Bhagavad Gita

VYASA (ATTRIBUTED)

Bhagavad Gita

भगवद्गीता

Translated from the Sanskrit with AI (Claude) and edited

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INTRODUCTION

The *Bhagavad Gita*, "the song of the Lord," is a poem of 700 verses in eighteen chapters, set in the sixth book of the *Mahabharata*, the great Sanskrit epic traditionally ascribed to the sage Vyasa. It probably reached its present form in the last centuries BC or the first centuries AD, and it has become the most widely read scripture of Hinduism.

On the eve of a great battle, the warrior Arjuna looks across at the opposing army, sees his cousins, teachers and friends, and lays down his bow. His charioteer Krishna — who reveals himself as God — answers him. The dialogue ranges over duty and action, the undying self, discipline and meditation, knowledge and devotion, and the nature of God, and culminates in a terrifying vision of Krishna's universal form. Its most famous teaching is that one should act without attachment to the fruits of action.

The whole poem is framed as a report: the blind king Dhritarashtra asks, and his minister Sanjaya, granted distant sight, tells him what was said on the field.

Chapter 1: Arjuna's Despair

अर्जुनविषादयोगः *(Arjunaviṣādayoga)*

The armies face each other at Kurukshetra; seeing his kinsmen and teachers ranged against him, Arjuna refuses to fight.

	SANSKRIT	ENGLISH
1.1	**DHRITARASHTRA** धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः । मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥	**DHRITARASHTRA** On the field of *dharma*, the field of the Kurus, gathered together and eager for battle, what did my sons and the sons of Pandu do, Sanjaya?[1]
1.2	**SANJAYA** दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा । आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥	**SANJAYA** Then King Duryodhana, seeing the army of the Pandavas drawn up for battle, went to his teacher and spoke these words:[2]
1.3	पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् । व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥	Teacher, look at this great army of the sons of Pandu, drawn up by the son of Drupada, your own gifted pupil.[3]
1.4	अत्र शूरा महेष्वासा भीमार्जुनसमा युधि । युयुधानो विराटश्च द्रुपदश्च महारथः ॥	Here are heroes, mighty archers, equal in battle to Bhima and Arjuna: Yuyudhana and Virata, and Drupada, the great chariot-warrior;
1.5	धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् । पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥	Dhrishtaketu, Chekitana, and the valiant king of Kashi; Purujit and Kuntibhoja, and Shaibya, a bull among men;
1.6	युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् । सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥	bold Yudhamanyu and valiant Uttamaujas; the son of Subhadra and the sons of Draupadi—all of them great chariot-warriors.[4]
1.7	अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम । नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥	But hear also who are the most distinguished on our side, best of the twice-born, the leaders of my army; I name them for you so that you may know them.[5]
1.8		Yourself and Bhishma, and Karna, and Kripa, victor in battles,

1 *Dharma*: duty, right order, the role proper to each. Kurukṣetra, "field of the Kurus," is the plain north of Delhi where the war is fought; the blind king Dhṛtarāṣṭra is the father of the Kauravas, and Pāṇḍu was his brother.

2 Duryodhana, eldest son of Dhṛtarāṣṭra, leads the Kaurava side; his teacher is Droṇa, the brahmin master of arms who trained both sides.

3 The son of Drupada is Dhṛṣṭadyumna, commander of the Pandava army.

	SANSKRIT	ENGLISH
	भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः । अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥	Ashvatthaman and Vikarna, and the son of Somadatta as well;[6]
1.9	अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः । नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥	and many other heroes who are ready to give up their lives for my sake, armed with many kinds of weapons, all of them skilled in war.
1.10	अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् । पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥	That force of ours, guarded by Bhishma, is insufficient; but this force of theirs, guarded by Bhima, is sufficient.
1.11	अयनेषु च सर्वेषु यथाभागमवस्थिताः । भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥	So all of you, standing firm in every line of advance, each in his assigned place, guard Bhishma above all.
1.12	तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः । सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥	Then, to rouse his joy, the aged Kuru, the mighty grandfather, roared out a lion's roar and blew his conch.
1.13	ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः । सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥	Then conches and kettledrums, tabors, drums and horns were sounded all at once, and the noise was tumultuous.
1.14	ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ । माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥	Then, standing in their great chariot yoked to white horses, Madhava and the son of Pandu blew their divine conches.[7]
1.15	पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः । पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥	Hrishikesha blew Panchajanya, Dhananjaya blew Devadatta, and Bhima, the Wolf-bellied, of terrible deeds, blew the great conch Paundra.[8]
1.16	अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः । नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥	King Yudhishthira, son of Kunti, blew Anantavijaya, and Nakula and Sahadeva blew Sughosha and Manipushpaka.
1.17	काश्यश्च परमेष्वासः शिखण्डी च महारथः । धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥	And the king of Kashi, supreme archer, and Shikhandin, the great chariot-warrior, Dhrishtadyumna and Virata, and Satyaki the unconquered,

4 The son of Subhadrā is Abhimanyu, Arjuna's son; the sons of Draupadī are her five sons by the five Pandava brothers.
5 "Twice-born": a member of the three upper classes, "born again" through Vedic initiation; here the brahmin Droṇa.
6 Bhīṣma: great-uncle of both the Kauravas and the Pandavas, the aged commander of the Kaurava army. Karṇa, raised by a charioteer, is Arjuna's great rival.
7 Mādhava, like Hṛṣīkeśa, Keśava, Govinda, Janārdana, Madhusūdana, Acyuta and Vārṣṇeya below, is an epithet of Krishna; "son of Pandu," "son of Pṛthā" (Kuntī), Dhanañjaya and Guḍākeśa refer to Arjuna.
8 Each warrior's conch has its own name.

	SANSKRIT	ENGLISH
1.18	द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते । सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥	Drupada and the sons of Draupadi, lord of the earth, and the mighty-armed son of Subhadra—each on every side blew his own conch.
1.19	स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् । नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥	That tumultuous roar tore the hearts of Dhritarashtra's sons, making the sky and the earth resound.
1.20	अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः । प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥	Then the son of Pandu, whose banner bears the monkey, seeing Dhritarashtra's sons drawn up in their ranks, as the clash of weapons was about to begin, raised his bow
1.21	ARJUNA हृषीकेशं तदा वाक्यमिदमाह महीपते । सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥	ARJUNA and then, lord of the earth, spoke these words to Hrishikesha: Achyuta, halt my chariot between the two armies,
1.22	यावदेतान्निरिक्षेऽहं योद्धुकामानवस्थितान् । कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥	so that I may look at these men who stand here eager for battle, and see with whom I must fight in this undertaking of war.
1.23	योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः । धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥	I would see those who are about to fight, who have gathered here wishing to please in battle the evil-minded son of Dhritarashtra.
1.24	SANJAYA एवमुक्तो हृषीकेशो गुडाकेशेन भारत । सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥	SANJAYA Addressed in this way by Gudakesha, descendant of Bharata, Hrishikesha halted that finest of chariots between the two armies,
1.25	भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् । उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥	in front of Bhishma and Drona and all the rulers of the earth, and said, "Son of Pritha, look at these Kurus gathered here."
1.26	तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् । आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥	There the son of Pritha saw them standing: fathers and grandfathers, teachers, uncles, brothers, sons, grandsons, and friends,
1.27	श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि । तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥	fathers-in-law and companions, in both armies. Seeing all these kinsmen arrayed there, the son of Kunti,
1.28	ARJUNA कृपया परयाविष्टो विषीदन्निदमब्रवीत् । दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥	ARJUNA filled with deep pity, spoke in despair: Krishna, when I see my own people here, eager to fight, drawn up before me,
1.29		

	SANSKRIT	ENGLISH
	सीदन्ति मम गात्राणि मुखं च परिशुष्यति । वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥	my limbs give way and my mouth goes dry, my body trembles and my hair stands on end.
1.30	गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते । न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥	Gandiva slips from my hand and my skin is burning; I cannot stand still, and my mind seems to reel.[9]
1.31	निमित्तानि च पश्यामि विपरीतानि केशव । न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥	And I see evil omens, Keshava; I foresee no good in killing my own people in battle.
1.32	न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च । किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥	I do not want victory, Krishna, nor kingship, nor pleasures. What is kingship to us, Govinda, or enjoyment, or even life?
1.33	येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च । त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥	Those for whose sake we wanted kingship, enjoyment and pleasures stand here in battle, staking their lives and their wealth:
1.34	आचार्याः पितरः पुत्रास्तथैव च पितामहाः । मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥	teachers, fathers, sons, and grandfathers too, uncles, fathers-in-law, grandsons, brothers-in-law, and other kin.
1.35	एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन । अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥	These I do not want to kill, Madhusudana, even if they kill me— not even for sovereignty over the three worlds, still less for the earth.[10]
1.36	निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन । पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥	What joy could we have in striking down the sons of Dhritarashtra, Janardana? Evil alone would cling to us if we killed these aggressors.
1.37	तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् । स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥	So we must not kill the sons of Dhritarashtra, our own kinsmen; for how could we be happy, Madhava, after killing our own people?
1.38	यद्यप्येते न पश्यन्ति लोभोपहतचेतसः । कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥	Even if they, their minds overcome by greed, do not see the wrong in destroying a family, the crime in betraying friends,
1.39	कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् । कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥	how could we not know enough to turn back from this evil, we who see clearly the wrong in destroying a family, Janardana?
1.40		When a family is destroyed, its ancient laws of *dharma* perish;

	SANSKRIT	ENGLISH
	कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः । धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥	when *dharma* is lost, lawlessness overwhelms the whole family.
1.41	अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः । स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥	When lawlessness prevails, Krishna, the women of the family are corrupted; when the women are corrupted, descendant of Vrishni, the classes are mixed.[11]
1.42	संकरो नरकायैव कुलघ्नानां कुलस्य च । पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥	This mixing brings to hell the family and those who destroyed it; for their ancestors fall, deprived of their offerings of rice-balls and water.[12]
1.43	दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः । उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥	Through these wrongs of the destroyers of the family, which bring about the mixing of classes, the laws of caste and the eternal laws of the family are overthrown.
1.44	उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन । नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥	For people whose family laws have been overthrown, Janardana, a dwelling in hell without end awaits—so we have heard.
1.45	अहो बत महत्पापं कर्तुं व्यवसिता वयम् । यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥	Alas! We have resolved to commit a great evil, ready to kill our own people out of greed for the pleasures of kingship.
1.46	यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः । धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥	If the sons of Dhritarashtra, weapons in hand, should kill me in battle unresisting and unarmed, that would be better for me.
1.47	**SANJAYA** एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् । विसृज्य सशरं चापं शोकसंविग्नमानसः ॥	**SANJAYA** Having spoken in this way on the battlefield, Arjuna sank down on the seat of his chariot, casting aside his bow and arrows, his mind overwhelmed with grief.

9 Gāṇḍīva: Arjuna's bow, a gift of the gods.
10 The three worlds: earth, the middle air, and heaven.
11 The classes (*varṇa*): the four hereditary social orders—priests, warriors, farmers and traders, and laborers.
12 Descendants sustain their dead ancestors with ritual offerings of rice-balls (*piṇḍa*) and water.

Chapter 2: Understanding

साङ्ख्ययोगः *(Sāṅkhyayoga)*

Krishna answers: the self is never born and never dies; act without attachment to results, and be steady in wisdom.

	SANSKRIT	ENGLISH
2.1	**SANJAYA** तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् । विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥	**SANJAYA** To him, so overcome by pity, his eyes troubled and full of tears, sinking in despair, Madhusudana spoke these words.
2.2	**KRISHNA** कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् । अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥	**KRISHNA** Where does this weakness come from, in this hour of danger, Arjuna— unworthy of a noble, closing the way to heaven, bringing disgrace?
2.3	क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते । क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥	Do not give in to unmanliness, son of Pritha; it does not become you. Cast off this petty faintness of heart and stand up, scorcher of foes.
2.4	**ARJUNA** कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन । इषुभिः प्रति योत्स्यामि पूजार्हावरिसूदन ॥	**ARJUNA** Madhusudana, how can I fight back with arrows in battle against Bhishma and Drona, who deserve my reverence, slayer of enemies?
2.5	गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके । हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥	Better to live even on beggar's food in this world than to kill my teachers, men of great dignity; for if I killed my elders, however greedy for gain they may be, I would be enjoying pleasures here smeared with blood.
2.6	न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः । यानेव हत्वा न जिजीविषाम- स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥	Nor do we know which is better for us—that we should conquer them, or that they should conquer us; there stand the sons of Dhritarashtra, facing us, and if we killed them we would not wish to live.
2.7	कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः । यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥	My very nature stricken by faintheartedness, my mind confused about *dharma*, I ask you: tell me for certain what is better. I am your student; teach me, for I have come to you for refuge.
2.8	न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् । अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥	For I do not see what could drive away this grief that parches my senses, even if I won an unrivaled, prosperous kingdom on earth, or lordship over the gods.

	SANSKRIT	ENGLISH
2.9	**SANJAYA** एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप । न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥	**SANJAYA** Having spoken thus to Hrishikesha, Gudakesha, scorcher of foes, said to Govinda, “I will not fight,” and fell silent.
2.10	तमुवाच हृषीकेशः प्रहसन्निव भारत । सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥	Then, descendant of Bharata, Hrishikesha, as if smiling, spoke these words to him as he sat despairing between the two armies.

THE UNDYING SELF

Krishna tells Arjuna not to grieve, since the embodied self is never born and never dies.

	SANSKRIT	ENGLISH
2.11	**KRISHNA** अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥	**KRISHNA** You grieve for those who should not be grieved for, and yet you speak words of wisdom. The wise grieve neither for the dead nor for the living.
2.12	न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः । न चैव न भविष्यामः सर्वे वयमतः परम् ॥	Never was there a time when I was not, nor you, nor these rulers of men; nor will any of us ever cease to be hereafter.
2.13	देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा । तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥	Just as the embodied one passes, in this body, through childhood, youth and old age, so it passes on to another body; the steadfast are not bewildered by this.
2.14	मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥	The touch of the senses on their objects, son of Kunti, brings cold and heat, pleasure and pain; these come and go and do not last—endure them, Bharata.
2.15	यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ । समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥	The person these do not trouble, bull among men, steadfast, the same in pain and pleasure, is fit for immortality.
2.16	नासतो विद्यते भावो नाभावो विद्यते सतः । उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥	What is not can never come to be; what is can never cease to be. The boundary between these two is seen by those who see the truth.
2.17	अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् । विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥	Know that to be indestructible by which all this world is pervaded; no one can bring about the destruction of what is imperishable.
2.18	अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः । अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥	These bodies of the eternal embodied one are said to come to an end, but it is indestructible and beyond all measure. Therefore fight, Bharata.
2.19		

	SANSKRIT	ENGLISH
	य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् । उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥	Whoever thinks it a killer, and whoever thinks it killed— neither of them understands: it does not kill, and it is not killed.
2.20	न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥	It is not born, nor does it ever die; nor, having come to be, will it ever cease to be. Unborn, eternal, everlasting, primeval, it is not killed when the body is killed.
2.21	वेदाविनाशिनं नित्यं य एनमजमव्ययम् । कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥	Whoever knows it to be indestructible, eternal, unborn and unchanging— how can that person, son of Pritha, kill anyone, or cause anyone to be killed?
2.22	वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि । तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥	As a man casts off worn-out clothes and puts on others that are new, so the embodied one casts off worn-out bodies and enters others that are new.
2.23	नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥	Weapons do not cut it, fire does not burn it, water does not wet it, and wind does not dry it.
2.24	अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च । नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥	It cannot be cut, it cannot be burned, it cannot be wetted or dried; it is eternal, all-pervading, stable, unmoving, everlasting.
2.25	अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते । तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥	It is called unmanifest, unthinkable, unchanging. So, knowing it to be such, you should not grieve.
2.26	अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् । तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥	And even if you think of it as constantly being born and constantly dying, even then, mighty-armed one, you should not grieve.
2.27	जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥	For death is certain for whatever is born, and birth is certain for whatever has died; so you should not grieve over what cannot be avoided.
2.28	अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत । अव्यक्तनिधनान्येव तत्र का परिदेवना ॥	Beings are unmanifest in their beginning, manifest in their middle, Bharata, and unmanifest again in their end. What is there to lament?
2.29	आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः । आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥	One person sees it as a marvel, another speaks of it as a marvel, another hears of it as a marvel; yet even having heard, no one knows it.
2.30	देही नित्यमवध्योऽयं देहे सर्वस्य भारत । तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥	

	SANSKRIT	ENGLISH
		This embodied one, dwelling in the body of every being, can never be killed, Bharata; therefore you should not grieve for any creature.

A WARRIOR'S DUTY

Krishna urges Arjuna to fight, since battle is his own duty and retreat would bring disgrace.

	SANSKRIT	ENGLISH
2.31	KRISHNA स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि । धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥	KRISHNA Look, too, to your own *dharma*, and do not waver; for a warrior there is nothing better than a battle that *dharma* requires.[1]
2.32	यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् । सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥	Coming unsought, an open door to heaven— happy are the warriors, son of Pritha, who meet with such a battle.
2.33	अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि । ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥	But if you will not fight this rightful battle, then, abandoning your own *dharma* and your honor, you will incur evil.
2.34	अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् । सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥	People will speak of your disgrace forever, and for a man who has been honored, disgrace is worse than death.
2.35	भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः । येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥	The great chariot-warriors will think you withdrew from battle out of fear; those who held you in high esteem will think lightly of you.
2.36	अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः । निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥	Your enemies will say many things that should not be said, scorning your ability. What could be more painful than that?
2.37	हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् । तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥	If you are killed, you will attain heaven; if you win, you will enjoy the earth. So stand up, son of Kunti, resolved to fight.
2.38	सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ । ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥	Holding pleasure and pain alike, gain and loss, victory and defeat, then brace yourself for battle; so you will incur no evil.

THE DISCIPLINE OF ACTION

Krishna teaches acting with an even mind, without attachment to the fruits of action.

	SANSKRIT	ENGLISH
2.39		KRISHNA This understanding has been taught to you according to *sāṃkhya*; now hear it according

	SANSKRIT	ENGLISH
	KRISHNA एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु । बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥	to *yoga*. Armed with this understanding, son of Pritha, you will throw off the bondage of action.[2]
2.40	नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥	On this path no effort is wasted and no setback is found; even a little of this *dharma* protects one from great fear.
2.41	व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन । बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥	Here, joy of the Kurus, the understanding whose nature is resolve is single; but many-branched and endless are the thoughts of the irresolute.
2.42	यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः । वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥	The flowery speech that the unwise proclaim, son of Pritha, delighting in the words of the Veda and saying "There is nothing else,"[3]
2.43	कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् । क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥	full of desires, intent on heaven—speech that offers rebirth as the fruit of action, crowded with special rites aimed at pleasure and power—
2.44	भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् । व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥	for those attached to pleasure and power, whose minds are carried away by it, the understanding whose nature is resolve is not established in concentration.
2.45	त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन । निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥	The Vedas have the three *guṇas* as their sphere; be free of the three *guṇas*, Arjuna, free of the pairs of opposites, ever grounded in *sattva*, free of getting and keeping, master of yourself.[4]
2.46	यावानर्थ उदपाने सर्वतः संप्लुतोदके । तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥	As much use as there is in a well when water floods on every side, so much is there in all the Vedas for a brahmin who truly knows.
2.47	कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥	Your right is to action alone, never to its fruits. Do not let the fruit of action be your motive, and do not cling to inaction.[5]
2.48	योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय । सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥	Grounded in *yoga*, perform your actions, giving up attachment, Dhananjaya, the same in success and failure; *yoga* is called evenness of mind.

1 One's own *dharma* (*svadharma*): the duty proper to one's birth and station. Arjuna is a *kṣatriya*, a member of the warrior class.
2 *Sāṃkhya*: the way of analytical knowledge. *Yoga*: discipline; here, the disciplined practice of action.
3 The Veda: the ancient sacred texts of hymns and ritual.
4 The *guṇas*: the three qualities of nature—*sattva* (goodness, clarity), *rajas* (passion) and *tamas* (darkness, inertia).
5 Fruit (*phala*): the result or reward of an action.

	SANSKRIT	ENGLISH
2.49	दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय । बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥	Mere action is far inferior to the *yoga* of understanding, Dhananjaya. Seek refuge in understanding; pitiful are those whose motive is the fruit.
2.50	बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते । तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥	One armed with understanding leaves behind, here and now, both good deeds and bad. So yoke yourself to *yoga*; *yoga* is skill in action.
2.51	कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः । जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥	For the wise, armed with understanding, give up the fruit that action brings; freed from the bondage of birth, they go to the place beyond all sorrow.
2.52	यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति । तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥	When your understanding crosses beyond the thicket of delusion, then you will grow indifferent to what you have heard and what is yet to be heard.
2.53	श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला । समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥	When your understanding, bewildered by what you have heard, stands motionless, unmoving in concentration, then you will attain *yoga*.

THE PERSON OF STEADY WISDOM

Asked by Arjuna, Krishna describes the sage who has withdrawn his senses and is free of desire.

	SANSKRIT	ENGLISH
2.54	**ARJUNA** स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव । स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥	**ARJUNA** Keshava, how is one whose wisdom is steady to be described, one who is fixed in concentration? How does one whose mind is steady speak? How does he sit? How does he move?
2.55	**KRISHNA** प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥	**KRISHNA** When a man gives up all the desires that enter his mind, son of Pritha, content in the self through the self alone, then he is called steady in wisdom.
2.56	दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥	One whose mind is not shaken by sorrows, who has no craving for pleasures, free of passion, fear and anger—he is called a sage of steady mind.
2.57	यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥	One who is attached to nothing, who, meeting with this or that, good or bad, neither rejoices nor recoils—his wisdom stands firm.
2.58	यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥	When, like a tortoise drawing in its limbs on every side,

	SANSKRIT	ENGLISH
		he withdraws his senses from the objects of sense, his wisdom stands firm.
2.59	विषया विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥	The objects of sense fall away from the embodied one who does not feed on them, but the taste for them remains; even the taste falls away when he has seen the highest.
2.60	यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः । इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥	For even when a discerning man strives, son of Kunti, the turbulent senses violently carry away his mind.
2.61	तानि सर्वाणि संयम्य युक्त आसीत मत्परः । वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥	Restraining them all, let him sit disciplined, intent on me; for one whose senses are under control—his wisdom stands firm.
2.62	ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥	When a man dwells on the objects of sense, attachment to them arises; from attachment desire is born, and from desire comes anger.
2.63	क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः । स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥	From anger comes delusion, from delusion the wandering of memory, from loss of memory the ruin of understanding, and from the ruin of understanding he is lost.
2.64	रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् । आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥	But one who moves among the objects of sense with senses free of attraction and aversion, held under the control of the self, master of himself, attains serenity.
2.65	प्रसादे सर्वदुःखानां हानिरस्योपजायते । प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥	In serenity all his sorrows come to an end; for when the mind is serene, the understanding soon becomes steady.
2.66	नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना । न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥	The undisciplined have no understanding, and the undisciplined have no power of contemplation; without contemplation there is no peace, and without peace, where is happiness?
2.67	इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते । तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥	For when the mind follows the roaming senses, it carries away one's wisdom, as the wind carries a ship on the water.
2.68	तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥	Therefore, mighty-armed one, when a man's senses are held back on every side from the objects of sense, his wisdom stands firm.
2.69	या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥	What is night for all beings, in that the self-controlled man is awake;

	SANSKRIT	ENGLISH
		what they are awake to is night for the sage who sees.
2.70	आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् । तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥	As the waters enter the ocean, which is ever being filled yet stands unmoved, so the one whom all desires enter attains peace— not the one who desires desires.
2.71	विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः । निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥	The man who gives up all desires and moves about free of longing, without “mine,” without “I,” attains peace.
2.72	एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति । स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥	This is the state of *brahman*, son of Pritha; attaining it, one is no longer deluded. Abiding in it even at the hour of death, one reaches the *nirvāṇa* of *brahman*.[6]

6 *Brahman*: the absolute, the ultimate reality. *Nirvāṇa*: literally “blowing out,” the extinction of desire and the peace of final release.

Chapter 3: Action

कर्मयोगः *(Karmayoga)*

Why act at all? No one can be free of action; act as a sacrifice, for the welfare of the world, and master desire.

	SANSKRIT	ENGLISH
3.1	**ARJUNA** ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन । तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥	**ARJUNA** If you hold that understanding is better than action, Janardana, then why do you urge me to this terrible deed, Keshava?
3.2	व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे । तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥	With words that seem to point both ways you seem to confuse my understanding. Tell me for certain the one thing by which I may reach the highest good.
3.3	**KRISHNA** लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ । ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥	**KRISHNA** In this world a twofold way was taught by me long ago, blameless one: the *yoga* of knowledge for the followers of *sāṃkhya*, the *yoga* of action for the *yogins*.[1]
3.4	न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते । न च संन्यसनादेव सिद्धिं समधिगच्छति ॥	Not by abstaining from actions does a person reach freedom from action, nor by renunciation alone does he attain perfection.
3.5	न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् । कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥	For no one can remain even for a moment without acting; everyone is made to act, helplessly, by the *guṇas* born of *prakṛti*.[2]
3.6	कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् । इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥	One who restrains his organs of action but sits dwelling in his mind on the objects of sense, deluded, is called a hypocrite.
3.7	यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन । कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥	But one who controls his senses with the mind, Arjuna, and, unattached, takes up the *yoga* of action with his organs of action—he excels.
3.8	नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः । शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥	Do the action that is required of you, for action is better than inaction; without action you could not even keep your body going.

1 *Yogin*: one who practices *yoga*.
2 *Prakṛti*: nature, the material world, made up of the three *guṇas*.

	SANSKRIT	ENGLISH
3.9	यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥	Except for action done for the sake of sacrifice, this world is bound by action. Do your work for that purpose, son of Kunti, free from attachment.[3]
3.10	सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः । अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥	Long ago the Lord of Creatures brought forth be- ings together with sacrifice, and said: “By this you shall multiply; let this be your cow of plenty, yielding all you desire.[4]
3.11	देवान्भावयतानेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥	With it nourish the gods, and let the gods nourish you; nourishing one another, you will attain the highest good.
3.12	इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः । तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥	For the gods, nourished by sacrifice, will give you the enjoyments you desire.” Whoever enjoys their gifts without offering to them in return is nothing but a thief.
3.13	यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः । भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥	The good, who eat what remains of the sacrifice, are released from all their faults; but the wicked who cook only for themselves eat their own evil.
3.14	अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः । यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥	Beings come from food, and food comes from rain; rain comes from sacrifice, and sacrifice comes from action.
3.15	कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् । तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥	Know that action arises from *brahman*, and *brah- man* arises from the imperishable; therefore the all-pervading *brahman* is always es- tablished in sacrifice.
3.16	एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः । अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥	One who does not help turn the wheel that has been set in motion here, living in wickedness, delighting in the senses, lives in vain, son of Pritha.
3.17	यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः । आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥	But the person who delights in the self alone, who is satisfied in the self, and content in the self alone—for him there is nothing he must do.
3.18	नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन । न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥	He has no purpose at all in what is done here, nor in what is left undone, nor does he depend on any being for any purpose.
3.19	तस्मादसक्तः सततं कार्यं कर्म समाचर । असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥	Therefore, without attachment, always do the work that must be done;

3 Sacrifice (*yajña*): the Vedic ritual of offerings poured into the sacred fire.
4 The Lord of Creatures (Prajāpati): the creator god. The cow of plenty is the mythical cow that grants every wish.

	SANSKRIT	ENGLISH
		for by doing work without attachment a person reaches the highest.
3.20	कर्मणैव हि संसिद्धिमास्थिता जनकादयः । लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥	It was through action alone that Janaka and others attained perfection; you too should act, looking only to holding the world together.[5]
3.21	यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥	Whatever the best person does, other people do too; whatever standard he sets, the world follows.
3.22	न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन । नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥	For me, son of Pritha, there is nothing in the three worlds that I must do, nothing I lack that I need to gain—and yet I go on acting.
3.23	यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः । मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥	For if I ever ceased to act, tirelessly, people everywhere would follow my path, son of Pritha.
3.24	उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् । संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥	These worlds would fall into ruin if I did not act; I would be the cause of confusion, and would destroy these creatures.
3.25	सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत । कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥	As the ignorant act out of attachment to their work, Bharata, so the wise should act without attachment, seeking to hold the world together.
3.26	न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् । जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥	The wise should not unsettle the understanding of the ignorant who are attached to action; disciplined, acting himself, he should lead them to take pleasure in all their work.
3.27	प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥	In every case actions are performed by the *guṇas* of *prakṛti*; but one deluded by the sense of "I" thinks, "I am the doer."[6]
3.28	तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥	But one who knows the truth, mighty-armed one, about how the *guṇas* and their actions are distinct, thinking, "The *guṇas* act upon the *guṇas*," is not attached.
3.29	प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु । तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥	Those deluded by the *guṇas* of *prakṛti* are attached to the works of the *guṇas*; one who knows the whole should not unsettle those dull ones who know only in part.
3.30		Surrendering all your actions to me, your mind fixed on the self within,

5 Janaka: a legendary king of Videha, famed as a sage who lived in the world.

	SANSKRIT	ENGLISH
	मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥	free of hope and of any thought of "mine," fight, with your fever gone.
3.31	ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः । श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥	Those who always follow this teaching of mine, full of faith and without finding fault, are also freed from their actions.
3.32	ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् । सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥	But those who find fault with it and do not follow my teaching— know them to be lost, senseless, bewildered in all knowledge.
3.33	सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥	Even a wise man behaves in keeping with his own nature; beings follow their nature—what will restraint achieve?
3.34	इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ । तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥	Attraction and aversion lie in wait in each sense for its object; one should not fall under their power, for they are enemies on the road.
3.35	श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥	Better one's own *dharma*, though imperfect, than another's *dharma* well performed; better death in one's own *dharma*—another's *dharma* is full of danger.
3.36	ARJUNA अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः । अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥	ARJUNA Then what drives a person to do evil, even against his will, descendant of Vrishni, as if compelled by force?
3.37	KRISHNA काम एष क्रोध एष रजोगुणसमुद्भवः । महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥	KRISHNA It is desire, it is anger, born of the *guṇa* of *rajas*, all-devouring, greatly evil; know that this is the enemy here.
3.38	धूमेनाव्रियते वह्निर्यथादर्शो मलेन च । यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥	As fire is covered by smoke and a mirror by dust, as an embryo is covered by its membrane, so this world is covered by it.
3.39	आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा । कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥	Knowledge is covered by this constant enemy of the wise, son of Kunti, which takes the form of desire, a fire that can never be filled.
3.40	इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते । एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥	The senses, the mind and the understanding are said to be its seat; through them it covers knowledge and deludes the embodied one.
3.41		

6 The sense of "I" (*ahaṃkāra*, literally "I-making"): where it appears as a fault, it is rendered "ego."

	SANSKRIT	ENGLISH
	तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ । पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥	So first control your senses, bull of the Bharatas, and strike down this evil that destroys knowledge and discernment.
3.42	इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः । मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥	The senses, they say, are high; higher than the senses is the mind; higher than the mind is understanding; and higher than understanding is he.
3.43	एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना । जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥	Knowing, then, what is higher than understanding, steadying yourself by the self, kill the enemy, mighty-armed one, that takes the form of desire and is hard to reach.

Chapter 4: Knowledge and the Renunciation of Action

ज्ञानकर्मसंन्यासयोगः *(Jñānakarmasaṃnyāsayoga)*

Krishna reveals that he takes birth age after age; seeing inaction in action, and the fire of knowledge.

	SANSKRIT	ENGLISH
4.1	KRISHNA इमं विवस्वते योगं प्रोक्तवानहमव्ययम् । विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥	KRISHNA I taught this imperishable *yoga* to Vivasvat; Vivasvat told it to Manu, and Manu spoke it to Ikshvaku.[1]
4.2	एवं परम्पराप्राप्तमिमं राजर्षयो विदुः । स कालेनेह महता योगो नष्टः परन्तप ॥	Handed down in this way from one to another, it was known to the royal sages; but over a long stretch of time, scorcher of foes, this *yoga* was lost to the world.
4.3	स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः । भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥	This same ancient *yoga* I have taught to you today, for you are my devotee and my friend; this is the highest secret.
4.4	ARJUNA अपरं भवतो जन्म परं जन्म विवस्वतः । कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥	ARJUNA Your birth was later, and the birth of Vivasvat earlier; how am I to understand that you taught it in the beginning?
4.5	KRISHNA बहूनि मे व्यतीतानि जन्मानि तव चार्जुन । तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥	KRISHNA Many births of mine have passed, and of yours too, Arjuna; I know them all, but you do not know them, scorcher of foes.
4.6	अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् । प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥	Though I am unborn, and my self is imperishable, though I am Lord of all beings, governing my own *prakṛti*, I come into being through my own power of illusion.
4.7	यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥	Whenever *dharma* declines, Bharata, and lawlessness rises up, then I send myself forth.
4.8	परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥	To protect the good and to destroy those who do evil, to establish *dharma* firmly, I come into being age after age.
4.9	जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः । त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥	One who truly knows my divine birth and action in this way

1 Vivasvat: the sun god. Manu: his son, father of the human race. Ikṣvāku: Manu's son, first king of the solar dynasty.

	SANSKRIT	ENGLISH
		is not born again when he leaves the body; he comes to me, Arjuna.
4.10	वीतरागभयक्रोधा मन्मया मामुपाश्रिताः । बहवो ज्ञानतपसा पूता मद्भावमागताः ॥	Free of passion, fear and anger, absorbed in me, taking refuge in me, many, purified by the austerity of knowledge, have come to my own state of being.
4.11	ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥	In whatever way people come to me, in that way I receive them; people everywhere follow my path, son of Pritha.
4.12	काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः । क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥	Wanting success in their works, people here offer sacrifice to the gods; for in the human world success born of action comes quickly.
4.13	चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥	The four classes were created by me according to the division of *guṇas* and actions; though I am their maker, know me as one who does not act, and is imperishable.
4.14	न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा । इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥	Actions do not stain me, and I have no desire for the fruit of action; whoever knows me in this way is not bound by actions.
4.15	एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः । कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥	Knowing this, even the ancients who sought release did their work; so you too must act, as the ancients acted long ago.
4.16	किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः । तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥	"What is action? What is inaction?"—on this even the wise are confused. I will explain to you what action is; knowing it, you will be freed from evil.
4.17	कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः । अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥	For one must understand what action is, and understand what wrong action is, and understand what inaction is: the way of action is hard to fathom.
4.18	कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः । स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥	One who sees inaction in action and action in inaction is wise among men; he is disciplined, even while doing all his work.
4.19	यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः । ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥	One whose every undertaking is free of desire and of selfish purpose, whose actions are burned away in the fire of knowledge—the wise call him learned.
4.20	त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः । कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥	Giving up attachment to the fruit of action, always content, depending on nothing,

	SANSKRIT	ENGLISH
		even when fully engaged in action, he does nothing at all.
4.21	निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः । शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥	Without expectations, his mind and self held in check, giving up all possessions, doing only the work of the body, he incurs no fault.
4.22	यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः । समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥	Content with whatever comes to him by chance, beyond the pairs of opposites, free of envy, the same in success and failure, even when he acts he is not bound.
4.23	गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः । यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥	For one who is free of attachment and released, whose mind is established in knowledge, who acts for the sake of sacrifice, all action dissolves away.
4.24	ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥	*Brahman* is the offering, *brahman* the oblation, poured by *brahman* into the fire that is *brahman*; *brahman* will be reached by one who is absorbed in action that is *brahman*.
4.25	दैवमेवापरे यज्ञं योगिनः पर्युपासते । ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥	Some *yogins* offer sacrifice to the gods alone; others offer sacrifice by sacrifice itself into the fire of *brahman*.
4.26	श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति । शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥	Some offer hearing and the other senses into the fires of restraint; others offer sound and the other objects of sense into the fires of the senses.
4.27	सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे । आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥	Others offer all the actions of the senses and the actions of the breath into the fire of the *yoga* of self-restraint, kindled by knowledge.
4.28	द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे । स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥	Others offer sacrifice of their possessions, sacrifice of austerity, sacrifice of *yoga*; and ascetics of strict vows offer sacrifice of scriptural study and knowledge.
4.29	अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे । प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥	Others offer the outgoing breath into the incoming breath, and the incoming into the outgoing, checking the course of both breaths, intent on the control of breath.
4.30	अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति । सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥	Others, restricting their food, offer the vital breaths into the vital breaths. All these know what sacrifice is, and through sacrifice their stains are wiped away.
4.31		

	SANSKRIT	ENGLISH
	यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् । नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥	Eating the nectar that remains from sacrifice, they go to the eternal *brahman*. This world is not for one who does not sacrifice— how then the other, best of the Kurus?
4.32	एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे । कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥	So sacrifices of many kinds are spread out before the mouth of *brahman*; know that all of them are born of action; knowing this, you will be released.
4.33	श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप । सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥	Better than sacrifice of material things is the sacrifice of knowledge, scorcher of foes; all action without exception, son of Pritha, finds its fulfillment in knowledge.
4.34	तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥	Learn it by bowing down, by asking questions, by serving; those who have knowledge, who see the truth, will teach you that knowledge.
4.35	यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव । येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥	Once you know it, son of Pandu, you will not fall into delusion like this again; through it you will see all beings, without exception, in yourself, and then in me.
4.36	अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः । सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥	Even if you were the worst of all evildoers, you would cross over all wickedness on the raft of knowledge alone.
4.37	यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥	As a blazing fire turns its firewood to ashes, Arjuna, so the fire of knowledge turns all actions to ashes.
4.38	न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥	For there is nothing in this world that purifies like knowledge; one who is perfected in *yoga* finds it in himself in the course of time.
4.39	श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥	The one who has faith, intent on it, his senses restrained, gains knowledge; having gained knowledge, he soon reaches the supreme peace.
4.40	अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति । नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥	The ignorant man, without faith, whose very self is doubt, perishes; for the doubter there is neither this world nor the next, nor any happiness.
4.41	योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् । आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥	One who has renounced actions through *yoga*, whose doubt is cut away by knowledge, who is master of himself—actions do not bind him, Dhananjaya.
4.42		

SANSKRIT	ENGLISH
तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः । छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥	So, with the sword of knowledge, this doubt of yours, born of ignorance and lodged in your heart — cut it away; hold fast to *yoga*, and stand up, Bharata.

Chapter 5: Renunciation

कर्मसंन्यासयोगः *(Karmasaṃnyāsayoga)*

Renouncing action and the yoga of action lead to the same goal; the sage who sees the same in all.

	SANSKRIT	ENGLISH
5.1	**ARJUNA** संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि । यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥	**ARJUNA** Krishna, you praise the renunciation of actions, and then again *yoga*. Tell me for certain which one of the two is better.
5.2	**KRISHNA** संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ । तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥	**KRISHNA** Renunciation and the *yoga* of action both lead to the highest good; but of the two, the *yoga* of action is better than the renunciation of action.[1]
5.3	ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति । निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥	Know him as one who always renounces who neither hates nor desires; for one who is free of the pairs of opposites, mighty-armed one, is easily released from bondage.
5.4	सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः । एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥	Children, not the wise, speak of *sāṃkhya* and *yoga* as different; one who is truly established in even one of them finds the fruit of both.
5.5	यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते । एकं सांख्यं च योगं च यः पश्यति सः पश्यति ॥	The place that is reached by the followers of *sāṃkhya* is reached by the followers of *yoga* too; whoever sees *sāṃkhya* and *yoga* as one truly sees.
5.6	संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः । योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥	But renunciation, mighty-armed one, is hard to attain without *yoga*; the sage who is disciplined in *yoga* soon reaches *brahman*.
5.7	योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः । सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥	Disciplined in *yoga*, his self purified, his self mastered, his senses conquered, his self become the self of all beings—even when he acts, he is not stained.
5.8	नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥	"I do nothing at all," thinks the disciplined one who knows the truth, while seeing, hearing, touching, smelling, eating, walking, sleeping, breathing,
5.9		speaking, letting go, grasping, opening and closing his eyes—

1 Renunciation (*saṃnyāsa*): giving up action altogether, the way of the wandering ascetic.

	SANSKRIT	ENGLISH
	प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि । इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥	holding in mind that it is only the senses acting on the objects of sense.
5.10	ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः । लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥	One who acts, placing his actions in *brahman* and giving up attachment, is not stained by evil, as a lotus leaf is not wetted by water.
5.11	कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि । योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥	With the body, with the mind, with the understanding, even with the senses alone, *yogins* perform action, giving up attachment, to purify the self.
5.12	युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् । अयुक्तः कामकारेण फले सक्तो निबध्यते ॥	The disciplined one, giving up the fruit of action, attains lasting peace; the undisciplined, attached to the fruit and driven by desire, is bound.
5.13	सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी । नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥	Renouncing all actions with the mind, the embodied one sits at ease, in control, in the city of nine gates, neither acting nor causing action.[2]
5.14	न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः । न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥	The Lord does not create agency or actions for the world, nor the link between action and its fruit; it is nature that does this.
5.15	नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥	The all-pervading one does not take on anyone's evil, nor anyone's good deeds; knowledge is covered by ignorance, and so creatures are deluded.
5.16	ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः । तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥	But for those in whom this ignorance is destroyed by knowledge of the self, that knowledge, like the sun, lights up the highest.
5.17	तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः । गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥	Their understanding set on that, their self in that, grounded in that, devoted wholly to that, they go where there is no return, their stains shaken off by knowledge.
5.18	विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव [जातिबाह्ये] च पण्डिताः समदर्शिनः ॥	In a brahmin endowed with learning and good conduct, in a cow, in an elephant, in a dog, and in someone outside caste, the wise see the same.
5.19	इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः । निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥	Even here, rebirth is conquered by those whose mind is established in sameness; for *brahman* is flawless and the same in all, and so they are established in *brahman*.

2 The city of nine gates: the body, with its nine openings.

	SANSKRIT	ENGLISH
5.20	न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् । स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥	One should not rejoice at getting what is pleasant, nor be troubled at getting what is unpleasant; steady in understanding, undeluded, the knower of *brahman* is established in *brahman*.
5.21	बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् । स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥	One whose self is not attached to outward contacts finds happiness in the self; his self disciplined in the *yoga* of *brahman*, he en- joys unending happiness.
5.22	ये हि संस्पर्शजा भोगा दुःखयोनय एव ते । आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥	For the pleasures born of contact are simply sources of pain; they have a beginning and an end, son of Kunti, and the wise take no delight in them.
5.23	शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् । कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥	One who is able, here and now, before he is re- leased from the body, to withstand the surge that rises from desire and anger—he is disciplined, he is a happy man.
5.24	योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः । स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥	One whose happiness is within, whose delight is within, and whose light is within— that *yogin*, become *brahman*, reaches the *nirvāṇa* of *brahman*.
5.25	लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः । छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥	The seers whose stains are wiped away reach the *nirvāṇa* of *brahman*, their doubts cut away, their selves restrained, re- joicing in the good of all beings.
5.26	कामक्रोधवियुक्तानां यतीनां यतचेतसाम् । अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥	For ascetics who are free of desire and anger, who have restrained their minds, who know the self, the *nirvāṇa* of *brahman* lies close on every side.
5.27	स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः । प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥	Shutting out external contacts, fixing the gaze between the eyebrows, making equal the outgoing and incoming breaths that move within the nostrils,
5.28	यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः । विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥	the sage who has restrained his senses, mind and understanding, intent on release, free of longing, fear and anger—he is forever free.[3]
5.29	भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् । सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥	Knowing me as the enjoyer of sacrifices and aus- terities, the great Lord of all the worlds, the friend of all beings, he attains peace.

3 Release (*mokṣa*): final liberation from the cycle of birth and death.

Chapter 6: Self-Mastery

आत्मसंयमयोगः *(Ātmasaṃyamayoga)*

The practice of meditation: the self as its own friend or enemy, the steady mind, and the fate of one who falls short.

	SANSKRIT	ENGLISH
6.1	**KRISHNA** अनाश्रितः कर्मफलं कार्यं कर्म करोति यः । स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥	**KRISHNA** One who does the work that must be done without depending on the fruit of action is both a renouncer and a *yogin*—not one who neglects the sacred fire and does nothing.[1]
6.2	यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव । न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥	Know that what they call renunciation is *yoga*, son of Pandu; for no one becomes a *yogin* who has not renounced his selfish purpose.
6.3	आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते । योगारूढस्य तस्यैव शमः कारणमुच्यते ॥	For the sage who wishes to rise to *yoga*, action is said to be the means; for the same man, once he has risen to *yoga*, calm is said to be the means.
6.4	यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते । सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥	When one is attached neither to the objects of sense nor to actions, and has renounced all selfish purpose, he is said to have risen to *yoga*.
6.5	उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥	One should raise the self by the self and not let the self sink down; for the self alone is the friend of the self, and the self alone is the enemy of the self.
6.6	बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः । अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥	The self is a friend to the self of one who has conquered himself by himself; but for one who has not mastered himself, the self turns hostile, like an enemy.
6.7	जितात्मनः प्रशान्तस्य परमात्मा समाहितः । शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥	For one who has conquered himself and is at peace, the highest self is composed in cold and heat, in pleasure and pain, in honor and dishonor alike.
6.8	ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः । युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥	Content in knowledge and discernment, unwavering, his senses conquered, the *yogin* is said to be disciplined when a lump of earth, a stone and gold are the same to him.

1 The householder keeps the sacred fires; the renouncer gives them up along with all ritual action.

	SANSKRIT	ENGLISH
6.9	सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु । साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥	Toward friend, ally, enemy, the indifferent, the neutral, the hateful and the kinsman, toward the good and the wicked alike—one whose understanding is even stands out.
6.10	योगी युञ्जीत सततमात्मानं रहसि स्थितः । एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥	A *yogin* should constantly discipline himself, staying in a solitary place, alone, restraining his mind and self, without expectations, without possessions.
6.11	शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥	Setting up for himself a firm seat in a clean place, neither too high nor too low, covered with cloth, a deerskin and *kuśa* grass,[2]
6.12	तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः । उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥	sitting there on that seat, making his mind one-pointed, controlling the workings of thought and senses, he should practice *yoga* to purify the self.
6.13	समं कायशिरोग्रीवं धारयन्नचलं स्थिरः । सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥	Holding body, head and neck in line, motionless and steady, gazing at the tip of his nose, not looking around in any direction,
6.14	प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः । मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥	serene, free of fear, keeping the vow of chastity, restraining his mind, his thought on me, let him sit disciplined, intent on me.
6.15	युञ्जन्नेवं सदात्मानं योगी नियतमानसः । शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥	Always disciplining himself in this way, his mind held in check, the *yogin* reaches the peace that culminates in *nirvāṇa* and rests in me.
6.16	नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः । न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥	*Yoga* is not for one who eats too much, nor for one who does not eat at all, nor for one who sleeps too much, nor for one who stays awake too long, Arjuna.
6.17	युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु । युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥	For one who is moderate in food and recreation, moderate in effort in his actions, moderate in sleep and waking, *yoga* becomes the destroyer of sorrow.
6.18	यदा विनियतं चित्तमात्मन्येवावतिष्ठते । निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥	When his thought, held in check, rests in the self alone, free of longing for all desires, then he is said to be disciplined.
6.19	यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता । योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥	"As a lamp in a windless place does not flicker"— that is the image recalled

2 *Kuśa*: a sacred grass used in ritual.

	SANSKRIT	ENGLISH
		for the *yogin* whose thought is restrained, practicing the *yoga* of the self.
6.20	यत्रोपरमते चित्तं निरुद्धं योगसेवया । यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥	When thought comes to rest, stilled by the practice of *yoga*, and when, seeing the self through the self, he is content in the self;
6.21	सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् । वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥	when he knows that boundless happiness which is grasped by the understanding and lies beyond the senses, and, established there, never strays from the truth;
6.22	यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः । यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥	having gained which, he thinks no other gain greater, and established in which, he is not shaken even by heavy sorrow—
6.23	तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् । स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥	let him know that this unyoking from union with sorrow is called *yoga*. This *yoga* is to be practiced with resolve, with a mind that does not lose heart.
6.24	संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः । मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥	Giving up entirely all the desires that arise from selfish purpose, reining in with the mind alone the whole host of the senses on every side,
6.25	शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया । आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥	little by little he should come to rest, with understanding held firm by resolve; fixing the mind in the self, he should think of nothing at all.
6.26	यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् । ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥	Wherever the fickle and unsteady mind wanders off, from there he should rein it in and bring it under the control of the self alone.
6.27	प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् । उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥	For the highest happiness comes to the *yogin* whose mind is at peace, whose passion is stilled, who has become *brahman* and is free of stain.
6.28	युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः । सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥	Always disciplining himself in this way, the *yogin*, free of stain, easily attains the boundless happiness of contact with *brahman*.
6.29	सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि । ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥	

	SANSKRIT	ENGLISH
		One whose self is disciplined by *yoga*, who sees the same in everything, sees the *ātman* dwelling in all beings, and all beings in the *ātman*.[3]
6.30	यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥	One who sees me everywhere and sees everything in me— I am not lost to him, and he is not lost to me.
6.31	सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः । सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥	The one who, grounded in oneness, loves me as dwelling in all beings— that *yogin*, however he may live, lives in me.
6.32	आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन । सुखं वा यदि वा दुःखं स योगी परमो मतः ॥	One who, by comparison with himself, sees the same in everything, Arjuna, whether pleasure or pain—he is held to be the highest *yogin*.
6.33	ARJUNA योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन । एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥	ARJUNA This *yoga* that you have taught as evenness, Madhusudana— I do not see how it can last, because the mind is so restless.
6.34	चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् । तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥	For the mind is restless, Krishna, turbulent, powerful and stubborn; I think it as hard to hold back as the wind.
6.35	KRISHNA असंशयं महाबाहो मनो दुर्निग्रहं चलम् । अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥	KRISHNA No doubt, mighty-armed one, the mind is restless and hard to restrain; but it can be held, son of Kunti, by practice and by dispassion.
6.36	असंयतात्मना योगो दुष्प्राप इति मे मतिः । वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥	*Yoga* is hard to attain for one who has not restrained himself—so I hold; but one who has mastered himself and strives can attain it by the right means.
6.37	ARJUNA अयतिः श्रद्धयोपेतो योगाच्चलितमानसः । अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥	ARJUNA One who has faith but does not strive, whose mind has strayed from *yoga*, failing to reach perfection in *yoga*—what path does he take, Krishna?
6.38	कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति । अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥	Fallen from both, does he not perish like a torn cloud, with no firm ground, mighty-armed one, lost on the path to *brahman*?
6.39	एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः । त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥	Krishna, you must dispel this doubt of mine completely; for there is no one but you who can dispel this doubt.

3 *Ātman*: the self, the true and eternal Self within each being.

	SANSKRIT	ENGLISH
6.40	**KRISHNA** पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते । न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥	**KRISHNA** Son of Pritha, neither here nor in the world beyond is there any ruin for him; for no one who does good, my friend, comes to a bad end.
6.41	प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः । शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥	Reaching the worlds of those who do good and dwelling there for countless years, one who has fallen from *yoga* is born again in the house of the pure and the prosperous.
6.42	अथवा योगिनामेव कुले भवति धीमताम् । एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥	Or else he is born into a family of wise *yogins*; but a birth like that is harder to obtain in this world.
6.43	तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् । यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥	There he regains the understanding he had in his former body, and from there he strives once more toward perfection, joy of the Kurus.
6.44	पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः । जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥	By that same former practice he is carried on, even against his will; even one who only wishes to know *yoga* goes beyond the Veda's word of *brahman*.
6.45	प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः । अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥	But the *yogin* who strives with effort, cleansed of his faults, perfected through many births, then goes to the highest goal.
6.46	तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥	The *yogin* is greater than the ascetics, and held to be greater even than the learned; the *yogin* is greater than those who perform ritual acts—so be a *yogin*, Arjuna.
6.47	योगिनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥	And of all *yogins*, the one who has faith and loves me, his inmost self absorbed in me—he, I hold, is the most disciplined of all.

Chapter 7: Knowledge and Realization

ज्ञानविज्ञानयोगः *(Jñānavijñānayoga)*

Krishna's lower and higher nature, the illusion made of the three qualities, and those who come to him.

	SANSKRIT	ENGLISH
7.1	**KRISHNA** मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः । असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥	**KRISHNA** With your mind attached to me, son of Pritha, practicing *yoga*, taking refuge in me, hear how you will know me fully and without doubt.
7.2	ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः । यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥	I will teach you this knowledge in full, together with discernment; once you know it, nothing more remains here to be known.
7.3	मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये । यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥	Among thousands of people, perhaps one strives for perfection; and even among those who strive and are perfected, perhaps one knows me as I truly am.
7.4	भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥	Earth, water, fire, wind, space, mind and understanding, and the sense of "I"—this is my *prakṛti*, divided eightfold.
7.5	अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥	This is my lower nature; but know my other, higher nature, which has become the life of beings, mighty-armed one, and by which this world is sustained.
7.6	एतद्योनीनि भूतानि सर्वाणीत्युपधारय । अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥	Understand that all beings have their source in these two; I am the origin of the whole world, and its dissolution too.
7.7	मत्तः परतरं नान्यत्किंचिदस्ति धनंजय । मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥	There is nothing whatever higher than me, Dhananjaya; all this is strung on me like clusters of pearls on a thread.
7.8	रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः । प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥	I am the taste in water, son of Kunti, I am the light in the moon and the sun, the sacred syllable *om* in all the Vedas, the sound in space, the manhood in men.[1]
7.9		

	SANSKRIT	ENGLISH
	पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ । जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥	I am the pure fragrance in the earth and the brilliance in fire; I am the life in all beings, and the austerity in ascetics.
7.10	बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् । बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥	Know me, son of Pritha, as the eternal seed of all beings; I am the understanding of those who understand, the splendor of the splendid.
7.11	बलं बलवतां चाहं कामरागविवर्जितम् । धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥	Of the strong I am the strength, free of desire and passion; in beings I am desire that does not go against *dharma,* bull of the Bharatas.
7.12	ये चैव सात्त्विका भावा राजसास्तामसाश्च ये । मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥	And whatever states of being there are, of *sattva,* of *rajas* and of *tamas,* know that they come from me alone; but I am not in them—they are in me.
7.13	त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् । मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥	Deluded by these three states made of the *guṇas,* this whole world does not recognize me, who am beyond them and imperishable.
7.14	दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥	For this divine illusion of mine, made of the *guṇas,* is hard to get beyond; those who take refuge in me alone cross over this illusion.[2]
7.15	न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः । माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥	Evildoers, the deluded, the lowest of men, do not take refuge in me; their knowledge stolen away by illusion, they cling to the nature of demons.
7.16	चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन । आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥	Four kinds of virtuous people worship me, Arjuna: the distressed, the seeker of knowledge, the seeker of wealth, and the one who knows, bull of the Bharatas.
7.17	तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते । प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥	Of these, the one who knows, ever disciplined, devoted to one alone, is the best; for I am exceedingly dear to the one who knows, and he is dear to me.[3]
7.18	उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् । आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥	All of these are noble, but the one who knows is my very self—so I hold; for, his self disciplined, he is fixed on me alone as the highest goal.

1 *Om*: the sacred syllable chanted at the beginning and end of Vedic recitation.
2 Illusion (*māyā*): the divine power by which the world appears and by which it deceives.
3 Devotion (*bhakti*): loving dedication to God.

	SANSKRIT	ENGLISH
7.19	बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते । वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥	At the end of many births the one who has knowledge takes refuge in me, knowing "Vasudeva is everything." Such a great soul is very hard to find.[4]
7.20	कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः । तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥	Those whose knowledge is carried off by this desire or that take refuge in other gods, following this rule or that, constrained by their own nature.
7.21	यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति । तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥	Whatever form a devotee wishes to worship with faith, I make that very faith of his unshakable.
7.22	स तया श्रद्धया युक्तस्तस्याराधनमीहते । लभते च ततः कामान्मयैव विहितान्हि तान् ॥	Endowed with that faith, he seeks to win the favor of that form, and from it he obtains his desires—though it is I alone who grant them.
7.23	अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् । देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥	But the fruit that comes to these people of little understanding has an end; those who sacrifice to the gods go to the gods, but my devotees come to me.
7.24	अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः । परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥	Those without understanding think of me, the unmanifest, as having come into manifest form, not knowing my higher being, imperishable and unsurpassed.
7.25	नाहं प्रकाशः सर्वस्य योगमायासमावृतः । मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥	I am not revealed to all, veiled as I am by my power of *yoga* and illusion; this deluded world does not recognize me, unborn and imperishable.
7.26	वेदाहं समतीतानि वर्तमानानि चार्जुन । भविष्याणि च भूतानि मां तु वेद न कश्चन ॥	I know the beings that have passed away, Arjuna, those that are present, and those that are yet to be; but no one knows me.
7.27	इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत । सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥	Through the delusion of the opposites that arises from desire and hatred, Bharata, all beings fall into bewilderment at birth, scorcher of foes.
7.28	येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् । ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥	But those people of good deeds in whom evil has come to an end, freed from the delusion of opposites, worship me, firm in their vows.
7.29	जरामरणमोक्षाय मामाश्रित्य यतन्ति ये । ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥	Those who strive for release from old age and death, taking refuge in me,

4 Vāsudeva: "son of Vasudeva," a name of Krishna.

	SANSKRIT	ENGLISH
		know that *brahman* in full, and all that concerns the self, and action in its entirety.
7.30	साधिभूताधिदैवं मां साधियज्ञं च ये विदुः । प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥	Those who know me as what concerns beings, what concerns the gods and what concerns sacrifice, know me, their minds disciplined, even at the hour of death.

Chapter 8: The Imperishable Brahman

अक्षरब्रह्मयोगः *(Akṣarabrahmayoga)*

What to hold in mind at the hour of death; the day and night of Brahmā; the two paths of the departed.

	SANSKRIT	ENGLISH
8.1	**ARJUNA** किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम । अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥	**ARJUNA** What is that *brahman*? What is it that concerns the self? What is action, Supreme Person? And what is it that is called what concerns beings? What is said to be what concerns the gods?
8.2	अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन । प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥	What is it that concerns sacrifice, and how is it here in this body, Madhusudana? And how are you to be known at the hour of death by those who have mastered themselves?
8.3	**KRISHNA** अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते । भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥	**KRISHNA** *Brahman* is the imperishable, the highest; its own nature is called what concerns the self; the creative outpouring that brings beings into existence is called action.
8.4	अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् । अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥	What concerns beings is perishable existence; *puruṣa* is what concerns the gods; and what concerns sacrifice is I myself, here in the body, best of the embodied.[1]
8.5	अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् । यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥	And whoever, at the hour of death, leaves the body remembering me alone and goes forth, comes to my state of being; of this there is no doubt.
8.6	यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् । तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥	Whatever state of being one remembers when at the end one leaves the body, to that very state one goes, son of Kunti, always formed by that state.
8.7	तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च । मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥	Therefore at all times remember me, and fight; with mind and understanding fixed on me, you will come to me without doubt.
8.8	अभ्यासयोगयुक्तेन चेतसा नान्यगामिना । परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥	With thought disciplined by the practice of *yoga*, not straying to anything else, meditating on the supreme divine *puruṣa*, one goes to him, son of Pritha.
8.9		

	SANSKRIT	ENGLISH
	कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः । सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥	One who remembers the ancient seer, the ruler, subtler than the subtlest, the upholder of all, whose form is beyond thought, bright as the sun, beyond darkness,
8.10	प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव । भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥	at the hour of death, with unmoving mind, disciplined by devotion and by the strength of *yoga*, fixing the breath rightly between the eyebrows— he reaches that supreme divine *puruṣa*.
8.11	यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः । यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥	That which those who know the Veda call the imperishable, which ascetics free of passion enter, desiring which men live a life of chastity— that state I will explain to you briefly.
8.12	सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च । मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥	Closing all the doors of the body, holding the mind within the heart, placing his breath in the head, established in the concentration of *yoga*,
8.13	ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् । यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥	uttering *om*, the single syllable that is *brahman*, and remembering me, whoever goes forth, leaving the body, goes to the highest goal.
8.14	अनन्यचेताः सततं यो मां स्मरति नित्यशः । तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥	Whoever always remembers me, constantly, with a mind set on nothing else— for that ever-disciplined *yogin*, son of Pritha, I am easy to reach.
8.15	मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् । नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥	Having come to me, the great-souled do not return to birth, that fleeting home of sorrow; they have reached the highest perfection.
8.16	आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन । मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥	The worlds up to the realm of Brahma are subject to return, Arjuna; but for one who has come to me, son of Kunti, there is no rebirth.[2]
8.17	सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः । रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥	Those who know that a day of Brahma lasts a thousand ages, and a night ends only after a thousand ages, know what day and night are.[3]
8.18		At the coming of that day, all manifest things arise from the unmanifest;

1 *Puruṣa*: spirit, the conscious person, as opposed to *prakṛti*, matter.
2 Brahmā: the creator god, not to be confused with *brahman*, the absolute; his world is the highest heaven within the cycle of rebirth.

	SANSKRIT	ENGLISH
	अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे । रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥	at the coming of night they dissolve into that same thing called the unmanifest.
8.19	भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते । रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥	This same host of beings, coming to be again and again, dissolves helplessly at the coming of night, son of Pritha, and arises at the coming of day.
8.20	परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः । यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥	But beyond that unmanifest there is another, eternal, unmanifest state of being, which does not perish when all beings perish.
8.21	अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् । यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥	It is called the unmanifest, the imperishable; they call it the highest goal; those who reach it do not return: that is my supreme abode.
8.22	पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया । यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥	That supreme *puruṣa*, son of Pritha, is to be won by devotion directed to nothing else; in him all beings dwell, and by him all this is pervaded.
8.23	यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः । प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥	Now I will tell you, bull of the Bharatas, the times at which *yogins* who depart go never to return, or to return.
8.24	अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् । तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥	Fire, light, day, the bright half of the month, the six months of the sun's northern course— departing then, people who know *brahman* go to *brahman*.[4]
8.25	धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् । तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥	Smoke, night, the dark half of the month, the six months of the sun's southern course— departing then, the *yogin* reaches the light of the moon and returns.
8.26	शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते । एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥	These two paths, the bright and the dark, are held to be the world's eternal ways; by one a person goes never to return, by the other he returns again.
8.27	नैते सृती पार्थ जानन्योगी मुह्यति कश्चन । तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥	No *yogin* who knows these two paths, son of Pritha, is deluded; therefore at all times be disciplined in *yoga*, Arjuna.
8.28	वेदेषु यज्ञेषु तपःसु चैव दानेषु यत् पुण्यफलं प्रदिष्टम् ।	Whatever fruit of merit is promised for the Vedas, for sacrifices, for austerities, and for gifts—the *yogin* who knows this passes bey-

3 An age (*yuga*): one of the vast periods into which cosmic time is divided.
4 The bright and dark halves of the lunar month, and the sun's northward and southward courses, mark auspicious and inauspicious times of death.

SANSKRIT	ENGLISH
अत्येति तत्सर्वमिदं विदित्वा	ond it all,
योगी परं स्थानमुपैति चाद्यम् ॥	and reaches the supreme and primal place.

Chapter 9: The Royal Knowledge and the Royal Secret

राजविद्याराजगुह्ययोगः *(Rājavidyārājaguhyayoga)*

All beings rest in Krishna, but he does not rest in them; whatever is offered to him with devotion he accepts.

	SANSKRIT	ENGLISH
9.1	**KRISHNA** इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे । ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥	**KRISHNA** But to you, who do not find fault, I will now declare this deepest secret, knowledge together with discernment, knowing which you will be freed from evil.
9.2	राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् । प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥	It is the king of sciences, the king of secrets, the supreme purifier, known by direct experience, in keeping with *dharma*, easy to practice, imperishable.
9.3	अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप । अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥	People who have no faith in this *dharma*, scorcher of foes, do not reach me, and return to the path of death and rebirth.[1]
9.4	मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥	All this world is pervaded by me in my unmanifest form; all beings dwell in me, but I do not dwell in them.
9.5	न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् । भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥	And yet beings do not dwell in me: see my sovereign *yoga*! My self sustains beings and brings them into being, yet does not dwell in them.
9.6	यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् । तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥	As the mighty wind, moving everywhere, always rests in space, so, you should understand, all beings rest in me.
9.7	सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् । कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥	All beings, son of Kunti, pass into my *prakṛti* at the end of a cosmic cycle; at the beginning of a cycle I send them forth again.[2]
9.8	प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः । भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥	Taking hold of my own *prakṛti*, I send forth again and again this whole host of beings, helpless under the power of *prakṛti*.
9.9	न च मां तानि कर्माणि निबध्नन्ति धनंजय । उदासीनवदासीनमसक्तं तेषु कर्मसु ॥	And these actions do not bind me, Dhananjaya; I sit as one indifferent, unattached to these actions.

1 *Saṃsāra*: the round of death and rebirth.
2 A cosmic cycle (*kalpa*): the span from one creation of the world to its dissolution.

	SANSKRIT	ENGLISH
9.10	मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् । हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥	With me as overseer, *prakṛti* gives birth to all that moves and does not move; for this reason, son of Kunti, the world goes round.
9.11	अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् । परं भावमजानन्तो मम भूतमहेश्वरम् ॥	The deluded despise me when I take on a human body, not knowing my higher being as the great Lord of beings.
9.12	मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः । राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥	Vain in their hopes, vain in their actions, vain in their knowledge, senseless, they cling to the deluding nature of fiends and demons.
9.13	महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः । भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥	But the great-souled, son of Pritha, clinging to the divine nature, worship me with minds set on nothing else, knowing me as the imperishable origin of beings.
9.14	सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः । नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥	Always praising me, striving, firm in their vows, bowing to me in devotion, ever disciplined, they worship me.
9.15	ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते । एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥	And others, sacrificing with the sacrifice of knowledge, worship me as one and as many, in many ways, facing in every direction.
9.16	अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् । मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥	I am the rite, I am the sacrifice, I am the offering to the ancestors, I am the healing herb, I am the sacred formula, I am the clarified butter, I am the fire, I am the oblation.
9.17	पिताहमस्य जगतो माता धाता पितामहः । वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥	I am the father of this world, the mother, the establisher, the grandfather, the one thing to be known, the purifier, the syllable *om*, the Rig, the Saman and the Yajur Vedas.[3]
9.18	गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् । प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥	The goal, the sustainer, the lord, the witness, the dwelling, the refuge, the friend, the origin, the dissolution, the ground, the treasure-house, the imperishable seed.
9.19	तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च । अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥	I give heat; I hold back the rain and send it forth; I am immortality and death, what is and what is not, Arjuna.
9.20	त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।	Knowers of the three Vedas, drinkers of *soma*, cleansed of evil, worship me with sacrifices and pray for the way to heaven;

3 The Ṛg, Sāman and Yajur Vedas: the three principal collections of Vedic hymns, chants and ritual formulas.

	SANSKRIT	ENGLISH
	ते पुण्यमासाद्य सुरेन्द्रलोक- मश्नन्ति दिव्यान्दिवि देवभोगान् ॥	reaching the pure world of the lord of the gods, they enjoy in heaven the divine pleasures of the gods.[4]
9.21	ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति । एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥	Having enjoyed that wide world of heaven, when their merit is exhausted, they enter the world of mortals. So those who follow the *dharma* of the three Vedas, desiring desires, obtain only going and coming.
9.22	अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥	Those who think of me alone and worship me, ever disciplined—I bring them what they lack and keep what they have.
9.23	येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः । तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥	Even those who are devoted to other gods and sacrifice to them, filled with faith, are really sacrificing to me alone, son of Kunti, though not according to the rule.
9.24	अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च । न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥	For I am the enjoyer and the lord of all sacrifices; but they do not know me as I truly am, and so they fall.
9.25	यान्ति देवव्रता देवान्पितॄन्यान्ति पितृव्रताः । भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥	Those who are devoted to the gods go to the gods; those devoted to the ancestors go to the ancestors; those who sacrifice to spirits go to the spirits; and those who sacrifice to me come to me.
9.26	पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥	Whoever offers me with devotion a leaf, a flower, a fruit or water— that offering of devotion I accept from one whose self is pure.
9.27	यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् । यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥	Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever austerity you practice, son of Kunti—do it as an offering to me.
9.28	शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः । संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥	So you will be freed from the bonds of action, with their good and bad fruits; your self disciplined by the *yoga* of renunciation, set free, you will come to me.
9.29	समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः । ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥	I am the same to all beings; no one is hateful to me, and no one dear; but those who worship me with devotion are in me, and I am in them.
9.30	अपि चेत्सुदुराचारो भजते मामनन्यभाक् । साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥	Even if a man of very evil conduct worships me with undivided devotion,

4 *Soma*: the sacred drink pressed and offered in Vedic ritual. The lord of the gods is Indra.

	SANSKRIT	ENGLISH
		he is to be counted as good, for he has resolved rightly.
9.31	क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति । कौन्तेय प्रति जानीहि न मे भक्तः प्रणश्यति ॥	He quickly becomes righteous and attains lasting peace. Son of Kunti, know this for certain: my devotee does not perish.
9.32	मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः । स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥	For those who take refuge in me, son of Pritha, even those who may be of sinful birth— women, *vaiśyas*, and *śūdras* too—they also reach the highest goal.[5]
9.33	किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा । अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥	How much more, then, pure brahmins and devoted royal sages! Having come into this fleeting and joyless world, worship me.
9.34	मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥	Keep your mind on me, be devoted to me, sacrifice to me, bow down to me; disciplining yourself in this way, intent on me, you will come to me.

5 *Vaiśyas* (farmers and traders) and *śūdras* (laborers and servants) are the third and fourth of the four classes.

Chapter 10: Manifestations

विभूतियोगः *(Vibhūtiyoga)*

Krishna names his manifestations: among lights the sun, among rivers the Ganges, among letters the A.

	SANSKRIT	ENGLISH
10.1	**KRISHNA** भूय एव महाबाहो शृणु मे परमं वचः । यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥	**KRISHNA** Hear once more, mighty-armed one, my highest word, which I will speak to you, who delight in it, out of my wish for your good.
10.2	न मे विदुः सुरगणाः प्रभवं न महर्षयः । अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥	Neither the hosts of gods nor the great seers know my origin, for I am in every way the source of the gods and of the great seers.
10.3	यो मामजमनादिं च वेत्ति लोकमहेश्वरम् । असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥	Whoever knows me as unborn and without beginning, the great Lord of the worlds— he, undeluded among mortals, is set free from all evil.
10.4	बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः । सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥	Understanding, knowledge, freedom from delusion, patience, truth, self-restraint, calm, pleasure and pain, being and non-being, fear and fearlessness as well,
10.5	अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः । भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥	nonviolence, equanimity, contentment, austerity, generosity, fame and disgrace— these varied states of beings arise from me alone.
10.6	महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा । मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥	The seven great seers of old, and likewise the four Manus, were of my nature, born from my mind; from them come the creatures of this world.[1]
10.7	एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः । सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥	Whoever truly knows this manifest glory of mine and my *yoga* is joined to me by unwavering *yoga*; of this there is no doubt.[2]
10.8	अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥	I am the source of all; from me everything unfolds. Knowing this, the wise worship me with all their hearts.
10.9		Their thoughts on me, their lives given to me, enlightening one another

1 The seers (*ṛṣis*) and the Manus, the fathers of humankind, are the mythic ancestors of all creatures.

	SANSKRIT	ENGLISH
	मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् । कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥	and always speaking of me, they are content and they rejoice.
10.10	तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥	To those who are ever disciplined and worship me with love I give the *yoga* of understanding by which they come to me.
10.11	तेषामेवानुकम्पार्थमहमज्ञानजं तमः । नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥	Out of compassion for them, I, dwelling in their inmost being, destroy the darkness born of ignorance with the shining lamp of knowledge.
10.12	ARJUNA परं ब्रह्म परं धाम पवित्रं परमं भवान् । पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥	**ARJUNA** You are the supreme *brahman*, the supreme abode, the supreme purifier, the eternal divine *puruṣa*, the first of the gods, unborn, all-pervading.[3]
10.13	आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा । असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥	So all the seers declare you—the divine seer Narada too, Asita Devala, and Vyasa—and now you tell me so yourself.[4]
10.14	सर्वमेतदृतं मन्ये यन्मां वदसि केशव । न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥	All that you tell me, Keshava, I hold to be true; for neither the gods nor the demons, Lord, know your manifestation.
10.15	स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम । भूतभावन भूतेश देवदेव जगत्पते ॥	You alone know yourself through yourself, Supreme Person, source of beings, lord of beings, god of gods, master of the world!
10.16	वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः । याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥	Tell me fully, for they are divine, the manifestations of your self, those glories by which you pervade these worlds and abide in them.
10.17	कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् । केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥	How may I know you, master of *yoga*, as I meditate on you always? In what various forms, Lord, should I think of you?
10.18	विस्तरेणात्मनो योगं विभूतिं च जनार्दन । भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥	Tell me again in detail of your *yoga* and your glory, Janardana, for I can never have enough of hearing this nectar.
10.19	KRISHNA हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः । प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥	**KRISHNA** Very well, I will tell you of my divine manifestations— the chief of them, best of the Kurus, for there is no end to my extent.

2 Applied to Krishna, *yoga* is also his own power to manifest himself.
3 *Puruṣa* here is a title of the supreme God, the Person.
4 Nārada, Asita Devala and Vyāsa are renowned sages; Vyāsa is the traditional author of the *Mahabharata*.

	SANSKRIT	ENGLISH
10.20	अहमात्मा गुडाकेश सर्वभूताशयस्थितः । अहमादिश्च मध्यं च भूतानामन्त एव च ॥	I am the Self, Gudakesha, seated in the heart of all beings; I am the beginning and the middle of beings, and their end as well.
10.21	आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् । मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥	Of the Adityas I am Vishnu; of lights, the radiant sun; I am Marichi of the Maruts; among the stars, I am the moon.[5]
10.22	वेदानां सामवेदोऽस्मि देवानामस्मि वासवः । इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥	Of the Vedas I am the Sama Veda; of the gods I am Indra; of the senses I am the mind; in beings I am consciousness.[6]
10.23	रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् । वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥	Of the Rudras I am Shankara; of yakshas and rakshasas, the lord of wealth; of the Vasus I am fire; of mountain peaks I am Meru.[7]
10.24	पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् । सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥	Know me, son of Pritha, as the chief of household priests, Brihaspati; of generals I am Skanda; of bodies of water I am the ocean.[8]
10.25	महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् । यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥	Of the great seers I am Bhrigu; of utterances I am the single syllable; of sacrifices I am the sacrifice of silent repetition; of things unmoving, the Himalaya.[9]
10.26	अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः । गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥	Among all trees I am the ashvattha; among divine seers, Narada; of the gandharvas, Chitraratha; of the perfected ones, the sage Kapila.[10]
10.27	उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् । ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥	Among horses know me as Ucchaihshravas, born of the nectar; Airavata among lordly elephants; and among men, the king.[11]
10.28	आयुधानामहं वज्रं धेनूनामस्मि कामधुक् । प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥	Of weapons I am the thunderbolt; of cows I am the cow of plenty;

5 The Ādityas are a group of sky gods, and the Maruts are storm gods led by Marīci.
6 The Sāma Veda is the Veda of chanted hymns. The Sanskrit calls Indra, king of the gods, by his title Vāsava.
7 Śaṅkara is Shiva, chief of the Rudras; the lord of wealth is Kubera, king of the yakshas (nature spirits) and rakshasas (demons). Meru is the golden mountain at the center of the world.
8 Bṛhaspati is priest to the gods; Skanda, son of Shiva, leads their armies.
9 The single syllable is *om*. Silent repetition (*japa*) is the murmured recitation of a prayer or divine name.
10 The aśvattha is the sacred fig. Gandharvas are celestial musicians; Kapila is the legendary founder of Sāṃkhya philosophy.
11 Uccaiḥśravas and Airāvata, Indra's horse and elephant, rose from the ocean when the gods churned it for the nectar of immortality.

	SANSKRIT	ENGLISH
		I am Kandarpa, the god of love, who begets; of serpents I am Vasuki.[12]
10.29	अनन्तश्चास्मि नागानां वरुणो यादसामहम् । पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥	Of the nagas I am Ananta; of water creatures I am Varuna; of the ancestors I am Aryaman; of those who restrain, I am Yama.[13]
10.30	प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् । मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥	Of the Daityas I am Prahlada; of those who reckon, I am Time; of beasts I am the king of beasts, and of birds, the son of Vinata.[14]
10.31	पवनः पवतामस्मि रामः शस्त्रभृतामहम् । झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥	Of purifiers I am the wind; of warriors, Rama; of sea creatures I am the makara; of rivers I am the Ganges.[15]
10.32	सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन । अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥	Of creations I am the beginning and the end, and the middle too, Arjuna; of sciences, the science of the Self; of those who debate, I am the argument.
10.33	अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च । अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥	Of letters I am the letter A; of compounds, the pairing compound; I alone am unending Time; I am the Creator, facing every way.[16]
10.34	मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् । कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥	I am all-seizing death, and the source of what is to be; among feminine things, fame, fortune, speech, memory, intelligence, steadfastness, patience.
10.35	बृहत्साम तथा साम्नां गायत्री छन्दसामहम् । मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥	Likewise of chants I am the Brihat Saman; of meters, the Gayatri; of months I am Margashirsha; of seasons, the flowering spring.[17]
10.36	द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् । जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥	Of cheats I am the gambling; I am the brilliance of the brilliant; I am victory, I am resolve, I am the goodness of the good.
10.37	वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः । मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥	Of the Vrishnis I am Vasudeva; of the Pandavas, Dhananjaya;

12 Vāsuki is the serpent king, used as the rope in the churning of the ocean.
13 Ananta is the endless serpent on whom Vishnu rests; Varuṇa is lord of the waters, Aryaman chief of the ancestors, and Yama the god of death.
14 Prahlāda was a devotee of Vishnu born among the Daityas, a race of demons; Vinatā's son is Garuḍa, Vishnu's eagle mount.
15 Rāma is the hero of the *Ramayana*; the makara is a mythical crocodile-like sea monster.
16 The pairing compound (*dvandva*) joins words as equals, as in "mother-and-father."
17 The Bṛhat Sāman is a great chant of the Sāma Veda; the Gāyatrī is the meter of the most revered Vedic verse. Mārgaśīrṣa falls in November–December.

	SANSKRIT	ENGLISH
		of sages, too, I am Vyasa; of poets, the poet Ushanas.[18]
10.38	दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् । मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥	Of those who subdue I am the rod of punishment; of those seeking victory, statecraft; of secrets I am silence; I am the knowledge of those who know.
10.39	यच्चापि सर्वभूतानां बीजं तदहमर्जुन । न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥	And whatever is the seed of all beings, that I am, Arjuna; there is no being, moving or unmoving, that could exist without me.
10.40	नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप । एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥	There is no end to my divine manifestations, scorcher of foes; what I have told is only a sampling of the extent of my glory.
10.41	यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥	Whatever being has glory, splendor or power, know that it springs from a fragment of my brilliance.
10.42	अथवा बहुनैतेन किं ज्ञातेन तवार्जुन । विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥	But what use is all this detailed knowledge to you, Arjuna? I stand, supporting this whole world with a single fraction of myself.

18 Krishna himself is Vāsudeva of the Vṛṣṇi clan; Dhanañjaya is Arjuna. Uśanas is an ancient seer-poet.

Chapter 11: The Vision of the Universal Form

विश्वरूपदर्शनयोगः *(Viśvarūpadarśanayoga)*

Given divine sight, Arjuna sees Krishna's form containing all worlds — "I am Time, destroyer of worlds."

	SANSKRIT	ENGLISH
11.1	**ARJUNA** मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् । यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥	**ARJUNA** Out of kindness to me you have spoken the supreme and secret word concerning the Self; by it this delusion of mine is gone.
11.2	भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया । त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥	For I have heard from you in full of the arising and passing away of beings, lotus-eyed one, and of your imperishable greatness.
11.3	एवमेतद्यथात्थ त्वमात्मानं परमेश्वर । द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥	It is just as you have said of yourself, supreme Lord; yet I wish to see your sovereign form, Supreme Person.
11.4	मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो । योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥	If you think it possible for me to see it, master, then, lord of *yoga*, show me your imperishable self.
11.5	**KRISHNA** पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः । नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥	**KRISHNA** Behold, son of Pritha, my forms by hundreds and by thousands, various and divine, of many colors and shapes.
11.6	पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा । बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥	Behold the Adityas, the Vasus, the Rudras, the two Ashvins and the Maruts; behold many wonders never seen before, Bharata.[1]
11.7	इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् । मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥	Here, today, behold the whole universe, moving and unmoving, gathered as one in my body, Gudakesha, and whatever else you wish to see.
11.8	न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा । दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥	But you cannot see me with these eyes of your own; I give you divine sight: behold my sovereign *yoga*.

1 Classes of Vedic gods; the Aśvins are twin horsemen, gods of healing.

THE COSMIC FORM

Krishna reveals his universal form, blazing with the light of a thousand suns.

	SANSKRIT	ENGLISH
11.9	**SANJAYA** एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः । दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥	**SANJAYA** Having said this, King, Hari, the great lord of *yoga*, then revealed to the son of Pritha his supreme sovereign form.[2]
11.10	अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् । अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥	With many mouths and eyes, many wondrous sights, many divine ornaments, many divine weapons raised,
11.11	दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् । सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥	wearing divine garlands and robes, anointed with divine perfumes, all-wondrous, the infinite god, facing in every direction.
11.12	दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता । यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥	If the light of a thousand suns were to rise at once in the sky, that might resemble the splendor of that great being.
11.13	तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा । अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥	There the son of Pandu saw the whole universe, in its many divisions, gathered as one in the body of the god of gods.
11.14	ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः । प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥	Then Dhananjaya, filled with amazement, his hair standing on end, bowed his head to the god and, with hands joined in reverence, spoke.
11.15	**ARJUNA** पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसंघान् । ब्रह्माणमीशं कमलासनस्थ- मृषींश्च सर्वानुरगांश्च दिव्यान् ॥	**ARJUNA** I see the gods in your body, god, and all the hosts of different beings, Brahma the lord seated on his lotus, and all the seers and the divine serpents.
11.16	अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् । नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥	With many arms, bellies, mouths and eyes, I see you, infinite in form on every side; no end, no middle, nor again beginning do I see in you, lord of all, whose form is all.
11.17	किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् । पश्यामि त्वां दुर्निरीक्ष्यं समन्ता- द्दीप्तानलार्कद्युतिमप्रमेयम् ॥	Crowned, bearing mace and discus, a mass of radiance shining everywhere, I see you, hard to look upon, all around with the blaze of burning fire and sun, beyond measure.
11.18		

	SANSKRIT	ENGLISH
	त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् । त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥	You are the imperishable, the highest to be known; you are the final resting place of this universe; you are the undying guardian of eternal *dharma*; you are, I believe, the everlasting *puruṣa*.
11.19	अनादिमध्यान्तमनन्तवीर्य- मनन्तबाहुं शशिसूर्यनेत्रम् । पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥	Without beginning, middle or end, of infinite power, with infinite arms, the moon and sun your eyes, I see you, your mouth a blazing sacrificial fire, scorching this universe with your radiance.
11.20	द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः । दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥	For the space between heaven and earth and all the directions are pervaded by you alone; seeing this wondrous, terrible form of yours, the three worlds tremble, great one.
11.21	अमी हि त्वां सुरसंघा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति । स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥	These hosts of gods are entering you; some in fear, with joined hands, call out your praise; crying “Hail!” the hosts of great seers and perfected ones praise you with abundant hymns.
11.22	रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च । गन्धर्वयक्षासुरसिद्धसंघा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥	The Rudras, Adityas, Vasus and the Sadhyas, the All-gods, the Ashvins, the Maruts and the steam-drinkers, the hosts of gandharvas, yakshas, asuras and perfected ones all gaze at you in amazement.[3]
11.23	रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् । बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥	Seeing your great form, with its many mouths and eyes, mighty-armed one, with many arms, thighs and feet, many bellies, terrible with many tusks, the worlds tremble, and so do I.
11.24	नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् । दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥	Touching the sky, blazing, many-colored, mouths gaping, with huge fiery eyes— seeing you so, my inmost self trembles; I find no steadiness and no peace, Vishnu.

2 Hari is a name of Vishnu, and so of Krishna.
3 The Sādhyas and the All-gods (Viśvedevas) are classes of gods; the steam-drinkers are the ancestors, who partake of hot offerings; the asuras are the gods’ demonic rivals.

	SANSKRIT	ENGLISH
11.25	दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि । दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥	Seeing your mouths, terrible with tusks, like the fire at the end of time, I lose all sense of direction and find no shelter; have mercy, lord of gods, dwelling of the world![4]
11.26	अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसंघैः । भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥	And all these sons of Dhritarashtra, together with the hosts of kings, Bhishma, Drona, and that charioteer's son there, together with the chief warriors on our side too,[5]
11.27	वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि । केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥	rush into your mouths, terrible, dreadful with tusks; some are seen caught between your teeth, their heads crushed to powder.
11.28	यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति । तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥	As the many rushing torrents of rivers flow toward the ocean alone, so these heroes of the world of men enter your mouths that blaze on every side.
11.29	यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः । तथैव नाशाय विशन्ति लोका- स्तवापि वक्त्राणि समृद्धवेगाः ॥	As moths rush into a blazing flame to their destruction, at full speed, so the worlds rush into your mouths to their destruction, at full speed.
11.30	लेलिह्यसे ग्रसमानः समन्ता- ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः । तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥	You lick your lips, devouring on every side all the worlds with your flaming mouths; filling the whole universe with brilliance, your fierce rays scorch it, Vishnu.
11.31	आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद । विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥	Tell me who you are, in this terrible form! Homage to you, best of gods—have mercy! I want to understand you, primal one, for I do not comprehend what you are doing.

"I AM TIME"

Krishna declares the warriors already slain by him and tells Arjuna to be his instrument.

	SANSKRIT	ENGLISH
11.32	**KRISHNA** कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः । ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥	**KRISHNA** I am Time, destroyer of worlds, grown mighty, come forth here to gather in the worlds. Even without you, none of them will live, these warriors drawn up in the opposing ranks.

4 The fire of time consumes the universe at the end of a cosmic age.
5 The charioteer's son is Karṇa.

	SANSKRIT	ENGLISH
11.33	तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् । मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥	So stand up, win glory! Conquer your enemies and enjoy a prosperous kingdom. They have already been slain by me; be merely the instrument, you who shoot with either hand.
11.34	द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् । मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥	Drona and Bhishma, Jayadratha, Karna and the other heroic warriors are already slain by me—kill them! Do not waver! Fight! You will conquer your rivals in battle.[6]

ARJUNA'S HYMN OF PRAISE

Trembling, Arjuna praises Krishna, asks forgiveness for past familiarity, and begs to see his familiar form.

	SANSKRIT	ENGLISH
11.35	**SANJAYA** एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी । नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥	**SANJAYA** Hearing these words of Keshava, the crowned one, trembling, hands joined in reverence, bowed and spoke again to Krishna, stammering, terrified, bowing low.[7]
11.36	**ARJUNA** स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च । रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः ॥	**ARJUNA** It is fitting, Hrishikesha, that the world rejoices and delights in your praise; demons flee in terror in every direction, and all the hosts of the perfected bow to you.
11.37	कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे । अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥	And why should they not bow to you, great one, greater even than Brahma, the first creator? Infinite one, lord of gods, dwelling of the world, you are the imperishable—being and non-being, and what is beyond them.
11.38	त्वमादिदेवः पुरुषः पुराण- स्त्वमस्य विश्वस्य परं निधानम् । वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥	You are the first god, the ancient *puruṣa*; you are the final resting place of this universe; you are the knower and the known, and the highest abode; by you this universe is spread out, you of infinite form.
11.39	वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च । नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥	You are Vayu, Yama, Agni, Varuna, the moon, Prajapati, and the great-grandfather. Homage, homage to you a thousand times, and again and yet again homage, homage to you![8]

6 Jayadratha, king of the Sindhus, fights on the side of Dhritarashtra's sons.
7 The crowned one (Kirīṭin) is Arjuna.
8 Vāyu (wind), Yama (death), Agni (fire) and Varuṇa (the waters) are Vedic gods; Brahmā is the "grandfather" of the world, so his source is the great-grandfather.

	SANSKRIT	ENGLISH
11.40	नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व । अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥	Homage to you in front and behind; homage to you on every side, you who are all! Infinite in strength, boundless in might, you pervade all, and so you are all.
11.41	सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति । अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥	Whatever I said rashly, thinking of you as a friend — “Hey, Krishna! Hey, Yadava! Hey, friend!”— not knowing this greatness of yours, out of carelessness or even out of affection,
11.42	यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु । एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥	and whatever disrespect I showed you in jest, at play, at rest, sitting, or at meals, alone or in front of others, Achyuta— for that I ask forgiveness of you, the immeasurable.
11.43	पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् । न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥	You are father of the world, of all that moves and does not move; you are its object of worship and its most venerable teacher. There is none equal to you—how could another surpass you— in all the three worlds, you of incomparable power?
11.44	तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् । पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥	So, bowing, prostrating my body, I ask your grace, Lord worthy of praise: as a father with a son, as a friend with a friend, as a lover with the beloved, bear with me, god.
11.45	अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे । तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥	I am thrilled to have seen what was never seen before, yet my mind is shaken with fear. Show me that familiar form of yours, god; have mercy, lord of gods, dwelling of the world!
11.46	किरीटिनं गदिनं चक्रहस्त- मिच्छामि त्वां द्रष्टुमहं तथैव । तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥	Crowned, holding mace and discus in hand— so I wish to see you, just as before. Take on that four-armed form, thousand-armed one, you whose body is the universe!
11.47	**KRISHNA** मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् । तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥	**KRISHNA** By my grace, Arjuna, through my own *yoga*, I have shown you this supreme form— made of splendor, universal, infinite, primal— which no one but you has seen before.
11.48	न वेदयज्ञाध्ययनैर्न दानै- र्न च क्रियाभिर्न तपोभिरुग्रैः ।	Not by the Vedas, by sacrifices or study, not by gifts,

	SANSKRIT	ENGLISH
	एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥	not by rites, not by fierce austerities can I be seen in such a form in the world of men by anyone but you, hero of the Kurus.
11.49	मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् । व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥	Do not tremble, do not be bewildered at seeing this terrible form of mine; free from fear, glad at heart, look once more on that same form of mine.

THE RETURN TO HUMAN FORM

Krishna resumes his gentle form and says only undivided devotion can see him so.

	SANSKRIT	ENGLISH
11.50	**SANJAYA** इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः । आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥	**SANJAYA** Having spoken so to Arjuna, Vasudeva showed him his own form once more, and the great one, taking again a gentle shape, comforted the frightened man.
11.51	**ARJUNA** दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन । इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥	**ARJUNA** Seeing this gentle human form of yours, Janardana, I have now come to myself; I am restored to my natural state.
11.52	**KRISHNA** सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम । देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥	**KRISHNA** This form of mine that you have seen is very hard to see; even the gods long constantly for the sight of it.
11.53	नाहं वेदैर्न तपसा न दानेन न चेज्यया । शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥	Not through the Vedas, nor austerity, nor gifts, nor sacrifice can I be seen in the way that you have seen me.
11.54	भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥	But by undivided devotion, Arjuna, I can in this way be known and seen in truth, and entered into, scorcher of foes.
11.55	मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः । निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥	Whoever does my work, holds me as highest, is devoted to me, free of attachment, without enmity toward any being—he comes to me, son of Pandu.

Chapter 12: Devotion

भक्तियोगः *(Bhaktiyoga)*

Worship of the personal God and of the unmanifest; the devotee who is dear to Krishna.

	SANSKRIT	ENGLISH
12.1	**ARJUNA** एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते । ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥	**ARJUNA** Of the devotees who, ever disciplined, worship you in this way, and those who worship the imperishable, the unmanifest—which know *yoga* best?
12.2	**KRISHNA** मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते । श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥	**KRISHNA** Those who fix their minds on me and worship me, ever disciplined, endowed with supreme faith—I consider them the most disciplined.
12.3	ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते । सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥	But those who worship the imperishable, the indefinable, the unmanifest, all-pervading and unthinkable, unchanging, immovable, constant,
12.4	संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः । ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥	restraining all their senses, even-minded everywhere, delighting in the good of all beings—they too reach me.
12.5	क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् । अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥	Greater is the toil of those whose minds are set on the unmanifest, for the unmanifest goal is hard for embodied beings to reach.
12.6	ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः । अनन्येनैव योगेन मां ध्यायन्त उपासते ॥	But those who, intent on me, surrender all their actions to me and worship me, meditating on me with single-minded *yoga*—
12.7	तेषामहं समुद्धर्ता मृत्युसंसारसागरात् । भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥	for them, whose thoughts have entered into me, I soon become the deliverer from the ocean of death and rebirth, son of Pritha.
12.8	मय्येव मन आधत्स्व मयि बुद्धिं निवेशय । निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥	Fix your mind on me alone; let your understanding enter into me; then you will dwell in me hereafter—of that there is no doubt.
12.9	अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् । अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥	But if you cannot hold your thought steady on me, then seek to reach me by the *yoga* of practice, Dhananjaya.

	SANSKRIT	ENGLISH
12.10	अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव । मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥	If you are unable even to practice, make my work your highest aim; by doing actions for my sake, you will also reach perfection.
12.11	अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः । सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥	If you cannot do even this, then, relying on my *yoga*, relinquish the fruit of all actions, with your self restrained.
12.12	श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते । ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥	Knowledge is better than practice; meditation surpasses knowledge; relinquishing the fruit of action surpasses meditation—and peace follows at once on relinquishment.
12.13	अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥	One who hates no being, who is friendly and compassionate, free of "mine" and of ego, even in pain and pleasure, patient,
12.14	संतुष्टः सततं योगी यतात्मा दृढनिश्चयः । मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥	always content, a disciplined *yogin*, self-controlled, firm in resolve, with mind and understanding offered to me—that devotee of mine is dear to me.
12.15	यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः । हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥	One from whom the world does not shrink, and who does not shrink from the world, free from elation, anger, fear and agitation—that one is dear to me.
12.16	अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः । सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥	One who expects nothing, pure, capable, impartial, untroubled, who has given up all undertakings—that devotee of mine is dear to me.
12.17	यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति । शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥	One who neither rejoices nor hates, neither grieves nor desires, who has given up good and bad alike, full of devotion—that one is dear to me.
12.18	समः शत्रौ च मित्रे च तथा मानापमानयोः । शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥	The same to enemy and friend, the same in honor and dishonor, the same in cold and heat, in pleasure and pain, free of attachment,
12.19	तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् । अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥	equal in blame and praise, silent, content with whatever comes, homeless, steady in mind, full of devotion—that person is dear to me.
12.20		But those who follow this nectar of *dharma* as I have spoken it,

SANSKRIT	ENGLISH
ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते । श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥	with faith, holding me as highest—those devotees are exceedingly dear to me.

Chapter 13: The Field and the Knower of the Field

क्षेत्रक्षेत्रज्ञविभागयोगः *(Kṣetrakṣetrajñavibhāgayoga)*

The body as the field, the self as its knower; nature and spirit.

	SANSKRIT	ENGLISH
13.1	**KRISHNA** इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥	**KRISHNA** This body, son of Kunti, is called the field; one who knows it is called the knower of the field by those who know them.
13.2	क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥	Know me also as the knower of the field in all fields, Bharata; knowledge of the field and its knower—that I hold to be knowledge.
13.3	तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् । स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥	What that field is, what it is like, what its changes are, and what comes from what; and who he is, and what his powers are—hear this from me in brief.
13.4	ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् । ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥	It has been sung by the seers in many ways, separately in various hymns, and in the reasoned, conclusive words of the aphorisms on *brahman*.[1]
13.5	महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च । इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥	The great elements, the sense of "I," understanding, and the unmanifest, the ten senses and the one, and the five realms of the senses,[2]
13.6	इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः । एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥	desire, hatred, pleasure, pain, the bodily aggregate, consciousness, resolve— this, in brief, is the field with its changes.
13.7	अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥	Humility, sincerity, nonviolence, patience, uprightness, service of the teacher, purity, steadiness, self-restraint,
13.8	इन्द्रियार्थेषु वैराग्यमनहंकार एव च । जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥	detachment from the objects of the senses, and absence of ego, keeping in view the evil of birth, death, old age, sickness and pain,

1 Possibly the *Brahma Sūtras*; the phrase may also mean simply "words about *brahman*."
2 A list from Sāṃkhya philosophy: the five elements, the sense of "I", the ten organs of sense and action plus the mind, and the five kinds of sense object.

	SANSKRIT	ENGLISH
13.9	असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु । नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥	non-attachment, not clinging to son, wife, home and the like, constant evenness of mind in welcome and unwelcome events,
13.10	मयि चानन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥	unswerving devotion to me through undivided *yoga*, resort to solitary places, no taste for the crowd,
13.11	अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥	constancy in knowledge of the Self, insight into the purpose of knowing the truth— this is called knowledge; whatever differs from it is ignorance.
13.12	ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते । अनादि मत्परं ब्रह्म न सत्तन्नासदुच्यते ॥	I will tell you what is to be known, knowing which one attains immortality: the beginningless, supreme *brahman*, which is said to be neither being nor non-being.
13.13	सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् । सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥	Its hands and feet are everywhere, its eyes, heads and mouths everywhere, its ears everywhere in the world; it stands enveloping all.
13.14	सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् । असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥	Shining with the qualities of all the senses, yet free of all the senses, unattached, yet sustaining all; free of the *guṇas*, yet experiencing the *guṇas*.
13.15	बहिरन्तश्च भूतानामचरं चरमेव च । सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥	Outside and inside beings, unmoving and moving, too subtle to be known, it is far away and near.
13.16	अविभक्तं च भूतेषु विभक्तमिव च स्थितम् । भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥	Undivided, it seems to stand divided among beings; it is to be known as the sustainer of beings, their devourer and their creator.
13.17	ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते । ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥	It is the light of lights, said to be beyond darkness; knowledge, the object of knowledge, the goal of knowledge, it is seated in the heart of all.
13.18	इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः । मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥	Thus the field, knowledge and the object of knowledge have been told in brief; my devotee, understanding this, comes to my state of being.
13.19	प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि । विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥	Know that *prakṛti* and *puruṣa* are both without beginning; and know that the changes and the *guṇas* arise from *prakṛti*.
13.20		*Prakṛti* is said to be the cause in the making of effects and instruments;

	SANSKRIT	ENGLISH
	कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते । पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥	*puruṣa* is said to be the cause in the experiencing of pleasure and pain.
13.21	पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् । कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥	For *puruṣa*, dwelling in *prakṛti*, experiences the *guṇas* born of *prakṛti*; attachment to the *guṇas* is the cause of its births in good and evil wombs.
13.22	उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः । परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥	Witness and consenter, sustainer, experiencer, the great Lord, also called the supreme Self—such is the highest *puruṣa* in this body.
13.23	य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह । सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥	Whoever knows *puruṣa*, and *prakṛti* with its *guṇas*, in this way, whatever his mode of life, is not born again.
13.24	ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना । अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥	Some see the Self in the self by the self through meditation, others by the *yoga* of *sāṃkhya*, and others by the *yoga* of action.
13.25	अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते । तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥	Others, not knowing this, hear it from others and worship; they too, devoted to what they have heard, cross beyond death.
13.26	यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् । क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥	Whatever being is born, unmoving or moving, know that it comes from the union of the field and the knower of the field, bull of the Bharatas.
13.27	समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् । विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥	The one who sees the supreme Lord abiding equally in all beings, undying amid the dying—that one truly sees.
13.28	समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् । न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥	For seeing the Lord present equally everywhere, he does not harm the self by the self, and so reaches the highest goal.
13.29	प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः । यः पश्यति तथात्मानमकर्तारं स पश्यति ॥	One who sees that all actions are done by *prakṛti* alone, and that the self is not the doer—that one truly sees.
13.30	यदा भूतपृथग्भावमेकस्थमनुपश्यति । तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥	When he sees the separate existence of beings as resting in the One, and their spreading out from that alone, then he attains *brahman*.
13.31	अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः । शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥	Because it is beginningless and free of the *guṇas*, this supreme Self, imperishable, though dwelling in the body, son of Kunti, neither acts nor is stained.

	SANSKRIT	ENGLISH
13.32	यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते । सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥	As all-pervading space, because of its subtlety, is not stained, so the Self, present everywhere in the body, is not stained.
13.33	यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः । क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥	As the one sun lights up this whole world, so the lord of the field lights up the whole field, Bharata.
13.34	क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा । भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥	Those who, with the eye of knowledge, know the difference between field and knower of the field, and the release of beings from *prakṛti*, go to the highest.

Chapter 14: The Three Qualities

गुणत्रयविभागयोगः *(Guṇatrayavibhāgayoga)*

Goodness, passion and darkness, how they bind, and the one who goes beyond them.

	SANSKRIT	ENGLISH
14.1	**KRISHNA** परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् । यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥	**KRISHNA** Again I will tell you the highest knowledge, the best of all knowledge, knowing which all the sages have passed from here to supreme perfection.
14.2	इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥	Relying on this knowledge, they have come to share my nature; they are not born even at the creation, nor troubled at the dissolution.[1]
14.3	मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् । संभवः सर्वभूतानां ततो भवति भारत ॥	Great *brahman* is my womb; in it I place the seed; from that comes the birth of all beings, Bharata.
14.4	सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः । तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥	Whatever forms are born in any womb, son of Kunti, great *brahman* is their womb, and I am the seed-giving father.
14.5	सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः । निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥	*Sattva*, *rajas* and *tamas*—goodness, passion and darkness—these *guṇas* born of *prakṛti* bind the imperishable embodied one in the body, mighty-armed one.
14.6	तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् । सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥	Of these, *sattva*, being stainless, is luminous and free of affliction; it binds through attachment to happiness and attachment to knowledge, blameless one.
14.7	रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् । तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥	Know that *rajas* is of the nature of passion, arising from thirst and attachment; it binds the embodied one, son of Kunti, through attachment to action.
14.8	तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् । प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥	But know that *tamas* is born of ignorance, deluding all embodied beings; it binds, Bharata, through negligence, sloth and sleep.
14.9	सत्त्वं सुखे संजयति रजः कर्मणि भारत । ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥	*Sattva* attaches one to happiness, *rajas* to action, Bharata;

1 In Indian cosmology the universe is created and dissolved again in endless cycles.

	SANSKRIT	ENGLISH
		but *tamas*, veiling knowledge, attaches one to negligence.
14.10	रजस्तमश्चाभिभूय सत्त्वं भवति भारत । रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥	*Sattva* prevails by overpowering *rajas* and *tamas*, Bharata; so too *rajas* prevails over *sattva* and *tamas*, and *tamas* over *sattva* and *rajas*.
14.11	सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते । ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥	When light, which is knowledge, arises at all the gates of this body, then one may know that *sattva* has grown strong.
14.12	लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा । रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥	Greed, activity, the undertaking of actions, restlessness, craving— these arise, bull of the Bharatas, when *rajas* has grown strong.
14.13	अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च । तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥	Darkness, inactivity, negligence and delusion— these arise, joy of the Kurus, when *tamas* has grown strong.
14.14	यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् । तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥	If the embodied one meets dissolution when *sattva* is dominant, he reaches the stainless worlds of those who know the highest.
14.15	रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते । तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥	Meeting dissolution in *rajas*, he is born among those attached to action; dissolved in *tamas*, he is born in the wombs of the deluded.
14.16	कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् । रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥	The fruit of good action, they say, is pure and of *sattva*; but the fruit of *rajas* is pain, and the fruit of *tamas* is ignorance.
14.17	सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च । प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥	From *sattva* arises knowledge, and from *rajas* greed; negligence and delusion arise from *tamas*, and ignorance too.
14.18	ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः । जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥	Those who abide in *sattva* go upward; those of *rajas* remain in the middle; those of *tamas*, abiding in the workings of the lowest *guṇa*, go downward.
14.19	नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति । गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥	When the seer beholds no agent other than the *guṇas*, and knows what is beyond the *guṇas*, he attains my state of being.
14.20	गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् । जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥	Passing beyond these three *guṇas*, from which the body arises,

	SANSKRIT	ENGLISH
		the embodied one, freed from birth, death, old age and pain, attains immortality.
14.21	ARJUNA कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो । किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥	**ARJUNA** By what marks, master, is one known who has passed beyond these three *guṇas*? How does he conduct himself, and how does he pass beyond the three *guṇas*?
14.22	KRISHNA प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव । न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥	**KRISHNA** He does not hate light, activity and delusion, son of Pandu, when they arise, nor long for them when they cease;
14.23	उदासीनवदासीनो गुणैर्यो न विचाल्यते । गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥	he who, seated as if indifferent, is not disturbed by the *guṇas*, who stands firm, thinking only "The *guṇas* are at work," and does not waver;
14.24	समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः । तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥	the same in pain and pleasure, self-possessed, to whom a clod, a stone and gold are equal, the same toward the dear and the not dear, steadfast, the same in blame and praise of himself;
14.25	मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥	the same in honor and dishonor, the same toward friend and foe, having given up all undertakings—he is said to have passed beyond the *guṇas*.
14.26	मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥	And one who serves me with the unwavering *yoga* of devotion, passing beyond these *guṇas*, is fit to become *brahman*.
14.27	ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च । शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥	For I am the foundation of *brahman*, of the immortal and imperishable, of eternal *dharma*, and of absolute happiness.

Chapter 15: The Supreme Person

पुरुषोत्तमयोगः *(Puruṣottamayoga)*

The eternal fig tree with roots above, and the supreme person beyond the perishable and the imperishable.

	SANSKRIT	ENGLISH
15.1	**KRISHNA** ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् । छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥	**KRISHNA** They speak of an imperishable ashvattha tree with roots above and branches below, whose leaves are the Vedic hymns; whoever knows it knows the Veda.[1]
15.2	अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः । अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥	Its branches spread below and above, nourished by the *guṇas*, with the objects of the senses as their shoots; and below, its roots stretch on and on, binding through *karma* in the world of men.[2]
15.3	न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा । अश्वत्थमेनं सुविरूढमूल- मसङ्गशस्त्रेण दृढेन छित्त्वा ॥	Its form is not perceived here as such, nor its end, nor its beginning, nor its foundation. Cutting down this firmly rooted ashvattha with the strong axe of non-attachment,
15.4	ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः । तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥	one must then seek that place to which those who go do not return again: “I take refuge in that primal *puruṣa* from whom the ancient stream of activity flowed forth.”
15.5	निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः । द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै- र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥	Free of pride and delusion, having conquered the fault of attachment, ever intent on the Self, their desires turned away, freed from the pairs of opposites known as pleasure and pain, the undeluded go to that imperishable place.
15.6	न तद्भासयते सूर्यो न शशाङ्को न पावकः । यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥	Neither sun nor moon nor fire lights it; going there, they do not return: that is my supreme abode.
15.7	ममैवांशो जीवलोके जीवभूतः सनातनः । मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥	A fragment of me, eternal, becomes a living soul in the world of the living; it draws to itself the senses, with the mind as the sixth, that rest in *prakṛti*.
15.8		When the lord takes a body and when he departs from it,

1 An inverted world tree also appears in the Upanishads.

	SANSKRIT	ENGLISH
	शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः । गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥	he takes these with him and goes, as the wind carries scents from their source.[3]
15.9	श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च । अधिष्ठाय मनश्चायं विषयानुपसेवते ॥	Hearing, sight and touch, taste and smell, and the mind—presiding over these, he enjoys the objects of the senses.
15.10	उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् । विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥	Whether departing, staying, or enjoying, joined with the *guṇas*, the deluded do not see him; those with the eye of knowledge see.
15.11	यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् । यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥	Striving *yogins* see him dwelling in themselves; but the unformed and thoughtless, even though they strive, do not see him.
15.12	यदादित्यगतं तेजो जगद्भासयतेऽखिलम् । यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥	The brilliance in the sun that lights the whole world, that in the moon and that in fire—know that brilliance to be mine.
15.13	गामाविश्य च भूतानि धारयाम्यहमोजसा । पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥	Entering the earth, I sustain beings with my vigor; and becoming Soma, the essence of sap, I nourish all plants.[4]
15.14	अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥	Becoming Vaishvanara, I dwell in the bodies of living beings, and, joined with the in-breath and the out-breath, I digest the four kinds of food.[5]
15.15	सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च । वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥	And I have entered into the heart of all; from me come memory, knowledge, and their loss. I alone am what is to be known through all the Vedas; I am the maker of the Vedanta, and the knower of the Veda.[6]
15.16	द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥	There are two *puruṣas* in the world, the perishable and the imperishable; the perishable is all beings; the unchanging is called the imperishable.
15.17	उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥	But the highest *puruṣa* is another, called the supreme Self, who enters the three worlds and sustains them, the imperishable Lord.

2 *Karma*: action and its binding consequences, which lead to further births.
3 The lord here is the embodied soul, master of the body.
4 Soma is identified with the moon, which was thought to nourish plants.
5 Vaiśvānara, the fire "common to all people," is here the digestive fire.
6 Vedānta, "the end of the Veda," refers to the Upanishads.

	SANSKRIT	ENGLISH
15.18	यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥	Since I am beyond the perishable and higher even than the imperishable, I am known in the world and in the Veda as the supreme *puruṣa*.
15.19	यो मामेवमसंमूढो जानाति पुरुषोत्तमम् । स सर्वविद्भजति मां सर्वभावेन भारत ॥	Whoever, undeluded, knows me thus as the supreme *puruṣa* knows all, and worships me with his whole being, Bharata.
15.20	इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ । एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥	Thus I have told you this most secret teaching, blameless one; understanding it, one becomes wise and has done all there is to do, Bharata.

Chapter 16: The Divine and the Demonic

दैवासुरसम्पद्विभागयोगः *(Daivāsurasampadvibhāgayoga)*

The qualities of those born to a divine and to a demonic destiny; desire, anger and greed, the three gates of hell.

	SANSKRIT	ENGLISH
16.1	**KRISHNA** अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः । दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥	**KRISHNA** Fearlessness, purity of being, steadfastness in the *yoga* of knowledge, generosity, self-restraint, sacrifice, study of scripture, austerity, uprightness,
16.2	अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् । दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥	nonviolence, truth, freedom from anger, relinquishment, peace, freedom from slander, compassion for beings, freedom from greed, gentleness, modesty, steadiness,
16.3	तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता । भवन्ति संपदं दैवीमभिजातस्य भारत ॥	vigor, patience, fortitude, purity, freedom from malice and from excessive pride— these belong to one born to the divine endowment, Bharata.
16.4	दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च । अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥	Hypocrisy, arrogance, conceit, anger, harshness, and ignorance belong to one born to the demonic endowment, son of Pritha.[1]
16.5	दैवी संपद्विमोक्षाय निबन्धायासुरी मता । मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥	The divine endowment is held to lead to freedom, the demonic to bondage. Do not grieve: you are born to the divine endowment, son of Pandu.
16.6	द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च । दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥	There are two kinds of beings created in this world, the divine and the demonic; the divine has been described at length; hear from me of the demonic, son of Pritha.
16.7	प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः । न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥	Demonic people do not know when to act and when to refrain; neither purity nor good conduct nor truth is found in them.
16.8	असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् । अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥	They say the world is without truth, without foundation, without a Lord, brought about by mere coupling—what else?—with desire as its cause.
16.9		Holding this view, these lost souls of little understanding,

	SANSKRIT	ENGLISH
	एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः । प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥	doers of cruel deeds, come forth as enemies for the destruction of the world.
16.10	काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः । मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥	Given over to insatiable desire, full of hypocrisy, pride and intoxication, seizing false notions through delusion, they act with impure vows.
16.11	चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः । कामोपभोगपरमा एतावदिति निश्चिताः ॥	Beset by boundless cares that end only at death, taking the enjoyment of desires as the highest aim, convinced that this is all,
16.12	आशापाशशतैर्बद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥	bound by a hundred snares of hope, given over to desire and anger, they strive by unjust means to amass wealth for the enjoyment of their desires.
16.13	इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् । इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥	“This I have gained today; this wish I shall fulfill; this wealth is mine, and this too shall be mine.”
16.14	असौ मया हतः शत्रुर्हनिष्ये चापरानपि । ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥	“That enemy I have slain, and I shall slay others too; I am the lord, I am the enjoyer, I am successful, strong and happy.”
16.15	आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया । यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥	“I am rich and well born; who else is like me? I shall sacrifice, I shall give, I shall rejoice”—so they say, deluded by ignorance.
16.16	अनेकचित्तविभ्रान्ता मोहजालसमावृताः । प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥	Led astray by many thoughts, caught in a net of delusion, addicted to the enjoyment of desires, they fall into a foul hell.
16.17	आत्मसंभाविताः स्तब्धा धनमानमदान्विताः । यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥	Self-important, stubborn, filled with the pride and intoxication of wealth, they offer sacrifices in name only, with hypocrisy, disregarding the rules.
16.18	अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः । मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥	Given over to ego, force, arrogance, desire and anger, these envious people hate me in their own bodies and in the bodies of others.
16.19	तानहं द्विषतः क्रुरान्संसारेषु नराधमान् । क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥	Those cruel haters, the lowest of men, I cast into the rounds of rebirth again and again, those vile ones, into demonic wombs.
16.20	आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि । मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥	Entering demonic wombs, deluded birth after birth,

1 “Demonic” translates *āsura*, “of the asuras.”

	SANSKRIT	ENGLISH
		never reaching me, son of Kunti, they go to the lowest state.
16.21	त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः । कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥	Threefold is this gate of hell, destructive of the self: desire, anger and greed. Therefore one should abandon these three.
16.22	एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः । आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥	A person released from these three gates of darkness, son of Kunti, does what is good for himself, and so goes to the highest goal.
16.23	यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः । न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥	One who casts aside the ordinances of scripture and acts on the impulse of desire attains neither perfection, nor happiness, nor the highest goal.
16.24	तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ । ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥	Therefore let scripture be your authority in deciding what should and should not be done; knowing what the ordinances of scripture declare, you should do your work here.

Chapter 17: The Three Kinds of Faith

श्रद्धात्रयविभागयोगः *(Śraddhātrayavibhāgayoga)*

Faith, food, sacrifice, austerity and giving according to the three qualities; the words "oṃ tat sat."

	SANSKRIT	ENGLISH
17.1	**ARJUNA** ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः । तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥	**ARJUNA** Those who cast aside the ordinances of scripture yet sacrifice with faith— what is their standing, Krishna? Is it *sattva*, *rajas* or *tamas*?
17.2	**KRISHNA** त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा । सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥	**KRISHNA** The faith of embodied beings is of three kinds, born of their nature: of *sattva*, of *rajas*, and of *tamas*. Hear about it.
17.3	सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत । श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥	Everyone's faith conforms to his inner being, Bharata. A person is made of faith: as one's faith is, so is one.
17.4	यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः । प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥	People of *sattva* worship the gods; those of *rajas*, yakshas and rakshasas; the others, people of *tamas*, worship ghosts and hosts of spirits.
17.5	अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः । दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥	People who practice terrible austerities not enjoined by scripture, given to hypocrisy and ego, driven by the force of desire and passion,
17.6	कर्षयन्तः शरीरस्थं भूतग्राममचेतसः । मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥	senseless, tormenting the elements that make up the body, and me as well, who dwell within the body—know them to be demonic in their resolve.
17.7	आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः । यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥	The food that each person likes is also of three kinds, as are sacrifice, austerity and giving. Hear this distinction among them.
17.8	आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः । रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥	Foods that increase life, vitality, strength, health, happiness and satisfaction, that are savory, rich, substantial and pleasing, are dear to people of *sattva*.
17.9	कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः । आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥	Foods that are pungent, sour, salty, very hot, sharp, harsh and burning are liked by the person of *rajas*; they cause pain, grief and sickness.

	SANSKRIT	ENGLISH
17.10	यातयामं गतरसं पूति पर्युषितं च यत् । उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥	Food that is stale, tasteless, putrid and left overnight, leftovers and what is unfit for offering—this is dear to the person of *tamas*.
17.11	अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते । यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥	Sacrifice offered as the rules prescribe by those who do not crave its fruit, with the mind fixed on the thought "This ought to be offered"—that is of *sattva*.
17.12	अभिसंधाय तु फलं दम्भार्थमपि चैव यत् । इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥	But sacrifice offered with an eye to its fruit, or for show, know that sacrifice, best of the Bharatas, to be of *rajas*.
17.13	विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् । श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥	Sacrifice without rules, without distribution of food, without sacred formulas, without the priests' fee, devoid of faith—they call that of *tamas*.
17.14	देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥	Worship of gods, the twice-born, teachers and the wise, purity, uprightness, chastity and nonviolence are called austerity of the body.
17.15	अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥	Speech that causes no distress, that is true, pleasant and beneficial, and the practice of reciting scripture, are called austerity of speech.
17.16	मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः । भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥	Serenity of mind, gentleness, silence, self-restraint, purity of heart—this is called austerity of the mind.
17.17	श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः । अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥	This threefold austerity, practiced with supreme faith by disciplined people who do not crave its fruit, they call of *sattva*.
17.18	सत्कारमानपूजार्थं तपो दम्भेन चैव यत् । क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥	Austerity practiced to gain respect, honor and reverence, or out of hypocrisy, is said here to be of *rajas*, unstable and fleeting.
17.19	मूढग्राहेणात्मनो यत्पीडया क्रियते तपः । परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥	Austerity practiced from foolish obstinacy, with self-torment, or to ruin another, is declared to be of *tamas*.
17.20	दातव्यमिति यद्दानं दीयतेऽनुपकारिणे । देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥	A gift given because it ought to be given, to one who can do nothing in return, in the right place and time and to a worthy person —that gift is held to be of *sattva*.

	SANSKRIT	ENGLISH
17.21	यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः । दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥	But a gift given to get something in return, or with an eye to its fruit, or given grudgingly—that gift is held to be of *rajas*.
17.22	अदेशकाले यद्दानमपात्रेभ्यश्च दीयते । असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥	A gift given at the wrong place and time, to unworthy people, without respect or with contempt, is declared to be of *tamas*.
17.23	ॐतत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः । ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥	"*Om tat sat*" is held to be the threefold designation of *brahman*; by it the brahmins, the Vedas and the sacrifices were ordained of old.[1]
17.24	तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः । प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥	Therefore, with the utterance "*om*," acts of sacrifice, giving and austerity are always begun, as the rules prescribe, by those who expound *brahman*.
17.25	तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः । दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥	With "*Tat*," and without aiming at the fruit, acts of sacrifice and austerity and the various acts of giving are performed by those who seek release.
17.26	सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते । प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥	"*Sat*" is used for what is real and what is good; and the word "*sat*" is likewise used for a praiseworthy act, son of Pritha.
17.27	यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते । कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥	Steadfastness in sacrifice, austerity and giving is also called "*sat*," and any action for that purpose is called "*sat*" as well.
17.28	अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् । असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥	Whatever is offered, given, or done as austerity without faith is called "*asat*," unreal, son of Pritha; it counts for nothing, hereafter or here.

1 *Tat* means "that" and *sat* "being" or "the real."

Chapter 18: Liberation through Renunciation

मोक्षसंन्यासयोगः *(Mokṣasaṃnyāsayoga)*

True renunciation, action according to one's own duty, and the final teaching: take refuge in me alone.

	SANSKRIT	ENGLISH
18.1	**ARJUNA** संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् । त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥	**ARJUNA** Mighty-armed one, I wish to know the truth of renunciation, and of relinquishment, Hrishikesha, each distinctly, slayer of Keshin.[1]
18.2	**KRISHNA** काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः । सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥	**KRISHNA** The poets understand renunciation as the laying aside of actions done from desire; the discerning call relinquishing the fruit of all action relinquishment.
18.3	त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः । यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥	Some thinkers say action should be relinquished as a fault; others, that acts of sacrifice, giving and austerity should not be relinquished.
18.4	निश्चयं शृणु मे तत्र त्यागे भरतसत्तम । त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥	Hear my conclusion on relinquishment, best of the Bharatas: relinquishment, tiger among men, is declared to be of three kinds.
18.5	यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् । यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥	Acts of sacrifice, giving and austerity should not be relinquished; they should be performed. Sacrifice, giving and austerity purify the wise.
18.6	एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च । कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥	But even these actions should be performed giving up attachment and fruits; this, son of Pritha, is my firm and final view.
18.7	नियतस्य तु संन्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥	Renunciation of prescribed action is not proper; relinquishing it out of delusion is declared to be of *tamas*.
18.8	दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् । स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥	One who relinquishes an action because it is painful, from fear of bodily strain, performs a relinquishment of *rajas* and does not gain the fruit of relinquishment.
18.9	कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन । सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥	When prescribed action is done, Arjuna, simply because it ought to be done, giving up attachment and fruit, that relinquishment is held to be of *sattva*.

1 Keśin was a horse-demon slain by Krishna.

	SANSKRIT	ENGLISH
18.10	न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते । त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥	He does not hate unpleasant work, nor cling to pleasant work— the relinquisher filled with *sattva*, wise, his doubts cut away.
18.11	न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥	For an embodied being cannot relinquish actions entirely; but one who relinquishes the fruit of action is called a relinquisher.
18.12	अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् । भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥	The fruit of action—unwanted, wanted and mixed —is threefold; it comes after death to those who have not relinquished, but never to renouncers.

ACTION AND THE THREE QUALITIES

Krishna names the causes of action and sorts knowledge, action, agents, understanding, resolve and happiness by the three qualities.

	SANSKRIT	ENGLISH
18.13	**KRISHNA** पञ्चैतानि महाबाहो कारणानि निबोध मे । सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥	**KRISHNA** Learn from me, mighty-armed one, these five factors declared in the *sāṃkhya* teaching for the accomplishment of all actions.
18.14	अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥	The seat of action, the agent, the various instruments, the many different kinds of effort, and fate as the fifth.
18.15	शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः । न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥	Whatever action a person undertakes with body, speech or mind, right or wrong, these five are its causes.
18.16	तत्रैवं सति कर्तारमात्मानं केवलं तु यः । पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥	This being so, whoever sees himself as the sole agent, through untrained understanding—that fool does not see.
18.17	यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते । हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥	One who is free of the sense of "I am the doer," whose understanding is unstained— even if he kills these people, he does not kill, and he is not bound.
18.18	ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना । करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥	Knowledge, the object of knowledge and the knower are the threefold impulse to action; the instrument, the action and the agent are the threefold basis of action.
18.19	ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः । प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥	Knowledge, action and agent are also said to be of three kinds, by difference of *guṇa*,

	SANSKRIT	ENGLISH
		in the doctrine of the *guṇas*; hear about them too, as they are.
18.20	सर्वभूतेषु येनैकं भावमव्ययमीक्षते । अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥	The knowledge by which one sees in all beings one imperishable being, undivided in the divided—know that knowledge to be of *sattva*.
18.21	पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् । वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥	But the knowledge that, by separating, perceives various beings of different kinds in all creatures—know that knowledge to be of *rajas*.
18.22	यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् । अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥	But that which clings to a single object as if it were the whole, without reason, without grasp of the truth, and petty—that is declared to be of *tamas*.
18.23	नियतं सङ्गरहितमरागद्वेषतः कृतम् । अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥	Prescribed action, done without attachment, without desire or hatred, by one who does not crave its fruit—that is called of *sattva*.
18.24	यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः । क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥	But action done by one who craves desires, or with ego, and with great strain—that is declared to be of *rajas*.
18.25	अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् । मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥	Without regard to consequences, loss, harm, or one's own capacity, action undertaken out of delusion is called of *tamas*.
18.26	मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः । सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥	Free of attachment, not given to talk of "I," full of resolve and energy, unchanged in success and failure—such an agent is called of *sattva*.
18.27	रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः । हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥	Passionate, craving the fruit of action, greedy, violent by nature, impure, subject to joy and grief—such an agent is declared to be of *rajas*.
18.28	अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः । विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥	Undisciplined, vulgar, stubborn, deceitful, dishonest, lazy, despondent and procrastinating—such an agent is called of *tamas*.
18.29	बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु । प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥	Hear now the threefold division of understanding and of resolve according to the *guṇas*, set out fully and separately, Dhananjaya.
18.30		

	SANSKRIT	ENGLISH
	प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये । बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥	The understanding that knows action and withdrawal, what should and should not be done, fear and fearlessness, bondage and release—that understanding, son of Pritha, is of *sattva*.
18.31	यया धर्ममधर्मं च कार्यं चाकार्यमेव च । अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥	The understanding by which *dharma* and what is against *dharma*, what should and should not be done, are known wrongly—that understanding, son of Pritha, is of *rajas*.
18.32	अधर्मं धर्ममिति या मन्यते तमसावृता । सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥	The understanding that, wrapped in darkness, takes what is against *dharma* for *dharma*, and sees all things reversed—that understanding, son of Pritha, is of *tamas*.
18.33	धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः । योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥	The resolve by which one holds together the workings of mind, breath and senses through unwavering *yoga*—that resolve, son of Pritha, is of *sattva*.
18.34	यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन । प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥	But the resolve by which one holds fast to *dharma*, pleasure and wealth, Arjuna, craving their fruit as occasion arises—that resolve, son of Pritha, is of *rajas*.[2]
18.35	यया स्वप्नं भयं शोकं विषादं मदमेव च । न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥	That by which a fool does not let go of sleep, fear, grief, despondency and arrogance—that resolve, son of Pritha, is of *tamas*.
18.36	सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ । अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥	And now hear from me, bull of the Bharatas, of the three kinds of happiness: that in which one delights through practice and comes to the end of pain,
18.37	यत्तदग्रे विषमिव परिणामेऽमृतोपमम् । तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥	that which is like poison at first but like nectar in the end, born of the clarity of one's own understanding—that happiness is declared to be of *sattva*.
18.38	विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् । परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥	That which comes from the contact of the senses with their objects, like nectar at first but like poison in the end—that happiness is held to be of *rajas*.
18.39	यदग्रे चानुबन्धे च सुखं मोहनमात्मनः । निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥	The happiness that deludes the self both at first and in its outcome, arising from sleep, sloth and negligence—that is declared to be of *tamas*.

2 *Dharma*, pleasure (*kāma*) and wealth (*artha*) are the three traditional aims of life.

	SANSKRIT	ENGLISH
18.40	न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः । सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥	There is no being, on earth or in heaven among the gods, that is free of these three *guṇas* born of *prakṛti*.

EACH ONE'S OWN WORK

Krishna assigns duties to the four classes and teaches that perfection comes through one's own work.

	SANSKRIT	ENGLISH
18.41	KRISHNA ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप । कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥	KRISHNA The actions of brahmins, *kṣatriyas* and *vaiśyas*, and of *śūdras*, scorcher of foes, are divided according to the *guṇas* that arise from their own nature.
18.42	शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च । ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥	Calm, self-restraint, austerity, purity, patience and uprightness, knowledge, discernment and piety are the work of brahmins, born of their nature.
18.43	शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥	Heroism, vigor, fortitude, skill, not fleeing in battle, generosity and leadership are the work of *kṣatriyas*, born of their nature.
18.44	कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् । परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥	Farming, cattle-herding and trade are the work of *vaiśyas*, born of their nature; work that consists of service is likewise the work of *śūdras*, born of their nature.
18.45	स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः । स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥	Devoted each to his own work, a person attains perfection; hear how one devoted to his own work finds perfection.
18.46	यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥	By worshiping through his own work the one from whom beings arise, by whom all this is pervaded, a person finds perfection.
18.47	श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥	Better one's own *dharma*, though imperfect, than another's *dharma* well performed; doing the work set by one's own nature, one incurs no fault.
18.48	सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् । सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥	One should not abandon the work one is born to, son of Kunti, even if it is flawed; for all undertakings are clouded by fault, as fire by smoke.
18.49	असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः । नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥	With understanding unattached everywhere, self-conquered, free of longing,

	SANSKRIT	ENGLISH
		through renunciation one attains the supreme perfection of freedom from action.
18.50	सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे । समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥	How one who has attained perfection attains *brahman*, learn from me in brief, son of Kunti—that highest culmination of knowledge.
18.51	बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च । शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥	Disciplined by a purified understanding, controlling the self with resolve, giving up sound and the other objects of the senses, casting off desire and hatred,
18.52	विविक्तसेवी लघ्वाशी यतवाक्कायमानसः । ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥	living in solitude, eating lightly, restraining speech, body and mind, ever intent on the *yoga* of meditation, taking refuge in dispassion,
18.53	अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् । विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥	releasing ego, force, arrogance, desire, anger and possessions, free of "mine," at peace—one is fit to become *brahman*.
18.54	ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥	Having become *brahman*, serene in self, he neither grieves nor desires; the same toward all beings, he attains supreme devotion to me.
18.55	भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः । ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥	Through devotion he knows me, how great I am and who I am in truth; then, having known me in truth, he enters into me at once.
18.56	सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः । मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥	Though always performing all actions, taking refuge in me, by my grace he attains the eternal, imperishable state.
18.57	चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः । बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥	Renouncing all actions to me in your thought, intent on me, relying on the *yoga* of understanding, keep your thought always on me.
18.58	मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि । अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥	With your thought on me, by my grace you will cross over every difficulty; but if out of ego you will not listen, you will perish.
18.59	यदहंकारमाश्रित्य न योत्स्य इति मन्यसे । मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥	If, relying on ego, you think, "I will not fight," your resolve is in vain: your nature, *prakṛti*, will compel you.
18.60		

	SANSKRIT	ENGLISH
	स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा । कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥	Bound by your own work, son of Kunti, born of your nature, what out of delusion you do not wish to do, you will do even against your will.
18.61	ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥	The Lord dwells in the heart of all beings, Arjuna, making all beings revolve by his power of illusion, as if mounted on a machine.
18.62	तमेव शरणं गच्छ सर्वभावेन भारत । तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥	Take refuge in him alone with your whole being, Bharata; by his grace you will attain supreme peace and the eternal abode.
18.63	इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया । विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥	Thus I have declared to you knowledge more secret than all secrets; reflect on it fully, then do as you wish.

THE MOST SECRET WORD

Krishna tells Arjuna to take refuge in him alone; Arjuna declares his doubts gone.

	SANSKRIT	ENGLISH
18.64	KRISHNA सर्वगुह्यतमं भूयः शृणु मे परमं वचः । इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥	KRISHNA Hear again my supreme word, the most secret of all: you are dearly loved by me, so I will tell you what is for your good.
18.65	मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥	Fix your mind on me, be devoted to me, sacrifice to me, bow down to me; you will come to me alone—I promise you truly, for you are dear to me.
18.66	सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥	Abandon all *dharmas* and take refuge in me alone; I will set you free from all evils—do not grieve.
18.67	इदं ते नातपस्काय नाभक्ताय कदाचन । न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥	Never speak this to one without austerity or without devotion, nor to one who will not listen, nor to one who speaks ill of me.
18.68	य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति । भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥	Whoever teaches this supreme secret to my devotees, showing the highest devotion to me, will come to me alone, without doubt.
18.69	न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः । भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥	No one among men does more dear service to me than he, nor will anyone on earth be dearer to me than he.
18.70	अध्येष्यते च य इमं धर्म्यं संवादमावयोः । ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥	And whoever studies this dialogue of ours on *dharma*,

	SANSKRIT	ENGLISH
		by him I will have been worshiped with the sacrifice of knowledge—so I hold.
18.71	श्रद्धावाननसूयश्च शृणुयादपि यो नरः । सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥	And the person who simply listens with faith and without malice, he too, set free, will reach the happy worlds of those whose deeds are good.
18.72	कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा । कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥	Have you heard this, son of Pritha, with a single-pointed mind? Has your confusion born of ignorance been destroyed, Dhananjaya?
18.73	**ARJUNA** नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत । स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥	**ARJUNA** My delusion is destroyed; by your grace my memory has returned, Achyuta. I stand firm, my doubts gone; I will do as you say.

SANJAYA'S CLOSING WORDS

Sanjaya tells the king of his wonder at the dialogue he has witnessed.

	SANSKRIT	ENGLISH
18.74	**SANJAYA** इत्यहं वासुदेवस्य पार्थस्य च महात्मनः । संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥	**SANJAYA** So I heard this wondrous dialogue between Vasudeva and the great-souled son of Pritha, which makes the hair stand on end.
18.75	व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् । योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥	By the grace of Vyasa I heard this supreme secret, this *yoga*, from Krishna, the lord of *yoga*, declaring it himself before my eyes.[3]
18.76	राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् । केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥	King, as I recall again and again this wondrous and holy dialogue of Keshava and Arjuna, I rejoice over and over.
18.77	तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः । विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥	And as I recall again and again that most wondrous form of Hari, great is my amazement, King, and I rejoice again and again.
18.78	यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥	Wherever there is Krishna, lord of *yoga*, and wherever the son of Pritha, the archer, there, I believe, are fortune, victory, prosperity and sound policy, secure.

3 Vyāsa had granted Sanjaya divine sight, so that he could see and hear the battle from afar.