent bhagawan does not involve himself in the sinful or virtuous deeds of anyone. The living entities are deluded because their inner knowledge is covered by ignorance.*

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

jñānēna tu tad-ajñānam yēshām nāshitam ātmanaha ।

tēshām āditya-vaj jñānam prakāshayati tat param ॥16॥

*But for those, in whom this ignorance of the self is destroyed by divine knowledge, that knowledge reveals the supreme, just as the sun illumines everything in the daytime.*

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

tad-buddhayas tad-ātmānas tan-nishṭhās tat-parāyaṇāha ।

gacchantya-punar-āvṛuttim jñāna-nirdhūta-kalmashāha ॥17॥

*Those whose intellect is fixed in their self, who is wholly absorbed in that, with firm faith in that as the supreme goal, such persons quickly reach the state from which there is no return, their sins having been dispelled by the light of knowledge.*

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वापाके च पंडिताः समदर्शिनः ॥१८॥

vidyā-vinaya-sampannē brāhmaṇē gavi hastini ।

shuni chaiva shwa-pākē cha paṇḍitāḥ sama-darshinaha ॥18॥

*The truly learned see with equal vision a brahmana endowed with learning and humility, a cow, an elephant, a dog and a dog-eater.*

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥१९॥

ihaiva tair jitaḥ sargō yēshām sāmyē sthitam manaha ।

nirdōsham hi samam brahma tasmād brahmaṇi tē sthitāha ॥19॥

*Those whose minds are established in equality of vision conquer the cycle of birth and death in this very life. They possess the flawless qualities of brahman and are therefore established in the brahman.*

Sanskrit 'व' sound doesn't have an exact English equivalent.

It sounds neither 'v' nor 'w' but in between. Hence, 'v' and

'w' are used interchangeably in this book based on their . . .

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।  
स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥२०॥

na prahrushyēt priyam prāpya nōdwijēt prāpya chāpriyam ।  
sthira-buddhir asamūdḥō brahma-vid brahmaṇi sthitaha ॥20॥

*Established in Brahman, having a steady intellect and not hampered by delusion, the knower of Brahman neither rejoices in getting something pleasant, nor grieves on experiencing the unpleasant.*

बाह्यस्पर्शेष्वसक्तात्मा विंदत्यात्मनि यत्सुखम् ।  
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्रुते ॥२१॥

bāhya-sparshēshwa-saktātmā vindaty-ātmani yat sukham ।  
sa brahma-yōga-yuktātmā sukham akshayam ashnutē ॥21॥

*He who is not attached to external sense pleasures realizes divine bliss in the self. Being united with Brahman through Yoga, he experiences unending happiness.*

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।  
आद्यंतवन्तः कौंतेय न तेषु रमते बुधः ॥२२॥

yē hi samsparsha-jā bhōgā dukha-yōnaya ēva tē ।  
ādyantavantah kauntēya na tēshu ramatē budhaha ॥22॥

*The pleasures that arise from contact with the sense objects are verily a source of misery. O son of Kunti, such pleasures have a beginning and an end, and so the wise do not rejoice in them.*

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

shaknōtīhaiva yah sōḍhum prāk sharīra-vimōkshaṇāt ।  
kāma-krōdhōdbhavam vēgam sa yuktah sa sukhī naraha ॥23॥

*He, who before giving up the body can withstand the impulse of desire and anger; he is a Yogi, he is happy.*

योंतः सुखोंतरारामस्तथांतज्योतिरेव यः ।  
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥

yōntah sukhōntar-ārāmas tathāntar-jyōtir ēva yaha ।  
sa yōgī brahma-nirvāṇam brahma-bhūtō-dhigacchati ॥24॥

*He, who is happy within, who rejoices within, and who is illumined by the inner light, such Yogi attains absolute freedom, himself becoming brahman.*

. . . everyday English writing of Indic words with ‘व’ sound.  
English readers shouldn’t attempt to pronounce ‘v’ and ‘w’  
distinctly and separately as in western languages; rather use  
the Sanskrit ‘व’ sound in both cases.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।  
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥

labhantē brahma-nirvāṇam rushayah kshīṇa-kalmashāha |  
chinna-dvaidhā yatātmānaha sarva-bhūta-hitē ratāha ||25||

*Those holy persons, whose sins have been purged, whose doubts are annihilated, whose minds are disciplined and who are devoted to the welfare of all beings, attain absolute freedom.*

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।  
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

kāma-krōdha-viyuktānām yatīnām yata-chētasām |  
abhītō brahma-nirvāṇam vartatē viditātmanām ||26||

*For those sannyasis, who have broken out of anger and lust through constant effort, who have subdued their mind and are self-realized, absolute freedom exists on all sides.*

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवांतरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा नासाभ्यंतरचारिणौ ॥२७॥

sparshān krutwā bahir bāhyāmsh chakshush chaivāntarē bhruvōho |  
prāṇāpānau samau krutwā nāsābhyantara-chāriṇau ||27||

*Shutting out all thoughts of external enjoyment, the gaze fixed on the space between the eyebrows, equalizing the flow of the incoming and outgoing breath in the nostrils,*

यतेंद्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।  
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

yatēndriya-manō-buddhir munir mōksha-parāyaṇaha |  
vigatēcchā-bhaya-krōdhō yah sadā mukta ēva saha ||28||

*and thus, controlling the senses, mind and intellect, having liberation as his supreme goal, the sage who becomes free from desire and fear always lives in freedom.*

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

bhōktāram yajña-tapasām sarva-lōka-mahēshwaram |  
suhrudam sarva-bhūtānām jñātwā mām shānti-mrucchati ||29||

*Having realized me as the enjoyer of all yajnas and austerities, the supreme bhagawan of all the worlds and the friend of all living beings, he attains peace.*

Brahman and Brahmana: Watch for these confusing words in translations which differs in ending 'a'. While Brahman refers to the absolute reality, Brahmana (brāhmaṇa) is a seeker or a realized/enlightened individual.

## ६. अभ्यास योग | 6. Abhyāsa Yōga

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥१॥

shrī bhagawān uvācha ।

anāshritah karma-phalam kāryam karma karōti yaha ।

sa sannyāsī cha yōgī cha na niragnir na chākriyaha ॥1॥

*Bhagawan said: Those who perform prescribed duties without desiring the results of their actions are actual sannyasis (renunciates) and yogis, not those who have merely ceased performing yajnas such as agni-hotra yajna or abandoned bodily activities.*

यं संन्यासमिति प्राहुर्योगं तं विद्धि पांडव ।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

yam sannyāsam iti prāhur yōgam tam viddhi pāṇḍava ।

na hyasannyasta-sankalpō yōgī bhawati kashchana ॥2॥

*What is known as sannyas is non-different from yoga, for none become yogis without renouncing thoughts.*

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥

ārurukshōr munēr yōgam karma kāraṇam uchyatē ।

yōgārūḍhasya tasyaiva shamah kāraṇam uchyatē ॥3॥

*To the atma who is aspiring for perfection in yoga, work without attachment is said to be the means; to the sage who is already elevated in yoga, tranquility in meditation is said to be the means.*

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

yadā hi nēndriyārthēshu na karmaswanushajjatē ।

sarva-sankalpa-sannyāsī yōgārūḍhas-tadōchyatē ॥4॥

*When one is neither attached to sense objects nor to actions, that person is said to be elevated in the science of yoga, for having renounced all thoughts.*

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥५॥

uddharēd-ātmanātmānam nātmānam-avasādayēt ।

ātmaiva hyātmanō bandhur ātmaiva ripur ātmanaha ॥5॥

*Elevate yourself through the power of your Self, and not degrade yourself. The self alone is the friend and, also can be the enemy of oneself.*



बंधुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

bandhur ātmātmanas tasya yēnātmaivātmanā jitaha ।

anātmanas tu shatrutwē vartētātmaiva shatru-vat ॥6॥

*For those who have conquered the self, it is their friend. For those who have failed to do so, the Self works as an enemy.*

जितात्मनः प्रशांतस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

jitātmanah prashāntasya paramātmā samāhitaha ।

shītōshṇa-sukha-dukhēshu tathā mānāpamānayōho ॥7॥

*The yogis who have conquered the Self rise above the dualities of cold and heat, joy and sorrow, honor and dishonor. Such yogis remain peaceful, and steadfast in their devotion to supreme self (paramatma).*

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेंद्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥८॥

jñāna-vijñāna-truptātmā kūṭa-sthō vijitēndriyaha ।

yukta ityuchyatē yōgī sama-lōshtāshma-kānchanaha ॥8॥

*The yogi who is satisfied by knowledge and discrimination, and who has conquered his senses, who remain undisturbed in all circumstances, to whom dirt, stones and gold are the same is said to be united (harmonized).*

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबंधुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥

suhrun-mitrār-yudāsīna madhyastha-dvēshya-bandhushu ।

sādhushwapi cha pāpēshu sama-buddhir vishishyatē ॥9॥

*The yogi who is of equal intellect toward a friend, companion and foe, neutral among enemies and relatives, and impartial between the righteous and sinful, is considered to be distinguished.*

योगी युंजीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

yōgī yunjīta satatam ātmānam rahasi sthitaha ।

ēkākī yata-chittātmā nirāshīr aparigrahaha ॥10॥

*He, who seeks the state of yoga should reside in seclusion, constantly engaged in meditation with a controlled mind and body, getting rid of hope and greed.*

Chapter 6 is also called “Dhyana Yoga”, “Religion by Self-Restraint”, “The Practice of Meditation” or “The Yoga of Meditation”.



शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

shuchau dēshē pratishṭhāpya sthiram-āsanam-ātmanaha |  
nātyucchritam nāti-nīcham chailājina-kushōttaram ||11||

*(To practice yoga) One should make an asana (seat) in a sanctified place, by placing kush grass, deerskin and a cloth, one over the other. The asana should be neither too high nor too low.*

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

tatraikāgram manah krutwā yata-chittēndriya-kriyaha |  
upavishyāsanē yunjyād yōgam ātma-vishuddhayē ||12||

*Seated firmly on it, a yogi should strive to purify the mind by focusing it on meditation with one-pointed concentration, controlling all thoughts and activities.*

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

samam kāya-shirō-grīvam dhārayann achalam sthiraha |  
samprēkshya nāsikāgram svam dishash chānavalōkayan ||13||

*He must hold the body, neck and head firmly in a straight line, and gaze at the tip of the nose, without allowing the eyes to wander.*

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

prashānt-ātmā vigata-bhīr brahmachāri-vratē sthitaha |  
manah samyamya mach-chittō yukta āsīta mat-paraha ||14||

*Thus, with a serene, fearless and unwavering mind, and staunch in the vow of celibacy, the vigilant yogi should meditate on me, having me alone as the supreme goal.*

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।  
शांतिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

yunjann ēvam sadātmānam yōgī niyata-mānasaha |  
shāntim nirvāṇa-paramām mat-samsthām adhigacchati ||15||

*Thus, constantly keeping the mind absorbed in me, the yogi of disciplined mind attains nirvana (absolute freedom) and abides in me in supreme peace.*

नात्यश्रतस्तु योगोऽस्ति न चैकांतमनश्चतः ।  
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

nātya-shnatastu yōgōstī na chaikāntam-anashnataha |  
na chāti-swapna-shīlasya jāgratō naiva chārjuna ||16||

*O Arjuna, those who eat too much or eat too little, sleep too much or too little, cannot attain success in yoga.*

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

yuktāhāra-vihārasya yukta-chēshtasya karmasu ।  
yukta-swapnāvabōdhasya yōgō bhavati duhkha-hā ॥17॥

*But those who are temperate in eating and recreation, balanced in work and regulated in sleep, can mitigate all sorrows by practicing yoga.*

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

yadā viniyatam chittam ātmanyē-vāvatiṣṭhatē ।  
nihspruhah sarva-kāmēbhyō yukta ityuchyate tadā ॥18॥

*With thorough discipline, he learns to withdraw the mind from selfish cravings, and rivet it on the unsurpassable good of the self. Such a person is said to be in yoga and is free from all yearning of the senses.*

यथा दीपो निवातस्थो नेंगते सोपमा स्मृता ।

योगिनो यतचित्तस्य युंजतो योगमात्मनः ॥१९॥

yathā dīpō nivāta-sthō nēngatē sōpamā smrutā ।  
yōginō yata-chittasya yunjatō yōgam ātmanaha ॥19॥

*Just as a lamp in a windless place does not flicker, so the disciplined mind of a yogi remains steady in meditation on the self.*

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥

yatrōparamatē chittam niruddham yōga-sēvayā ।  
yatra chaivātmanātmānam pashyann-ātmani tushyati ॥20॥

*When the mind, restrained from material activities, becomes still by the practice of yoga, then the yogi can behold the self through the self, and he rejoices in his own self.*

सुखमात्यंतिकं यत्तद्बुद्धिग्राह्यमतींद्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥

sukham-ātyamtikam yat tad buddhi-grāhyam atīndriyam ।  
vētti yatra na chaivāyam sthitash-chalati tattwataha ॥21॥

*When he feels that supreme bliss - which can be grasped by pure intellect and which transcends the senses, he never deviates from the eternal truth.*

From shlokas (verses) 6.10 onwards, which summarizes the principles of Yoga and Meditation are similar in the format but simpler than Patanjali's Yoga Sutra.

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

yam labdhvā chāparam lābham manyatē nādhikam tataha ।  
yasmin sthitō na duhkhēna guruṇāpi vichālyatē ॥22॥

*Having gained that state, one does not consider any attainment to be greater. Being thus established, one is not shaken even during the greatest calamity.*

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

tam vidyād duhkha-samyōga-viyōgam yōgasanjñitam ।  
sa nishchayēna yōktavyō yōgōnirviṇṇa-chētasā ॥23॥

*That state of severance from union with misery is known as yoga. This yoga should be resolutely practiced with determination free from pessimism.*

संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं विनियम्य समंततः ॥२४॥

sankalpa-prabhavān kāmāms tyaktvā sarvān ashēshataha ।  
manasaivēndriya-grāmam viniyamya samantataha ॥24॥

*Completely renouncing all desires arising from thoughts of the world, one should restrain the senses from all sides with the mind.*

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

shanaih shanair-uparamēd buddhyā dhṛuti-gruhītayā ।  
ātma-samstham manah krutwā na kinchid api chintayēt ॥25॥

*Little by little, with conviction in the intellect, the mind will become fixed in the self alone, and will think of nothing else.*

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

yatō yatō nishcharati manash chanchalam asthiram ।  
tatas tatō niyamyaitad ātmanyēva vasham nayēt ॥26॥

*Whenever and wherever the restless and unsteady mind wanders, one should bring it back under the control of the self alone.*

“Bhagawad Gita is India’s biggest gift to the world. I always present Gita when I meet people all over the world because I have nothing more valuable to give and the world has nothing more valuable to get.”

- Prime Minister of India, Shri Narendra Modi.

प्रशांतमनसं ह्येनं योगिनं सुखमुत्तमम् ।  
उपैति शांतरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

prashānta-manasam hyēnam yōginam sukham uttamam |  
upaiti shānta-rajasam brahma-bhūtam-akalmasham ||27||

*Great transcendental happiness comes to the yogi whose mind is calm, whose passions are subdued, who is without sin, and who has become brahman.*

युंजन्नेवं सदात्मानं योगी विगतकल्मषः ।  
सुखेन ब्रह्मसंस्पर्शमत्यंतं सुखमश्नुते ॥२८॥

yunjann ēvam sadātmanam yōgī vigata-kalmashaha |  
sukhēna brahma-samsparsham atyantam sukham ashnutē ||28||

*The self-controlled yogi, thus uniting the self with self, becomes free from material contamination, and being in constant touch with the Brahman, achieves the highest state of perfect happiness.*

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

sarva-bhūta-stham ātmānam sarva-bhūtāni chātmani |  
īkshatē yōga-yuktātmā sarvatra sama-darshanaha ||29||

*The true yogis, uniting their consciousness with self, see with the equal eye, all living beings in self and self in all living beings.*

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

yō mām pashyati sarvatra sarvam cha mayi pashyati |  
tasyāham na praṇashyāmi sa cha mē na praṇashyati ||30||

*For those who see me everywhere and see all things in me, I am never lost, nor are they ever lost to me.*

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

sarva-bhūta-sthitam yō mām bhajaty-ēkatwam āsthitaha |  
sarvathā vartamānōpi sa yōgī mayi vartatē ||31||

*The yogi who is established in union with me and worships me, residing in all beings, dwells only in me, though engaged in all kinds of activities.*

“In the morning I bathe my intellect in the stupendous and  
cosmogonical philosophy of the Bhagawad Gita, in comparison with  
which our modern world and its literature seem puny and trivial.”

- Henry David Thoreau

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

ātmaupamyēna sarvatra samam pashyati yōrjuna ।  
sukham vā yadi vā duhkham sa yōgī paramō mataha ॥32॥

*I regard him to be perfect Yogi, O Arjuna, who through the likeness of the self sees equality everywhere, be it pleasure or pain.*

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम् ॥३३॥

arjuna uvācha ।

yōyam yōgas twayā prōktaha sām्यēna madhusūdana ।  
ētasyāham na pashyāmi chanchalatwāt sthitim sthirām ॥33॥

*Arjuna said: This yoga of equanimity that you have described, O Madhusudana, I can't see its enduring continuity, due to the restlessness of my mind.*

चंचलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

chanchalam hi manah krushṇa pramāthi balavad drudham ।  
tasyāham nigraham manyē vāyōr iva su-dushkaram ॥34॥

*The mind is very restless, turbulent, strong and obstinate, O Krishna. It appears to me that it is more difficult to control than the wind.*

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौंतेय वैराग्येण च गृह्यते ॥३५॥

shrī bhagawān uvācha ।

asamshayam mahā-bāhō manō durnigraham chalam ।  
abhyāsēna tu kauntēya vairāgyēṇa cha gruhyatē ॥35॥

*Bhagawan said: Undoubtedly, O mighty-armed one, what you say is correct; the mind is indeed very difficult to restrain. But, O son of Kunti, by practice and detachment, it can be controlled.*

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

asamyatātmanā yōgō dushprāpa iti mē matihi ।  
vashyātmanā tu yatatā shakyōvāptum upāyataha ॥36॥

*Yoga is difficult to attain for one whose mind is unbridled. However, those who have learned to control the mind, and who strive earnestly by the proper means, can attain perfection in yoga. This is my opinion.*

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

arjuna uvācha ।

ayatih shraddhayōpētō yōgāch chalita-mānasaha ।

aprāpya yōga-samsiddhim kām gatim krushṇa gacchati ॥३७॥

*Arjuna said: What is the fate of the unsuccessful yogi who begins the path with faith, but who do not endeavor sufficiently, due to unsteady mind, and is unable to reach the goal of yoga in this life?*

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

kacchin nōbhaya-vibhrasṭash chinnābhram-iva nashyati ।

apratishṭhō mahā-bāhō vimūḍhō brahmaṇah pathi ॥३८॥

*Does not such a person who deviates from yoga get deprived of both material and spiritual success, O mighty-armed Krishna, and perish like a broken cloud with no position in either sphere or deluded in the path of brahmana?*

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

ētan mē samshayam krushṇa chēttum arhasya shēshataha ।

twad-anyah samshayasyāsyā chēttā na hyupapadyatē ॥३९॥

*O Krishna, please dispel this doubt of mine completely, for who other than you can do so?*

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥

shrī bhagawān uvācha ।

pārtha naivēha nāmutra vināshas tasya vidyatē ।

na hi kalyāṇa-krut kashchid durgatim tāta gacchati ॥४०॥

*Bhagawan said: O Partha, one who engages on the spiritual path does not meet with destruction either in this world or the world to come. My dear friend, he is never overcome by evil.*

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

prāpya puṇya-krutām lōkān ushitwā shāshwatīh samāha ।

shuchīnām shrīmatām gēhē yōga-bhrasṭōbhijāyatē ॥४१॥

*The unsuccessful yogis, upon death, go to the abodes of the virtuous. After dwelling there for many ages, they are again reborn in the earth plane, into a family of pious and prosperous people.*

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

atha vā yōginām ēva kulē bhavati dhīmatām ।

ētaḍ dhi durlabhataram lōkē janma yad īdrusham ॥42॥

*Else, they are born into a family endowed with divine wisdom. Such a birth is very difficult to attain in this world.*

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

tatra tam buddhi-samyōgam labhatē paurva-dēhikam ।

yatatē cha tatō bhūyaha samsiddhau kuru-nandana ॥43॥

*On taking such a birth, O descendant of Kurus, they reawaken the wisdom of their previous lives, and strive even harder toward perfection in yoga.*

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

pūrvābhyāsēna tēnaiva hriyatē hyavashōpi saha ।

jijñāsuraḥ api yōgasya shabda-brahmātivartatē ॥44॥

*Indeed, they feel drawn toward bhagawan, even against their will, on the strength of their past discipline. Even he who is merely curious about yoga, goes beyond reading of scriptures.*

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

prayatnād yatamānas tu yōgī samshuddha-kilbishaha ।

anēka-janma-samsiddhas tatō yāti parām gatim ॥45॥

*With the accumulated merits of many past births, when these yogis engage in a sincere endeavor in making further progress, they become purified from material desires and attain perfection in this life itself.*

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

tapaswibhyō-dhikō yōgī jñānibhyōpi matōdhikaha ।

karmibhyash chādihikō yōgī tasmād yōgī bhavāṛjuna ॥46॥

*A yogi is superior to a tapasvi (ascetic), superior to a jnani (a person of learning), and even superior to a karmi (ritualistic performer). Therefore, O Arjuna, strive to be a yogi.*

योगिनामपि सर्वेषां मद्गतेनांतरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

yōginām api sarvēshām mad-gatēnāntar-ātmanā ।

shraddhāvān bhajatē yō māḥ sa mē yuktatamō mataha ॥47॥

*Of all yogis, those whose minds are always absorbed in me, and who engage in devotion to me with great faith, them I consider to be the highest of all.*

## ७. ज्ञान विज्ञान योग | 7. Jñāna Vijñāna Yōga

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

shrī bhagawān uvācha ।

mayyāsakta-manāh pārtha yōgam yunjan mad-āshrayaha ।

asamshayam samagram mām yathā jñāsyasi tach chruṇu ॥1॥

*Bhagawan said: Now listen, O Arjuna, how, with the mind attached exclusively to me, practicing yoga and surrendering to me, you can know me completely, free from doubt.*

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२॥

jñānam tēham sa-vijñānam idam vakshyām-yashēshataha ।

yaj-jñātwā nēha bhūyōnyaj jñātavyam-avashishyatē ॥2॥

*I shall now reveal to you fully this knowledge and wisdom, knowing which nothing else remains to be known in this world.*

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

manushyāṇām sahasrēshu kashchid yatati siddhayē ।

yatatām api siddhānām kashchin mām vētti tattwataha ॥3॥

*Amongst thousands of persons, hardly one strives for perfection; and amongst those who have achieved perfection, hardly one knows me in truth.*

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

bhūmir-āpō-nalō vāyuhu kham manō buddhir ēva cha ।

ahankāra itiyam mē bhinnā prakrutir asṭadhā ॥4॥

*Earth, water, fire, air, space, mind, intellect and ego - these are eight components of my material energy.*

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

aparēyam itas twanyām prakrutim viddhi mē parām ।

jīva-bhūtām mahā-bāhō yayēdam dhāryatē jagat ॥5॥

*Such is my inferior energy. But beyond it, O mighty-armed Arjuna, I have superior energy. This is the Jiva Shakti (the atma energy), which comprises the embodied atmas who are the basis of life in this world.*



एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

ētaḍ-yōnīni bhūtāni sarvāṇī-tyupadhāraya |

aham krutśnasya jagataha prabhavaḥ pralayas tathā ॥6॥

*Know that all living beings are manifested by these two energies of mine. I am the source of the entire creation, and into me, it dissolves.*

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

mattah parataram nānyat kinchid asti dhananjaya |

mayi sarvam idam prōtam sūtrē maṇi-gaṇā iva ॥7॥

*There is nothing higher than me, O Arjuna. Everything rests in me, as beads strung on a thread.*

रसोऽहमप्सु कौंतेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

rasōham apsu kauntēya prabhāsmi shashi-sūryayōho |

praṇavaḥ sarva-vēdēshu shabdah khē paurusham nrushu ॥8॥

*I am the taste in water, O son of Kunti, I am the radiance of the Sun and the Moon. I am the sacred syllable Om (ॐ) in the vedic mantras; I am the sound in the Ether and the virility in men.*

पुण्यो गंधः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥९॥

punyaḥ gandhah pruthivyām cha tējash chāsmi vibhāvasau |

jīvanam sarva-bhūtēshu tapash chāsmi tapasvishu ॥9॥

*I am the pure fragrance of the Earth and the brilliance in the Fire. I am the life-force in all beings and the penance of the ascetics.*

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥१०॥

bījam mām sarva-bhūtānām viddhi pārtha sanātanam |

buddhir buddhimatām asmi tējas tējasvinām aham ॥10॥

*O Arjuna, know that I am the eternal seed of all beings. I am the intellect of the intelligent and the splendor of the glorious.*

This Chapter “Jnana-Vijnana Yoga” is also called “Religion by Discernment”, “Wisdom from Realization” or “The Yoga of Knowledge and Judgment”. Here Shri Krishna discusses Jnana (knowledge) and Vijnana (realization, understanding).

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

balam balavatām chāham kāma-rāga-vivarjitam ।  
dharmāviruddhō bhūtēshu kāmōsmi bharatarshabha ॥11॥

*O best of the Bharatas, in strong persons, I am their strength devoid of desire and passion. I am desire not conflicting with virtue or scriptural injunctions.*

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

yē chaiva sāttwikā bhāvā rājasās tāmasāsh cha yē ।  
matta ēvēti tān viddhi na twaham tēshu tē mayi ॥12॥

*The three states of material existence - goodness, passion and ignorance - are manifested by my energy. They are in me, but I am beyond them.*

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

tribhir guṇa-mayair bhāvair ēbhih sarvam idam jagat ।  
mōhitam nābhijānāti māmēbhyah param avyayam ॥13॥

*Deluded by the three modes of maaya (goodness, passion and ignorance), the people in this world are unable to know me, the immutable and eternal.*

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

daiṇī hyēshā guṇa-mayī mama māyā duratyayā ।  
mām ēva yē prapadyantē māyām ētām taranti tē ॥14॥

*My divine maaya, consisting of the three modes of nature, is very difficult to overcome. But those who surrender to me cross over it.*

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

na mām dushkrutinō mūḍhāha prapadyantē narādhamāha ।  
māyayāpahruta-jñānā āsuram bhāvam āshritāha ॥15॥

*The evildoers, the deluded, the lowest of men do not seek me; they, whose discrimination has been destroyed by their own delusions, follow the ways of demons.*

Avagraha (ऽ) is a symbol in the Sanskrit language used to represent a prodelision of 'a' sound (an extra-long sound like in "shivoऽham"). Bhagawad Gita being fully in Sanskrit, this curly or squiggly symbol appears wherever prodelision is needed. Consider it a necessary aid to pronunciation.

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

chatur-vidhā bhajantē mām janāh sukṛtinōrjuna ।  
ārtō jijñāsura arthārthī jñānī cha bharatarshabha ॥16॥

*O best amongst the Bharatas, four kinds of pious people engage in my devotion - the distressed, the seekers after knowledge, the seekers of worldly possessions, and those who are situated in knowledge.*

तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

tēshām jñānī nitya-yuktaha ēka-bhaktir vishishyatē ।  
priyō hi jñāninō-tyartham aham sa cha mama priyaha ॥17॥

*Amongst these, I consider them to be the highest, who worship me with knowledge, and are steadfastly and exclusively devoted to me. I am very dear to them and they are dear to me.*

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

udārāh sarva ēvaitē jñānī twātmaiva mē matam ।  
āsthitah sa hi yuktātmā mām ēvānuttamām gatim ॥18॥

*Indeed, all those who are devoted to me are noble. But those in knowledge, who are of the steadfast mind, whose intellect is merged in me and who have made me alone as their supreme goal, I consider as my very self.*

बहूनां जन्मनामंते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

bahūnām janmanām antē jñānavān mām prapadyatē ।  
vāsudēvah sarvam iti sa mahātmā su-durlabhaha ॥19॥

*After many births of spiritual practice, one who is endowed with knowledge surrenders to me, knowing me to be all that is. Such a great atma is very hard to find.*

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यंतेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥

kāmais tais tair hruta-jñānāha prapadyan-tēnya-dēvatāha ।  
tam tam niyamam āsthāya prakṛtyā niyatāh swayā ॥20॥

*Those whose knowledge has been carried away by material desires surrender to the devatas. Following their own nature, they worship the devatas, practicing rituals meant to propitiate these celestial personalities.*

Gita conversation lasted less than forty-five minutes. Not only Arjuna, but Sanjaya, Hanuman (from chariot top) and Barbarika also heard the divine instructions of Bhagawan Krishna firsthand.

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

yō yō yām yām tanum bhaktaha shraddhayārchitum icchati |  
tasya tasyāchalām shraddhām tām ēva vidadhāmyaham ॥२१॥

*Whatever celestial form a devotee seeks to worship with faith, I steady the faith of such a devotee in that form.*

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

sa tayā shraddhayā yuktas tasyārādhanam-īhatē |  
labhatē cha tatah kāmān mayaiva vihitān hi tān ॥२२॥

*Endowed with faith, the devotee worships a devata and obtains the objects of desire. But I alone have ordained these.*

अंतवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।  
देवांदेवयजो यांति मद्भक्ता यांति मामपि ॥२३॥

antavat tu phalam tēshām tad bhavatyalpa-mēdhasām |  
dēvān dēva-yajō yānti mad-bhaktā yānti mām api ॥२३॥

*But the fruit gained by these people of small understanding is perishable. Those who worship the devatas go to the celestial abodes, while my devotees come to me.*

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।  
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥

avyaktam vyaktim āpannam manyantē mām-abuddhayaha |  
param bhāvam ajānantō mamāvyayam anuttamam ॥२४॥

*The less intelligent think of me, the unmanifest, as having come to manifestation. They do not understand my higher, immutable and peerless nature.*

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

nāham prakāshah sarvasya yōga-māyā-samāvrutaha |  
mūdhōyam nābhijānāti lōkō mām ajam avyayam ॥२५॥

*I am not manifest to everyone, being veiled by my divine yoga-maaya. Hence, those without knowledge do not know me, the unborn and imperishable.*

“When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagawad Gita. Those who meditate on the Gita will derive fresh joy and new meanings from it every day.”

- Mahatma Gandhi

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

vēdāham samatītāni vartamānāni chārjuna ।  
bhavishyāṇi cha bhūtāni mām tu vēda na kashchana ॥26॥

*O Arjuna, I know of the past, present and future, and I also know all living beings; but me no one knows.*

इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन भारत ।  
सर्वभूतानि सम्मोहं सर्गे यांति परंतप ॥२७॥

icchā-dvēsha-samutthēna dvandva-mōhēna bhārata ।  
sarva-bhūtāni sammōham sargē yānti parantapa ॥27॥

*O descendant of Bharata, the dualities of desire and aversion arise from illusion. O conqueror of enemies, all living beings in the material realm are from birth deluded by these.*

येषां त्वंतगतं पापं जनानां पुण्यकर्मणाम् ।  
ते द्वंद्वमोहनिर्मुक्ता भजंते मां दृढव्रताः ॥२८॥

yēshām twanta-gatam pāpam janānām puṇya-karmaṇām ।  
tē dvandva-mōha-nirmuktā bhajantē mām druḍha-vratāha ॥28॥

*But persons, whose sins have been destroyed by engaging in pious activities, become free from the illusion of dualities. Such persons worship me with determination.*

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

jarā-marāṇa-mōkshāya mām āshritya yatanti yē ।  
tē brahma tadviduh krutsnam adhyātmanam karma chākhilam ॥29॥

*Those who take shelter in me, striving for liberation from old age and death, come to know Brahman, the individual self and the entire field of karmic action.*

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

sādhibhūtādhidāivam mām sādhiyajñam cha yē viduḥ ।  
prayāṇa-kālēpi cha mām tē vidur yukta-chētasaha ॥30॥

*Those who know me as the governing principle of the Adhibhuta (field of matter), the Adhidaiva (the celestial beings) and as Adhiyajna (a bhagawan of all sacrificial performances), such enlightened atmas are in full consciousness of me even at the time of death.*

Gita doesn't cater to a side of one's nature or a part of one's expectation in life, but the whole of what one needs, and what one is. It is a pearl of timeless inspiring wisdom for all of mankind.

## ८. अक्षर ब्रह्म योग | 8. Akshara Brahma Yōga

अर्जुन उवाच ।

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

arjuna uvācha ।

kim tad brahma kim adhyātma kim karma purushōttama ।  
adhibhūtam cha kim prōktam adhidaivam kim uchyatē ॥1॥

*Arjuna said: What is Brahman, what is Adhyatma and what is Karma? O best among men, what is said to be Adhibhuta, and who is said to be Adhidaiva?*

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

adhiyajñah katham kōtra dēhēsmin madhusūdana ।

prayāṇa-kālē cha katham jñēyōsi niyatātmabhihi ॥2॥

*Who is Adhiyajna in the body, and how is he the Adhiyajna? O Krishna, how are you to be known at the time of death by those of steadfast mind?*

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

shrī bhagawān uvācha ।

aksharam brahma paramam swabhāvō-dhyātma uchyatē ।

bhūta-bhāvōdbhava-karō visargah karma-sanjñitaha ॥3॥

*Bhagawan said: Brahman is imperishable, the Supreme. Its essential nature is called Adhyatma. Actions pertaining to the material personality of living beings and their development are called Karma or fruitive activities.*

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥४॥

adhibhūtam ksharō bhāvaha purushash chādhidaivatam ।

adhiyajñōham-ēvātra dēhē dēha-bhrutām vara ॥4॥

*O best of the embodied atmas, the physical manifestation that is perishable is called Adhibhuta; the universal form of bhagawan, which presides over the devatas in this creation, is called Adhidaiva; I, who dwell in the heart of every living being, am called Adhiyajna or the Bhagawan of all yajnas.*

“Akshara-Brahma Yoga” is also called “Religion by Devotion to the One Supreme Bhagawan”, “The Yoga of the Eternal Bhagawan” or “The Yoga of the Imperishable Brahman”.

अंतकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥

anta-kālē cha mām ēva smaran muktwā kalēvaram ।

yah prayāti sa mad-bhāvam yāti nāsty-atra samshayaha ॥5॥

*Those who relinquish the body while remembering me at the time of death will come to me.  
There is certainly no doubt about this.*

यं यं वापि स्मरन्भावं त्यजत्यंते कलेवरम् ।

तं तमेवैति कौंतेय सदा तद्भावभावितः ॥६॥

yam yam vāpi smaran bhāvam tyajat-yantē kalēvaram ।

tam tam ēvaiti kauntēya sadā tad-bhāva-bhāvitaha ॥6॥

*Whatever one remembers upon giving up the body at the time of death, O son of Kunti, one attains that state, being always absorbed in such contemplation.*

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मा मेवैष्यस्य संशयम् ॥७॥

tasmāt sarvēshu kālēshu mām anusmara yudhya cha ।

mayyarpita-manō-buddhir mām-ēvaishyasya samshayam ॥7॥

*Therefore, always remember me, and do your duty of fighting the war. With mind and intellect surrendered to me, you will attain me; of this, there is no doubt.*

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिंतयन् ॥८॥

abhyāsa-yōga-yuktēna chētasā nānya-gāminā ।

paramam purusham divyam yāti pārthānuchintayan ॥8॥

*With practice, O Partha, when you constantly engage the mind in remembering me, the supreme divine personality, without deviating, you will certainly attain me.*

कविं पुराणमनुशासितारम्

अणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिंत्यरूपम्

आदित्यवर्णं तमसः परस्तात् ॥९॥

kavim purāṇam anushāsītāram

aṇōr aṇīyām sam-anusmarēd yaha ।

sarvasya dhātāram achintya-rūpam

āditya-varṇam tamasah parastāt ॥9॥

*Whosoever meditates upon the omniscient, the most ancient one, the controller, subtler than the subtlest, the support of all and the possessor of an inconceivable divine form; brighter than the sun and beyond all darkness of ignorance.*



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

prayāṇa-kālē manasāchalēna  
bhaktyā yuktō yōga-balēna chaiva ।  
bhruvōr madhyē prāṇam āvēshya samyak  
sa tam param purusham upaiti divyam ॥10॥

*At the time of death, with unmoving mind attained by the practice of yoga, fixing the pran  
(life airs) between the eyebrows, he reaches the supreme resplendent purusha.*

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

yad-aksharam vēda-vidō vadanti  
vishanti yad yatayō vīta-rāgāha ।  
yad icchantō brahmacharyam charanti  
tat tē padam sangrahēṇa pravakshyē ॥11॥

*Scholars of the vedas describe him as Imperishable; great ascetics practice the vow of  
celibacy and renounce worldly pleasures to enter him. I shall now explain to you briefly the  
path to that goal.*

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

sarva-dwārāṇi samyamya manō hrudi nirudhya cha ।  
mūrdhnyā-dhāyātmanah prāṇam āsthitō yōga-dhāraṇām ॥12॥

*Restraining all the gates of the body and fixing the mind in the heart region, and then  
drawing the life-breath to the head, one should get established in steadfast yogic  
concentration.*

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

ōm ityē-kāksharam brahma vyāharan mām anusmaran ।  
yah prayāti tyajan dēham sa yāti paramām gatim ॥13॥

*One who departs from the body while remembering me, the supreme personality, and  
chanting the syllable Om, attains the supreme goal.*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

ananya-chētāh satatam yō mām smarati nityashaha |  
tasyāham sulabhah pārtha nitya-yuktasya yōginaha ॥14॥

*O Partha, for those yogis who always think of me with exclusive devotion, I am easily attainable because of their constant absorption in me.*

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

mām upētya punar janma duhkhalayam ashāshwatam |  
nāpnuvanti mahātmānaha samsiddhim paramām gatāha ॥15॥

*Having attained me, the great atmas are no more subject to rebirth in this world, which is transient and full of misery, because they have attained the highest perfection.*

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौंतेय पुनर्जन्म न विद्यते ॥१६॥

ā-brahma-bhuvanāl lōkāha punar-āvartinōrjuna |  
mām upētya tu kauntēya punar janma na vidyatē ॥16॥

*In all the worlds of this material creation, up to the highest abode of Brahma, you will be subject to rebirth, O Arjuna. But he who reaches me, O son of Kunti, there is no further rebirth for him.*

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रांतां तेऽहोरात्रविदो जनाः ॥१७॥

sahasra-yuga-paryantam ahar yad brahmaṇō viduhu |  
rātrim yuga-sahasrāntām tēhō-rātra-vidō janāha ॥17॥

*One day of Brahma (Kalpa) lasts a thousand cycles of the four ages (mahaa-yuga), and his night also extends for the same span of time. The wise who know this understand the reality of day and night.*

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

avyaktād vyaktayah sarvāha prabhavantyahar-āgamē |  
rātryāgamē praliyantē tatraivāvyakta-sanjñakē ॥18॥

*At the advent of brahma's day, all living beings emanate from the unmanifest source. And at the fall of his night, all embodied beings again merge into their unmanifest source.*

Also as requested in PREFACE, please send any errors or omissions you notice in this book to [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). Together we make this a nice Bhagawad Gita book available freely, for all.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥

bhūta-grāmah sa ēvāyam bhūtwā bhūtwā praliyatē |

rātryāgamēvashah pārtha prabhavatyahar-āgamē ||19||

*The same multitude of beings repeatedly take birth with the advent of brahma's day and are reabsorbed on the arrival of the cosmic night, to manifest again automatically on the advent of the next cosmic day.*

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

paras tasmāt tu bhāvōnyō-vyaktō-vyaktāt sanātanaha |

yah sa sarvēshu bhūtēshu nashyatsu na vinashyati ||20||

*Transcendental to this manifest and unmanifest creation, there is yet another unmanifest eternal dimension. That realm does not cease even when all others do.*

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तते तद्धाम परमं मम ॥२१॥

avyaktōkshara ityuktas tam-āhuh paramām gatim |

yam prāpya na nivartantē tad dhāma paramam mama ||21||

*That unmanifest dimension is the supreme goal, and upon reaching it, one never returns to this mortal world. That is my supreme abode.*

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यांतःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

purushah sa parah pārtha bhaktyā labhyas twananyayā |

yasyāntah-sthāni bhūtāni yēna sarvam idam tatam ||22||

*The supreme divine personality is greater than all that exists. Although he is all-pervading and all living beings are situated in him, yet he can be known only through devotion.*

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यांति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥

yatra kālē twa-nāvruṭtim āvruṭtim chaiva yōginaha |

prayātā yānti tam kālam vakshyāmi bharatarshabha ||23||

*I shall now describe to you the different paths of passing away from this world, O best of the Bharatas, one of which leads to liberation and the other leads to rebirth.*

“Karmanye Vadhikar aste Ma falesu Kadachana” or “You have a right to perform your prescribed duty, but you are not entitled to the fruits of action” (Shloka 2.47) is the motto of “Air Force, Infantry and Special Forces” of Indonesia.

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

agnir jyōtir ahah shuklaha shaṇ-māsā uttarāyaṇam ।  
tatra prayātā gacchanti brahma brahma-vidō janāha ॥24॥

*Those who know Brahman and who depart from this world, during the six months of the sun's northern course, the bright fortnight of the moon and the bright part of the day, attain the Brahman.*

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

dhūmō rātris tathā krushṇaha shaṇ-māsā dakshināyanam ।  
tatra chāndramasam jyōtir yōgī prāpya nivartatē ॥25॥

*Smoke, nighttime, the dark fortnight, also six months of the winter solstice, attaining by these to the moon, the lunar light, the Yogi returns.*

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥२६॥

shukla-krushṇē gatī hyētē jagatah shāshwatē matē ।  
ēkayā yātya-nāwruttim anyayāvartatē punaha ॥26॥

*These two, bright and dark paths, always exist in this world. The way of light leads to liberation and the way of darkness leads to rebirth.*

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥

naitē sruṭī pārtha jānan yōgī muhyati kashchana ।  
tasmāt sarvēshu kālēshu yōga-yuktō bhavārjuna ॥27॥

*Yogis who know the secret of these two paths, O Partha, are never bewildered. Therefore, always be steadfast in yoga, O Arjuna.*

वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चाद्यम् ॥२८॥

vēdēshu yajñēshu tapahsu chaiva  
dānēshu yat puṇya-phalam pradiṣṭam ।  
atyēti tat sarvam idam veditwā  
yōgī param sthānam upaiti chādyam ॥28॥

*The yogis, who know this secret, gain merit far beyond the fruits of vedic rituals, the study of the vedas, performance of yajnas, austerities and charities. Such yogis reach the supreme abode.*

## ९. राज विद्या राज गुह्य योग | 9. Rāja Vidyā Rāja Guhya Yōga

श्रीभगवानुवाच ।

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

shrī bhagawān uvācha ।

idam tu tē guhyatamam pravakshyāmy-anasūyavē ।  
jñānam vijñāna-sahitam yaj jñātwā mōkshyasē-shubhāt ॥1॥

*Bhagawan said: O Arjuna, because you are not envious of me, I shall now impart to you this very confidential knowledge and wisdom, upon knowing which you will be released from the miseries of material existence.*

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

rāja-vidyā rāja-guhyam pavitram-idam uttamam ।

pratyakshāvagamam dharmyam su-sukham kartum avyayam ॥2॥

*This knowledge is the king of sciences and the most profound of all secrets. It purifies those who hear it. It is directly realizable, in accordance with dharma, easy to practice and everlasting in effect.*

अश्रद्धधानाः पुरुषा धर्मस्यास्य परंतप ।

अप्राप्य मां निवर्तते मृत्युसंसारवर्त्मनि ॥३॥

ashraddhadhānāḥ purushā dharmasyāsyā parantapa ।

aprāpya mām nivartantē mrutyu-samsāra-vartmani ॥3॥

*People who have no faith in this dharma are unable to attain me, O conqueror of enemies. They repeatedly come back to this world in the cycle of birth and death.*

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

mayā tatam-idam sarvam jagad avyakta-mūrtinā ।

mat-sthāni sarva-bhūtāni na chāham tēshwa-vasthitaha ॥4॥

*This entire cosmic manifestation is pervaded by me in my unmanifest form. All living beings dwell in me, but I do not dwell in them.*

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भुतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥

na cha mat-sthāni bhūtāni pashya mē yōgam aishwaram ।

bhūta-bhrun na cha bhūta-sthō mamātmā bhūta-bhāvanaha ॥5॥

*And yet, living beings do not abide in me. Behold the mystery of my divine Yoga! Although I am the creator and sustainer of all living beings, I am not influenced by them or by material nature.*

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

yathākāsha-sthitō nityam vāyuh sarvatra-gō mahān ।  
tathā sarvāṇi bhūtāni mat-sthānītyupadhāraya ॥6॥

*Know that as the mighty wind blowing everywhere rests always in the sky, likewise, all living beings rest always in me.*

सर्वभूतानि कौंतेय प्रकृतिं यांति मामिकाम् ।  
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥

sarva-bhūtāni kauntēya prakrutim yānti māmikām ।  
kalpa-kshayē punas tāni kalpādau visrujāmyaham ॥7॥

*At the end of one Kalpa (time between creation and recreation of the world equaling 4.32 billion years as found in the Puranas), all living beings merge into my primordial material energy. At the beginning of the next creation, O son of Kunti, I manifest them again.*

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

prakrutim svām avasṭabhya visrujāmi punah punaha ।  
bhūta-grāmam imam krutnam avasham prakrutēr vashāt ॥8॥

*Presiding over my material energy, I generate these myriad forms again and again, in accordance with the force of their natures.*

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

na cha mām tāni karmāṇi nibadhnanti dhananjaya ।  
udāsīna-vad-āsīnam asaktam tēshu karmasu ॥9॥

*O Dhananjaya, conqueror of wealth, none of these actions bind me. I remain indifferent, ever detached from these actions.*

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।  
हेतुनानेन कौंतेय जगद्विपरिवर्तते ॥१०॥

mayādhyakshēṇa prakrutiḥ sūyatē sa-charācharam ।  
hētunānēna kauntēya jagad-viparivartatē ॥10॥

*Working under my direction, this material energy brings into being all animate and inanimate forms, O son of Kunti. For this reason, the material world undergoes the changes.*

“Raja-Vidya-Raja-Guhya Yoga” is also called “Yoga through the King of Sciences”, “Religion by the Kingly Knowledge and the Kingly Mystery”, “The Royal Path” or “The Yoga of Sovereign Science and Sovereign Secret”.

अवजानंति मां मूढा मानुषीं तनुमाश्रितम् ।  
परं भावमजानंतो मम भूतमहेश्वरम् ॥११॥

avajānanti mām mūḍhā mānushīm tanum āshritam ।  
param bhāvam ajānantō mama bhūta-mahēshwaram ॥11॥

*When I descend in my personal form deluded persons are unable to recognize me. They do not know the divinity of my personality, as the supreme bhagawan of all beings.*

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

mōghāshā mōgha-karmāṇō mōgha-jñānā vichētasaha ।  
rākshasīm āsurīm chaiva prakrutim mōhinīm shritāha ॥12॥

*Bewildered by the material energy, such persons embrace demoniac and atheistic views. In that deluded state, their hopes for welfare are in vain, their fruitive actions are wasted, and their knowledge is baffled.*

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

mahātmānas tu mām pārtha daivīm prakrutim āshritāha ।  
bhajanty-ananya-manasō jñātwā bhūtādim avyayam ॥13॥

*But the great atmas, who take shelter of my divine energy, O Partha, know me, as the imperishable source of all creation. They engage in my devotion with their minds fixed exclusively on me.*

सततं कीर्तयंतो मां यतंतश्च दृढव्रताः ।  
नमस्यंतश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

satatam kīrtayantō mām yatantash cha druḍha-vratāha ।  
namasyantash cha mām bhaktyā nitya-yuktā upāsate ॥14॥

*Always singing my divine glories, striving with great determination and humbly bowing down before me, they constantly worship me in loving devotion.*

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

jñāna-yajñēna chāpyanyē yajantō mām upāsate ।  
ēkatvēna pruthaktvēna bahudhā vishwatō-mukham ॥15॥

*Others, engaging in the yajna of cultivating knowledge, worship me by many methods. Some see me as undifferentiated oneness that is non-different from them, while others see me as separate from them. Still, others worship me in the infinite manifestations of my cosmic form.*

“Yogakshemam Vahamyaham” or “I shall take care of  
welfare” from Shloka 9.22 is the motto of Life Insurance  
Corporation of India.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।  
मंत्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥१६॥

aham kratu-aham yajñaha swadhāham aham aushadham |  
mantrōham aham ēvājyam aham agnir aham hutam ||16||

*It is I who am the vedic ritual, I am the yajna, and I am the oblation offered to the ancestors. I am the medicinal herb and I am the vedic mantra. I am the clarified butter; I am the fire and the act of offering.*

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

pitāham asya jagatō mātā dhātā pitāmahaha |  
vēdyam pavitram ōmkāra ruk sāma yajur ēva cha ||17||

*Of this universe, I am the father; I am also the mother, the sustainer and the grandfather. I am the purifier, the goal of knowledge, the sacred syllable Om. I am the Rig Veda, Sama Veda and the Yajur Veda.*

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

gatiṛ bhartā prabhuh sākshī nivāsah sharaṇam suhṛut |  
prabhavah pralayah sthānam nidhānam bījam avyayam ||18||

*I am the supreme goal of all living beings and I am also their sustainer, master, witness, abode, shelter and friend. I am the origin, end and resting place of creation; I am the storehouse and imperishable seed.*

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

tapāmy-aham-aham varsham nigruhṇāmy-utsrujāmi cha |  
amrutam chaiva mrutyush cha sad-asach chāham arjuna ||19||

*I radiate heat like the sun, and I withhold, as well as send forth rain. I am immortality as well as death personified, O Arjuna. I am both existence and non-existence.*

Akshouhini is the highest form of the military unit consisting of 21,870 chariots, 21,870 elephants, 65,610 cavalry and 109,350 infantries in the ratio 1 chariot : 1 elephant : 3 cavalry : 5 infantry soldiers.

Mahabharata war was fought with 18 Akshauhini - 7 of Pandavas and 11 of Kauravas. And only 18 people survived out of 18 Akshounis in the 18 days of Mahabharata war.



त्रैविद्या मां सोमपाः पूतपापा  
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्रलोकम्  
अश्रन्ति दिव्यादिवि देवभोगान् ॥२०॥

traī-vidyā mām sōma-pāh pūta-pāpā  
yajñair ishtvā swar-gatim prārthayantē |  
tē puṇyam āsādyā surēndra-lōkam  
ashnanti divyān divi dēva-bhōgān ||20||

*Those who are inclined to the fruitive activity described in the vedas worship me through ritualistic yajnas. Being purified from sin by drinking the Soma nectar, which is the remnant of the yajnas, they seek to go to heaven. By virtue of their pious deeds, they go to the abode of Indra, the king of heaven, and enjoy the pleasures of the devatas.*

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

tē tam bhuktvā swarga-lōkam vishālam  
kshīṇē puṇyē martya-lōkam vishanti |  
ēvam trayī-dharmam anuprapannā  
gatāgatam kāma-kāmā labhantē ||21||

*When they have enjoyed the vast pleasures of heaven, the stock of their merits being exhausted, they return to the earthly plane. Thus, those who follow the vedic rituals, desiring objects of enjoyment, repeatedly come and go in this world.*

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

ananyāsh chintayantō mām yē janāh paryupāsate |  
tēshām nityābhiyuktānām yōga-kshēmam vahāmyaham ||22||

*There are those who always think of me and engage in exclusive devotion to me. To them, whose minds are always absorbed in me, I provide what they lack and preserve what they already possess.*

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

yēpyanya-dēvatā-bhaktā yajantē shraddhayānvitāha |  
tēpi mām ēva kauntēya yajantya-vidhi-pūrwakam ||23||

*O son of Kunti, even those devotees who faithfully worship other devatas also worship me. But they do so by the wrong method.*

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

aham hi sarva-yajñānām bhōktā cha prabhurēva cha ।  
na tu mām abhijānanti tattwēnātash chyawanti tē ॥२४॥

*I am the enjoyer and the only bhagawan of all yajnas. But those who fail to realize my divine nature must be reborn.*

यांति देवव्रता देवान्पितृ न्यान्ति पितृव्रताः ।  
भूतानि यांति भूतेज्या यांति मद्याजिनोऽपि माम् ॥२५॥

yānti dēva-vratā dēvān pitruin-yānti pitru-vratāha ।  
bhūtāni yānti bhūtējyā yānti mad-yājinōpi mām ॥२५॥

*Worshippers of the devatas take birth amongst the devatas, worshippers of the ancestors go to the ancestors, worshippers of ghosts take birth amongst such beings, and my devotees come to me alone.*

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

patram pushpam phalam tōyam yō mē bhaktyā prayacchati ।  
tadaham bhakty-upahrutam ashnāmi prayatātmanaha ॥२६॥

*If one offers to me with devotion a leaf, a flower, a fruit or even water, I delightfully partake of that article offered with love by my devotee in pure consciousness.*

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौंतेय तत्कुरुष्व मदर्पणम् ॥२७॥

yat karōshi yad ashnāsi yaj juhōshi dadāsi yat ।  
yat tapasyasi kauntēya tat kurushwa mad-arpaṇam ॥२७॥

*Whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift and whatever austerities you perform, O son of Kunti, do them as an offering to me.*

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबंधनैः ।  
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

shubhāshubha-phalair ēvam mōkshyasē karma-bandhanaihi ।  
sannyāsa-yōga-yuktātmā vimuktō mām upaishyasi ॥२८॥

*By dedicating all your works to me, you will be freed from the bondage of good and bad results. With your mind attached to me through renunciation, you will be liberated and will reach me.*

Pages with empty space are filled with tidbits of interesting facts on Bhagawad Gita. Readers too can contribute similar tidbits in two to three lines by sending it to [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org).

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

samōham sarva-bhūtēshu na mē dvēshyōsti na priyaha ।

yē bhajanti tu mām bhaktyā mayi tē tēshu chāpyaham ॥२९॥

*I am equally disposed to all living beings; I am neither inimical nor partial to anyone. But the devotees who worship me with love reside in me, and I reside in them.*

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥

api chēt su-durāchārō bhajatē mām ananya-bhāk ।

sādhur ēva sa mantavyaha samyag vyavasitō hi saha ॥३०॥

*Even if the vilest sinners worship me with exclusive devotion, they are to be considered righteous, for they have made the proper resolution.*

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥

kshipram bhavati dharmātmā shashwach-chāntim nigacchati ।

kauntēya pratijānīhi na mē bhaktah praṇashyati ॥३१॥

*Quickly they become virtuous and attain lasting peace. O son of Kunti, declare it boldly that no devotee of mine is ever lost.*

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यांति परां गतिम् ॥३२॥

mām hi pārtha vyapāshritya yēpi syuh pāpa-yōnayaha ।

striyō vaishyās tathā shūdrās tēpi yānti parām gatim ॥३२॥

*All those who take refuge in me, whatever their birth, race, sex or caste is, even those whom society scorns, will attain the supreme destination.*

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥३३॥

kim punar brāhmaṇāḥ puṇyā bhaktā rājarshayas tathā ।

anityam asukham lōkam imam prāpya bhajaswa mām ॥३३॥

*What then to speak about kings and sages with meritorious deeds? Therefore, having come to this transient and joyless world, engage in devotion to me.*

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥३४॥

man-manā bhava mad-bhaktō mad-yājī mām namaskuru ।

mām ēvaishyasi yuktvaivam ātmānam mat-parāyaṇaha ॥३४॥

*Always think of me, be devoted to me, worship me and offer obeisance to me. Having dedicated your mind and body to me, you will certainly come to me.*

## १०. विभूति योग | 10. Vibhūti Yōga

श्रीभगवानुवाच ।

भूय एव महाबाहो श्रुणु मे परमं वचः ।  
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

shrī bhagawān uvācha ।  
bhūya ēva mahā-bāhō shruṇu mē paramam vachaha ।  
yat-tē-ham prīyamāṇāya vakshyāmi hita-kāmyayā ॥१॥

*Bhagawan said: Listen again to my divine teachings, O mighty-armed one. Desiring your welfare because you are my beloved friend, I shall reveal them to you, who delight in hearing me.*

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।  
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥२॥

na mē viduh sura-gaṇāha prabhavam na maharshayaha ।  
aham ādir hi dēvānām maharshīṇām cha sarvashaha ॥२॥

*Neither devatas nor the great sages know my origin. I am the source of devatas and great seers.*

यो मामजमनादि च वेत्ति लोकमहेश्वरम् ।  
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥

yō māmajam anādim cha vētti lōka-mahēshwaram ।  
asammūḍhah sa martyēshu sarva-pāpaih pramuchyātē ॥३॥

*Those who know me as unborn and beginningless, and as the supreme bhagawan of the universe, they among mortals are free from illusion and released from all sins.*

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।  
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥४॥

buddhir jñānam asammōhaha kshamā satyam damah shamaha ।  
sukham dukham bhavōbhāvō bhayam chābhayam ēva cha ॥४॥

*Intellect, knowledge, clarity of thought, forgiveness, truthfulness, control over the senses and mind, joy and sorrow, birth and death, fear and courage,*

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।  
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥

ahimsā samatā tushtis tapō dānam yashōyashaha ।  
bhavanti bhāvā bhūtānām matta ēva pruthag-vidhāha ॥५॥

*non-violence, equanimity, contentment, austerity, charity, fame and infamy - all these different kinds of “qualities-of-beings” arise from me alone.*

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

maharshayah sapta pūrvē chatwārō manavas tathā ।

mad-bhāvā mānasā jātā yēshām lōka imāh prajāha ॥६॥

*The seven great sages, the four great saints before them, and the fourteen manus are all born from my mind. From them, all the people in the world have descended.*

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकंपेन योगेन युज्यते नात्र संशयः ॥७॥

ētām vibhūtim yōgam cha mama yō vētti tattwataha ।

sōvikampēna yōgēna yujyatē nātra samshayaha ॥७॥

*Those who know in truth my glories and divine powers, become united with me through unwavering Bhakti Yoga. Of this, there is no doubt.*

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

aham sarvasya prabhavō mattah sarvam pravartatē ।

iti matwā bhajantē mām budhā bhāva-samanvitāha ॥८॥

*I am the origin of all creation. Everything proceeds from me. The wise who know this worship me with great faith and devotion.*

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

mach-chittā mad-gata-prāṇā bōdhayantah parasparam ।

kathayantash cha mām nityam tushyanti cha ramanti cha ॥९॥

*With their minds fixed on me and their lives surrendered to me, my devotees remain ever contented in me. They derive great satisfaction and bliss in enlightening one another and ever speaking of me.*

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयांति ते ॥१०॥

tēshām satata-yuktānām bhajatām prīti-pūrvakam ।

dadāmi buddhi-yōgam tam yēna mām upayānti tē ॥१०॥

*To those whose minds are always united with me in loving devotion, I give the divine knowledge by which they can attain me.*

This chapter is also called “Vibhuti-Vistara Yoga”, “Religion by the Heavenly Perfections”, “Divine Splendor”, “Yoga through Appreciating the Infinite Opulence’s of Bhagawan” or “The Yoga of Divine Manifestations”.

तेषामेवानुकंपार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

tēshām ēvānukampārtham aham ajñāna-jam-tamaha |  
nāshayāmy-ātma-bhāva-sthō jñāna-dīpēna bhāswatā ||11||

*Out of compassion for them, I, who dwell within their hearts, destroy the darkness born of ignorance, with the luminous lamp of knowledge.*

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥

arjuna uvācha |

param brahma param dhāma pavitram paramam bhavān |  
purusham shāshwatam divyam ādi-dēvam ajam vibhum ||12||

*Arjuna said: You are the supreme brahman, the supreme abode, the supreme purifier, the eternal bhagawan, the primal being, the unborn and the greatest.*

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

āhus twām rushayah sarvē dēvarshir nāradas tathā |  
asitō dēvalō vyāsaha swayam chaiva bravīshi mē ||13||

*The great sages, like Narada, Aasit, Deval and Vyasa, proclaimed this, and now you are declaring it to me.*

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

sarvam ētad rutam manyē yan mām vadasi kēshava |  
na hi tē bhagawan vyaktim vidur dēvā na dānavāha ||14||

*O Krishna, I totally accept everything you have told me as the truth. O Bhagawan, neither devatas nor the demons can understand your true manifestation.*

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

swyam ēvātmanātmanam vēttha twam purushōttama |  
bhūta-bhāvana bhūtēsha dēva-dēva jagat-patē ||15||

*Indeed, you alone know yourself by your inconceivable energy, O supreme personality, the creator and bhagawan of all beings, the bhagawan of devatas, and the bhagawan of the universe.*

Indian scriptures dated back 4000 BCE were handed down  
by word of mouth from teacher to student.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।  
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥१६॥

vaktum arhasy-ashēshēṇa divyā hyātma-vibhūtayaha ।  
yābhir vibhūtibhir lōkān imāms twam vyāpya tishṭhasi ॥16॥  
*Please describe to me your divine glories, by which you pervade all the worlds, and reside in them.*

कथं विद्यामहं योगिंस्त्वां सदा परिचिंतयन् ।  
केषु केषु च भावेषु चिंत्योऽसि भगवन्मया ॥१७॥

katham vidyām aham yōgims-twām sadā parichintayan ।  
kēshu kēshu cha bhāvēshu chintyōsi bhagawan mayā ॥17॥  
*O supreme Master of Yoga, how may I know you and think of you. And while meditating, in what forms can I think of you, O blessed bhagawan?*

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

vistarēṇātmanō yōgam vibhūtim cha janārdana ।  
bhūyah kathaya truptir-hi shruṇwatō nāsti mēmrutam ॥18॥  
*Tell me again in detail your divine glories and manifestations, O Janardana. I can never tire of hearing your nectar like speech.*

श्रीभगवानुवाच ।

हंत ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।  
प्राधान्यतः कुरुश्रेष्ठ नास्त्यंतो विस्तरस्य मे ॥१९॥

shrī bhagawān uvācha ।  
hanta tē kathayishyāmi divyā hyātma-vibhūtayaha ।  
prādhānyatah kuru-shrēshṭha nāsty-antō vistarasya mē ॥19॥  
*Bhagawan said: I shall now briefly describe my divine glories to you, O best of the Kurus, for there is no end to details of my extent.*

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

aham ātmā guḍākēsha sarva-bhūtāshaya-sthitaha ।  
aham ādish cha madhyam cha bhūtānām anta ēva cha ॥20॥  
*O Arjuna, I am self seated in the heart of all living entities. I am the beginning, middle and end of all beings.*

Atma vs Soul: Soul only exists in humans and not in animals, plants or even in inanimate as Atma or Atman does. Further, Soul is one life only . . .

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् ।  
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥

ādityānām aham vishṇur jyōtishām ravir amshumān ।  
marīchir marutām asmi nakshatrāṇām aham shashī ॥२१॥

*Amongst the twelve sons of Aditi, I am Vishnu; amongst luminous objects, I am the Sun.  
Know me to be Marichi amongst the maruts and the moon amongst the stars in the night sky.*

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इंद्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

vēdānām sāma-vēdōsmi dēvānām asmi vāsavaḥ ।  
indriyaṇām manash chāsmi bhūtānām asmi chētanā ॥२२॥

*I am the Sama Veda amongst the vedas and Indra amongst the devatas. Amongst the senses I  
am the mind; amongst the living beings, I am consciousness.*

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥

rudrāṇām shankarash chāsmi vittēshō yaksha-rakshasām ।  
vasūnām pāvakash chāsmi mēruh shikharīṇām aham ॥२३॥

*Amongst the rudras know me to be Shankar; amongst the demons I am Kubera. I am Agni  
amongst the vasus and Meru amongst the mountains.*

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कंदः सरसामस्मि सागरः ॥२४॥

purōdhasām cha mukhyam mām viddhi pārtha bruhaspatim ।  
sēnānīnām aham skandaha sarasām asmi sāgaraha ॥२४॥

*O Arjuna, amongst priests I am Bruhaspati; amongst warrior chiefs I am Kartikeya, and  
amongst reservoirs of water know me to be the ocean.*

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥

maharshīṇām bhṛugur aham girām asmyēkam aksharam ।  
yajñānām japa-yajñōsmi sthāvarāṇām himālayaha ॥२५॥

*I am Bhrugu amongst the great seers and the one-syllabled “Om” amongst words. Amongst  
yajnas, I am a yajna of silent repetition; amongst immovable things, I am the Himalayas.*

. . . while Atman is through the infinite number of births.

Atman is individually connected with its own Karma (good  
or bad) and not any others' Karma.



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

ashwatthah sarva-vrukshāṇām dēvarshīṇām cha nāradaha ।  
gandharvāṇām chitrarathaha siddhānām kapilō munihi ॥२६॥  
*Amongst trees I am the Ashwattha (pipal) tree; of the celestial sages, I am Narada. Amongst  
the gandharvas I am Chitraratha, and amongst the siddhas, I am the sage Kapila.*

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

ucchaih-shrawasam ashwānām viddhi mām amrutōdbhavam ।  
airāvataṁ gajēndrāṇām narāṇām cha narādhipam ॥२७॥  
*Amongst horses know me to be Uchchaihshrava, begotten from the churning of the ocean for  
nectar. I am Airavata amongst all divine elephants and the king amongst humans.*

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

āyudhānām aham vajram dhēnūnām asmi kāmadhuk ।  
prajanash chāsmi kandarpaha sarpāṇām asmi vāsukihi ॥२८॥  
*I am the thunderbolt amongst weapons and Kamadhenu amongst the cows. I am Kamadeva,  
the devata of love, amongst all causes for procreation; amongst serpents I am Vasuki.*

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

anantash chāsmi nāgānām varuṇō yādasām aham ।  
pitrūṇām aryamā chāsmi yamah samyamatām aham ॥२९॥  
*Amongst the snakes I am Ananta; amongst aquatics I am Varuna. Amongst the departed  
ancestors I am Aryama; amongst dispensers of law, I am Yamaraja (devata of death).*

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

prahlādash chāsmi daityānām kālah kalayatām aham ।  
mrugāṇām cha mrugēndrōham vainatēyash cha pakshiṇām ॥३०॥  
*I am Prahlada amongst the demons; amongst all that controls I am time. Know me to be the  
lion amongst animals and Garuda amongst the birds.*

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

pavanah pavatām asmi rāmah shastra-bhrutām aham ।  
jhashāṇām makarash chāsmi srōtasām asmi jāhnavī ॥३१॥  
*Amongst purifiers, I am the wind, and amongst wielders of weapons, I am bhagawan Rama.  
Of water creatures, I am the crocodile, and of flowing rivers, I am the Ganga.*

सर्गाणामादिरंतश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

sargāṇām-ādir-antash cha madhyam chaivāham arjuna ।  
adhyātma-vidyā vidyānām vādah pravadatām aham ॥32॥

*O Arjuna, know me to be the beginning, middle and end of all creation. Amongst sciences, I am the science of spirituality, and in debates, I am the logic.*

अक्षराणामकारोऽस्मि द्वंद्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३॥

aksharāṇām a-kārōsmi dwardwah sāmāsikasya cha ।  
aham ēvākshayah kālō dhātāham vishwatō-mukhaha ॥33॥

*I am the beginning 'A' amongst all letters; I am the dual word in grammatical compounds. I am the endless Time, and amongst creators I am Brahma.*

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥

mrutyuh sarva-harash chāham udbhavash cha bhavishyatām ।  
kīrtih shrīr vāk cha nārīṇām smrutir mēdhā dhrutih kshamā ॥34॥

*I am the all-devouring death, and I am the origin of those things that are yet to be. Amongst feminine qualities, I am fame, prosperity, fine speech, memory, intelligence, courage and forgiveness.*

बृहत्साम तथा साम्नां गायत्री छंदसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥

bruhat-sāma tathā sāmṇām gāyatrī chandasām aham ।  
māsānām mārga-shīrshōham rutūnām kusumākaraḥ ॥35॥

*Amongst the hymns in the Sama Veda know me to be the Bruhat-saama; amongst poetic meters, I am the Gayatri. Among the months, I am Margashirsha, and of seasons I am spring, which brings forth flowers.*

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्वतामहम् ॥३६॥

dyūtam chalayatām asmi tējas tējaswinām aham ।  
jayōsmi vyavasāyōsmi sattwam sattwawatām aham ॥36॥

*I am the gambling of the cheats and the splendor of the splendid. I am the victory of the victorious, the resolve of the resolute, and the virtue of the virtuous.*

Ishwara is the personal expression of the bhagawan - one that is invoked and worshipped. Ishwara also represents the yearning of Atman to experience divine love and seek freedom from Karma, as exemplified in Bhakti traditions.

वृष्णीनां वासुदेवोऽस्मि पांडवानां धनंजयः ।  
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥३७॥

vrushṇīnām vāsudēvōsmi pāṇḍavānām dhananjayaha ।  
munīnām apy-aham vyāsaha kavīnām ushanā kavīhi ॥३७॥

*Amongst the descendants of Vrushni, I am Krishna, and amongst the Pandavas I am Arjuna. Know me to be Veda Vyasa amongst the sages, and among the poets, I am Ushana, the great seer.*

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

daṇḍō damayatām asmi nītir asmi jīgīshatām ।  
maunam chaivāsmi guhyānām jñānam jñānavatām aham ॥३८॥

*I am just punishment amongst means of preventing lawlessness, and proper conduct amongst those who seek victory. Amongst secrets I am silence, and in the wise, I am their wisdom.*

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

yach chāpi sarva-bhūtānām bījam tad-aham arjuna ।  
na tad asti vinā yat syān mayā bhūtam charācharam ॥३९॥

*I am the generating seed of all living beings, O Arjuna. No creature moving or non-moving can exist without me.*

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

nāntōsti mama divyānām vibhūtīnām parantapa ।  
ēsha tūddēshatah prōktō vibhūtēr vistarō mayā ॥४०॥

*There is no end to my divine manifestations, O conqueror of enemies. What I have declared to you is a mere sample of my infinite glories.*

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।  
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥४१॥

yad yad vibhūtimat sattwam shrīmad ūrjitam ēva vā ।  
tat tad ēvāvagaccha-tvam mama tējōmsha-sambhavam ॥४१॥

*Whatever you see as beautiful, glorious or powerful, know it to spring from but a spark of my splendor.*

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

atha vā bahunaitēna kim jñātēna tavārjuna ।  
viṣṭabhyāham idam krutśnam ēkāṁshēna sthitō jagat ॥४२॥

*What need is there for all this detailed knowledge, O Arjuna? Simply know that by one fraction of my being, I pervade and support this entire creation.*

## ११. विश्वरूप दर्शन योग | 11. Vishwarūpa Darshana Yōga

अर्जुन उवाच ।

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

arjuna uvācha ।

mad-anugrahāya paramam guhyam adhyātma-sanjñitam ।  
yat-tvayōktam vachas tēna mōhōyam vigatō mama ॥1॥

*Arjuna said: Having heard the supremely confidential spiritual knowledge, which you have revealed out of compassion to me, my delusion is now dispelled.*

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

bhavāpyayau hi bhūtānām shrutau vistarashō mayā ।

twattah kamala-patrāksha māhātmyam api chāvyayam ॥2॥

*I have heard from you in detail about the appearance and disappearance of all living beings, O Lotus-eyed one, and about your inexhaustible greatness.*

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

ēvam ētad yathāttha twam ātmānam paramēshwara ।

drasṭum icchāmi tē rūpam aishwaram purushōttama ॥3॥

*O Bhagawan, you are precisely what you declare yourself to be. Now I desire to see your divine cosmic form, O greatest of persons.*

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

manyasē yadi tach chakyam mayā drasṭum iti prabhō ।

yōgēshwara tatō mē twam darshayātmānam avyayam ॥4॥

*O Bhagawan of all mystic powers, if you think I am strong enough to behold it, then kindly reveal that imperishable cosmic form to me.*

Gita Jayanti is an annual celebration to commemorate the day when Bhagawan Shri Krishna rendered his philosophical teachings to prince Arjuna on the first day of the eighteen-day battle of Kurukshetra. It's celebrated on the Shukla Ekadashi, the 11<sup>th</sup> day of waxing moon of Margashirsha month (Nov-Dec timeframe).

श्रीभगवानुवाच ।

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

shrī bhagawān uvācha ।  
pashya mē pārtha rūpāṇi shataśōtha sahasrashaha ।  
nānā-vidhāni divyāni nānā-varṇākṛutīni cha ॥5॥  
*Bhagawan said: Behold, O Partha, my hundreds and thousands of wonderful forms of various shapes, sizes and colors.*

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।  
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

pashyādityān vasūn rudrān ashwinau marutas tathā ।  
bahūny-adrushṭa-pūrvāṇi pashyāshcharyāṇi bhārata ॥6॥  
*Behold in me, O scion of Bharata, the (twelve) sons of Aditi, the (eight) Vasus, the (eleven) Rudras, the (twin) Ashwini Kumaras, as well as the (forty-nine) Maruts and many more marvels never revealed before.*

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

ihaika-stham jagat krutsnam pashyādya sa-charācharam ।  
mama dēhē guḍākēsha yach chānyad drasṭum icchasi ॥7॥  
*Behold now, Arjuna, the entire universe, with everything moving and non-moving, assembled in my universal form. Whatever else you wish to see, observe it all within this universal form.*

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

na tu mām shakyasē drasṭum anēnaiva swa-chakshushā ।  
divyam dadāmi tē chakshuhu pashya mē yōgam aishwaram ॥8॥  
*But you cannot see my cosmic form with these physical eyes of yours. Therefore, I grant you divine vision. Behold my majestic opulence!*

संजय उवाच ।

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

sanjaya uvācha ।  
ēvam uktvā tatō rājan mahā-yōgēshwarō harihi ।  
darshayām āsa pārthāya paramam rūpam aishwaram ॥9॥  
*Sanjaya said: O King, having spoken thus, the supreme bhagawan of yoga, Shri Krishna, displayed his divine and opulent form to Arjuna.*

Gita is the commentary on Vedanta.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

anēka-vaktra-nayanam anēkādbhuta-darshanam |  
anēka-divyābharaṇam divyānēkōdyatāyudham ||10||

*In that cosmic form, Arjuna saw unlimited faces and eyes, decorated with many celestial ornaments, and wielding many kinds of divine weapons.*

दिव्यमाल्यांबरधरं दिव्यगंधानुलेपनम् ।

सर्वाश्चर्यमयं देवमनंतं विश्वतोमुखम् ॥११॥

divya-mālyāmbara-dharam divya-gandhānulēpanam |  
sarvāshcharya-mayam dēvam anantam vishwatō-mukham ||11||

*He wore many garlands on his body and was anointed with many sweet-smelling heavenly fragrances. He revealed himself as the wonderful and infinite bhagawan whose face is everywhere.*

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

divi sūrya-sahasrasya bhavēd yugapad utthitā |  
yadi bhāḥ sadrushī sā syād bhāsas tasya mahātmanaha ||12||

*If a thousand suns were to blaze forth together in the sky, they would not match the splendor of that mighty being.*

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पांडवस्तदा ॥१३॥

tatraika-stham jagat krutnam pravibhaktam anēkadhā |  
apashyad dēva-dēvasya sharīrē pāṇḍavas tadā ||13||

*There Arjuna could see the totality of the entire universe established in one place, in that body of the bhagawan of devatas.*

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।

प्रणम्य शिरसा देवं कृतांजलिरभाषत ॥१४॥

tatah sa vismayāviṣṭō hrusṭa-rōmā dhananjayaha |  
praṇamya shirasā dēvam krutānjalir abhāshata ||14||

*Then, Arjuna, full of wonder and with hair standing on end, bowed his head with folded hands before the bhagawan, and addressed him thus.*

Chapter “Vishwarupa Darshana Yoga” is also called “The Manifesting of the One and Manifold”, “The Cosmic Vision” or “The Yoga of the Vision of the Cosmic Form”.

अर्जुन उवाच ।  
पश्यामि देवांस्तव देव देहे  
सर्वास्तथा भूतविशेषसंघान् ।  
ब्रह्माणमीशं कमलासनस्थ-  
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

arjuna uvācha ।  
pashyāmi dēvāms tawa dēva dēhē  
sarvāms tathā bhūta-vishēsha-sanghān ।  
brahmāṇam īsham kamalāsana-stham  
rushīmsh cha sarvān uragāmsh cha divyān ॥15॥

*Arjuna said: O Shri Krishna, I behold within your body all the devatas and hosts of different beings. I see Brahma seated on the lotus flower; I see Shiva, all the sages and the celestial serpents.*

अनेकबाहूदरवक्त्रनेत्रं  
पश्यामि त्वां सर्वतोऽनंतरूपम् ।  
नांतं न मध्यं न पुनस्तवादिं  
पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

anēka-bāhūdara-vaktra-nētram  
pashyāmi twām sarvatō-nanta-rūpam ।  
nāntam na madhyam na punas tawādim  
pashyāmi vishwēshwara vishwa-rūpa ॥16॥

*I see your infinite form in every direction, with countless arms, stomachs, faces and eyes.  
O Bhagawan of the universe, whose form is the universe itself, I do not see in you any beginning, middle or end.*

किरीटिनं गदिनं चक्रिणं च  
तेजोराशिं सर्वतो दीप्तिमंतम् ।  
पश्यामि त्वां दुर्निरीक्ष्यं समंताद्  
दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥

kirīṭinam gadinam chakriṇam cha  
tējō-rāshim sarvatō dīptimantam ।  
pashyāmi twām durnirīkshyam samantād  
dīptānalārka-dyutim apramēyam ॥17॥

*I see your form, adorned with a crown, and armed with the club and disc, shining everywhere as the abode of splendor. It is hard to look upon you in the blazing fire of your effulgence, which is radiating like the sun in all directions, and incomparable.*

In Bhagawad Gita, Krishna teaches Arjuna his duty (the *dharma*).

He explains it to him by summarising the knowledge of Vedas.

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

twam aksharam paramam vēditavyam  
twam asya vishwasya param nidhānam |  
twam avyayah shāshwata-dharma-gōptā  
sanātanas twam purushō matō mē ||18||

*I recognize you as the supreme imperishable being, the ultimate truth to be known by the scriptures. You are the support of all creation; you are the eternal protector of Sanatana Dharma (the eternal religion), and you are the ancient, everlasting supreme divine personality.*

अनादिमध्यांतमनंतवीर्य-  
मनंतबाहुं शशिसूर्यनेत्रम् ।  
पश्यामि त्वां दीप्तहुताशवक्त्रं  
स्वतेजसा विश्वमिदं तपंतम् ॥१९॥

anādi-madhyāntam ananta-vīryam  
ananta-bāhum shashi-sūrya-nētram |  
pashyāmi twām dīpta-hutāsha-vaktram  
sva-tējasā vishwam idam tapantam ||19||

*You are without beginning, middle or end; your power has no limits. Your arms are infinite; the sun and the moon are like your eyes, and fire is like your mouth. I see you heating the entire creation by your radiance.*

द्यावापृथिव्योरिदमंतरं हि  
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।  
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं  
लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

dyāv-āpruthivyōr idam antaram hi  
vyāptam twayaikēna dishash cha sarvāha |  
drushtvādbhutam rūpam ugram tavēdam  
lōka-trayam pravyathitam mahātman ||20||

*The space between heaven and earth, and all the directions are pervaded by you alone. Seeing your wondrous and terrible form, I see the three worlds trembling with fear, O greatest of all beings.*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.



अमी हि त्वां सुरसंघा विशन्ति  
केचिद्भ्रीताः प्राञ्जलयो गृणन्ति ।  
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः

स्तुवंति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

amī hi twām sura-sanghā vishanti  
kēchid bhītāh prāñjalayō gruṇanti |  
swastīty-uktvā maharshi-siddha-sanghāha  
stuwanti twām stutibhih pushkalābhihi ||21||

*All the devatas are taking your shelter by entering you. In awe, some are praising you with folded hands. The great sages and perfected beings are extolling you with auspicious hymns and profuse prayers.*

रुद्रादित्या वसवो ये च साध्याः  
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गंधर्वयक्षासुरसिद्धसंघाः

वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥

rudrādityā vasavō yē cha sādhyāha  
vishwēshwinau marutash chōshmapāsh cha |  
gandharwa-yakshāsura-siddha-sanghāha  
vīkshantē twām vismitāsh chaiwa sarvē ||22||

*The rudras, adityas, vasus, sadhyas, vishwa devatas, ashwini kumars, maruts, ancestors, gandharvas, yakshas, asuras and siddhas are all beholding you in wonder.*

रूपं महत्ते बहुवक्त्रनेत्रं

महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकरालं

दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

rūpam mahat tē bahu-vaktra-nētram  
mahā-bāhō bahu-bāhūru-pādam |  
bahūdaram bahu-damshtṛā-karālam  
drushtvā lōkāh pravyathitās tathāham ||23||

*O mighty Bhagawan, in veneration of your magnificent form with its many mouths, eyes, arms, thighs, legs, stomachs and terrifying teeth, all the worlds are terror-stricken, and so am I.*

In 1945, American physicist J. Robert Oppenheimer, father of the atomic bomb watched the massive explosion and blinding flash of the mushroom cloud of the first atomic bomb test in New Mexico. Oppenheimer recited the shlokas (verses) from this chapter as he witnessed the explosion . . .

नभःस्पृशं दीप्तमनेकवर्णं  
व्यात्ताननं दीप्तविशालनेत्रम् ।  
दृष्ट्वा हि त्वां प्रव्यथितांतरात्मा  
धृतिं न विंदामि शमं च विष्णो ॥२४॥

nabhah-sprusham dīptam anēka-varṇam  
vyāttānanam dīpta-vishāla-nētram |  
drushtvā hi twām pravyathitāntar-ātmā  
dhrutim na vindāmi shamam cha vishṇō ||24||

*O Bhagawan Vishnu, seeing your form touching the sky, effulgent in many colors, with mouths wide open and enormous blazing eyes, my heart is trembling with fear. I have lost all courage and peace of mind.*

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

damshtṛā-karālāni cha tē mukhāni  
drushtvaiva kālānala-sannibhāni |  
dishō na jānē na labhē cha sharma  
prasīda dēvēsha jagan-nivāsa ||25||

*Having seen your many mouths bearing your terrible teeth, resembling the raging fire at the time of annihilation, I forget where I am and do not know where to go. O Bhagawan of the devatas, you are the shelter of the universe; please have mercy on me.*

अमी च त्वां धृतराष्ट्रस्य पुत्राः  
सर्वे सहैवावनिपालसंघैः ।  
भीष्मो द्रोणः सूतपुत्रस्तथासौ  
सहास्मदीयैरपि योधमुख्यैः ॥२६॥

amī cha twām dhrutarāshtrasya putrāha  
sarvē sahaivāvani-pāla-sanghaihi |  
bhīshmō drōṇah sūta-putras tathāsau  
sahāsmadiyair api yōdha-mukhyaihi ||26||

*I see all the sons of Dhrutarashtra, along with their allied kings, including Bhishma, Dronacharya, Karna, and the generals from our side,*

If a thousand suns were to raise in the heavens at the same time,  
the blaze of their light would resemble the splendor of that  
supreme spirit (Shloka 11.12).

I am time, the destroyer of all; I have come to consume the  
world (Shloka 11.32).

वक्त्राणि ते त्वरमाणा विशन्ति  
दंष्ट्राकरालानि भयानकानि ।  
केचिद्विलग्ना दशानांतरेषु  
सन्दृश्यन्ते चूर्णितैरुत्तमांगैः ॥२७॥

vaktrāṇi tē twaramāṇā vishanti  
damshtṛā-karālāni bhayānakāni |  
kēchid vilagnā dashanāntarēshu  
sandrushyantē chūrṇitair uttamāngaihi ॥२७॥

*rushing headlong into your fearsome mouths with terrible teeth. I see some sticking in the gaps between the teeth with their heads crushed into pulp.*

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

yathā nadīnām bahawōmbu-vēgāha  
samudram ēvābhimukhā drawanti |  
tathā tawāmī nara-lōka-vīrā  
vishanti vaktrāṇy-abhivijwalanti ॥२८॥

*As many waves of the rivers flowing rapidly into the ocean, so are all these great warriors entering into your blazing mouths.*

यथा प्रदीप्तं ज्वलनं पतंगा  
विशन्ति नाशाय समृद्धवेगाः ।  
तथैव नाशाय विशन्ति लोका-  
स्तवापि वक्त्राणि समृद्धवेगाः ॥२९॥

yathā pradīptam jwalanam patangā  
vishanti nāshāya samruddha-vēgāha |  
tathaiwa nāshāya vishanti lōkā-  
stavāpi vaktrāṇi samruddha-vēgāha ॥२९॥

*As moths rush with great speed into the fire to perish, so are all these creatures entering with great speed into your mouths.*

Mr. Oppenheimer learned Sanskrit in 1933 and read Bhagawad Gita in the original form and cited it as one of the most influential books to shape his philosophy of life.

लेलिह्यसे ग्रसमानः समंता-  
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।  
तेजोभिरापूर्य जगत्समग्रं  
भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

lēlihyasē grasamānah samantā-  
llōkān samagrān vadanair jwaladbhihi |  
tējōbhir āpūrya jagat samagram  
bhāsas tawōgrāh pratapanti vishṇō ॥३०॥

*With your fiery tongues, you are licking up the hosts of living beings on all sides and devouring them with your blazing mouths. O Vishnu, you are scorching the entire universe with the fierce, all-pervading rays of your effulgence.*

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

ākhyāhi mē kō bhavān ugra-rūpō  
namōstu tē dēva-vara prasīda |  
vijñātum icchāmi bhawantam ādyam  
na hi prajānāmi tawa prawruttim ॥३१॥

*Tell me who you are, so fierce in form? O Bhagawan of the devatas, I bow before you; please bestow your mercy on me. You, who existed before all creation, I wish to know who you are, for I do not comprehend your nature and workings.*

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

shrī bhagawān uvācha |  
kālōsmi lōka-kshaya-krut prawruddhō  
lōkān samāhartum iha pravruttaha |  
rutēpi twām na bhavishyanti sarvē  
yēwasthitāh pratyanikēshu yōdhāha ॥३२॥

*Bhagawan said: I am mighty Time, the source of destruction that comes forth to annihilate the worlds. Even without your participation, the warriors arrayed in the opposing army shall cease to exist.*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.

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

tasmāt twam uttishṭha yashō labhasva  
jītwā shatrūn bhunkshwa rājyam samruddham |  
mayaivaitē nihatāh pūrvam ēva  
nimitta-mātram bhava savya-sāchin ॥33॥

*Therefore, arise and attain honor! Conquer your foes and enjoy prosperous rulership. These warriors stand already slain by me, and you will only be an instrument of my work, O expert archer.*

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

drōṇam cha bhīshmam cha jayadratham cha  
karṇam tathānyān api yōdha-vīrān |  
mayā hatāms twam jahi mā vyathishṭhā  
yudhyasva jētāsi raṇē sapatnān ॥34॥

*Dronacharya, Bhishma, Jayadratha, Karna and other brave warriors have already been killed by me. So, slay them without being disturbed. Just fight, and you will be victorious over your enemies in battle.*

संजय उवाच ।  
एतच्छ्रुत्वा वचनं केशवस्य  
कृतांजलिर्वेपमानः किरीटी ।  
नमस्कृत्वा भूय एवाह कृष्णं  
सगद्गदं भीतभीतः प्रणम्य ॥३५॥

sanjaya uvācha |  
ētach chrutvā vachanam kēshavasya  
krutānjalir vēpamānah kirīṭī |  
namaskrutvā bhūya ēvāha krushṇam  
sa-gadgadam bhīta-bhītah praṇamya ॥35॥

*Sanjaya said: Hearing these words of Keshava, Arjuna trembled with dread. With palms joined, he bowed before Shri Krishna and spoke in a faltering voice, overwhelmed with fear.*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.

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

arjuna uvācha ।  
sthānē hrushikēsha tawa prakīrtyā  
jagat prahrushyaty-anurajyatē cha ।  
rakshāmsi bhītāni dishō dravanti  
sarvē namasyanti cha siddha-sanghāha ॥36॥

*Arjuna said: O Master of the senses, it is but apt that the universe rejoices in giving you praise and is enamored by you. Demons flee fearfully from you in all directions, and the hosts of perfected saints bow to you.*

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

kasmāch-cha tē na namēran mahātman  
garīyasē brahmaṇōpy-ādi-kartrē ।  
ananta dēvēsha jagan-nivāsa  
twam aksharam sad-asat tat param yat ॥37॥

*O great one, who is even greater than Brahma, the original creator, why should they not bow to you? O limitless One, O Bhagawan of the devatas, O refuge of the universe, you are the imperishable reality beyond both the manifest and the non-manifest.*

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

twam ādi-dēvah purushah purāṇa-  
stvam-asya vishwasya param nidhānam ।  
vēttāsi vēdyam cha param cha dhāma  
tvayā tatam vishwam ananta-rūpa ॥38॥

*You are the primeval bhagawan and the original divine personality; you are the sole resting place of this universe. You are both the knower and the object of knowledge; you are the supreme abode. O possessor of infinite forms, you alone pervade the entire universe.*

Adi Shankaracharya is the first to write commentary or the detailed explanation on Bhagawad Gita in the book **Gita Bhasya**.

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

vāyur yamōgnir varuṇah shashānkaha  
prajāpatis twam prapitāmahash cha ।  
namō namas tēstu sahasra-krutvaha  
punash cha bhūyōpi namō namas tē ॥39॥

*You are Vayu (the devata of wind), Yamaraj (the devata of death), Agni (the devata of fire),  
Varun (the devata of rain) and Chandra (the Moon). You are the creator Brahma and the  
great-grandfather of all beings. I offer my salutations to you a thousand times, again and yet  
again!*

नमः पुरस्तादथ पृष्ठतस्ते  
नमोऽस्तु ते सर्वत एव सर्व ।  
अनंतवीर्यामितविक्रमस्त्वं  
सर्वं समाप्नोषि ततोऽसि सर्वः ॥४०॥

namah purastād atha prushṭhatas tē  
namōstu tē sarvata ēva sarva ।  
ananta-vīryāmita-vikramas twam  
sarvam samāpnōshi tatōsi sarvaha ॥40॥

*O Bhagawan of infinite power, my salutations to you from the front and the rear, indeed  
from all sides! You possess infinite valor and glory, and pervade everything, and thus, you  
are everything.*

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

sakhēti matvā prasabham yad-uktam  
hē krushṇa hē yādava hē sakhēti ।  
ajānatā mahimānam tavēdam  
mayā pramādāt praṇayēna vāpi ॥41॥

*Thinking of you as my friend, I presumptuously addressed you as, “O Krishna”, “O Yadava”,  
“O my dear mate”. I was ignorant of your majesty, showing negligence and undue affection.*

The motto of Indian Air Force “Nabhah Sprusham  
Deeptam” or “Touching the Sky with Glory” is from 24<sup>th</sup>  
verse of this chapter. Its website says - Bhagawan is showing  
His Supreme Divine form to Arjuna and His great form . . .

यच्चावहासार्थमसत्कृतोऽसि  
विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं  
तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

yach chāvahāsārtham asat-krutōsi  
vihāra-shayyāsana-bhōjanēshu ।  
ēkōtha vāpy-achyuta tat-samaksham  
tat kshāmayē twām aham apramēyam ॥42॥

*And if zestfully, I treated you with disrespect, while playing, resting, sitting, eating, when alone or before others - for all that I implore you to forgive.*

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

pitāsi lōkasya charācharasya  
twam-asya pūjyash cha gurur garīyān ।  
na tvat-samōsty-abhyadhikah kutōnyō  
lōka-trayēpy-apratima-prabhāva ॥43॥

*You are the father of the entire universe, of all moving and nonmoving beings. You are the most deserving of worship, and the supreme spiritual master. When there is none equal to you in all the three worlds, then who can possibly be greater than you, O possessor of incomparable power?*

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

tasmāt praṇamya praṇidhāya kāyam  
prasādayē twām aham īsham īḍyam ।  
pitēva putrasya sakhēva sakhyuhu  
priyah priyāyārhasi dēva sōḍhum ॥44॥

*Therefore, O adorable bhagawan, bowing deeply and prostrating before you, I implore you for your grace. As a father tolerates his son, a friend forgives his friend, and a lover pardons the beloved, please forgive me for my offenses.*

. . . is reaching the sky with glory, evoking fear and loss of self-control in the mind of Arjuna. **The Indian Air Force,** similarly, aims to overwhelm the adversaries with application of aerospace power in defense of the nation.



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

adrushta-pūrvam hrushitōsmi drushtvā  
bhayēna cha pravyathitam manō mē |  
tad ēva mē darshaya dēva rūpam  
prasīda dēvēsha jagan-nivāsa ॥45॥

*Having seen your universal form that, I had never seen before, I feel great joy. And yet, my mind trembles with fear. Please have mercy on me, and again show me your pleasing form, O Bhagawan of devatas, O abode of the universe.*

किरीटिनं गदिनं चक्रहस्त-  
मिच्छामि त्वां द्रष्टुमहं तथैव ।  
तेनैव रूपेण चतुर्भुजेन  
सहस्रबाहो भव विश्वमूर्ते ॥४६॥

kirīṭinam gadinam chakra-hastam  
icchāmi twām drashtum aham tathaiva |  
tēnaiva rūpēṇa chatur-bhujēna  
sahasra-bāhō bhava vishwa-mūrtē ॥46॥

*O thousand-armed one, though you are the embodiment of all creation, I wish to see you in your four-armed form, carrying the mace and disc, and wearing the crown.*

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

shrī bhagawān uvācha |  
mayā prasannēna tavārjunēdam  
rūpam param darshitam ātma-yōgāt |  
tējō-mayam vishwam anantam ādyam  
yan mē twad anyēna na drushta-pūrvam ॥47॥

*Bhagawan said: Arjuna, being pleased with you, by my yoga-maaya power, I gave you a vision of my resplendent, unlimited and primeval cosmic form. No one before you has ever seen it.*

Gita offers different disciplines for attaining *moksha* or liberation through Jnana(knowledge), Karma(action) and Bhakti (loving devotion to Ishwara) paths.

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

na vēda-yajñādhyayanair na dānair  
na cha kriyābhir na tapōbhir ugraihi ।  
ēvam-rūpah shakya aham nru-lōkē  
drasṭum twad anyēna kuru-pravīra ॥48॥

*Not by the study of the vedas, nor by the performance of yajna, rituals or charity, nor even by practicing severe austerities, can I be seen in this form in the world of men by other than yourself, O best of the Kuru warriors?*

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

mā tē vyathā mā cha vimūḍha-bhāvō  
drusṭvā rūpam ghōram idrun mamēdam ।  
vyapēta-bhīh prīta-manāh punas twam  
tad ēva mē rūpam idam prapashya ॥49॥

*Be neither afraid nor bewildered on seeing this terrible form of mine. Be free from fear, and with a cheerful heart, behold me once again in my personal form.*

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

sanjaya uvācha ।  
ity-arjunam vāsudēvas tathōktwā  
swakam rūpam darshayām āsa bhūyaha ।  
āshwāsayām āsa cha bhītam ēnam  
bhūtvā punah saumya-vapur mahātmā ॥50॥

*Sanjaya said: Having spoken thus, the compassionate son of Vasudeva displayed his personal (four-armed) form again. Then, he further consoled the frightened Arjuna by assuming his gentle (two-armed) form.*

It is said that Gita has the answer to every question of life as it encompasses every single branch of Indian philosophy into it.

अर्जुन उवाच ।

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

arjuna uvācha ।

drushtvēdam mānusham rūpam tawa saumyam janārdana ।  
idānīm asmi samvruttaha sa-chētāh prakrutim gataha ॥51॥

*Arjuna said: O Shri Krishna, seeing your gentle human form (two-armed), I have regained my composure, and my mind is restored to normal.*

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।  
देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः ॥५२॥

shrī bhagawān uvācha ।

su-durdarsham idam rūpam drushtāvān asi yan mama ।  
dēvā apy-asya rūpasya nityam darshana-kānkshīṇaha ॥52॥

*Bhagawan said: This form of mine that you are seeing is exceedingly difficult to behold. Even the devatas are eager to see it.*

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

nāham vēdair na tapasā na dānēna na chējyayā ।

shakya ēvam-vidhō drashtum drushtāvān asi mām yathā ॥53॥

*Neither by the study of the vedas, nor by penance, charity, or fire yajnas, can I be seen as you have seen me.*

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥५४॥

bhaktyā twananyayā shakya aham ēvam-vidhōrjuna ।

jñātum drashtum cha tattvēna pravēshṭum cha parantapa ॥54॥

*O Arjuna, by undivided devotion alone I can be 'known' and 'seen', and 'entered' into. O scorcher of foes!*

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पांडव ॥५५॥

mat-karma-krun mat-paramō mad-bhaktah sanga-varjitaha ।

nirvairah sarva-bhūtēshu yah sa mām ēti pāṇḍava ॥55॥

*Those who perform all their duties for my sake, who depend upon me and are devoted to me, who are free from attachment, and are without malice toward all beings, such devotees come to me, O Pandava.*

Teachings of Bhagawad Gita is independent of time and space.

## १२. भक्ति योग | 12. Bhakti Yōga

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।  
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

arjuna uvācha ।

ēvam satata-yuktā yē bhaktās twām paryupāsatē ।  
yē chāpyaksharam avyaktam tēshām kē yōga-vittamāha ॥१॥

*Arjuna inquired: Between those who are steadfastly devoted to your personal form and those who worship the imperishable, the unmanifested, who do you consider to be more perfect in yoga?*

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२॥

shrī bhagawān uvācha ।

mayy-āvēshya manō yē mām nitya-yuktā upāsatē ।  
shraddhayā parayōpētās tē mē yuktatamā matāha ॥२॥

*Bhagawan said: Those who fix their minds on me and always engage in my devotion to steadfast faith, I consider them to be the best yogis.*

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिंत्यं च कूटस्थमचलंध्रुवम् ॥३॥

yē twaksharam-anirdēshyam avyaktam paryupāsatē ।  
sarvatra-gam-achintyam cha kūṭa-stham achalam dhruvam ॥३॥

*But those who worship the imperishable, the indefinable, the unmanifest, the all-pervading, the unthinkable, the unchanging, the immovable and the eternal,*

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

sanniyamyēndriya-grāmam sarvatra sama-buddhayaha ।

tē prāpnuvanti mām ēva sarva-bhūta-hitē ratāha ॥४॥

*by restraining their senses and being even-minded everywhere, such persons, engaged in the welfare of all beings, also attain me.*

Also called “The Way of Love” or “The Yoga of Devotion”, in this chapter Krishna describes the process of devotional service (Bhakti Yoga) as easiest and the highest path to most human beings to worship the bhagawan in any form.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।  
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

klēshō-dhikataras tēshām avyaktāsakta-chētasām ।  
avyaktā hi gatiṛ duhkham dēhavadbhir avāpyatē ॥५॥

*For those whose minds are attached to the unmanifest, the path of realization is full of tribulations. Worship of the unmanifest is exceedingly difficult for embodied beings.*

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

yē tu sarvāṇi karmāṇi mayi sannasya mat-parāha ।  
ananyēnaiva yōgēna mām dhyāyanta upāsatē ॥६॥

*But those who dedicate all their actions to me, regarding me as the supreme goal, worshiping me and meditating on me with exclusive devotion,*

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।  
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥७॥

tēshām aham samuddhartā mrutyu-samsāra-sāgarāt ।  
bhavāmi na chirāt pārtha mayy-āvēshita-chētasām ॥७॥

*O Partha, I swiftly deliver them from the ocean of birth and death, for their consciousness is united with me.*

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

mayy-ēva mana ādhatsva mayi buddhim nivēshaya ।  
nivasishyasi mayy-ēva ata ūrdhvam na samshayaha ॥८॥

*Fix your mind on me alone and surrender your intellect to me. Thereupon, you will always live in me. Of this, there is no doubt.*

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।  
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥९॥

atha chittam samādhātum na shaknōshi mayi sthiram ।  
abhyāsa-yōgēna tatō mām icchāptum dhananjaya ॥९॥

*If you are unable to fix your mind steadily on me, then by constant practice of yoga, seek to reach me, O Dhananjaya.*

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥१०॥

abhyāsē-pyasamarthōsi mat-karma-paramō bhava ।  
mad-artham api karmāṇi kurvan siddhim avāpsyasi ॥१०॥

*If you are unable to practice this, then just try to work for me. Thus, performing devotional service to me, you shall achieve the stage of perfection.*

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

athaitad apy-ashaktōsi kartum mad-yōgam āshritaha |  
sarva-karma-phala-tyāgam tatah kuru yatātmavān ||11||

*If you are unable to even work for me in devotion, then try to renounce the fruits of your actions, and be situated in the self.*

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्दधानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनंतरम् ॥१२॥

shrēyō hi jñānam abhyāsāj jñānād dhyānam vishishyatē |  
dhyānāt karma-phala-tyāgas-tyāgāch chāntir anantaram ||12||

*Better than mechanical practice is knowledge; better than knowledge is meditation. Better than meditation is a renunciation of the fruits of actions, peace immediately follows such renunciation.*

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१३॥

advēshṭā sarva-bhūtānām maitrah karuṇa ēva cha |  
nirmamō nirahankāraha sama-duhkha-sukhah kshamī ||13||

*The one who is free from malice toward all living beings, who is friendly and compassionate to all, who is free from attachment (to possessions) and egotism, equipoised in pleasure and pain and forgiving.*

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥

santusṭah satatam yōgī yatātmā druḍha-nishchayaha |  
mayy-arpita-manō-buddhir yō mad-bhaktah sa mē priyaha ||14||

*Ever-contented, steadily united with me in devotion, self-controlled, firm in conviction, and dedicated to me in mind and intellect, He, my devotee, is dear to me.*

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥

yasmān nōdvijatē lōkō lōkān nōdvijatē cha yaha |  
harshāmarsha-bhayōdvēgair muktō yah sa cha mē priyaha ||15||

*He, by whom the world is not agitated and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety - he is dear to me.*

It is advised for the first timers to get introduced to the Indian scriptures like Bhagawad Gita by the Vedantis who has the knowledge passed on from generations. Otherwise, there remains a challenge for a reader to misinterpreting the verses.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारंभपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

anapēkshah shuchir daksha udāsīnō gata-vyathaha ।

sarvārambha-parityāgī yō mad-bhaktah sa mē priyaha ॥16॥

*He, who is indifferent to worldly gain, externally and internally pure, skillful, without cares, untroubled, and free from selfishness in all undertakings, such devotee of mine is very dear to me.*

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

yō na hrushyati na dvēshti na shōchati na kānkshati ।

shubhāshubha-parityāgī bhaktimān yah sa mē priyaha ॥17॥

*He, who neither rejoices in mundane pleasures nor despairs in worldly sorrows, who neither laments for any loss nor hankers for any gain, who renounces both good and evil deeds, such person who is full of devotion is very dear to me.*

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥१८॥

samah shatrau cha mitrē cha tathā mānāpamānayōho ।

shītōshṇa-sukha-dukhēshu samah sanga-vivarjitaha ॥18॥

*He, who is alike to friend and foe, equipoised in honor and dishonor, cold and heat, joy and sorrow, and is free from all unfavorable association.*

तुल्यनिंदास्तुतिर्मौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

tulya-nindā-stutir maunī santusṭhō yēna kēnachit ।

anikētah sthira-matir bhaktimān mē priyō naraha ॥19॥

*He, who takes praise and reproach alike, who is given to silent contemplation, content with what comes his way, without attachment to the place of residence, whose intellect is firmly fixed in me, and who is full of devotion to me, such person is very dear to me.*

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

yē tu dharmyāmrutam idam yathōktam paryupāsatē ।

shraddhadhānā mat-paramā bhaktās-tē-tīva mē priyāha ॥20॥

*Those who honor this nectar of wisdom declared here, have faith in me and are devoted, and intent on me as the supreme goal, they are exceedingly dear to me.*

**Vedanta** of Upanishads has very complex methods (known as *vidyas*) to realize the truth. **Gita** simplifies them into four yogas - Karma, Raja, Bhakti and Jnana paths to reach the goal.

## 13. Kshētra Kshētrajña Vibhāga Yōga

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।  
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥१॥

arjuna uvācha ।

prakrutim purusham chaiva kshētram kshētra-jñam ēva cha ।  
ētaḍ vēditum icchāmi jñānam jñēyam cha kēshava ॥१॥

*Arjuna said: O Keshava, I wish to understand what are prakruti and purusha, and what are kshetra and kshetrajna? I also wish to know what is true knowledge and what is the goal of this knowledge?*

*(This shloka is not common in all Bhagawad Gita versions. So, this makes the total number of shlokas in this book to 701 instead of commonly known 700 shlokas.)*

श्रीभगवानुवाच ।

इदं शरीरं कौंतेय क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥२॥

shrī bhagawān uvācha ।

idam sharīram kauntēya kshētram ity-abhidhīyatē ।  
ētaḍ yō vētti tam prāhuhu kshētra-jña iti tad-vidaha ॥२॥

*Bhagawan said: O Arjuna, this body is termed as kshetra (the field of activities), and the one who knows this body is called kshetrajna (the knower of the field) by the sages who discern the truth about both.*

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥३॥

kshētra-jñam chāpi māṁ viddhi sarva-kshētrēshu bhārata ।  
kshētra-kshētrajñayōr jñānam yat taj jñānam matam mama ॥३॥

*O scion of Bharata, I am also the knower of all the individual fields of activity. The knowledge of the “field” and the “knower” of the field, this I hold to be true knowledge.*

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे श्रुणु ॥४॥

tat kshētram yach cha yādruk cha yad-vikāri yatash cha yat ।  
sa cha yō yat-prabhāvash cha tat samāsēna mē shruṇu ॥४॥

*Listen and I will explain to you what that field is and what its nature is. I will also explain how change takes place within it, from what it was created, who the knower of the field of activities is and what his powers are.*



ऋषिभिर्बहुधा गीतं छंदोभिर्विविधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥५॥

rushibhir bahudhā gītam chandōbhir vividhah pruthak ।  
brahma-sūtra-padaish chaiva hētumadbhir vinishchitaihi ॥5॥

*Great sages have sung the truth about the field and the knower of the field in manifold ways in various distinctive chants. It is revealed in the Brahma Sutra, with sound logic and conclusive evidence.*

महाभूतान्यहंकारो बुद्धिरव्यक्त मेव च ।  
इंद्रियाणि दशैकं च पंच चेंद्रियगोचराः ॥६॥

mahā-bhūtāny-ahankārō buddhir avyaktam ēva cha ।  
indriyāṇi dashaikam cha pancha chēndriya-gōcharāha ॥6॥

*The (five) great elements, the ego, the intellect, the unmanifest primordial matter, the ten senses and the one (mind), and the five objects of the senses.*

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥७॥

icchā dvēshah sukham dukham sanghātash chētanā dhritihi ।  
ētat kshētram samāsēna sa-vikāram udāhṛutam ॥7॥

*Desire and aversion, happiness and misery, the body, consciousness and the will - all these comprise the field and its modifications.*

अमानित्वमदंभित्वमहिंसा क्षांतरिर्जवम् ।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥८॥

amānitvam adambhitvam ahimsā kshāntir ārjavam ।  
āchāryōpāsanam shaucham sthairyam ātma-vinigrahaha ॥8॥

*Humility, freedom from hypocrisy, non-violence, forgiveness, simplicity, service of the Guru, cleanliness of body and mind, steadfastness and self-control;*

इंद्रियार्थेषु वैराग्यमनहंकार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥९॥

indriyārthēshu vairāgyam anahankāra ēva cha ।  
janma-mrutyu-jarā-vyādhi-dukhā-dōshānu-darshanam ॥9॥

*dispassion toward the objects of the senses, the absence of egotism, keeping in mind the evils of birth, disease, pain, old age and death;*

This chapter “Kshetra-Kshetrajna Vibhaga Yoga” is also called “Religion by Separation of Matter and Spirit”, “The Field and the Knower” or “The Yoga of Difference between the Field and Field-Knower”.

असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥१०॥

asaktir anabhishwangaha putra-dāra-gruhādishu ।

nityam cha sama-chittatvam ishṭāniṣṭōpapattishu ॥10॥

*non-attachment, the absence of clinging to a spouse, children, home and so on, even-mindedness amidst desired and undesired events in life;*

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥११॥

mayi chānanya-yōgēna bhaktir avyabhichārīnī ।

vivikta-dēsha-sēvitvam aratir jana-samsadi ॥11॥

*constant and exclusive devotion towards me; an inclination for solitary places and an aversion to mundane society;*

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥१२॥

adhyātma-jñāna-nityatvam tattva-jñānārtha-darshanam ।

ētaj jñānam iti prōktam ajñānam yad-atōnyathā ॥12॥

*constancy in spiritual knowledge; and philosophical pursuit of the absolute truth - all these I declare to be knowledge, and what is contrary to it, I call ignorance.*

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१३॥

jñēyam yat tat pravakshyāmi yaj jñātwāmrutam ashnutē ।

anādi mat-param brahma na sat tan nāsad uchyatē ॥13॥

*I shall now reveal to you that which must be known, and by knowing which, one attains immortality. It is the beginningless Brahman, which lies beyond existence and non-existence.*

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१४॥

sarvatah paṇi-pādam tat sarvatōkshi-shirō-mukham ।

sarvatah shrutimal lōkē sarvam āvrutya tishṭhati ॥14॥

*Everywhere are his hands and feet, eyes, heads and faces. His ears too are in all places, for he pervades everything in the universe.*

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥१५॥

sarvēndriya-guṇābhāsam sarvēndriya-vivarjitam ।

asaktam sarva-bhruch chaiva nirguṇam guṇa-bhōktru cha ॥15॥

*Shining by the functions of all senses, yet he is devoid of the senses. He is unattached to anything, and yet he is the sustainer of all. Although he is without attributes, yet he is the enjoyer of the three modes of material nature.*

बहिरंतश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चांतिके च तत् ॥१६॥

bahir antash cha bhūtānām acharam charam ēva cha ।

sūkshmatvāt tad-avijñēyam dūra-stham chāntikē cha tat ॥16॥

*He exists outside and inside of all living beings, those that are moving and not moving. He is subtle, and hence, he is incomprehensible. He is very far, but he is also very near.*

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१७॥

avibhaktam cha bhūtēshu vibhaktam iva cha sthitam ।

bhūta-bhartru cha taj jñēyam grasishṇu prabhaviṣṇu cha ॥17॥

*He is indivisible, yet he appears to be divided amongst living beings. Know the supreme entity to be the sustainer, annihilator and the creator of all beings.*

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥१८॥

jyōtishām api taj jyōtis tamasah param uchyatē ।

jñānam jñēyam jñāna-gamyam hrudi sarvasya viṣṭhitam ॥18॥

*He is the source of light in all luminaries and is entirely beyond the darkness of ignorance. He is knowledge, the object of knowledge and the goal of knowledge. He dwells within the hearts of all living beings.*

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१९॥

iti kshētram tathā jñānam jñēyam chōktam samāsataha ।

mad-bhakta ētad vijñāya mad-bhāvāyōpapadyatē ॥19॥

*I have thus revealed to you the nature of the field, the meaning of knowledge and the object of knowledge. Only my devotees can understand this, and by doing so, they attain my divine nature.*

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥२०॥

prakrutim purusham chaiva viddhyanādī ubhāv-āpi ।

vikārāmsh cha guṇāmsh chaiva viddhi prakruti-sambhavān ॥20॥

*Know that prakruti (material nature) and purusha (the individual atmas) are both beginningless. Also, know that all transformations of the body and the three modes of nature are produced by the material energy.*

**Gita Rahasya** is a commentary on Gita by Shri. Bal Gangadhar Tilak. It was written by him in pencil in his own handwriting while being imprisoned by the British in a Myanmar jail. More than 400 pages book was written in less than four months.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२१॥

kārya-karaṇa-kartrtvē hētuh prakrutir uchyatē |  
purushah sukha-duhkhānām bhōktrtvē hētur uchyatē ||21||

*In the matter of creation, the material energy is responsible for cause and effect; in the matter of experiencing happiness and distress, the individual atma is declared responsible.*

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥२२॥

purushah prakruti-sthō hi bhunktē prakruti-jān guṇān |  
kāraṇam guṇa-sangōsya sad-asadyōni-janmasu ||22||

*When the purusha (individual atma) seated in prakruti (the material energy) desires to enjoy the three gunas, attachment to them becomes the cause of its birth in superior and inferior wombs.*

उपद्रष्टानुमंता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२३॥

upadrashṭānumantā cha bhartā bhōktā mahēshwaraha |  
paramātmēti chāpyuktō dēhēsmin purushah paraha ||23||

*The supreme purusha in the body is also called the witness, the permitter, the supporter, transcendental enjoyer, the ultimate controller and the paramatma (supreme atma).*

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२४॥

ya ēvam vētti purusham prakrutim cha guṇaih saha |  
sarvathā vartamānōpi na sa bhūyōbhijāyatē ||24||

*He, who knows the purusha (individual atma) and prakruti (material energy) together with qualities, in whatever condition he may be, he is not born again.*

ध्यानेनात्मनि पश्यंति केचिदात्मानमात्मना ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२५॥

dhyānēnātmani pashyanti kēchid ātmānam ātmanā |  
anyē sānkhyēna yōgēna karma-yōgēna chāparē ||25||

*Some try to perceive the supreme atma within their hearts through meditation, and others try to do so through the cultivation of knowledge, while still others strive to attain that realization by the path of action.*

Kshetra is a transient perishable physical body and  
Kshetrajna is the immutable eternal atma. Kshetra also  
refers to the field (material world) and Kshetrajna as the  
knower (atma).

अन्ये त्वेवमजानंतः श्रुत्वान्येभ्य उपासते ।  
तेऽपि चातितरंत्येव मृत्युं श्रुतिपरायणाः ॥२६॥

anyē twēvam ajānantaha shrutvānyēbhya upāsātē ।  
tēpi chātitaranty-ēva mrutyum shruti-parāyaṇāha ॥26॥

*There are still others who are unaware of these spiritual paths, but they hear from others and begin worshipping the supreme bhagawan. They too cross beyond death if they would regard what they have heard as their supreme refuge.*

यावत्संजायते किञ्चित्सत्त्वं स्थावरजंगमम् ।  
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२७॥

yāvat sanjāyatē kinchit sattwam sthāvara-jangamam ।  
kshētra-kshētrajña-samyōgāt tad viddhi bharatarshabha ॥27॥

*O best of the Bharatas, whatever moving or unmoving being you see in existence, know it to be a combination of the field of activities and the knower of the field.*

समं सर्वेषु भूतेषु तिष्ठंतं परमेश्वरम् ।  
विनश्यत्स्वविनश्यंतं यः पश्यति स पश्यति ॥२८॥

samam sarvēshu bhūtēshu tishṭhantam paramēshwaram ।  
vinashyatswa-vinashyantam yah pashyati sa pashyati ॥28॥

*They alone truly see, who perceive the paramatma existing equally in all beings, the imperishable in this perishable body.*

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।  
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥२९॥

samam pashyan hi sarvatra samavasthitam īshwaram ।  
na hinasty-ātmanātmānam tatō yāti parām gatim ॥29॥

*Those, who see bhagawan as the supreme atma equally present everywhere and in all living beings, do not degrade themselves by their mind. Thereby, they reach the supreme destination.*

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।  
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥३०॥

prakrutyaiwa cha karmāṇi kriyamāṇāni sarvashaha ।  
yah pashyati tathātmānam akartāram sa pashyati ॥30॥

*They alone truly see who understand that all actions (of the body) are performed by material nature, while the embodied atma does nothing.*

Vedanta (ved + antah) is the concluding part of Vedas. These are also called Upanishads. There are many commentaries on these Upanishads according to time and understanding. But Bhagawad Gita is the best commentary on Upanishads. - Swami Vivekananda.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३१॥

yadā bhūta-pruthag-bhāvam ēka-stham anupashyati ।

tata ēva cha vistāram brahma sampadyatē tadā ॥31॥

*When they see the diverse variety of living beings situated in the one and understand all of them to be born from it, they attain the realization of Brahman.*

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौंतेय न करोति न लिप्यते ॥३२॥

anāditvān nirguṇatvāt paramātmāyam avyayaha ।

sharīra-sthōpi kauntēya na karōti na lipyatē ॥32॥

*The supreme atma is imperishable, without beginning, and devoid of any material qualities. O son of Kuntī, although situated within the body, it neither acts nor is it tainted by the material energy.*

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३३॥

yathā sarva-gatam saukshmyād ākāsham nōpalipyatē ।

sarvatrāvasthitō dēhē tathātmā nōpalipyatē ॥33॥

*Space holds everything within it but does not get contaminated by what it holds because of its subtlety. Similarly, though its consciousness pervades the body, the atma is not tainted.*

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३४॥

yathā prakāshayaty-ēkaha krutnam lōkam imam ravihi ।

kshētram kshētrī tathā krutnam prakāshayati bhārata ॥34॥

*Just as one sun illumines the entire solar system, so does the individual atma illumines the entire body (with consciousness).*

क्षेत्रक्षेत्रज्ञयोरेवमंतरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्याति ते परम् ॥३५॥

kshētra-kshētrajñayōr ēvam antaram jñāna-chakshushā ।

bhūta-prakṛti-mōksham cha yē viduryānti tē param ॥35॥

*Those who perceive with the eyes of knowledge the difference between the body and the knower of the body, and the process of release from material nature, attain the supreme destination.*

The Upanishads are the cow and the invaluable; timeless Gita is the milk. Krishna is the cowherd who milks and Arjuna is the calf. If Arjuna is the cause for Gita, we are all the partakers of it.

## १४. गुणत्रय विभाग योग | 14. Guṇatraya Vibhāga Yōga

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥

shrī bhagawān uvācha ।

param bhūyah pravakshyāmi jñānānām jñānam uttamam ।

yaj jñātvā munayah sarvē parām siddhim itō gatāha ॥1॥

*Bhagawan said: I shall once again explain to you the supreme wisdom, the best of all knowledge; by knowing which, all the great saints attained the highest perfection.*

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

idam jñānam upāshritya mama sādharmaṃyama gataḥ ।

sargēpi nōpajāyante pralayē na vyathanti cha ॥2॥

*Those who take refuge in this wisdom will be united with me. They will not be reborn at the time of creation nor destroyed at the time of dissolution.*

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥३॥

mama yōnir mahad brahma tasmin garbham dadhāmy-aham ।

sambhavah sarva-bhūtānām tatō bhavati bhārata ॥3॥

*The total material substance, prakṛti, is my womb. I impregnate it with the individual atmas, and thus all living beings are born.*

सर्वयोनिषु कौंतेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

sarva-yōnishu kauntēya mūrtayah sambhavanti yāha ।

tāsām brahma mahad yōnir aham bīja-pradah pitā ॥4॥

*O son of Kuntī, for all species of life that are produced, the material nature is the womb, and I am the seed-giving father.*

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

sattvam rajas tama iti guṇāh prakṛti-sambhavāha ।

nibadhnanti mahā-bāhō dēhē dēhinam avyayam ॥5॥

*O mighty-armed Arjuna, the material energy consists of three gunas (modes) - sattwa (goodness), rajas (passion) and tamas (ignorance). These modes bind the indestructible, embodied one to the perishable body.*

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।  
सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ॥६॥

tatra sattwam nirmalatvāt prakāshakam anāmayam ।  
sukha-sangēna badhnāti jñāna-sangēna chānagha ॥6॥

*Amongst these, sattwa guna, the mode of goodness, being stainless, is illuminating and full of well-being. O sinless one, it binds the atma by creating an attachment for a sense of happiness and knowledge.*

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् ।  
तन्निबध्नाति कौंतेय कर्मसंगेन देहिनम् ॥७॥

rajō rāgātmakam viddhi trushṇā-sanga-samudbhavam ।  
tan-nibadhnāti kauntēya karma-sangēna dēhinam ॥7॥

*O Arjuna, rajo guna is of the nature of passion. It arises from worldly desires and affections and binds the atma through attachment to fruitive actions.*

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥८॥

tamas twajñāna-jam viddhi mōhanam sarva-dēhinām ।  
pramādālasya-nidrābhis tan nibadhnāti bhārata ॥8॥

*O Arjuna, tamo guna, which is born of ignorance, is the cause of illusion for the embodied atmas. It deludes all living beings through negligence, laziness and sleep.*

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥९॥

sattwam sukhē sanjayati rajah karmaṇi bhārata ।  
jñānam āvrutya tu tamaha pramādē sanjayaty-uta ॥9॥

*Sattwa binds one to material happiness; rajas conditions the atma toward actions; and tamas clouds wisdom and binds one to delusion.*

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

rajas tamash chābhibhūya sattwam bhavati bhārata ।  
rajah sattwam tamash chaiva tamah sattwam rajas tathā ॥10॥

*Sometimes goodness (sattwa) prevails over passion (rajas) and ignorance (tamas), O scion of Bharata. Sometimes passion (rajas) dominates goodness (sattwa) and ignorance (tamas), and at other times ignorance (tamas) overcomes goodness (sattwa) and passion (rajas).*

This chapter is also called “Religion by Separation from the Qualities”, “The Forces of Evolution” or “The Yoga of the Division of Three Gunas (Three Modes of Material Nature)”.



सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्वमित्युत ॥११॥

sarva-dwārēshu dēhēsmin prakāsha upajāyatē |

jñānam yadā tadā vidyād vivruddham sattvam ity-uta ||11||

*When all the gates of the body are illumined by knowledge, know it to be a manifestation of the mode of goodness.*

लोभः प्रवृत्तिरारंभः कर्मणामशमः स्पृहा ।

रजस्येतानि जायंते विवृद्धे भरतर्षभ ॥१२॥

lōbhah pravruttir ārambhaha karmaṇām ashamah spruhā |

rajasy-ētāni jāyantē vivruddhē bharatarshabha ||12||

*When the mode of passion predominates, O Arjuna, the symptoms of greed, exertion for worldly gain, restlessness and craving develop.*

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायंते विवृद्धे कुरुनंदन ॥१३॥

aprakāshōpravruttiśch pramādō mōha ēva cha |

tamasy-ētāni jāyantē vivruddhē kuru-nandana ||13||

*O Arjuna, nescience, inertia, negligence and delusion - these are the dominant signs of the mode of ignorance.*

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥१४॥

yadā sattvē pravruddhē tu pralayam yāti dēha-bhṛut |

tadōttama-vidām lōkān amalān pratipadyatē ||14||

*Those who die with a predominance of sattwa reach the pure abodes (which are free from rajas and tamas) of the learned.*

रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१५॥

rajasi pralayam gatvā karma-sangishu jāyatē |

tathā pralīnas tamasi mūḍha-yōnishu jāyatē ||15||

*Those who die with the prevalence of the mode of passion are born among people driven by work, while those dying in the mode of ignorance take birth in the animal kingdom.*



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

karmaṇah sukrutasyāhuhu sāttvikam nirmalam phalam |  
rajasas tu phalam duhkham ajñānam tamasah phalam ||16||

*It is said the fruit of actions performed in the mode of goodness bestow pure results. Actions did in the mode of passion result in pain, while those performed in the mode of ignorance result in darkness.*

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

sattvāt sanjāyatē jñānam rajasō lōbha ēva cha |  
pramāda-mōhau tamasō bhavatojñānam ēva cha ||17||

*From the mode of goodness arises knowledge, from the mode of passion arises greed, and from the mode of ignorance arise negligence and delusion.*

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

ūrdhvam gacchanti sattwa-sthā madhyē tishṭhanti rājasāha |  
jaghanya-guṇa-vrutti-sthā adhō gacchanti tāmasāha ||18||

*Those situated in the mode of goodness rise upwards; those in the mode of passion stay in the middle; and those in the mode of ignorance go downward.*

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

nānyam guṇēbhyah kartāram yadā drasṭānupashyati |  
guṇēbhyash-cha param vētti mad-bhāvam sōdhigacchati ||19||

*When wise persons see that in all works there are no agents of action other than the three gunas, and they know me to be transcendental to these gunas, they attain my divine nature.*

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२०॥

guṇān ētān atītya trīn dēhī dēha-samudbhavān |  
janma-mrutyu-jarā-dukhair vimuktōmrutam ashnutē ||20||

*By transcending the three modes of material nature associated with the body, one becomes free from birth, death, disease, old age and misery, and attains immortality.*

Knowing the popularity of Mahabharata and Bhagawad Gita, “Arjuna Wijaya Chariot” sculpture was erected in the Indonesian capital Jakarta. The statue depicts Bhagawan Shri Krishna riding the chariot with Arjuna and pulled by eleven divine horses.

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥२१॥

arjuna uvācha ।

kair lingais trīn guṇān ētān atītō bhavati prabhō ।

kim āchārah katham chaitāms trīn guṇān ativartatē ॥21॥

*Arjuna said: What are the characteristics of those who have gone beyond the three gunas, O Bhagawan? How do they act? How do they go beyond the bondage of the gunas?*

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पांडव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि कांक्षति ॥२२॥

shrī bhagawān uvācha ।

prakāsham cha pravruttim cha mōham ēva cha pāṇḍava ।

na dvēṣṭi sampravrutkāni na nivrutkāni kāṅkshati ॥22॥

*Bhagawan said: O Arjuna, the persons who are transcendental to the three gunas neither hate illumination (which is born of sattwa), nor activity (which is born of rajās), not even delusion (which is born of tamās), when these are abundantly present, nor do they long for them when they are absent.*

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तत इत्येव योऽवतिष्ठति नेंगते ॥२३॥

udāsīna-vad āsīnō guṇair yō na vichālyatē ।

guṇā vartanta ity-ēva yōvatishṭhati nēngatē ॥23॥

*They remain neutral to the modes of nature and are not disturbed by them. Knowing it is only the gunas that act, they stay established in the self, without wavering.*

समदुःखसुखः स्वस्थः समलोष्टाश्मकांचनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिंदात्मसंस्तुतिः ॥२४॥

sama-duhkha-sukhah swa-sthaha sama-lōshṭāshma-kānchanaha ।

tulya-priyāpriyō dhīras-tulya-nindātma-samstutihi ॥24॥

*Those who are alike in happiness and distress, who are established in the self, who look upon a clod, a stone and a piece of gold as of equal value, who remain the same amidst pleasant and unpleasant events, who accept both blame and praise with equanimity;*

Brahman in Hinduism is the Upanishadic ideal of contemplated Bhagawan, not to be confused with the Vedic divinity called Brahma. Pedantically speaking - Brahman represents knowledge, realization and intellectual ascent.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारंभपरित्यागी गुणातीतः स उच्यते ॥२५॥

mānāpamānayoṣ-tulyas-tulyō mitrāri-pakshayōho ।

sarvārambha-parityāgī guṇātītaḥ sa uchyatē ॥25॥

*who remain the same in honor and dishonor, who treat both friend and foe alike, and who have abandoned all enterprises - they are said to have risen above the three gunas.*

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥२६॥

mām cha yō vyabhichārēṇa bhakti-yōgēna sēvatē ।

sa guṇān samatītyaitān brahma-bhūyāya kalpatē ॥26॥

*Those who serve me with unalloyed devotion rise above the three modes of material nature and come to the level of Brahman.*

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकांतिकस्य च ॥२७॥

brahmaṇō hi pratishṭhāham amrutasyāvyaayasya cha ।

shāshwatasya cha dharmasya sukhasyaikāntikasya cha ॥27॥

*I am the basis of the formless Brahman, the immortal and imperishable of eternal dharma, and of unending divine bliss.*

Bhagawad Gita is a dialogue. Like any Hindu scriptures, it promotes full freedom of action. Bhagawan tells Arjuna - “Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do - यथेच्छसि तथा कुरु (जैसे चाहते हो वही करो) (Shloka 18.63)”.

After learning the entire meaning of *kshatriya dharma* (righteousness for Kings) from Bhagawan, Arjuna replies “करिष्ये वचनं तव (मैं तुम्हारे ही अनुसार करूँगा) or I am prepared to act according to Your instructions (Shloka 18.73)”.

Arjuna’s reply is so important that Swaminarayan Sanstha (BAPS) uses “करिष्ये वचनं तव” as their main inspiration.

## १५. पुरुषोत्तम योग | 15. Purushōttama Yōga

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छंदांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

shrī bhagawān uvācha ।

ūrdhva-mūlam adhah-shākhām ashwattham prāhur avyayam ।

chandānsi yasya parṇāni yas tam vēda sa vēda-vit ॥१॥

*Bhagawan said: They speak of an eternal ashwattha tree with its roots above and branches below. Its leaves are the vedic hymns, and one who knows the secret of this tree is the knower of the vedas.*

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि

कर्मानुबंधीनि मनुष्यलोके ॥२॥

adhash chōrdhvam prasrutās tasya shākhā

guṇa-pravruddhā vishaya-pravālāḥ ।

adhash cha mūlāny-anusantatāni

karmānubandhīni manushya-lōkē ॥२॥

*The branches of the tree extend upward and downward, nourished by the three gunas, with the objects of the senses as tender buds. The roots of the tree hang downward, causing the flow of karma in the human form. Below, its roots branch out causing (karmic) actions in the world of humans.*

न रूपमस्येह तथोपलभ्यते

नांतो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलम्

असंगशस्त्रेण दृढेन छित्वा ॥३॥

na rūpam asyēha tathōpalabhyatē

nāntō na chādir na cha sampratishṭhā ।

ashwattham ēnam su-virūḍha-mūlam

asanga-shastrēṇa druḍhēna chittvā ॥३॥

*The real form of this tree is not perceived in this world, neither it's beginning, nor end, nor its continued existence. But this deep-rooted ashwattha tree must be cut down with a strong ax of detachment.*

This chapter is also called “Religion by Attaining the Supreme Krishna”, “The Supreme Self” or “The Yoga of the Supreme Divine Purusha (Personality)”.

ततः पदं तत्परिमार्गितव्यं  
यस्मिन्गता न निवर्तति भूयः ।  
तमेव चाद्यं पुरुषं प्रपद्ये  
यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

tatah padam tat parimārgitavyam  
yasmin gatā na nivartanti bhūyaha |  
tam ēva chādyam purusham prapadyē  
yatah pravruttiḥ prasrutā purāṇī ॥4॥

*Then one must search out the base of the tree, which is the supreme bhagawan, from whom streamed forth the activity of the universe a long time ago. Upon taking refuge in him, one will not return to this world again.*

निर्मानमोहा जितसंगदोषा  
अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वंद्वैर्विमुक्ताः सुखदुःखसंज्ञैः  
गच्छंत्यमूढाः पदमव्ययं तत् ॥५॥

nirmāna-mōhā jita-sanga-dōshā  
adhyātma-nityā vinivrutta-kāmāha |  
dvandvair vimuktāḥ sukha-duhkha-sanjñair  
gacchanty-amūḍhāḥ padam avyayam tat ॥5॥

*Those who are free from vanity and delusion, who have overcome the evil of attachment, who dwell constantly in the self and bhagawan, who are freed from the desire to enjoy the senses, and are beyond the dualities of pleasure and pain, such liberated personalities attain my eternal abode.*

न तद्भासयते सूर्यो न शशांको न पावकः ।  
यद्गत्वा न निवर्तते तद्धाम परमं मम ॥६॥

na tad bhāsayatē sūryō na shashānkō na pāvakaha |  
yad gatvā na nivartantē tad dhāma paramam mama ॥6॥

*Neither the sun nor the moon, nor fire can illumine that supreme abode of mine. Having gone there, one does not return; that is my supreme abode.*

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

mamaivāṁshō jīva-lōkē jīva-bhūtaḥ sanātanaha |  
manah-shashṭhānīndriyāṇi prakṛti-sthāni karshati ॥7॥

*An eternal portion of myself has become embodied atmas in this material world. But bound by material nature, they draw the (five) senses with a mind for the sixth.*

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

sharīram yad-avāpnōti yach chāpy-utkrāmatīshwaraha ।  
gruhītvaitāni samyāti vāyur gandhān ivāshayāt ॥8॥

*As the air carries fragrance from place to place, so does the embodied atma carry the mind and senses with it, when it leaves an old body and enters a new one.*

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।  
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९॥

shrōtram chakshuh sparshanam cha rasanam ghrāṇam ēva cha ।  
adhishṭhāya manash chāyam vishayān upasēvatē ॥9॥

*Using the sense perceptions of the ears, eyes, skin, tongue and nose, which are grouped around the mind, the embodied atma savors the objects of the senses.*

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

utkrāmantaṁ sthitaṁ vāpi bhunjānaṁ vā guṇānvitam ।  
vimūḍhā nānupashyanti pashyanti jñāna-chakshushaha ॥10॥

*The ignorant do not perceive the atma as it resides in the body, and as it enjoys sense objects; who is united with gunas (modes); nor do they perceive it when it departs. But those who possess the eyes of knowledge can behold it.*

यतंतो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।  
यतंतोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

yatantō yōginash chainam pashyanty-ātmany-avasthitaṁ ।  
yatantō-py-akrutātmānō nainam pashyanty-achētasaha ॥11॥

*Striving yogis too can realize the atma enshrined in the body. However, those whose minds are not purified cannot cognize it, even though they strive to do so.*

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।  
यच्चंद्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥

yad āditya-gatam tējō jagad bhāsayatē-khilaṁ ।  
yach chandramasi yach chāgnau tat tējō viddhi māmakam ॥12॥

*Know that it is by my brilliance the sun illuminates the entire solar system. The radiance of the moon and the brightness of the fire also come from me.*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.



गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

gām āvishya cha bhūtāni dhārayāmy-aham ojasā |  
pushṇāmi chaushadhīh sarvāha sōmō bhūtvā rasātmakaha ||13||

*Permeating the earth, I nourish all living beings with my energy. Becoming the moon, I nourish all plants with the juice of life.*

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

aham vaishwānarō bhūtvā prāṇinām dēham āshritaha |  
prāṇāpāna-samāyuktaha pachāmy-annam chatur-vidham ||14||

*It is I who take the form of the fire of digestion in the stomachs of all living beings, and combine with the incoming and outgoing breaths, digest and assimilate the four kinds of foods.*

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदांतकृद्वेदविदेव चाहम् ॥१५॥

sarvasya chāham hrudī sannivishṭō  
mattah smrutir jñānam apōhanam cha |  
vēdaish cha sarvair aham ēva vēdyō  
vēdānta-krud vēda-vid ēva chāham ||15||

*I am seated in the hearts of all living beings, and from me come memory, knowledge, as well as forgetfulness. I am verily that which must be known in all the vedas, am the author of the vedanta, and the knower of the vedas.*

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

dwāv-imau purushau lōkē ksharash chākshara ēva cha |  
ksharah sarvāṇi bhūtāni kūṭa-sthō-kshara uchyatē ||16||

*There are two kinds of beings in creation, the kshara (perishable) and the akshara (imperishable). The perishable are all beings in the material realm. The conscious principle is called the imperishable.*

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१७॥

uttamah purushas twanyaha paramātmēty-udāhurutaha |  
yō lōka-trayam āvishya bibharty-avyaya īshwaraha ||17||

*Besides these, is the supreme divine personality, who is the indestructible supreme atma. He enters the three worlds as the unchanging controller and supports all living beings.*



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

yasmāt ksharam atītō-ham aksharād api chōttamaha |  
atō-smi lōkē vēdē cha prathitah purushōttamaha ॥18॥

*I am transcendental to the perishable world of matter, and even to the imperishable atma; hence I am celebrated, both in the vedas and the smrutis, as the supreme divine personality.*

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

yō mām ēvam asammūḍhō jānāti purushōttamam |  
sa sarva-vid bhajati mām sarva-bhāvēna bhārata ॥19॥

*Those who know me without doubt as the supreme divine personality truly have complete knowledge. O scion of Bharata, they worship me with their whole being.*

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥

iti guhyatamam shāstram idam uktam mayānagha |  
ētaḍ buddhvā buddhimān syāt kruta-krutyash cha bhārata ॥20॥

*I have shared this most secret principle of the vedic scriptures with you, O sinless Arjuna. By understanding this, a person becomes enlightened and fulfills all that is to be accomplished.*

---

Many philosophers outside of Indian subcontinent were influenced by Gita. They translated Gita to their respective languages and practiced its teachings. Here are few of them to quote.

Mohammad Meherullah translated Bhagawad Gita to Urdu for the first time.

A Palestinian El Fateh Commando translated it to Arabic.

Sir Charles Wilkins was the first to translate Bhagawad Gita to English, who also said only

Sanatana Dharma will exist forever.

An Israeli named Bezashition Le Fanah translated Bhagawad Gita in Hebrew.

For the first time, Gita was translated to the Russian language by Novikov.

Over 300 intellectuals have translated Bhagawad Gita. Out of which, with rough numbers - 58 in Bengali, 44 in English, 12 in German, 4 in Russian, 4 in French, 13 in Spanish, 5 in Arabic, 3 in Urdu and in many other world languages.

---

## 16. Daivāsura Sampada Vibhāga Yōga

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

shrī bhagawān uvācha ।

abhayam sattwa-samshuddhir jñāna-yōga-vyavasthitihi ।

dānam damash cha yajñash cha svādhyāyas tapa ārjavam ॥१॥

*Bhagawan said: fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, the performance of yajna, the study of the sacred books, austerity and straightforwardness;*

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥२॥

ahimsā satyam akrōdhas tyāgah shāntir-apaishunam ।

dayā bhūtēshwa-lōluptwam mārḍawam hrīr-achāpalam ॥२॥

*non-violence, truthfulness, the absence of anger, renunciation, peacefulness, restraint from fault-finding, compassion toward all living beings, the absence of covetousness, gentleness, modesty and lack of fickleness;*

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं दैवीमभिजातस्य भारत ॥३॥

tējah kshamā dhṛutih shaucham adrōhō nāti-mānitā ।

bhavanti sampadam daivīm abhijātasya bhārata ॥३॥

*vigor, forgiveness, fortitude, cleanliness, bearing enmity toward none and absence of vanity - these are the saintly virtues of those endowed with a divine nature, O scion of Bharata.*

दंभो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥४॥

dambhō darpō-bhimānash cha krōdhah pārushyam ēva cha ।

ajñānam chābhijātasya pārtha sampadam āsurīm ॥४॥

*O Partha, the qualities of those who possess a demoniac nature are hypocrisy, arrogance, conceit, anger, harshness and ignorance.*

“Daivasura-Sampada Vibhaga Yoga” is also called “The Separateness of the Divine and Undivine”, “Two Paths” or “The Yoga of the Division between the Divine and the Demonic”.

दैवी संपद्विमोक्षाय निबंधायासुरी मता ।  
मा शुचः संपदं दैवीमभिजातोऽसि पांडव ॥५॥

daivī sampad-vimōkshāya nibandhāyāsūrī matā ।  
mā shuchah sampadam daivīm abhijātōsi pāṇḍava ॥5॥

*The divine qualities lead to liberation, while the demoniac qualities are the cause for a continuing destiny of bondage. Grieve not, O Arjuna, as you were born with saintly virtues.*

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।  
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥

dvau bhūta-sargau lōkēsmin daiva āsura ēva cha ।  
daivō vistarashah prōkta āsuram pārtha mē shruṇu ॥6॥

*There are two kinds of beings in this world - those endowed with a divine nature and those possessing a demonic nature. I have described the divine qualities in detail, O Arjuna. Now hear from me about the demoniac nature.*

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

pravruttim cha nivruttim cha janā na vidur āsurāha ।  
na shaucham nāpi chāchārō na satyam tēshu vidyatē ॥7॥

*Those possessing a demoniac nature do not comprehend what actions are proper and what are improper, neither purity, nor good conduct, nor even truthfulness.*

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।  
अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥८॥

asatyam apratishṭham tē jagad āhur anīshwaram ।  
aparaspara-sambhūtam kim anyat kāma-haitukam ॥8॥

*They say, "the world is without absolute truth, without any basis (for moral order) and without a bhagawan (who has created or is controlling it), not brought about by any regular casual sequence, with lust for its cause; what else?"*

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।  
प्रभवंत्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥९॥

ētām drusṭim avasṭabhya nasṭātmanōlpa-buddhayaha ।  
prabhavanty-ugra karmāṇaha kshayāya jagatōhitāha ॥9॥

*Holding fast to such views, these misdirected atmas, with small intellect and cruel actions, arise as enemies of the world threatening its destruction.*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.

काममाश्रित्य दुष्पूरं दंभमानमदान्विताः ।

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्ततेऽशुचिव्रताः ॥१०॥

kāmam āshritya dushpūram dambha-māna-madānvitāha |  
mōhād gruhītvāsad-grāhān pravartantēshuchi-vratāha ||10||

*Harboring insatiable lust, full of hypocrisy, pride and arrogance, the demoniac cling to their false tenets. Thus deluded, they are attracted to the impermanent, and work with impure resolve.*

चिंतामपरिमेयां च प्रलयांतामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥

chintām aparimēyām cha pralayāntām upāshritāha |  
kāmoṡabhōga-paramā ētāvad iti nishchitāha ||11||

*They are obsessed with endless anxieties that end only with death. Still, they maintain with complete assurance that gratification of desires is the highest purpose of life.*

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहंते कामभोगार्थमन्यायेनार्थसंचयान् ॥१२॥

āshā-pāsha-shatair baddhāha kāma-krōdha-parāyaṅāha |  
īhantē kāma-bhōgārtham anyāyēnārtha-sanchayān ||12||

*Held in bondage by hundreds of desires, and driven by lust and anger, they strive to accumulate wealth by unjust means, all for the gratification of their senses.*

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥

idam adya mayā labdham imam prāpsyē manōratham |  
idam astīdam api mē bhavishyati punar dhanam ||13||

*The demoniac persons think, "I have gained so much wealth today and I shall now fulfill this desire of mine. This is mine, and this wealth shall also be mine in the future.*

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥१४॥

asau mayā hatah shatrur hanishyē chāparān api |  
īshwarōham aham bhōgī siddhōham balavān sukhī ||14||

*That enemy has been destroyed by me and I shall destroy the others too! I am like bhagawan himself; I am the enjoyer, I am perfect, powerful and happy.*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।  
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥

ādhyōbhijanavān asmi kōnyōsti sadrushō mayā ।  
yakshyē dāsyāmi mōdishya ity-ajñāna-vimōhitāha ॥15॥  
*I am wealthy and I have highly placed relatives. Who else is equal to me? I shall give alms; I shall rejoice". In this way, they are deluded by ignorance.*

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।  
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

anēka-chitta-vibhrāntā mōha-jāla-samāvratāha ।  
prasaktāh kāma-bhōgēshu patanti narakē-shuchau ॥16॥  
*Thus, perplexed by such imaginings, enveloped in a mesh of delusion, and addicted to the gratification of sensuous pleasures, they descend to the murkiest hell.*

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।  
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

ātma-sambhāvitāh stabdhā dhana-māna-madānvitāha ।  
yajantē nāma-yajñais tē dambhēnāvidhi-pūrvakam ॥17॥  
*Such self-conceited and stubborn people, full of pride and arrogant in their wealth, proudly perform yajnas in name only, with no regard to the rules of the scriptures.*

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

ahankāram balam darpam kāmam krōdham cha samskritāha ।  
mām-ātma-para-dēhēshu pradvishantō-bhyasūyakāha ॥18॥  
*Blinded by egotism, strength, arrogance, desire and anger, the demonic hate my presence within their own body and in the bodies of others.*

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।  
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१९॥

tān aham dvishatah krūrān samsārēshu narādhamān ।  
kshipāmy-ajasram ashubhān āsurīshw-ēva yōnishu ॥19॥  
*These cruel and hateful persons, the vile and vicious of humankind, I hurl these evil doers forever into the wombs of the demons only.*

“Vyadha Gita” or “teachings of a butcher” is one of the popular narrations in Mahabharata. It has the teachings imparted by a vyadha (Butcher) to a brahmin sannyasin (Monk). Here, an arrogant sannyasin is humbled by a vyadha, and learns about dharma (righteousness) . . .

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।  
मामप्राप्यैव कौंतेय ततो यांत्यधमां गतिम् ॥२०॥

āsurīm yōnim āpannā mūḍhā janmani janmani |  
mām aprāpyaiva kauntēya tatō yānty-adhamām gatim ||20||  
*These ignorant atmas take birth again and again in demoniac wombs. Failing to reach me, O Arjuna, they gradually sink to the most condemnable type of existence.*

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥

tri-vidham narakasyēdam dvāram nāshanam ātmanaha |  
kāmah krōdhas tathā lōbhas tasmād ētat trayam tyajēt ||21||  
*There are three gates leading to the hell of self-destruction for the atma - lust, anger and greed. Therefore, one should abandon these three.*

एतैर्विमुक्तः कौंतेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

ētair vimuktah kauntēya tamō-dvārais tribhir naraha |  
ācharaty-ātmanah shrēyas tatō yāti parām gatim ||22||  
*Those who are freed from the three gates to darkness, O Arjuna, endeavor for the welfare of their atma, and thereby attain the supreme goal.*

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥

yah shāstra-vidhim utsrujya vartatē kāma-kārataha |  
na sa siddhim avāpnōti na sukham na parām gatim ||23||  
*Those who act under the impulse of desire, discarding the injunctions of the scriptures, attain neither perfection, nor happiness, nor the supreme goal in life.*

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

tasmāch chāstram pramāṇam tē kāryākārya-vyavasthitau |  
jñātvā shāstra-vidhānōktam karma kartum ihārhasi ||24||  
*Therefore, let the scriptures be your authority in determining what should be done and what should not be done. Understand the scriptural injunctions and teachings, and then perform your actions in this world accordingly.*

. . . The vyadha teaches “no duty is ugly; no duty is impure and it is only the way in which the work is done determines its worth”.

Bhagawan Krishna calls him Dharma Vyadha in Shrimad Bhagavata Purana as someone who attained perfection by Satsang.

## १७. श्रद्धात्रय विभाग योग | 17. Shraddhātraya Vibhāga Yōga

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।  
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥१॥

arjuna uvācha ।

yē shāstra vidhim-utsrujya yajantē shraddhayānvitāha ।  
tēshām nishṭhā tu kā krushṇa sattwam-āhō rajas tamaha ॥1॥

*Arjuna said: O Krishna, where do they stand who disregard the injunctions of the scriptures, but still worship with faith? Is their faith in the mode of goodness, passion or ignorance?*

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव तामसी चेति तां श्रुणु ॥२॥

shrī bhagawān uvācha ।

tri-vidhā bhavati shraddhā dēhinām sā svabhāva-jā ।  
sāttvikī rājasī chaiva tāmasī chēti tām shruṇu ॥2॥

*Bhagawan said: Every human being is born with an innate faith, which can be in the mode of goodness, passion or ignorance. Now hear about this from me.*

सत्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

sattvānurūpā sarvasya shraddhā bhavati bhārata ।  
shraddhā-mayōyam purushō yō yach-cchraddhah sa ēva saha ॥3॥

*The faith of all humans conforms to the nature of their mind, O Bharata. All people possess faith, and whatever the nature of their faith, that is verily what they are.*

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥

yajantē sāttvikā dēvān yaksha-rakshāmsi rājasāha ।  
prētān bhūta-gaṇānsh chānyē yajantē tāmasā janāha ॥4॥

*Those in the mode of goodness worship the devatas; those in the mode of passion worship the yakshas and rakshasas; those in the mode of ignorance worship ghosts and spirits.*

This chapter is also called “Religion by the Threefold Kinds of Faith”, “The Power of Faith” or “The Yoga of the Threefold Faith”.



अशास्त्रविहितं घोरं तप्यंते ये तपो जनाः ।

दंभाहंकारसंयुक्ताः कामरागबलान्विताः ॥५॥

ashāstra-vihitam ghōram tapyantē yē tapō janāha ।

dambhāhankāra-samyuktāha kāma-rāga-balānvitāha ॥5॥

*Some people perform stern austerities that are not enjoined by the scriptures, but rather motivated by hypocrisy and egotism, impelled by desire and attachment,*

कर्षयंतः शरीरस्थं भूतग्राममचेतसः ।

मां चैवांतःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥६॥

karshayantah sharīra-stham bhūta-grāmam-achētasaha ।

mām chaivāntah sharīra-stham tān viddhyāsura-nishchayān ॥6॥

*they torment not only the elements of their body but also, I who dwell within them as the supreme atma. Know these senseless people to be of demoniacal resolves.*

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं श्रूणु ॥७॥

āhāras twapī sarvasya tri-vidhō bhavati priyaha ।

yajñas tapas tathā dānam tēshām bhēdam imam shruṇu ॥7॥

*The food persons prefer is also according to their dispositions. The same is true for the yajna, austerity and charity they incline toward. Now hear of these distinctions from me.*

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विकप्रियाः ॥८॥

āyuh-sattwa-balārōgya-sukha-prīti-vivardhanāha ।

rasyāh snigdḥāh sthirā hrudyā āhārāh sāttwika-priyāha ॥8॥

*Persons in the mode of goodness prefer foods that promote lifespan and increase virtue, strength, health, happiness and satisfaction. Such foods are juicy, succulent, nourishing and naturally tasteful.*

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥

kaṭwamla-lawañāty-ushṇa tīkshṇa-rūksha-vidāhinaha ।

āhārā rājasasyēshtā dukha-shōkāmaya-pradāha ॥9॥

*Foods that are too bitter, too sour, salty, very hot, pungent, dry and burning are dear to persons in the mode of passion. Such foods produce pain, grief and disease.*

You can send interesting facts on Gita in a small paragraph to the

email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available

in this space in the next release.



यातयामं गतरसं पूति पर्युषितं च यत् ।  
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥

yāta-yāmam gata-rasam pūti paryushitam cha yat ।  
ucchishṭam api chāmēdhyam bhōjanam tāmāsa-priyam ॥10॥

*Foods that are overcooked, stale, putrid, polluted and impure are dear to persons in the mode of ignorance.*

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।  
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥११॥

aphalākānkshibhir yajñō vidhi-drushtō ya ijjatē ।  
yashṭavyam ēvēti manaha samādhāya sa sāttvikaha ॥11॥

*The yajna that is performed according to the scriptural injunctions without expectation of rewards, with the firm conviction of the mind that it is a matter of duty is of the nature of goodness.*

अभिसंधाय तु फलं दंभार्थमपि चैव यत् ।  
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥

abhisandhāya tu phalam dambhārtham api chaiva yat ।  
ijyatē bharata-shrēshṭha tam yajñam viddhi rājasam ॥12॥

*O best of the Bharatas, know that yajna, which is performed for material benefit, and for ostentation, to be in the mode of passion.*

विधिहीनमसृष्टान्नं मंत्रहीनमदक्षिणम् ।  
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१३॥

vidhi-hīnam asrushtānnam mantra-hīnam adakshīṇam ।  
shraddhā-virahitam yajñam tāmāsam parichakshatē ॥13॥

*Yajna devoid of faith and contrary to the injunctions of the scriptures, in which no food is offered, no mantras chanted, and no donation made, is to be considered in the mode of ignorance.*

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।  
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१४॥

dēva-dwija-guru-prājña pūjanam shaucham ārjavam ।  
brahmacharyam ahimsā cha shārīram tapa uchyatē ॥14॥

*Worship of the bhagawans, the brahmanas, the spiritual master, the wise and the elders - when this is done with the observance of cleanliness, simplicity, celibacy and non-violence - is declared as the austerity of the body.*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।  
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५॥

anudvēga-karam vākyaṃ satyaṃ priya-hitam cha yat ।  
swādhyāyābhyasanam chaiva wāg-mayam tapa uchyatē ॥15॥  
*Words that do not cause distress, are truthful, inoffensive and beneficial, as well as the regular recitation of the vedic scriptures - these are declared as the austerity of speech.*

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥

manah-prasādah saumyatwam maunam ātma-vinigrahaha ।  
bhāva-samshuddhir ity-ētat tapō mānasam uchyatē ॥16॥  
*The serenity of thought, gentleness, silence, self-control and purity of purpose - all these are declared as the austerity of the mind.*

श्रद्धया परया तप्तं तपस्तत्रिविधं नरैः ।  
अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७॥

shraddhayā parayā taptam tapas tat tri-vidham naraihi ।  
aphalākāṅkshibhir yuktaihi sāttvikam parichakshatē ॥17॥  
*When devout persons with ardent faith practice these three-fold austerities without yearning for material rewards, they are designated as austerities in the mode of goodness.*

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।  
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥१८॥

satkāra-māna-pūjārtham tapō dambhēna chaiva yat ।  
kriyatē tad-ihā prōktam rājasam chalam adhravam ॥18॥  
*The austerity that is performed with vanity for the sake of gaining honor, respect and adoration is in the mode of passion. Its benefits are unstable and transitory.*

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।  
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१९॥

mūḍha-grāhēṇātmanō yat pīḍayā kriyatē tapaha ।  
parasyōt-sādanārtham vā tat tāmasam udāhṛutam ॥19॥  
*The austerity that is performed by those with confused notions, and which involves torturing the self or harming others, is described to be in the mode of ignorance.*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।  
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

dātavyam iti yad dānam dīyatē-nupakāriṇē ।  
dēshē kālē cha pātrē cha tad dānam sāttvikam smrutam ॥20॥

*Charity given to a worthy person simply because it is right to give, without consideration of anything in return, at the proper time and in the proper place, is stated to be in the mode of goodness.*

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।  
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥२१॥

yat tu pratyupakārārtham phalam uddishya vā punaha ।  
dīyatē cha pariklishtam tad dānam rājasam smrutam ॥21॥

*But charity given with reluctance, with the hope of a return or in expectation of a reward, is said to be in the mode of passion.*

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।  
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥२२॥

adēsha-kālē yad dānam apātrēbhyash cha dīyatē ।  
asat-krutam avajñātam tat tāmasam udāhṛutam ॥22॥

*And that charity, which is given at the wrong place and wrong time to unworthy persons, without showing respect or with contempt, is held to be of the nature of ignorance.*

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।  
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥

ōm tat sad iti nirdēshō brahmaṇas tri-vidhah smrutaha ।  
brāhmaṇās tēna vēdāsh cha yajñāsh cha vihitāh purā ॥23॥

*The words “Om tat sat” have been declared as symbolic representations of the supreme absolute truth, from the beginning of creation. From them came the priests, scriptures and yajna.*

तस्माद् ॐ इत्युदाहृत्य यज्ञदानतपःक्रियाः ।  
प्रवर्तते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥

tasmād ōm ity-udāhṛutya yajña-dāna-tapah-kriyāha ।  
pravartantē vidhānōktāha satatam brahma-vādinām ॥24॥

*Therefore, when performing acts of yajna, offering charity or undertaking penance, expounders of the vedas always begin by uttering “Om” according to the prescriptions of vedic injunctions.*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकांक्षिभिः ॥२५॥

tad ity-anabhisandhāya phalam yajña-tapah-kriyāha |  
dāna-kriyāsh cha vividhāha kriyantē mōksha-kānkshibhihi ||25||

*Persons who do not desire fruitive rewards, but seek to be free from material entanglements, utter the word “tat” along with acts of austerity, yajna and charity.*

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥

sad-bhāvē sādhu-bhāvē cha sad ity-ētat prayujyatē |  
prashastē karmaṇi tathā sach-cchabdah pārtha yujyatē ||26||

*The word “sat” means eternal existence and goodness. O Arjuna, it is also used to describe an auspicious action.*

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥२७॥

yajñē tapasi dānē cha sthitih sad iti chōchyatē |  
karma chaiva tad-arthīyam sad ity-ēvābhidhiyatē ||27||

*Being established in the performance of yajna, penance and charity are also described by the word “sat”. And so, any act for such purposes is named “sat”.*

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥२८॥

ashraddhayā hutam dattam tapas taptam krutam cha yat |  
asad ity-uchyatē pārtha na cha tat prētya nō iha ||28||

*O son of Pruthu, whatever acts of yajna or penance is done without faith, are termed as “asat”. They are useless both in this world and the next.*

Gita chanting, studying and books on Bhagawad Gita usually start with “Gita Dhyanam”. “Gita Dhyanam”, also called “the meditation on Gita” or “invocation to Gita” is a set of 9 Sanskrit shlokas believed to be composed in 18-19<sup>th</sup> century by an unknown poet.

“Gita Dhyanam” affirms Gita as a mother, offers salutations to sacred scriptures like Upanishads, Bhagawan Shri Krishna, Vyasa who wrote Mahabharata and extolling the virtues of epic Mahabharata.

## १८. मोक्ष संन्यास योग | 18. Mōksha Sannyāsa Yōga

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥१॥

arjuna uvācha ।

sannyāsasya mahā-bāhō tattvam icchāmi vēditum ।

tyāgasya cha hrushīkēsha pruthak kēshi-nishūdana ॥1॥

*Arjuna said: O mighty-armed Krishna, I wish to understand the nature of sannyas (renunciation of actions) and tyag (renunciation of the desire for the fruits of actions). O Hrishikesh, I also wish to know the difference between the two, O Keshinisudana.*

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥

shrī bhagawān uvācha ।

kāmyānām karmaṇām nyāsam sannyāsam kavayō viduhu ।

sarva-karma-phala-tyāgam prāhus tyāgam vichakshaṇāha ॥2॥

*Bhagawan said: Giving up of actions motivated by desire is what the wise understand as sannyas. Relinquishing the fruits of all actions is what the learned declare to be tyag.*

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥३॥

tyājyam dōsha-vadit-yēkē karma prāhur manīṣiṇaha ।

yajña-dāna-tapah-karma na tyājyam iti chāparē ॥3॥

*Some learned people declare that all kinds of actions should be given up as evil, while others maintain that acts of yajna, charity and penance should never be abandoned.*

निश्चयं श्रुणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥

nishchayam shruṇu mē tatra tyāgē bharata sattama ।

tyāgō hi purusha-vyāghra tri-vidhah samprakīrtitaha ॥4॥

*Now hear my conclusion about renunciation, O Tiger amongst men, for renunciation has been declared to be of three kinds.*

This last and the longest chapter is also called “The Yoga of Liberation and Renunciation”, “Religion by Deliverance and Renunciation” or “Freedom and Renunciation”. Here Gita has a final summary of its teachings from the previous chapters.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

yajña-dāna-tapah-karma na tyājyam kāryam ēva tat ।  
yajñō dānam tapash chaiva pāvanāni manīṣiṇām ॥५॥

*Actions based upon the yajna, charity and penance should never be abandoned; they must certainly be performed. Indeed, acts of yajna, charity and penance are purifying even for those who are wise.*

एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥६॥

ētāny-api tu karmāṇi sangam tyaktwā phalāni cha ।  
kartavyānīti mē pārtha nishchitam matam uttamam ॥६॥

*These activities must be performed without attachment and expectation for rewards. This is my definite and supreme verdict, O Arjuna.*

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।  
मोहात्तस्य परित्यागः तामसः परिकीर्तितः ॥७॥

niyatasya tu sannyāsaha karmaṇō nōpapadyatē ।  
mōhāt tasya parityāgaha tāmasah parikīrtitaha ॥७॥

*Prescribed duties should never be renounced. Such deluded renunciation is said to be in the mode of ignorance.*

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

duhkham ity-ēva yat karma kāya-klēsha-bhayāt tyajēt ।  
sa krutwā rājasam tyāgam naiva tyāga-phalam labhēt ॥८॥

*To give up prescribed duties because they are troublesome or causes bodily discomfort is renunciation in the mode of passion. Such renunciation is never fruitful.*

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।  
संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

kāryam ity-ēva yat karma niyatam kriyatērjuna ।  
sangam tyaktwā phalam chaiva sa tyāgah sāttwikō mataha ॥९॥

*When actions are taken in response to duty, Arjuna, and one relinquishes attachment to any reward, it is considered renunciation goodness.*

During Mahabharata, did you know that Gandhari was from modern day Kandahar? Rukmini was from Arunachal Pradesh (Rukmini was one of 8 wives of Krishna). Ghatotkacha was the king of Nagaland. Chitrangada was from modern day Manipur.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।  
त्यागी सत्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

na dwēshṭya kushalam karma kushalē nānushajjatē |  
tyāgī sattwa-samāviṣṭō mēdhāvī chinna-samshayaha ||10||

*Those who neither avoid disagreeable work nor seek work because it is agreeable are persons of true renunciation. They are endowed with the quality of the mode of goodness and have no doubts (about the nature of work).*

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥

na hi dēha-bhṛutā shakyam tyaktum karmāṇya shēshataha |  
yas tu karma-phala-tyāgī sa tyāgīty-abhidhīyatē ||11||

*For the embodied being, it is impossible to give up activities entirely. But those who relinquish the fruits of their actions are said to be truly renounced.*

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।  
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥

anishṭam ishṭam mishram cha tri-vidham karmaṇah phalam |  
bhavaty-atyāginām prētya na tu sannyāsinām kwachit ||12||

*The three-fold fruits of actions - pleasant, unpleasant and mixed - accrue even after death to those who are attached to personal reward. But, for those who renounce the fruits of their actions, there are no such results in here or hereafter.*

पंचैतानि महाबाहो कारणानि निबोध मे ।  
सांख्ये कृतांते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥

panchaitāni mahā-bāhō kāraṇāni nibōdha mē |  
sānkhyē krutāntē prōktāni siddhayē sarva-karmaṇām ||13||

*O Arjuna, now learn from me about the five factors that have been mentioned for the accomplishment of all actions in the doctrine of Sankhya, which explains how to stop the reactions of all karmas.*

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।  
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम् ॥१४॥

adhishṭhānam tathā kartā karaṇam cha pruthag-vidham |  
vividhāsh cha pruthak chēshṭā daivam chaivātra panchamam ||14||

*The body, the doer, the various senses, the many kinds of efforts and divine providence - these are the five factors of action.*

Bhagawad Gita chapters have progressive order with three sections of six chapters each. Karma Yoga leads to Bhakti Yoga, which in turn leads to Jnana Yoga successively.



शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥१५॥

sharīra-wāg-manōbhir yat karma prārabhatē naraha |  
nyāyyam vā viparītam vā panchaitē tasya hētawaha ॥15॥

*These five are the contributory factors for whatever action is performed, whether proper or improper, with body, speech or mind.*

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१६॥

tatraiwam sati kartāram ātmānam kēvalam tu yaha |  
pashyaty-akruta-buddhitwān na sa pashyati durmatihī ॥16॥

*Those who do not understand this regard the atma as the only doer, with their impure intellects, they cannot see things as they are.*

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥१७॥

yasya nāhankrutō bhāvō buddhir yasya na lipyatē |  
hatwāpi sa imān-lōkān na hanti na nibadhyatē ॥17॥

*Those who are free from the ego of being the doer, and whose intellect is unattached, though they may slay living beings, they neither kill nor are they bound (by actions).*

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥

jñānam jñeyam parijñātā tri-vidhā karma-chōdanā |  
karaṇam karma kartēti tri-vidhah karma-sangrahaha ॥18॥

*Knowledge, the object of knowledge and the knower - these are the three factors that induce action. The instrument of action, the act itself and the doer - these are the three constituents of action.*

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९॥

jñānam karma cha kartā cha tridhaiva guṇa-bhēdataha |  
prōchyatē guṇa-sankhyānē yathāvach chruṇu tānyapi ॥19॥

*Knowledge, action and the doer are declared to be of three kinds in the Sankhya philosophy, distinguished according to the three modes of material nature. Listen, and I will explain their distinctions to you.*

Chapters 1–6: Karma Yoga, the means to the final goal.

Chapters 7–12: Bhakti Yoga or devotion.

Chapters 13–18: Jnana Yoga or knowledge, the goal itself.



सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।  
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥

sarva-bhūtēshu yēnaikam bhāvam avyayam īkshatē |  
avibhaktam vibhaktēshu taj jñānam viddhi sāttwikam ||20||  
*Understand that knowledge to be in the mode of goodness by which a person sees one undivided imperishable reality within all diverse living beings.*

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।  
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

pruthaktwēna tu yaj jñānam nānā-bhāvān pruthag-vidhān |  
vētti sarvēshu bhūtēshu taj jñānam viddhi rājasam ||21||  
*That knowledge is to be considered in the mode of passion by which one sees the manifold living entities in diverse bodies as individual and unconnected.*

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।  
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥

yat tu krutsna-vad ēkasmin kāryē saktam ahaitukam |  
atattwārtha-vad alpam cha tat tāmasam udāhritam ||22||  
*That knowledge is said to be in the mode of ignorance where one is engrossed in a fragmental concept as if it encompasses the whole, and which is neither grounded in reason nor based on the truth.*

नियतं संगरहितमरागद्वेषतः कृतम् ।  
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥

niyatam sanga-rahitam arāga-dwēshatah krutam |  
aphala-prēpsunā karma yat tat sāttwikam uchyatē ||23||  
*The action that is in accordance with the scriptures, which is free from attachment and aversion, and which is done without desire for rewards, is in the mode of goodness.*

यत्तुकामेप्सुना कर्म साहंकारेण वा पुनः ।  
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥

yat tu kāmēpsunā karma sāhankārēṇa vā punaha |  
kriyatē bahulāyāsam tad rājasam udāhritam ||24||  
*The action that is prompted by selfish desire, enacted with pride, and full of stress, is passion.*

अनुबंधं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।  
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥२५॥

anubandham kshayam himsām anavēkshya cha paurusham |  
mōhād ārabhyatē karma yat tat tāmasam uchyatē ||25||  
*That action is declared to be in the mode of ignorance, which is begun out of delusion, without thought to one's own ability, and disregarding consequences, loss, and injury to others.*

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ।  
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥

mukta-sangōnaham-vādī dhruty-utsāha-samanvitaha |  
siddhy-asiddhyōr nirvikāraha kartā sāttwika uchyatē ||26||

*The performer is said to be in the mode of goodness when he or she is free from egotism and attachment, endowed with enthusiasm and determination, and equiposed in success and failure.*

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।  
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥

rāgī karma-phala-prēpsur lubdhō himsātmakō-shuchihi |  
harsha-shōkānvitah kartā rājasah parikīrtitaha ||27||

*The performer is considered in the mode of passion when he or she craves the fruits of the work, is covetous, violent-natured, impure, and moved by joy and sorrow.*

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।  
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

ayuktah prākrutah stabdhaha shaṭhō naiṣkrutikōlasaha |  
vishādī dīrgha-sūtrī cha kartā tāmasa uchyatē ||28||

*A performer in the mode of ignorance is one who is undisciplined, vulgar, stubborn, deceitful, slothful, despondent and procrastinating.*

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं श्रुणु ।  
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥२९॥

buddhēr bhēdam dhrutēsh chaiva guṇatas tri-vidham shruṇu |  
prōchyamānam ashēshēṇa pruthaktvēna dhananjaya ||29||

*Hear now, O Arjuna, of the distinctions of intellect and determination, according to the three modes of material nature, as I describe them in detail.*

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।  
बंधं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥

pravruttim cha nivruttim cha kāryākāryē bhayābhayē |  
bandham mōksham cha yā vētti buddhiḥ sā pārtha sāttwikī ||30||

*The intellect is said to be in the nature of goodness, O Partha, when it understands what is proper action and what is improper action, what is the duty and what is non-duty, what is to be feared and what is not to be feared, what is binding and what is liberating.*

Raja Yoga: This synthesis of Yogas is defined differently.

1. Yoga of Meditation - a distinct 4<sup>th</sup> path taught in Gita.
2. Combination of Karma and Bhakti Yoga.
3. Adi Shankara considers it as an integral part of Jnana Yoga.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥

yayā dharmam adharmam cha kāryam chākāryam ēva cha ।  
ayathāvat prajānāti buddhih sā pārtha rājasī ॥31॥

*The intellect is considered in the mode of passion when it is confused between righteousness and unrighteousness and cannot distinguish between right and wrong conduct.*

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥३२॥

adharmam dharmam iti yā manyatē tamasāvṛtā ।  
sarvārthān viparītānsh cha buddhih sā pārtha tāmasī ॥32॥

*That intellect which is covered in darkness, imagining irreligion to be religion, and perceiving untruth to be the truth, is of the nature of ignorance.*

धृत्या यया धारयते मनःप्राणेंद्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥३३॥

dhrutyā yayā dhārayatē manah-prāṇēndriya-kriyāha ।  
yōgēnāvyaabhichāriṇyā dhrutih sā pārtha sāttwikī ॥33॥

*The unwavering fortitude that is developed through yoga, and which sustains the activities of the mind, the life-air and the senses, is said to be a determination in the mode of goodness.*

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसंगेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥३४॥

yayā tu dharma-kāmārthān dhrutyā dhārayatēṛjuna ।  
prasangēna phalākānkshī dhrutih sā pārtha rājasī ॥34॥

*The fortitude by which one holds to duty, pleasures and wealth, out of attachment and desire for rewards, is a determination in the mode of passion.*

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुंचति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

yayā swapnam bhayam shōkam vishādam madam ēva cha ।  
na vimunchati durmēdhā dhrutih sā pārtha tāmasī ॥35॥

*That unintelligent resolve is said to be a determination in the mode of ignorance, in which one does not give up dreaming, fearing, grieving, despair and conceit.*

सुखं त्विदानीं त्रिविधं श्रुणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखांतं च निगच्छति ॥३६॥

sukham twidānīm tri-vidham shruṇu mē bharatarshabha ।  
abhyāsād ramatē yatra dukhāntam cha nigacchati ॥36॥

*And now hear from me, O Arjuna, of the three kinds of happiness in which the embodied atma rejoices by practice and can even reach the end of all suffering.*

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।  
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥

yat tad agrē visham iva pariṇāmē-mrutōpamam ।  
tat sukham sāttvikam prōktam ātma-buddhi-prasāda-jam ॥37॥

*That which seems like poison at first but tastes like nectar in the end is said to be happiness in the mode of goodness. It is generated by the pure intellect that is situated in self-knowledge.*

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।  
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥

vishayēndriya-samyōgād yat tad agrē-mrutōpamam ।  
pariṇāmē visham iva tat sukham rājasam smrutam ॥38॥

*Happiness is said to be in the mode of passion when it is derived from the contact of the senses with their objects. Such happiness is like nectar at first but poison at the end.*

यदग्रे चानुबंधे च सुखं मोहनमात्मनः ।  
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९॥

yad-agrē chānubandhē cha sukham mōhanam ātmanaha ।  
nidrālasya-pramādōttham tat tāmasam udāhṛutam ॥39॥

*That happiness which covers the nature of the self from beginning to end, and which is derived from sleep, indolence and negligence is said to be in the mode of ignorance.*

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।  
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥४०॥

na tad asti pruthivyām vā divi dēvēshu vā punaha ।  
sattwam prakṛti-jair muktam yad ēbhih syāt tribhir guṇaihi ॥40॥

*There is no being on earth, or again in heaven among devatas who is free from the influence of these three modes of nature.*

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।  
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥

brāhmaṇa-kshatriya-vishām shūdrāṇām cha parantapa ।  
karmāṇi pravibhaktāni swabhāva-prabhavair guṇaihi ॥41॥

*The duties of the brahmanas, kshatriyas, vaishyas and shudras are distributed according to their tendencies, in accordance with their capabilities.*

शमो दमस्तपः शौचं क्षांतिरार्जवमेव च ।  
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

shamō damas tapah shaucham kshāntir ārjavam ēva cha ।  
jñānam vijñānam āstikyam brahma-karma swabhāva-jam ॥42॥

*Tranquility, restraint, austerity, purity, patience, integrity, knowledge, wisdom and belief in the existence of bhagawan - these are the duties of the brahmanas.*

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।  
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥

shauryam tējō dhrutir dākshyam yuddhē chāpy-apalāyanam ।  
dānam īshwara-bhāvash cha kshātram karma swabhāva-jam ॥43॥  
*Valor, splendor, fortitude, skill in weaponry, resolve never to retreat from battle, large-heartedness in charity and leadership abilities, these are the duties of the kshatriyas.*

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।  
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

krushi-gau-rakshya-vāṇijyam vaishya-karma swabhāva-jam ।  
paricharyātmakam karma shūdrasyāpi swabhāva-jam ॥44॥  
*Agriculture, cow protection and commerce are the natural works for those with the qualities of vaishyas. Serving through work is the natural duty for those with the qualities of shudras.*

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।  
स्वकर्मनिरतः सिद्धिं यथा विंदति तच्छृणु ॥४५॥

svē svē karmaṇy-abhirataha samsiddhim labhatē naraha ।  
swa-karma-niratah siddhim yathā vindati tach chruṇu ॥45॥  
*By fulfilling their duties, born of their innate qualities, human beings can attain perfection. Now hear from me how one can become perfect by discharging one's prescribed duties.*

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विंदति मानवः ॥४६॥

yatah pravrutতির bhūtānām yēna sarvam idam tatam ।  
swa-karmaṇā tam-abhyarchya siddhim vindati mānavaha ॥46॥  
*By performing one's natural occupation, one worships the creator from whom all living entities have come into being, and by whom the whole universe is pervaded. By such performance of work, a person easily attains perfection.*

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

shrēyān swa-dharmō viguṇaha para-dharmāt swa-nushṭhitāt ।  
swabhāva-niyatam karma kurvan nāpnōti kilbisham ॥47॥  
*It is better to do one's own dharma, even though imperfectly, than to do another's dharma, even though perfectly. By doing one's innate duties, a person does not incur sin.*

सहजं कर्म कौंतेय सदोषमपि न त्यजेत् ।  
सर्वारंभा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

sahajam karma kauntēya sa-dōsham api na tyajēt ।  
sarvārambhā hi dōshēṇa dhūmēnāgnir ivāvrutāha ॥48॥  
*One should not abandon duties born of one's nature, even if one sees defects in them, O son of Kuntī. Indeed, all endeavors are veiled by some evil, as fire is by smoke.*

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।  
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

asakta-buddhih sarvatra jitātmā vigata-spruhaha ।  
naishkarmya-siddhim paramām sannyāsēnādhigacchati ॥49॥

*Those whose intellect is unattached everywhere, who have mastered the mind, and are free from desires by the practice of renunciation, attain the highest perfection of freedom from action.*

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।  
समासेनैव कौंतेय निष्ठा ज्ञानस्य या परा ॥५०॥

siddhim prāptō yathā brahma tathāpnōti nibōdha mē ।  
samāsēnaiva kauntēya nishṭhā jñānasya yā parā ॥50॥

*Hear from me briefly, O Arjuna, and I shall explain how one, who has attained perfection (of cessation of actions), can also attain Brahman by being firmly fixed in transcendental knowledge.*

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।  
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥

buddhyā vishuddhayā yuktō dhrutyātmānam niyamya cha ।  
shabdādīn vishayāms tyaktwā rāga-dvēshau vyudasya cha ॥51॥

*One becomes fit to attain Brahman when he or she possesses a purified intellect and firmly controlling the self, abandoning sound and other objects of the senses, casting aside attraction and aversion.*

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।  
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

vivikta-sēvī lagh-wāshī yata-wāk-kāya-mānasaha ।  
dhyāna-yōga-parō nityam vairāgyam samupāshritaha ॥52॥

*Such a person relishes solitude, eats lightly, controls body, mind and speech, is ever engaged in meditation and concentration, and practices dispassion.*

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।  
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

ahankāram balam darpam kāmam krōdham parigraham ।  
vimuchya nirmamah shāntō brahma-bhūyāya kalpatē ॥53॥

*Free from egotism, power, arrogance, desire, anger, possessiveness of property and selfishness, such a person, situated in tranquility, is fit for union with Brahman (i.e., realization of the absolute truth as Brahman).*

You can send interesting facts on Gita in a small paragraph to the  
email [publish@sangeet-bharati.org](mailto:publish@sangeet-bharati.org). We make it available  
in this space in the next release.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।  
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

brahma-bhūtah prasannātmā na shōchati na kānkshati |  
samah sarvēshu bhūtēshu mad-bhaktim labhatē parām ||54||

*One situated in the transcendental Brahman realization becomes mentally serene, neither grieving nor desiring. Being equitably disposed toward all living beings, such a yogi attains supreme devotion to me.*

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥५५॥

bhaktyā mām abhijānāti yāvān yash chāsmi tattwataha |  
tatō mām tattwatō jñātwā vishatē tad-anantaram ||55||

*Only by loving devotion to me does one come to know who I am in truth. Then, having come to know me, my devotee enters full consciousness of me.*

सर्वकर्माण्यपि सदा कुर्वाणो मद्भ्यपाश्रयः ।  
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥

sarva-karmāṅy-api sadā kurvāṇō mad-vyapāshrayaha |  
mat-prasādād avāpnōti shāshwatam padam avyayam ||56||

*My devotees, though performing all kinds of actions, take full refuge in me. By my grace, they attain the eternal and imperishable abode.*

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।  
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥

chētasā sarva-karmāṅi mayi sannasya mat-paraha |  
buddhi-yōgam upāshritya mach-chittah satatam bhava ||57||

*Dedicate your every activity to me, making me your supreme goal. Taking shelter of the yoga of the intellect, keep your consciousness absorbed in me always.*

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।  
अथ चेत्वमहंकारान्न श्रोष्यसि विनंक्ष्यसि ॥५८॥

mach-chittah sarva-durgāṅi mat-prasādāt tarishyasi |  
atha chēt twam ahankārān na shrōshyasi vinankshyasi ||58||

*If you remember me always, by my grace you will overcome all obstacles and difficulties. But if due to pride, you do not listen to my advice, you will perish.*

On the American soil, Ralph Waldo Emerson, a philosopher and a poet was the first one to be influenced by the Gita and the Vedas in 1845 followed by his contemporary Henry David Thoreau, another poet, philosopher and a Yogi.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥

yad-ahankāram āshritya na yōtsya iti manyasē |

mithyaisha vyavasāyas tē prakrutis twām niyōkshyati ॥59॥

*If motivated by pride, you think, "I shall not fight", your decision will be in vain. Your own material (kshatriya) nature will compel you to fight.*

स्वभावजेन कौंतेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥

swabhāva-jēna kauntēya nibaddhah svēna karmaṇā |

kartum nēcchasi yan mōhāt karishyasy-avashōpi tat ॥60॥

*O Arjuna, that action which out of delusion you do not wish to do, you will be driven to do it by your own inclination, born of your own material nature.*

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यंत्रारूढानि मायया ॥६१॥

īshwarah sarva-bhūtānām hrud-dēshērjuna tishṭhati |

bhrāmayan sarva-bhūtāni yantrārūdhāni māyayā ॥61॥

*The supreme bhagawan dwells in the hearts of all living beings, O Arjuna, causing all beings, by his power of illusions, to resolve, as if mounted on a machine.*

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

tam-ēva sharaṇam gaccha sarva-bhāvēna bhārata |

tat-prasādāt parām shāntim sthānam prāpsyasi shāshwatam ॥62॥

*Surrender exclusively to him with your whole being, O Bharata. By his grace, you will attain supreme peace and the eternal abode.*

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

iti tē jñānam ākhyātam guhyād guhyataram mayā |

vimrushyaitad ashēshēṇa yathēcchasi tathā kuru ॥63॥

*Thus, I have explained to you this knowledge that is more secret than all secrets. Ponder over it deeply, and then do as you wish.*

सर्वगुह्यतमं भूयः श्रुणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

sarwa-guhyatamam bhūyah shruṇu mē paramam vachaha |

ishṭōsi mē druḍham iti tatō vakshyāmi tē hitam ॥64॥

*Hear again my supreme instruction, the most confidential of all knowledge. I am revealing this for your benefit.*



मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

man-manā bhava mad-bhaktō mad-yājī mām namaskuru ।  
mām ēvaiśhyasi satyam tē pratijānē priyōsi mē ॥65॥

*Always think of me, be devoted to me, worship me and offer obeisance to me. Doing so, you will certainly come to me. This is my pledge to you, for you are very dear to me.*

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

sarva-dharmān parityajya mām ēkam sharaṇam vraja ।  
aham tvā sarva-pāpēbhyō mōkshayishyāmi mā shuchaha ॥66॥

*Abandon all varieties of dharmas and simply surrender to me alone. I shall liberate you from all sins; do not grieve.*

इदं ते नातपस्काय नाभक्ताय कदाचन ।  
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

idam tē nātapaskāya nābhaktāya kadāchana ।  
na chāshushrūshavē vāchyam na cha mām yōbhyasūyati ॥67॥

*This instruction should never be explained to those who are not austere or to those who are not devoted. It should also not be spoken to those who do not render service, who are averse to listening, and especially not to those who are envious of me.*

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।  
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥

ya idam paramam guhyam mad-bhaktēshwa-bhidhāsyati ।  
bhaktim mayi parām krutwā mām ēvaiśhyaty-asamshayaha ॥68॥

*Those, who teach this most confidential knowledge amongst my devotees with supreme devotion, will, without doubt, come to me.*

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।  
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

na cha tasmān manushyēshu kashchin mē priya-kruttamaha ।  
bhavitā na cha mē tasmād anyah priyatarō bhuvi ॥69॥

*No human being does more loving service to me than they; nor shall there ever be anyone on this earth dearer to me.*

“Gita, the divine song starts with the word ‘धर्मः’ and concludes with the term ‘मम’; and therefore, the main content of the Gita is nothing but मम धर्मः (my dharma)”.

- Swami Shri Chinmayananda Saraswati

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥

adhyēshyatē cha ya imam dharmyam samvādam āvayōho ।

jñāna-yajñēna tēnāham ishṭah syām iti mē matihi ॥70॥

*And I proclaim that those who study this sacred dialogue of ours will worship me (with their intellect) through the yajna of knowledge; such is my conviction.*

श्रद्धावाननसूयश्च श्रुणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥७१॥

shraddhāvān anasūyash cha shruṇuyād api yō naraha ।

sōpi muktaḥ shubhām-llōkān prāpnuyāt puṇya-karmaṇām ॥71॥

*Even those who only listen to this knowledge with faith and without envy will be liberated from sins and attain the auspicious abodes where the pious dwell.*

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनंजय ॥७२॥

kacchid ētach chrutam pārtha twayaikāgrēṇa chētasā ।

kacchid ajñāna-sammōhaha pranashṭas tē dhananjaya ॥72॥

*O Arjuna, have you heard me with a concentrated mind? Have your ignorance and delusion been destroyed?*

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥७३॥

arjuna uvācha ।

nashṭō mōhah smrutir labdhā twat-prasādān mayāchyuta ।

sthitōsmi gata-sandēhaha karishyē vachanam tava ॥73॥

*Arjuna Said: O infallible one, by your grace my delusion has been dispelled, and I have now gained my memory through your grace. I am now firm and free from doubts, and I shall act according to your instructions.*

संजय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥७४॥

sanjaya uvācha ।

ity-aham vāsudēvasya pārthasya cha mahātmanaha ।

samvādam imam ashrausham adbhutam rōma harshaṇam ॥74॥

*Sanjaya said: Thus, have I heard this wonderful conversation between Shri Krishna, the son of Vasudev, and Arjuna, the noble-hearted son of Pruthu. So thrilling is the message that my hairs are standing on end.*

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।  
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥७५॥

vyāsa-prasādāch chrutavān ētaḍ guhyam aham param ।  
yōgam yōgēshwarāt krushṇāt sākshāt kathayataḥ swayam ॥75॥  
*By the grace of Veda Vyas, I have heard this supreme and most secret yoga from the  
bhagawan of yoga, Shri Krishna himself.*

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।  
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥

rājan samsmrutya samsmrutya samvādam imam adbhutam ।  
kēshavārjunayōh puṇyam hrushyāmi cha muhur muhuhu ॥76॥  
*As I repeatedly recall this astonishing and wonderful dialogue between Shri Krishna and  
Arjuna, O King, I rejoice again and again.*

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।  
विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥७७॥

tach cha samsmrutya samsmrutya rūpam aty-adbhutam harēhe ।  
vismayō mē mahān-rājan hrushyāmi cha punah punaha ॥77॥  
*And remembering that most astonishing and wonderful cosmic form of Bhagawan Krishna,  
great is my astonishment, and I am thrilled with joy repeatedly.*

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥७८॥

yatra yōgēshwarah krushṇō yatra pārthō dhanur-dharaha ।  
tatra shrīr vijayō bhūtir-dhruvā nītir matir mama ॥78॥  
*Wherever there is Shri Krishna, the bhagawan of all yoga, and wherever there is Arjuna, the  
supreme archer, there will also certainly be unending opulence, victory, prosperity and  
righteousness. Of this, I am certain.*

Readers can take this Bhagawad Gita to the next level in their  
personal life by learning Samskrutam and understanding Krishna-  
Arjuna conversation without the aid of translation.

## Salient Features

1. “Gita-As-It-Is” without narration or interpretation of shlokas.
2. Easy transliteration close to Sanskrit pronunciation using ISO-15919 international standard for the romanization of Brahmic scripts.
3. Simple translation of Gita shlokas.
4. Use of today’s standardized Devanagari for the benefit of more readers.
5. Attractive and easy to read fonts and layouts.
6. Interesting facts on Gita in the form of tidbits to bring interest in Gita reading.
7. Printer-friendly PDF with pages organized to print as a booklet, spiral bind or hardbound book on letter size paper.
8. Permitted to interested people and organizations to print, use printed books as a gift or circulate.
9. Collaborative work among friends in Dallas, USA to make it a quality work available in the original form, freely and easily.
10. Free downloads of this eBook on [sangeet-bharati.org](http://sangeet-bharati.org). A revised version of this evolving book with corrections and additions will be uploaded on this website regularly.

## Revisions History

1. Raksha Bandhan, Aug 7th, 2017. Gita work conceptualized.
2. Sankranti, Jan 15th, 2019. First version cut in limited softcover books for distribution among friends for reviews and feedback.
3. Yugadi, Apr 6th, 2019. eBook in PDF format was launched in Karya Siddhi Hanuman Temple, Frisco, Texas by **Poojya Shri Datta Vijayananda Teertha Swamiji**, Junior Swamiji of Avadhoota Datta Peetham, Mysuru, Karnataka. And the eBook was made available on [sangeet-bharati.org](http://sangeet-bharati.org) for free downloads.
4. Shivaratri, Feb 21, 2020. Revised with corrections and added new tidbits.

ॐ सर्वे भवन्तु सुखिनः  
सर्वे संतु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु  
मा कश्चिद्दुःखभाग्भवेत् ।  
ॐ शान्ति शान्ति शान्तिः ॥

ōm sarvē bhavantu sukhinaha  
sarvē santu nir-āmayāha ।  
sarvē bhadraṇi pashyantu  
mā kashchid-duhkha-bhāg-bhavēt ।  
ōm shānti shānti shāntihi ॥

*May all become happy.*

*May all be free from illness.*

*May all see what is auspicious.*

*May no one suffer.*

*May peace prevail from our actions, others actions and natures.*

(Shānti mantra from Bruhadāraṇyaka upanishad)