SHRIMAD-BHAGAVAD-GITA

With Text, Word-for-Word Translation, English Rendering, Comments and Index

BY

SWAMI SWARUPANANDA

ADVAITA ASHRAMA
5 DEHI ENTALLY ROAD
CALCUTTA 14
PREFACE TO THE FIRST EDITION

Swami Swarupananda, the first president of the Advaita Ashrama, Mayavati, and late editor of the Prabuddha Bharata, compiled the present edition of the Bhagavad-Gitā with the collaboration of his brother Sannyāsins at Mayavati, and some of the Western disciples of Swami Vivekananda. The manuscripts were begun in 1901, and were ready for the press by the end of 1903, but through unavoidable circumstances the publication was delayed. It was only after the passing away of Swami Swarupananda that the work was brought out in monthly instalments in the Prabuddha Bharata, and this work is now presented to the public in convenient book form, after being carefully edited and enlarged with additional comments.

The object of the compiler was to make accessible to the Indian public who are educated in English but have a limited knowledge in Sanskrit, and also to the Western world, an edition of the Celestial Gitā, in which they will feel sufficient interest to follow the original text, and thus create a taste for the study and interpretation of holy Sanskrit literature. How far the compiler has been successful in his object can be gleaned from the following pages. His thoughtful comments following the commentaries of the great Ṁāchāryas, and illuminating sidelights thrown on intricate places, will, we trust, be of much help to the study of the Gitā, especially
to a beginner. An elaborate Index has been subsequently added.

A word of explanation as to the paraphrase is necessary here: Though the literal meaning of each word is given, yet to avoid the awkwardness of language and confusion of sense to a beginner, the equivalents of case terminals of such words as are used to qualify some other words in the sentence, are omitted in most cases.

We hope this edition will meet a much-felt want, not only in India but in all English-speaking countries.

THE EDITORS AND PUBLISHERS

ADVAITA ASHRAMA
MAYAVATI, HIMALAYAS
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FOREWORD

The Shrimad-Bhagavad-Gitā occurs in the Bhisma Parva of the Mahābhārata and comprises 18 chapters from the 25th to the 42nd. The discourse between Arjuna and Krishna on the battle-field, on the eve of the war which forms the subject-matter of the work, was strung together in seven hundred verses and put in its place in the body of this great history by Vyāsa.

The Gitā opens with Dhritarāshtra's query to Sanjaya about the progress of events. In the second chapter of the Bhisma Parva, we find Vyāsa offering the power of sight to the blind king, that he might see the war. Dhritarāshtra declined to have it, saying he did not care to have eyes with which only to see the death of his own people; but he would like to hear what was happening. On this the great Rishi Vyāsa said, that all the occurrences in connection with the war would be reflected in the mind of Sanjaya, and he would faithfully report them to Dhritarāshtra.

The Gitā is called an Upanishad, because it contains the essence of Self-knowledge, and because its teachings, like those of the Vedas, are divided into three sections, Karma (work), Upāsanā (devotion), and Jnāna (knowledge).

The first chapter is introductory. The second is a summary of the whole work, e.g., in II. 48 and the connected Śhlokas, selfless work devoid of desire for
fruits, is taught for the purification of the heart; in II. 61 and the connected Śhlokas devotion is taught to the pure-hearted, to qualify them further for the highest Sannyāsa, which last is taught in II. 71 and the connected Śhlokas.

It is also usual to divide the work into three sections illustrative of the three terms of the Mahāvākyya of the Sāma-Veda, “Thou art That” (Chhānd. Upa., VI. viii. 7). In this view the first six chapters explain the path of work without desire for fruits, and the nature of “Thou”. The next six chapters deal with devotion and the nature of “That”. The last six describe the state of the highest knowledge and the nature of the middle term of the Mahāvākyya, in other words, the means of re-establishing the identity of “Thou” and “That”.

The central teaching of the Gitā is the attainment of Freedom, by the performance of one’s Svadharma or duty in life. “Do thy duty without an eye to the results thereof. Thus shouldst thou gain the purification of heart which is essential for Moksha”—seems to be the keynote of Krishna’s teachings to Arjuna.

It is well known why the Gitā came into existence. It was owing to Arjuna’s unwillingness to do his duty as a Kshatriya—to fight for a just cause—because it involved the destruction of his own people. Not that Arjuna did not recognise the justice and right of the cause, but he would rather renounce the world and try for Moksha than kill his relatives and friends. Krishna’s characterisation of this weakly sentimental attitude of Arjuna is well known. He called it “Un-Ārya-like delusion, contrary to the attainment alike of heaven
and honour” and exhorted Pārtha to “yield not to unmanliness” but to “cast off this mean faint-heartedness” (II. 2-3). “Could a coward who fails to do his duty, be worthy to attain Moksha?”—seems to be Krishna’s rejoinder. Could a man not purified by the fire-ordeal of Svadharma, could a renegade, a slave, attain Moksha? No! says the Lord. And this is the lesson we Indians have forgotten all these years, though we have been reading and discussing the Gitā all the time.

S.
MEDITATION

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन प्रतिविद्या पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवाचिणिः भगवतीमण्डलाद्विधयायिनी-
सम्ब त्वामनुसन्नद्धाभि भगवद्वङ्गीते मद्वदेशिणीम् ॥ ११॥

ॐ Om भगवता by the Lord नारायणेन (the one Refuge of all beings) Nārāyana स्वयं Himself पार्थाय प्रतिबोधितां with which Pārtha was enlightened तुराणमुनिना by (through the lips of) the ancient sage व्यासेन Vyāsa महाभारतम् मध्ये in the Mahābhārata प्रतिविद्या incorporated महाभारतम् the blessed Mother अद्वैतामृतवाचिणिः showering the nectar of Advaita (the philosophy of non-duality) अद्वैतामृतवाचिणिः in the form of eighteen chapters मद्वदेशिणीम् destroyer of rebirth अस्मे loving Mother मद्वदेशिणीः (the Lord’s song) Bhagavad-Gītā त्वाम् Thee अनुसन्नद्धाभि I meditate upon.

1. Om! O Bhagavad-Gītā—with which Pārtha was enlightened by the Lord Nārāyana Himself and which was incorporated in the Mahābhārata by the ancient sage Vyāsa—the blessed Mother, the Destroyer of rebirth, showering down the nectar of Advaita, and
consisting of eighteen chapters,—upon Thee, O Bhagavad-Gitā! O loving Mother! I meditate.

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

विशालबुद्धे Of mighty intellect फुल्लारविन्दायतपत्रनेत्रे with eyes as large as the petals of a full-blown lotus व्यास Vyāsa येन त्वया by thee भारततैलपूर्णः: full of the oil of the Mahābhārata ज्ञानमयः consisting of wisdom प्रदीपः lamp प्रज्वालितः lighted ते to thee नमः salutation अस्तु be.

2. Salutation to thee, O Vyāsa, of mighty intellect and with eyes large like the petals of a full-blown lotus, by whom was lighted the lamp of wisdom, full of the Mahābhārata-oil.

प्रपन्नपारिजाताय तोत्रवेशेकपाण्ये।
ज्ञानमुद्राय कृष्णाय गीतामृतदुः नमः ॥३॥

प्रपन्नपारिजाताय O Thou wish-yielding tree of those who take refuge in Thee तोत्रवेशेकपाण्ये who holdest in one hand a cane for driving cows गीतामृतदुः Thou milker of the Gitā-nectar ज्ञानमुद्राय (Jñānamudra: a position of the hands in which the tips of the forefinger and the thumb of each hand touch each other; an
attitude associated with the highest Yogis and Gurus) the holder of Jnānamudrā कृष्णाय to Thee, O Krishna
नमः: salutation.

3. Salutation to Krishna, the holder of the Jnānamudrā, granter of desires of those who take refuge in Him, the milker of the Gitā-nectar, in whose hand is the cane for driving cows.

सर्वोपनिषदो गावो दोष्ठा गोपालनवन्दः ।
पार्थो वत्सः सुधीरोत्स्ता दुर्गम गीतामृतं महत्त॥४॥

सर्वोपनिषदः All the Upanishads गावः: the cows गोपालनवन्दः Son of the cowherd (Krishna) दोष्ठा the milker पार्थः: Pārtha (Arjuna) वत्सः: the calf सुधीः: (men) of purified intellect भोक्ता the drinkers महत् the supreme अमृतं nectar गीता Gitā दुर्गम the milk.

4. All the Upanishads are the cows, the Son of the cowherd is the milker, Pārtha is the calf, men of purified intellect are the drinkers and the supreme nectar Gita is the milk.

वसुदेवसुतं देवं कंसचाणूर्मदनम् ।
देवकीपरमानन्दं कृष्णं बन्दे जगद्गुरुम् ॥५॥

वसुदेवसुतं The son of Vasudeva कंसचाणूर्मदनम् the Destroyer of Kamsa and Chānura देवकीपरमानन्दं the
supreme bliss of Devaki (mother of Krishna) जगद्गुरुः the Guru (Teacher) of the Universe देवं God कृष्ण Krishna बन्दे I salute.

5. I salute Krishna, the Guru of the Universe, God, the son of Vasudeva, the Destroyer of Kamsa and Chānura, the supreme bliss of Devaki.

भीष्मद्रोणित्वा जयद्रथजला गान्धारनीलोत्पला ।
शल्यप्राहवती कुपेन बहनि कर्णो वेलाकुला ।
अष्टङ्गविकर्णघोरमकरा दुर्योधनावर्तिनी ।
सोत्तीर्ण खलु पाण्डवेण रणनदी कैवर्तकः केशवः।६।१

भीष्मद्रोणित्वा With Bhishma and Drona as the banks जयद्रथजला with Jayadratha as the water गान्धारनीलोत्पला with the king of Gāndhāra as the blue water-lily शल्यप्राहवती with Shalya as the shark कुपेन बहनि with Kripa as the current कर्णो वेलाकुला with Karna as the high waves अष्टङ्गविकर्णघोरमकरा with Ashvatthamā and Vikarna as terrible Makaras (a kind of marine animal) दुर्योधनावर्तिनी with Duryodhana as the whirlpool सा that रणनदी battle-river खलु indeed पाण्डवेण by the Pandavas उत्तीर्ण crossed over कैवर्तकः Keshava (Krishna) कैवर्तकः the ferryman.

6. The battle-river—with Bhishma and Drona as its banks, and Jayadratha as the water, with the king of Gāndhāra as the
blue water-lily, and Shalya as the shark, with Kripa as the current and Karna as the breakers, with Ashvatthama and Vikarna as terrible Makaras and Duryodhana as the whirlpool in it—was indeed crossed over by the Pāndavas, with Keshava as the ferry-man.

अमलं Spotless पाराशयंवचः सरोजममलं गीतार्थगन्धोत्करं

लोके सजजनष्टपदं रहस्त: पेपीयमां मुदा
भूयालमारततप्प्रजं कलिमलप्रवृंचित: श्रेयसे ॥१७॥

May the taintless lotus of the Mahābhārata—growing on the waters of the words of Parāshara’s son, having the
Gitā as its strong sweet fragrance, with many a narrative as its stamens, fully opened by the discourses on Hari and drunk joyously day after day by the Bhramara of the good and the pure in the world—be productive of the supreme good to him who is eager to destroy the taint of Kali!

मूकं करोति वाचालं पञ्चं लघ्वयते गिरिस् ।
यत्कुपा तमहं वन्दे परमानन्दमाधवम् ॥ ८ ॥

यत्कुपा Whose compassion मूकं the mute वाचालं eloquent करोति makes पञ्चं the cripple गिरि mountain लघ्वयते causes to cross तमहं that परमानन्दमाधवम् the All-bliss Mādhava (sweetest of the sweet) अहं I वन्दे salute.

8. I salute that All-bliss Mādhava whose compassion makes the mute eloquent and the cripple cross mountains.

यं ब्रह्मा वर्षणेन्द्रशस्यत: स्तुत्वन्ति दिव्ये: स्तवं-
वेंदे: साधुःपदकोपनिष्ठंदेर्गायति यं सामगाः: ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न बिन्दु: सुरालुर्गणा देवाय तस्मै नमः: ॥ ९ ॥

ब्रह्मा Brahmā (The Creator) वर्षण: Varuna हन्द्र:
Indra श्रृः: Rudra भस्त: the Maruts यं whom दिव्ये:
divine स्तवं: with hymns स्तुत्वन्ति praise सामगाः: the singers
of Sāma यं whom साज्ज्यपद्धकोपनिषद्: with full comple-
ment of parts, consecutive sections, and Upanishads
(crowning knowledge-portions) वेदेः: the Vedas गायत्रि
sing योगिनं: Yogis यं whom ध्यानावस्थितमत्तद्गतेन मनसा with
the mind absorbed in Him through perfection in
meditation पश्चिन्ति see सुरासुरगणः: the hosts of Devas and
Asuras यथं whose अन्तं limit न not चिन्त: know तस्मै to that
देवाय God नमः salutation.

9. Salutation to that God Whom
the Creator Brahmā, Varuna, Indra, Rudra,
and the Maruts praise with divine hymns;
Whom the singers of Sāma sing, by the
Vedas, with their full complement of parts,
consecutive sections, and Upanishads; Whom
the Yogis see with their minds absorbed in
Him through perfection in meditation, and
Whose limit the hosts of Devas and Asuras
know not.
INVOCATION*

O blessed Mother
Who showerest (upon us) the nectar of Advaita
In the form of (these) eighteen chapters!
Thou Destroyer of rebirth!
Thou loving Mother!
Thou Bhagavad-Gitā!
   Upon Thee I meditate.

Thee, O Vyāsa, of lotus-eyes,
And mighty intellect,
Who hast lighted the lamp of wisdom
Filled with the oil of the Mahābhārata,
   Thee we salute.

O Thou who art the Refuge
Of the (ocean-born) Lakshmi,
Thou in whose right hand is the shepherd’s crook,
Who art the milker of the divine nectar of the Gitā,
   To Thee, O Krishna, to Thee our salutation!

The Upanishads are even as the herd of cows,
The Son of the cowherd as the milker,
Pārtha as the sucking-calf,
And men of purified intellect the drinkers,
   Of this, the supreme nectar, the milk of the Gitā.

*Another rendering of the “Meditation”.
INVOCA TION

Thou son of Vasudeva,
Destroyer of Kamsa and Chānura,
Thou supreme bliss of Devaki,
Guru of the Worlds,

Thee, O Krishna, as God, we salute!

Of that great river of battle which the Pāndavas crossed over,

Bhishma and Drona were as the high banks;
And Jayadratha as the water of the river;
The King of Gāndhāra the water-lily;
Shalya as the shark, Kripa as the current;
Karna the mighty waves;
Ashvatthāmā and Vikarna dread water-monsters,
And Duryodhana was the very whirlpool;

But Thou, O Krishna, wast the Ferryman!

This spotless product of the words of Vyāsa,
This lotus of the Mahābhārata,—
With the Bhagavad-Gītā as its strong sweet fragrance,
And tales of heroes as its full-blown petals,
Held ever open by the talk of Hari, of Him Who is destroyer of the taint of Kali-Yuga;
This lotus to which come joyously
Day after day the honey-seeking souls—

May this produce in us the highest good!

Him Whose compassion maketh the dumb man eloquent,

And the cripple to cross mountains,
Him the All-blissful Mādhava,
       Do I salute!

To that Supreme One Who is bodied forth in Brahmā,
In Varuna, in Indra, in Rudra, and Maruts;
That One Whom all divine beings praise with hymns;
Him Whom the singers of Sāma-Veda tell;
Him of Whose glory, sing in full choir,
       the Upanishads and Vedas;
Him Whom the Yogis see, with mind absorbed
       in perfect meditation;
Him of Whom all the hosts of Devas and Asuras
Know not the limitations,
       To Him, the Supreme Good, be salutation,—
Him we salute. Him we salute. Him we salute.
FIRST CHAPTER

धृतारङ्ख उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुस्तवः
मामकाः पाण्डवाः च किमकुर्वते सज्जय

धृतारङ्खः Dhritarāśatra said:
(भो:) सज्जय O Sanjaya धर्मक्षेत्रे on the centre of religious activity कुरुक्षेत्रे in Kurukshetra युयुस्तवः desirous to fight समवेता: assembled मामकाः my people च and पाण्डवः: the Pāṇḍavas किम् what एव and indeed अकुर्वते did do.

Dhritarāśtra said:

1. Tell me, O Sanjaya! Assembled on Kurukshetra, the centre of religious activity, desirous to fight, what indeed did my people and the Pāṇḍavas do?

[True it is that the two parties were gathered together for battle, but was the influence of Kurukshetra, the sacred centre of religious and spiritual activity from of old, barren of any result? Did not
the spiritual influence of the spot affect any of the leaders in a way unfavourable to the occurrence of the battle?—is the purport of Dhritarāshtra’s question.

सज्जय उवाच ।
ह्रष्ट्वा तु पाण्डवानीकं व्यूहं दुर्योधनस्तदा ॥
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥१॥

सज्जय: Sanjaya उवाच said:
तदा तु But then पाण्डवानीकं the Pāndava forces व्यूहं in battle-array ह्रष्ट्वा having seen राजा दुर्योधन: King Duryodhana आचार्येम् (द्रोणम्) the teacher (Drona) उपसङ्गम्य approaching वचनम् word अब्रवीत् said.

Sanjaya said:

2. But then King Duryodhana, having seen the Pāndava forces in battle-array, approached his teacher Drona, and spoke these words:

[Sanjaya’s reply beginning with “But then” and describing Duryodhana’s action is a plain hint to the old king that his son was afraid. For he went to his teacher (regarded as father) instead of to the commander-in-chief, as a child in fright would run to its parents in preference to others.]

पञ्चयतं पाण्डुपुत्राणामाचार्य महतीं चपमूः ॥
व्यूहं द्वपवःन्त्रेण तव शिष्येण धीमता ॥३॥
"Behold, O Teacher! this mighty army of the sons of Pându, arrayed by the son of Drupada, thy gifted pupil.

[As a scorpion would sting even him whose protection is sought to be free from fear, so did the wicked Duryodhana insult his teacher. His meaning in plain words comes to this: thus think of your stupidity in teaching the science of fight to the son of Drupada and to those of Pându. They are now arrayed to kill you!]

अन्त्र शूरा महेश्वासा भीमार्जुनसमा युधि ॥
युयुधानो विराटः दुपद्वर महारथः ॥१४॥
धृष्टकेतुश्रेष्ठकितान: काशिराजश्रु वीर्यवान् ॥
पुरुषजित्त् कुल्लिभोजश्रु शैवयश्न नरपुजः ॥१५॥
युधामन्युश्रु विक्रान्त उत्तमोजाश्रु वीर्यवान् ॥
सौमद्रो द्रौपदेयाः सर्व एव महारथः: ॥१६॥

अन्त्र Here महेश्वासा: mighty archers युधि in battle भीमार्जुनसमा: equals of Bhima and Arjuna शूरा: heroes (सन्ति) (are) महारथ: the great warrior युयुधान: (सात्यकिः) Yuyudhāna (Sātyaki) च and विराट: Virāta च and दुपव: Drupada वीर्यवान् the strong धृष्टकेतु: Dhrishtaketu


4-6. “Here (are) heroes, mighty archers” the equals in battle of Bhima and Arjuna—the great warriors Yuyudhāna, Virāta, Druṇapada; the valiant Dhrishtaketu, Chekitāna, and the king of Kāshi; the best of men, Purujit, Kuntibhoja, and Shaibya; the powerful Yudhāmanyu, and the brave Uttamaujas, the son of Subhadrā and the sons of Draupadi—all of whom are lords of great chariots.

[महाराज: great-charioted: one who is well-versed in the science of war and commands eleven thousand bowmen.]

अस्माकं तु विशिष्टा ये तात्तिबोध द्विजोत्तम ।
नायकः मम सेन्यस्य संज्ञायं तानं ब्रवीते ॥७॥

(हे) द्विजोत्तम् (O you) Best of the twice-born अस्माकं of us तु also ये (those) who विशिष्टा: distinguished मम my सेन्यस्य of the army नायकः leaders तान् them निबोध
know ते संज्ञार्थं for your information तानू them बचीरि I relate.

7. “Hear also, O Best of the twice-born! the names of those who (are) distinguished amongst ourselves, the leaders of my army. These I relate (to you) for your information.

[However well-versed in the science of war you might be, you are after all a Brāhmaṇa (best of the twice-born), a lover of peace, that is to say, a coward. It is therefore natural for you to be afraid of the Pāṇḍava force. But take heart, we too have great warriors in our ranks—is the veiled meaning of Duryodhana’s words.]

भवान् भीष्मश्र वर्णश्र कृपश्र समितियन्ययः ।
अष्टत्थायाः विकर्णश्र सौमदत्तियज्ञद्रथः ॥

भवान् Yourself च and भीष्म: Bhishma च and कर्ण: Karna समितियन्यय: the victorious in war कृप: Kripa च and अष्ठत्थाया Ashvatthāmā च and विकर्ण: Vikarna सौमदत्ति: the son of Somadatta ज्ञद्रथः Jayadratha.

8. “Yourself and Bhishma and Karna and Kripa, the victorious in war. Ashvatthāmā and Vikarna and Jayadratha, the son of Somadatta.

[Afraid lest he had said too much, Duryodhana is flattering Drona, by mentioning the latter before
even Bhishma and qualifying Drona’s brother-in-law with the phrase “victorious in war”, a move likely to touch the heart of mortals.]

अन्ये च बहूः शूरा मदर्ये त्यत्जीविताः।
नानाशास्त्रप्रहरणाः सर्वं युद्धविशारदा: ॥९॥

मदर्ये For my sake त्यत्जीविता: determined to lay down (their lives) नानाशास्त्रप्रहरणाः having diverse weapons and missiles सर्वं all युद्धविशारदा: well-skilled in fight अन्ये च and other बहूः many शूरा: heroes (सन्ति) (are).

9. “And many other heroes also, well-skilled in fight, and armed with many kinds of weapons, are here, determined to lay down their lives for my sake.

अपर्याप्तं तदस्माकं बलं भीष्मामृतरक्षितम् ॥
पर्याप्तं त्वदमेतेशां बलं भीष्मामृतरक्षितम् ॥१०॥

अतस्मां Our तत् this भीष्मामृतरक्षितम् defended by Bhishma बलं army अपर्याप्तं unlimited तु while एतेशां their भीष्मामृतरक्षितम् defended by Bhima इदम् this बलं army पर्याप्तं limited.

10. “This our army defended by Bhishma (is) impossible to be counted, but that army of theirs, defended by Bhima (is) easy to number.
[In ancient Indian warfare, one commanding a force had for his mainstay a defender about him, whose position was no less important. Here are given the names of the chief defenders, and not of the chief commanders.

The verse is often interpreted to mean that Duryodhana considers his army inefficient and that of the enemy efficient. But this view seems inapposite to the context.]

अयनेषु च सर्वः यथाभागमवस्थिता: ॥
भीष्ममेवाभिरक्षन्तु म्ववतः सर्वं एव हि ॥११॥

च (expletive) सर्वः In all अयनेषु the divisions (of the army) यथाभागम् in (your) respective positions अवस्थिता: being stationed म्ववतः ye सर्वं all एव हि (used for emphasis) भीष्मम् Bhishma एव alone अभिरक्षन्तु protect.

11. “(Now) do, being stationed in your proper places in the divisions of the army, support Bhishma alone.”

[Since I cannot expect from you any initiative, do what you are told to do—seems to be Duryodhana’s intention.]

तस्य संजनयन्न्यः कुश्रृवः पितामहः ॥
सिंहनां विन्द्योच्चः शृङ्गद्वः दधमौ प्रतापवान् ॥१२॥

प्रतापवान् The powerful कुश्रृवः oldest of the Kurus पितामहः grandsire तस्य his (Duryodhana’s) हृष्य cheer
12. That powerful, oldest of the Kurus, Bhishma the grandsire, in order to cheer Duryodhana, now sounded aloud a lion-roar and blew his conch.

[All eyes were turned upon Duryodhana and the penetrating intelligence of Bhishma detected his fear; and since Drona took no notice of Duryodhana’s words, knowing his grandson as he did, he had no difficulty in understanding that the latter had spoken to his teacher in a way which called forth Drona’s coldness instead of his enthusiasm. The grandsire’s heart was moved with pity and hence the action on his part described in the above verse. It should here be noted that this action, amounting to a challenge, really began the fight. It was the Kaurava side again which took the aggressor’s part.]

तत: श्रवणकगोमुखः ॥
सहस्रास्प्रायर्य इति वाक्यां प्राणवानकगोमुखः ॥१३॥

तत: Then श्रवण: conchs च and भर्य: kettle-drums प्रणवानकगोमुखः: tabors, trumpets, and cowhorns सहस्रा एव quite suddenly अभयाभवन्त् blared forth स: that श्रवण: noise तुमुलः tremendous अभवत् was.

13. Then following Bhishma, conchs and kettle-drums, tabors, trumpets, and
cowhorns blared forth suddenly from the Kaurava side, and the noise was tremendous.

तत: भ्रेतेहर्य्युक्ते महति स्यन्दने स्थितौ ॥
माधव: पाण्डवार्य दिव्यो शाङ्गो प्रद्धमतु: ॥ १४॥

tat: Then भ्रेते: हर्य: with white horses युक्ते yoked
महति in the magnificent स्यन्दने chariot स्थितौ stationed
पाण्डव: (the Lord of Fortune: Krishna) Mādhava च
and पाण्डव: (the best of the Pāndu princes: Arjuna)
Pāndava दिव्यो divine शाङ्गो conchs प्रद्धमतु: blew in a
splendid manner.

14. Then, also, Mādhava and Pāndava,
stationed in their magnificent chariot yoked
with white horses, blew their divine conchs
with a furious noise.

पाण्डवजन्यं ह्वषीकेशो देवदत्तं धनन्जयः ॥
पौण्ड्रं वध्मी महाशाङ्गं भीमकर्म वृकोदर: ॥ १५॥

ह्वषीकेश: (The Lord of the senses: Krishna) Hrishi-
kesha पाण्डवजन्यं (the conch named) Pānchajanya धनन्जयः:
(the victor of wealth: Arjuna) Dhananjaya देवदत्तं
(the conch named) Devadatta भीमकर्म दोer of terrific
deeds वृकोदर: (having the belly of a wolf: Bhima)
Vrikodara महाशाङ्गं the large conch पौण्ड्रं (named) Paundra
वध्मी blew.
15. Hrishikesha blew the Pānchajanya, Dhananjaya, the Devadatta, and Vrikodara, the doer of terrific deeds, his large conch Paundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवः सुघोषमणिपुष्पको ।१६।
कुन्तीपुत्रः: Son of Kunti राजा king युधिष्ठिरः: Yudhishthira अनन्तविजयं: (the conch named) Anantavijaya नकुलः: Nakula सहदेवः: च and Sahadeva सुघोषमणिपुष्पको (conchs named) Sughosha and Manipushpaka.

16. King Yudhishthira, son of Kunti, blew the conch named Anantavijaya, and Nakula and Sahadeva, their Sughosha and Manipushpaka.

काश्यप्र परमेश्वासः शिखण्डी च महारथः ।
धृष्टद्युधो विराटः सात्यकिक्रापराजितः ।१७।
काश्यः: च परमेश्वासः: And the expert bowman, the king of Kāshi महारथः: शिखण्डी च and the great warrior Shikhandi धृष्टद्युधः: Dhrishtadyumna विराटः: च and Virāta अपराजितः: सात्यकिः: च and the unconquered Sātyaki.

17. The expert bowman, king of Kāshi, and the great warrior Shikhandi,
Dhrishtadyumna, and Virāta, and the unconquered Sātyaki;

德拉多 strained सर्वं: पृथिवीपते ॥
सौभद्रेष्ठ महावाहु: शाक्ष्णनदध्यु: पृथक्कनुथक्कु ॥ १८ ॥

पृथिवीपते O Lord of Earth (Dhritarāshtra) दुपदः: (king) Drupada द्रोपदे: च and the sons of Draupadi च and महावाहु: the mighty-armed सौभद्रेष्ठ: son of Subhadrā (Abhimanyu) सर्वं: all पृथक्क पृथक् respective शाक्ष्णन दध्यु: blew.

18. O Lord of Earth! Drupada and the sons of Draupadi, and the mighty-armed son of Subhadrā, all, also blew each his own conch.

स घोषो धार्तराष्ट्राणां हुद्यानि व्यदारयत् ॥
नमश्र्व पृथिवीवृंचैव तुमुलोभ्युनादयन् ॥ १९ ॥

च And स: that तुमुलः tremendous घोषः noise नम: sky पृथिवी च and earth अभ्युनादयनः causing to resound धार्तराष्ट्राणां of Dhritarāshtra’s party हुद्यानि hearts द्वारवतिः rent.

19. And the terrific noise resounding throughout heaven and earth rent the hearts of Dhritarāshtra’s party.

[Verses 14-19 are full of hints about the superiority of the Pāndava party and the consequent sure defeat of
Dhritarāshtra. The figure to which Sanjaya draws the old king’s attention at first taking up Bhishma’s challenge, is described by him as the Lord of Fortune and the Pāndava—the best of the Pāndu princes. Note also the details in which the chariot, horses, and conchs of the Pāndava party are described; and finally, though the army of the Kauravas was more than a third as much again as that of the Pāndavas, the noise made by the former was only tremendous, whereas that of the latter was not only tremendous but filled the earth and sky with reverberations and rent the hearts of the former.

अथ व्यवस्थितान् हृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुर्धम्म्य पाण्डवः ।
हृषीकेशं तदा संगमेन्द्रम् महीपते ।

(हे) महीपते O Lord of Earth (Dhritarāshtra) अथ
तक्षिण: monkey-ensigned पाण्डवः Pāndava (Arjuna)
धार्तराष्ट्रान् Dhritarāshtra’s party व्यवस्थितान् standing
marshalled हृष्ट्वा seeing शस्त्रसम्पाते discharge of missiles
प्रवृत्ते about to begin धनु: bow उद्धम्य raising तदा then
हृषीकेशं to Hrishikesha इदम् following वाक्यम् words आह
said.

20. Then, O Lord of Earth, seeing Dhritarāshtra’s party standing marshalled and
the shooting about to begin, the Pāndava,
whose ensign was the monkey, raising his bow, said the following words to Krishna:

[In view of the sudden change of feeling that is to come over Arjuna it should be noted how full of the war-spirit we find him in this verse.]

अर्जुन उवाच।
सेनयोह्योरंगद्ये रथं स्थापय नेलच्युत। १२१।।
याबदेतात्मकीर्षेः योद्धकामानवस्थितान्। ।
कैरंया सह योद्धव्यमस्मिन्नरणसमुद्धमेः। १२२।।

अर्जुन: Arjuna उवाच said:
अच्युत (The changeless: Krishna) Achyuta उभयोः: of both सेनयोः: armies मध्ये in the midst मे my रथं chariot स्थापय place बहुं I एतान् these योद्धकामान दesirous to fight अवस्थितान् standing याबद्ध while तिरीकृते scrutinise अस्मिन् on this रणसमुद्धमेः eve of battle केः सहः with whom मया by me योद्धव्यम् the battle should be fought.

Arjuna said:

21-22. Place my chariot, O Achyuta! between the two armies that I may see those who stand here prepared for war. On this eve of battle (let me know) with whom I have to fight.

योद्धमानान्वेषेः य एतेऽस्मागताः। ।
धाराराष्ट्रस्य दुर्भुज्वयुः प्रःयचिकिष्टवः। १२३।।
Here (in this Kurukshetra) युद्धे in battle दुर्वृद्धे: of the evil-minded धार्तराष्ट्रस्य Dhritarāṣṭra’s son (Duryodhana) प्रियचिकित्वा: wishing to please ये who एते these सभागता: assembled योत्स्मानान् with the object of fighting अहं I अवेशे observe.

23. For I desire to observe those who are assembled here for fight, wishing to please the evil-minded Duryodhana by taking his side on this battle-field.

[Arjuna is impatient to see who dared face him in fight!]

श्रम्जय उवाच ।
एवमुत्तो हृषीकेशो गुडाकेशेन भारत ॥
सेनयोहिंभयोर्मध्ये स्थापित्वा रथोत्तमम् ॥२४॥
भीष्मद्रोणप्रमुखः सर्वेषां च महीक्षिताम् ॥
उवाच पार्थ पथ्येतान्समवेतान् कुहुतिति ॥२५॥

श्रम्जय: Sanjaya said:

भारत (Descendant of king Bharata: Dhrita-rāṣṭra) Bhārata गुडाकेशेन by (the conqueror of sleep: Arjuna) Gudākesha एवं thus उक्त: told हृषीकेश: Hrishikesha उभयो: of the two सेनयो: armies सन्ये between भीष्मद्रोणप्रमुख: in front of Bhishma and Drona च and सर्वेषां (in front) of all महीक्षिताम् rulers of the earth रथोत्तमम् best of chariots स्थापित्वा having stationed
Sanjaya said:

24-25. O Bharata, commanded thus by Gudakesha, Hrishikesha drove that grandest of chariots to a place between the two hosts, facing Bhishma, Drona, and all the rulers of the earth, and then spoke thus, "Behold, O Partha, all the Kurus gathered together!"

तत्रापश्यत् स्थितान् पार्थः पितृनथ पितामहान् ॥
आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान्
सबीस्तथा ॥

ऋघुराणं सुहृदशेषवः सेनयोहभयोरपि ॥ २६॥

अथ तत्र पार्थः पार्थं तत्र उपयोः: अपि बो सर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्वोऽसर्व0

26. Then saw Partha stationed there in both the armies, grandfathers, fathers-in-law, and uncles, brothers and cousins, his own and
their sons and grandsons, and comrades, teachers, and other friends as well.

तात् समीक्ष्य स कौन्तेयः सर्वन्बन्धूनवस्थितान् ॥
कृपया परयाविष्टो विषोदन्निद्रमबवीत् ॥२७॥

सः: He कौन्तेयः: the son of Kunti (Arjuna) अवस्थितान् stationed तात् those सर्वन्बन्धून all बन्धुन् kinsmen समीक्ष्य having seen परया deep कृपया with compassion आविष्टः filled विषोदन् sorrowfully हृदम् thus अभवीतः spoke.

27. Then he, the son of Kunti, seeing all those kinsmen stationed in their ranks, spoke thus sorrowfully, filled with deep compassion.

अर्जुन उवाच ।
हृद्भेदम् स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥२८॥
वेष्येन्द्र शरीरे मे रोमहर्षश्रु जायते ॥
गाण्डीवं लंसते हस्तात्तकः चेव परिवहते ॥२९॥

अर्जुन: Arjuna उवाच said:

कृष्ण (the dark One: He who draws away all misery from His devotees) O Krishna समुपस्थितम् present इम these स्वजनं kinsmen युयुत्सुं desirous to fight हृद्भेदा seeing मम my गात्राणि limbs सीदन्ति are failing मुखं च and mouth परिशुष्यति is parching च and मे my शरीरे
in body वेपथः: shivering च and रोमहर्षः: horripilation जायते are taking place हस्तात् from (my) hand गाण्डिवं (my bow) Gāndiva रङ्गस्ते is slipping तकः च and (my) skin परित्वर्धाते is burning all over.

Arjuna said:

28-29. Seeing, O Krishna, these my kinsmen gathered here eager for fight, my limbs fail me, and my mouth is parched up. I shiver all over, and my hair stands on end. The bow Gāndiva slips from my hand, and my skin burns.

[Compassion overpowered him. Not that it was due to discrimination, but rather to the lack of this. He lost self-control—the first step into the abyss of ignorance.]

न च शाक्नोम्यवस्थातुः भ्रमतीव च मे मनः।
निमित्तानि च पश्यामि विपरीतानि केशव।

केशव (the slayer of Keshi. Krishna) Keshava अवस्थात्तुः to stand न not च also शाक्नोम्म I am able मे my मनः mind च and भ्रमति इव seems whirling विपरीतानि adverse निमित्तानि omens च and पश्यामि I see.

30. Neither, O Keshava, can I stand upright. My mind is in a whirl. And I see adverse omens.

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे।
न कांशे विजयं कृष्ण न च राज्यं सुखानि च।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे।
न कांशे विजयं कृष्ण न च राज्यं सुखानि च।
Krṣṇa O Krishna ahaive in battle svajanas own people hṛtaa killing streya: good ca and na nor anupashyatam (I) do see na neither vijayam victory na rajya ca nor empire sukhani ca and pleasures kaṃke (I) desire.

31. Neither, O Krishna, do I see any good in killing these my own people in battle. I desire neither victory nor empire, nor yet pleasure.

ki no rajyes ca Govinda ki mogahāvāritena ca ||
yeśāmārthena kāṃshtān no rajya mogā: sukhani ca

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t imeśvasthiṣita yuddhe praṇāntṣṭhākṣva ṣāhanātī ca ||
añcāyaṇa: pitara: puṇṭāsasthāv ca pitāmaha: 133
maṭulā: bhusha: pātra: śyāla: sambhāgnisthā

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govinda (The presider over and knower of the senses: Krishna) Govinda yeṣaṁ abhy for whose sake na: by us rajya empire mogā: enjoyments sukhani ca and pleasures kāṃshtān desired añcāyaṇa: teachers pitara: uncles puṇṭa: sons tatha ev ca and also pitāmaha: grandfathers maṭulā: maternal uncles bhusha: fathers-in-law pātra: grandsons śyāla: brothers-in-law tatha as well as sambhāgha: (other) relatives tē they yem these praṇāntu life ṣāhanātī ca and wealth ṣāhkṣva having renounced yuddhe in battle ṣāhanātī: stand (abhy: hence) na: our rajyes ca kingdom ki for what
purpose भोगे: pleasures वा and even जीवितेन life कि of what avail.

32-34. Of what avail is dominion to us, of what avail are pleasures and even life, if these, O Govinda! for whose sake it is desired that empire, enjoyment, and pleasure should be ours, themselves stand here in battle, having renounced life and wealth—teachers, uncles, sons, and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, besides other kinsmen.

एतास्म हन्तुमिच्छामि ग्रतोजिपि मधुसूदन ॥
अपि त्रैलोक्यराज्यस्य हेतो: किं नु महीक्षते ॥ ३५ ॥

मधुसूदन O slayer of Madhu (a demon) हन्त: अपि even if killed (by them) त्रैलोक्यराज्यस्य dominion over the three worlds (the earth, the intermediate, and the celestial) हेतो: for the sake of अपि even एता and them हन्तुम् to kill न not इच्छामि (I do) wish महीक्षते for earth कि नु far less indeed.

35. Even though these were to kill me, O slayer of Madhu, I could not wish to kill them—not even for the sake of dominion over the three worlds, how much less for the sake of the earth!
36. What pleasure indeed could be ours, O Janārdana, from killing these sons of Dhritarāṣṭra? Sin only could take hold of us by the slaying of these felons.

[Felons: Ātatāyi, one who sets fire to the house of, administers poison to, falls upon with a sword on, steals the wealth, land, and wife of, another person. Duryodhana did all these to the Pándava brothers. According to the Artha-Shāstras, no sin is incurred by killing an Ātatāyi, even if he be thoroughly versed in Vedānta. But Arjuna seems to argue, “True, there may not be incurred the particular sin of slaying one’s own kith and kin by killing the sons of Dhritarāṣṭra inasmuch as they are Ātatayis, but then the general sin of killing is sure to take hold of us, for the Dharma-Shāstra which is more authoritative than the Artha-Shāstra enjoins non-killing.”]
तस्मान्नानि वयं हन्तुः धार्तराष्ट्रानि स्ववान्धवानिः
स्वजनं हि कथं हत्वा सुखिनः स्याम माधवं।

तस्मात् Therefore स्ववान्धवानि our relatives धार्तराष्ट्रान्
sons of Dhritarāshtra वयं we हन्तुः to kill न not अहिः:
justified माधवं O Mādhava हि for स्वजनं kinsmen हत्वा
by killing कथं how सुखिनः happy स्याम could (we
be).

37. Therefore we ought not to kill our
kindred, the sons of Dhritarāshtra. For how
could we, O Mādhava, gain happiness by the
slaying of our own kinsmen?

यद्यपये ते न पञ्चनिं लोभोपहतवेत्तसः ।
कुलक्षयक्रं दोषं मित्रद्रोहं च पातकम् ॥ ३८॥
कथं न ज्ञेयमस्माभि: वापादस्त्यथे नवितितुम ॥
कुलक्षयक्रं दोषं प्रपञ्चद्रुर्जेनादिन ॥ ३९॥

यथापि Though लोभोपहतवेत्तसः ·with understanding
overpowered by greed एते these कुलक्षयक्रं due to
decay of a family दोषं evil च and मित्रद्रोहं in hostility
to friends पातकम् sin न no पञ्चनिं see जनादिन Janārdana
कुलक्षयक्रं due to decay of a family दोषं evil प्रपञ्चद्रुः:
clearly seeing अस्माभि: by us अस्मात् पापात् from this sin
निवर्तितुम् to turn away कथं why न ज्ञेयम् should not be
learnt.

38-39. Though these, with understand-
ing overpowered by greed, see no evil due to
decay of families, and no sin in hostility to friends, why should we, O Janārdana, who see clearly the evil due to the decay of families, not turn away from this sin?

कुलक्षये प्रणस्यन्ति कुलधर्मः सनातनः।
धर्मः नष्टे कुलं कुल्लूमधर्मोऽभिमृत्युत ॥४०॥

On the decay of a family the immemorial family religious practices disappear spirituality being destroyed the whole also family impiety overcomes.

40. On the decay of a family the immemorial religious rites of that family die out. On the destruction of spirituality, impiety further overwhelms the whole of the family.

अधर्मोऽभिमृत्युत् कृष्ण प्रदुःष्ट्यन्ति कुलस्त्रियः।
स्त्रीषु दुष्टासु वाणिष्य जायते वर्णसङ्क्रमः। ॥४१॥

O Krishna from the prevalence of impiety the women of the family become corrupt (descendant of the Vrishni clan: Krishna) Vārshneya women being corrupted caste admixture arises.
41. On the prevalence of impiety, O Krishna, the women of the family become corrupt; and women being corrupted, there arises, O Vārshneya intermingling of castes.

शत्त्रो तरकायैव कुलब्धानां कुलस्य च।
पतन्ति पितरो ह्रोषा लुप्तपिण्डोदकक्षिया: ||४२॥

. सद्भू: Admixture (of castes) कुलब्धानां of the family-destroyers कुलस्य of the family नरकाय for the hell also एव indeed हि sure एवं their पितरः ancestors लुप्त-पिण्डोदकक्षिया: deprived of the offerings of rice-ball and water पतन्ति fall.

42. Admixture of castes, indeed, is for the hell of the family and the destroyers of the family; their ancestors fall, deprived of the offerings of rice-ball and water.

[Verily, confusion of family is the hell of destroyers of family. (For then do) their own ancestors fall, deprived etc. This refers to the well-known Shrāddha ceremony of the Hindus, the main principle of which consists in sending helpful thoughts to the dead relations, as well as to all the occupants of Pitri-loka (a temporary abode, immediately after death) accompanied with (to make the thoughts more forcible) concrete offerings. The poor are also fed to secure their good wishes].
43. By these misdeeds of the destroyers of the family, bringing about confusion of castes, are the immemorial religious rites of the caste and the family destroyed.

44. We have heard, O Janārdana, that dwelling in hell is inevitable for those men in whose families religious practices have been destroyed.
That by the greed of pleasures of kingdom we (एतत् this) resolved to kill our kinsmen, prepared to do.

45. Alas, we are involved in a great sin, in that we are prepared to slay our kinsmen, out of greed for the pleasures for a kingdom!

46. Verily, if the sons of Dhritarāṣṭra, weapons in hand, were to slay me, unresisting and unarmed, in the battle, that would be better for me.

Arjuna thus saying in the battle with arrows bow (named Gāndiva)
casting away शोकसंविनिमानस् with a mind distressed with sorrow रथोपस्थे on the seat of the chariot उपाविशत् sat down.

Sanjaya said:

47. Speaking thus in the midst of the battle-field, Arjuna, casting away his bow and arrows, sank down on the seat of his chariot, with his mind distressed with sorrow.

इति अर्जुनविषादयोगो नाम प्रथमोद्ध्यायः ॥ ११॥

The end of chapter first, designated, *The Grief of Arjuna.*
SECOND CHAPTER

SAMBHAVA UVARAC \n
TAM TATHA KRAPAYAVIHRITAMADHUSUDANAKAMLASEKHARAM ||
VISHODANTAMID VAKYAMUPVACH MADHUSUDAN: ||11||

SAMBHAVA: Sanjaya Uvarac said:

MADHUSUDAN: Madhusudana tatha krapa with pity 
AACHRITA overwhelmed ABHIPOORNAKULASEKHARA eyes dimmed with 
tears VISHODANTA sorrowing te him (Arjuna) HAD this VAKYA word UVARAC spoke.

Sanjaya said:

1. To him who was thus overwhelmed 
with pity and sorrowing, and whose eyes were 
dimmed with tears, Madhusudana spoke these 
words.

[Overwhelmed with pity: Not Arjuna, but Arjuna’s 
feeling was master of the situation].

SHREEMADGAWA VARAC \n
KUTASTVAM KREMALAMID VERLE SAMUPTAHEY \nANARYANJUSHTRAMARAYAMKATAMARJUN ||12||
The Blessed Lord said:

2. In such a crisis, whence comes upon thee, O Arjuna, this dejection, un-Arya-like, disgraceful, and contrary to the attainment of heaven?

[Mark with what contempt Krishna regards Arjuna's attitude of weakness masked by religious expression!]

3. Yield not to unmanliness, O son of Prithā! Ill doth it become thee. Cast off this mean faint-heartedness and arise, O scorcher of thine enemies!
Arjuna said:

4. But how can I, in battle, O slayer of Madhu, fight with arrows against Bhishma and Drona, who are rather worthy to be worshipped, O destroyer of foes!

महानुभावान् गुरुन् अहत्वान्व अहिः सह. श्रेयः भोक्तुं मैत्रीमैपीह लोके।
हल्लादार्थकामांस्तु गुरुनिन्हैव।
मुन्न्यो भोगानु रुढ्यर्प्रभृतिधान्।

Mahānubhavan Great-souled masters अहत्वा इंद्रत्रो इत्यं श्रेर्षेऽ होक्तुं मैत्रीमैपीह लोके।
हल्लादार्थकामांस्तु गुरुनिन्हैव।
मुन्न्यो भोगानु रुढ्यर्प्रभृतिधान्।

अहिः सहल्लादार्थकामांस्तु गुरुनिन्हैव अहत्वान. गुरुन् अहत्वानेव हर्षिष्मनुष्टाव. गुरुन् अहत्वानेव हर्षिष्मनुष्टाव. 

*Note: The text includes Sanskrit verses and their English translations.*
wealth and desires भोगान् enjoyments शविर-प्रदिघान् stained with blood भुज्जीय enjoy.

5. Surely it would be better even to eat the bread of beggary in this life than to slay these great-souled masters. But if I kill them, even in this world, all my enjoyment of wealth and desires will be stained with blood.

[i.e. even in this world I shall be in hell.]

न चेतत्तव्यः कतरस्नो गरीयो
यद्धा जयेम यदि वा नो जयेयुः।
यानेव हृत्वा न जिजीविषाम-
स्तेज्ववस्थिताः प्रमुखे धार्तराष्ट्रः।

न: for us कतरस्ना which of the two गरीयो: better एतद् this न च विमा: and I know not यद्धा whether जयेम we should conquer यदि वा or that न: us जयेयुः: they should conquer यान् whom एव very हृत्वा after slaying न जिजीविषाम: we should not care to live ते those धार्तराष्ट्राः sons of Dhritarāṣṭra प्रमुखे in front अवस्थिता: stand.

6. And indeed I can scarcely tell which will be better, that we should conquer them, or that they should conquer us. The very sons of Dhritarāṣṭra—after slaying whom we should not care to live—stand facing us.
7. With my nature overpowered by weak commiseration, with a mind in confusion about duty, I supplicate Thee. Say decidedly what is good for me. I am Thy disciple. Instruct me who have taken refuge in Thee.

[Dharma is the *ness*, the law of the inmost constitution of a thing. The primary meaning of Dharma is not virtue or religion, but that is only its secondary significance. Fighting in a just cause is the religious duty or Dharma of a Kshatriya, while the same is a sin to a Brähmana, because it is contrary to the law of his being. Working out one's Karma according to the law of one's own being is
therefore the Dharma or religion or way to salvation of an individual. The cloud of Karma hides the Self-Sun from view. The means which exhausts this cloud without adding to it and thus helps in one's Self-restoration is one's Dharma.

Thy disciple: Until this declaration has been made, the Master may not give the highest knowledge.]

न हि प्रपश्यामि ममापनुद्राद्
यज्ञोक्षमुच्छोषणमिन्नियाणाम् ॥
अवाप्य मृमाहसपतन्मृूङ्ग्
राज्यं सुराणामाय चाधिपत्यम् ॥८॥

भूमी In the earth असपत्नम् unrivalled ऋतु flourishing राज्यं dominion सुराणाम् over the gods अवि even आधिपत्यम् mastery च and अवाप्य obtaining यत् that मम my इन्द्रियाणाम् of the senses उज्ज्वोषणम् blasting शोकम् sorrow अपनुझात् should remove न हि प्रपश्यामि I do not see.

8. I do not see anything to remove this sorrow which blasts my senses, even were I to obtain unrivalled and flourishing dominion over the earth, and mastery over the gods.

सह्जय उवाच ॥
एवमुक्त्वा हृषोकेशं गुडाकेशं परल्प: ॥
न योत्स्य इति गोविन्दमुक्त्वा तृणीं बस्वू ह ॥९॥
Sanjaya said:

9. Having spoken thus to the Lord of the senses, Gudākesha, the scorcher of foes, said to Govinda, “I shall not fight”, and became silent.

[The object of Sanjaya in using these names is to remind Dhritarāshtra—who may naturally be a little elated at the prospect of Arjuna’s not fighting—that this is only a temporary weakness, since by the presence of the Lord of the senses all ignorance must eventually be dispelled. Arjuna’s own nature also is devoid of darkness. Is he not the conqueror of sleep, and the terror of foes?]

तमुवाच हृषीकेशः प्रहसन्नेव भारत ।
सेनयोहमयोमध्ये विषीद्वत्तमिदं बचः ॥१०॥

भारत Descendant of King Bharata (after whom India is called Bhārata-Varsha) Bhārata (Dhritarāshtra)
हृषीकेशः Hrishikesha प्रहसन्न smiling इव as if उभयो: of the two सेनयो: armies मध्ये in the midst विषीद्वत्तमि sorrowing तम् to him इव this बचः word उवाच spoke.
10. To him who was sorrowing in the midst of the two armies, Hrishikesha, as if smiling, O descendant of Bharata, spoke these words.

[Smiling—to drown Arjuna in the ocean of shame. Krishna’s smile at Arjuna’s sorrow is like the lightning that plays over the black monsoon cloud. The rain bursts forth, and the thirsty earth is saturated. It is the smile of the coming illumination.]

श्रीभगवानुवाच

अशोच्यान्वन्वशोचस्तवं प्रजावादांश्रवं माषसे ॥
गतकृतांपूर्वं नानुशोचक्त्वः पण्डिता: ॥११॥

श्रीभगवान् The Blessed Lord उवाच said:

तवं Thou अशोच्यान् those who should not be mourned for अन्वशोचः hast been mourning प्रजावादान् words of wisdom भाषसे thou speakest च but पण्डिता: the wise गतासूत्र the dead अगतासूत्र the living च and न अनुशोचक्त्वः grieve not.

The Blessed Lord said:

11. Thou hast been mourning for them who should not be mourned for. Yet thou speakest words of wisdom. The (truly) wise grieve neither for the living nor for the dead.

[Words of wisdom: Vide I. 35-44.]
11. I have never existed indeed thou (not exist) not these kings (not exist) shall exist also not at all.

12. It is not that I have never existed, nor thou, nor these kings. Nor is it that we shall cease to exist in the future.

[Of course Krishna here does not mean that the body is immortal, but refers to the true Self, behind all bodies.]

13. As are childhood, youth, and old age, in this body, to the embodied soul, so
also is the attaining of another body. Calm souls are not deluded thereat.

[According to this, the continuity of the ego is no more interrupted by death than by the passing of childhood into youth and youth into old age in this body.

_Calm souls:_ Those who have become calm by Self-realisation.]

मात्रास्पर्शास्त्रु कौन्तेय शीतोष्णसुखुःखद्रा: ॥
आगमापायिनोऽस्मातिक्षस्व भारत ॥१४॥

कौन्तेय O son of Kunti मात्रास्पर्शार्ण: contacts of senses with their objects तु indeed शीतोष्णसुखुःखद्रा: producers of (the notions of) cold and heat, pleasure and pain आगमापायिन: with beginning and end अनित्या: impermanent भारत O Bhārata तान् them तितिक्षस्व bear with.

14. Notions of heat and cold, of pain and pleasure, are born, O son of Kunti, only of the contact of the senses with their objects. They have a beginning and an end. They are impermanent in their nature. Bear them patiently, O descendant of Bharata.

_[They have a beginning and an end: as distinguished from the permanent Self. The more one is able to identify oneself with the permanent]
Self, the less one is affected by the agreeable and disagreeable conditions of life.

*Impermanent in their nature:* That is, the same object which gives pleasure at one moment, gives pain at another, and so on.]

हि न व्यथयन्त्येते पुरुषं पुरुषर्थर्मः ॥
समदुःखसुखं धीरं सोमृतत्वाय कल्पते ॥ १५॥

Puruṣartha O Bull (i.e. chief) among men these same in pain and pleasure dhīrāṃ calm that puruṣa (lit. dweller in the body) man न व्यथयन्ति afflict not स: he हि surely अमृतत्वाय for immortality कल्पते is fit.

15. That calm man who is the same in pain and pleasure, whom these cannot disturb, alone is able, O great amongst men, to attain to immortality.

(This perfect sameness, amidst the ills of life, means full and unbroken consciousness of our oneness with the immortal Self. Thus is immortality attained.)

नामस्तो विद्यते सत्यो नामभावो विद्यते सत: ॥
उपयोरपि हृष्टोद्गृहस्तं नस्तस्तवदिशिमः ॥ १६॥

Asat: Of the unreal भाव: existence न विद्यते is not सत: of the real अपि also अभाव: non-existence न विद्यते is
not तत्स्वदर्शिमि: by the knowers of the Truth तु indeed अनयो: उभयो: of these two ज्ञन्त: the final truth हृद्ध्दि: seen.

16. The unreal never is. The Real never is not. Men possessed of the knowledge of the Truth fully know both these.

[Unreal and Real: The determination of the nature of the Real is the quest of all philosophy. Shri Krishna here states that a thing which never remains the same for any given period is unreal, and that the Real on the other hand is always the same. The whole of the phenomenal world, therefore, must be unreal, because in it no one state endures for even an infinitesimal division of time. And that which takes note of this incessant change, and is therefore itself changeless—the Ātman, Consciousness—is the Real.]

अविनाशिः तु तद्विद्भ्र येन सर्वं मिदं तत्तम् ॥
विनाशामव्यवस्थायाः न कष्टित्कर्त्तमह्नाति ॥ १७॥

येन By which इदं this सर्वं all तत्तम् is pervaded तत् That अविनाशिः indestructible तु विद्भ्र know for certain कष्टित्ते one अस्य अव्यवस्थय of this Immutable विनाशाम् destruction कर्त्तृम् to do न अह्नाति is not able.

17. That by which all this is pervaded—That know for certain to be indestructible. None has the power to destroy this Immutable.
[That by which all this is pervaded: i.e. He that pervades all this as the Witness.]

अन्तर्वन्त इमे देहा नित्यस्योत्का: शरीरिणः।
अनालिनोप्रमेयस्य तस्माद् युध्यस्व भारत।।१८।।

नित्यस्य Of the ever-changeless अनालिन: of the indestructible अप्रमेयस्य of the illimitable शरीरिण: of the Indweller इमे these देहा: bodies अन्तर्वन्त: having an end उक्तः: are said भारत O Bhārata तस्मात् therefore युध्यस्व fight:

18. Of this indwelling Self—the ever-changeless, the indestructible, the illimitable—these bodies are said to have an end. Fight, therefore, O descendant of Bharata.

[Arjuna’s grief which deters him from his duty of fighting against the Kauravas is born of ignorance as to the true nature of the soul. Hence Shri Bhagavān’s strong and repeated attempts to illumine him on the subject.]

य एनं वैत्तिः हन्तारं यशोऽनं मन्यते हृतम्।
उस्मौ तौ न विजानीतो नायं हृत्ति न हुन्यते।।१९।।

य: Who एनं this (Self) हन्तारं slayer वैत्तिः knows य: च and who एनं this हृतम् slain मन्यते thinks उस्मौ both तौ these न not विजानीत: know अयं this (Self) न not हृत्ति slays न not हुन्यते is slain.
19. He who takes the Self to be the slayer, and he who takes It to be the slain, neither of these knows. It does not slay, nor is It slain.

[ Cf. Katha Up. I. ii. 19-20 ]

न जायते स्म्रयते वा कदाचि-

नायं भूत्वा भविता वा न मूयः ॥

अजो नित्यः शास्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥२०॥

अयं this (Self) कदाचित् ever न not जायते is born वा or स्म्रयते dies वा or न भूत्वा not having been भूयः again भविता comes into being (इति) न (it is) not. (Another paraphrase) वा Or भूत्वा having been भूयः again न भविता ceases to be (इति) न (it is) not. अज: unborn नित्यः eternal शास्वत: changeless पुराणः ever Itself अयं this (Self) शरीरे the body हन्यमाने being killed न not हन्यते is killed.

20. This is never born, nor does It die. It is not that, not having been, It again comes into being. (Or according to another view: It is not that having been, It again ceases to be). This is unborn, eternal, changeless, ever-Itself. It is not killed when the body is killed.
[This sloka refers in the sense of denial to the six kinds of modification inherent in matter: birth, subsistence, growth, transformation, decay, and death.]

बेदाविनाशिनं नित्यं य ेन्नमजमव्ययम् ॥
कथं स पुरुषः पार्थं कं घातयति हृन्ति कम् ॥२१॥

पार्थं O Părtha y: who एनम् this (Self) अविनाशिनं indestructible नित्यं changeless अजम् unborn अव्ययम् immutable वेद knows स: that पुरुष: person कथं how कं whom हृन्ति kills कं whom घातयति causes to slay.

21. He that knows This to be indestructible, changeless, without birth, and immutable, how is he, O son of Prithā, to slay or cause another to slay?

[How is he to slay?—referring to Arjuna. To cause another to slay—referring to Krishna’s own part.]

वासांसि जीर्णानि यथा विहाय
नवानि गृह्वति नरोपराणि ॥
तथा शरोपराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥२२॥

नर: A man यथा as जीर्णानि worn-out वासांसि clothes विहाय casting off अपराणि others नवानि new गृह्वति takes
तथा so देहि the embodied जीवाणि worn-out शरीराणि bodies बिहाय casting off अन्यानि others नवानि new संयाति enters.

22. Even as a man casts off worn-out clothes, and puts on others which are new, so the embodied casts off worn-out bodies, and enters into others which are new.

[As one only puts off the old, when one already possesses the new garment, so the embodied is already entering a new body in the act of leaving this. The Upanishad compares this to the movement of a leech, which has already established a new foothold before leaving the old.]

नैनं छिन्नपि शस्त्राणि नैनं दहति पावकः ॥
न चैनं क्लेदयन्त्यापो न शोषयति मार्क्तः ॥ २३॥

शस्त्राणि Weapons एवं this (Self) न छिन्नपि cut not पावकः fire एवं This न दहति burns not आपः waters एवं This न क्लेदयति wet not च and मार्क्तः wind न शोषयति dries not.

23. This (Self), weapons cut not; This, fire burns not; This, water wets not; and This, wind dries not.

अचछेदोऽयमवालोऽयमक्लेदोऽयम एव च ॥
नित्यं: सर्वंगं: स्थापिः चलोऽयं सनातनं: ॥ २४॥
This (Self) अच्छेदः: cannot be cut अयम् This अदाल्पः: cannot be burnt अकलेचः: cannot be wetted अशोष्यः: च एव and cannot also be dried अरं This नित्यः changeless सर्वं गतः: all-pervading स्थाणुः: unmoving अचलः: immovable सनातनः: eternal.

24. This Self cannot be cut, nor burnt, nor wetted, nor dried. Changeless, all-pervading, unmoving, immovable, the Self is eternal.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ॥
तस्मादेवं विद्वित्वेनं नानुशोचितंमहंसि ॥२५॥

This (Self) अव्यक्तः: unmanifested अयम् This अचिन्त्यः: unthinkable अयम् This अविकार्यः: unchangeable उच्यते is said तस्मात् therefore एवं thus एवं This विद्वित्वा knowing अनुशोचितं to mourn न अहंसि oughtest not.

25. This (Self) is said to be unmanifested, unthinkable, and unchangeable. Therefore, knowing This to be such, thou oughtest not to mourn.

[This Self is infinite and partless, so can be neither subject nor object of any action.]

अथ चैनं नित्यजातं नित्यं वा मन्येसे मृतम् ॥
तथापि त्वं महाबाहो नैनं शोचितंमहंसि ॥२६॥
अष्टि । But if एवं This (Self) नित्यजातं constantly born नित्यं constantly वा or मृत्तम् dead मन्यसे thinkest तथापि even then महाबाहो mighty-armed त्वं thou एवं This शोचितम् to mourn न अहंसि oughtest not.

26. But if thou shouldst take This to have constant birth and death, even in that case, O mighty-armed, thou oughtest not to mourn for This.

[Krishna here, for the sake of argument, takes up the materialistic supposition, and shows that even if the Self were impermanent, sorrow ought to be destroyed, since in that case there would be no hereafter, no sin, and no hell.]

जातस्य हि ध्रुवो मृत्युध्रुवं जन्म मृत्स्य च ॥
तस्मादपरिहार्यः त्वं शोचितमहंसि ॥ २७॥

हि For जातस्य of that which is born मृत्युः death ध्रुवः certain मृत्तम् death च and of that which is dead जन्म birth ध्रुवः certain तस्मात् therefore अपरिहार्यः अर्थं in an unavoidable matter त्वं thou शोचितम् to grieve न अहंसि oughtest not.

27. Of that which is born, death is certain; of that which is dead, birth is certain. Over the unavoidable, therefore, thou oughtest not to grieve.
[This shloka concerns only those who are not yet free. So long as there is desire, birth and death are inevitable.

Therefore thou oughtest not to grieve: Since you cannot control the inevitable and preserve the bodies of your relations, work out your own Karma and go beyond both birth and death.]

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

भारत O Bhārata भूतानि beings अव्यक्तादीनि unmanifested in the beginning व्यक्तमध्यानि manifested in the middle state अव्यक्तनिधनानि एव unmanifested again in the end तत्र there का what परिदेवना grief.

28. All beings are unmanifested in their beginning, O Bhārata, manifested in their middle state, and unmanifested again in their end. What is there then to grieve about?

[Beings: In their relationships as sons and friends, who are mere combinations of material elements, correlated as causes and effects.

The idea here is that which has no existence in the beginning and in the end, must be merely illusory in the interim, and should not therefore be allowed to have any influence upon the mind.]
कक्षितु Some one एन्म् This (Self) बास्त्रयवर्षत् as a wonder पक्ष्यत् looks upon तथा एव च and so also अन्यः another बास्त्रयवर्षत् as a wonder वदति speaks अन्यः च another again एन्म् This आश्चर्यवर्षत् as a wonder भृणोति hears कक्षितु च and अपि though hearing एन्म This न एव बेद knows not at all.

29. Some look upon the Self as marvellous. Others speak of It as wonderful. Others again hear of It as a wonder. And still others, though hearing, do not understand It at all.

[The shloka may also be interpreted in the sense that those who see, hear, and speak of the Self are wonderful men, because their number is so small. It is not therefore remarkable that you should mourn, because the Ātman is so difficult to comprehend.]

बेही नित्यमवह्योभ्यं देहे सर्वस्य भारत ॥
तस्मात्सर्वाणि सूतानि न तवं शोचितुसहस्सि ॥३०॥

भारत O Bhārata अर्थ तhis बेही Indweller सर्वस्य of all देहे in the body नित्यम् ever अवध्यः indestructible तस्मात्
therefore त्वं thou सबौणि all भूताणि beings शोचितुम् to 
mourn न बहुसि oughtest not.

30. This, the Indweller in the bodies
of all, is ever indestructible, O descendant of
Bharata. Therefore thou oughtest not to
mourn for any creature.

[ Krishna here returns to His own point of view. ]

स्वर्गर्मणीपि चावेक्ष्य न विक्रियतुमहेःसि ॥
भम्यादिद्भुद्धाचछेदोज्यं न विच्छिद्ये

स्वर्गर्मण् Own Dharma भक्ति च and also अवेक्ष्य looking
at न not विच्यतुम् to waver अहृति oughtest हि for शर्माति
युद्धात् than a righteous war क्षत्रियस्य for a Kshatriya
वन्यत् any other श्रेयः higher न विच्छिद्ये exists not.

31. Looking at thine own Dharma,
also, thou oughtest not to waver, for there is
nothing higher for a Kshatriya than a right-
eous war.

[ That is to say, it is the duty of a Kshatriya
to fight in the interest of his country, people, and
religion. ]

यदृच्छया चोपप्रलं स्वर्गद्वारारम्पावृत्तम् ॥
सुलिन्तः क्षत्रिया पार्थं लभन्ते युद्धमोदशम् ॥३२॥

पार्थं O Pārtha यदृच्छया of itself उपप्रलं come क्षपातुतम्
opened स्वर्गद्वारम् the gate of heaven ईशाम् such युद्धम्
battle सुखिनः happy कश्त्रिया: Kshatriyas च verily रमते गain.

32. Fortunate certainly are the Kshatriyas, O son of Prithā, who are called to fight in such a battle that comes unsought as an open gate to heaven.

[The Shastras say that if a Kshatriya, fighting for a righteous cause, falls in the battle-field, he at once goes to heaven.]

अथ चेत्वयमं धर्मं संग्रामं न करिष्यसि ॥
ततः स्वधर्मं कौति च हित्वा पाण्डवाद्यासे ॥१३३॥

अथ चेत् But if तवम् thou इसं this धर्मं righteous संग्रामं warfare न करिष्यसि wouldst not do ततः then स्वधर्मं own Dharma कौति च and honour हित्वा forfeiting पाण्डव् sin अवाप्यसि shalt incur.

33. But if thou refusest to engage in this righteous warfare, then forfeiting thine own Dharma and honour, thou shalt incur sin.

अकौतित्रापि भूतानि कथयिष्यन्ति तेतव्ययाम् ॥
संभावितस्य चाकौतितिमयादयातिरिच्छते ॥१३४॥

अपि च And also भूतानि beings ते of thee व्ययाम् everlasting अकौतित्र अdishonour कथयिष्यन्ति will tell संभावितस्य of the honoured अकौति: dishonour मरणात् than death च surely अकौतित्र indicates exceeds.
34. The world also will ever hold thee in reprobation. To the honoured, disrepute is surely worse than death.

[The present argument—shlokas 33–36—assumes that the cause in hand is already proved to be right. Hence it could only be from cowardice that Arjuna could abandon it. Even a hero may be weakened by the stirring of his deepest emotions.]

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथयः ॥

येषां च त्वं बहुमतो भूतवा यास्यसि लाघवम्

||35||

महारथयः च And the great chariot-warriors त्वां thee भयाद्र from fear रणात् from battle उपरतं withdrawn मंस्यन्ते will regard येषां of those त्वं thou बहुमतः much-thought-of भूतवा having been लाघवम् lightness यास्यसि wilt receive.

35. The great chariot-warriors\(^1\) will believe that thou hast withdrawn from the battle through fear. And thou wilt be lightly esteemed by them who have thought much of thee.

अवाच्यवादांश्रि बहून्वदिश्यन्ति तबाहिता: ॥

निन्दन्तस्तव सामथ्यं ततो दुःखतरं नु किम्

||36||

\(^1\) Vide commentary 1.6.
तव थाइन अहिताः च enemies also तव thy सामथ्र्य प्रवीण निन्दत: cavilling बहुनू many अवाच्यवादान unutterable things विष्णुन्ति will say तत्त: than this दुःखतरं more painful नु किम् what (could be).

36. Thine enemies also, cavilling at thy great prowess, will say of thee things that are not to be uttered. What could be more intolerable than this?

हतो वा प्राप्त्यसि स्वर्ग जित्वा वा मोक्षसे
महिम् ।।

tasmaadudrutilsthaa caatreya yudhaya krtanishray: ।।37।।
हत: Slain वा or स्वर्ग heaven प्राप्त्यसि shalt gain जित्वा conquering वा or महिम् earth भोक्ष्यसे shalt enjoy तस्मात् therefore कौन्तेय O son of Kunti yudhaya for fight krtanishray: resolved उत्तिष्ठ arise.

37. Dying thou gainest heaven; conquering thou enjoyest the earth. Therefore, O son of Kunti, arise, resolved to fight.

सुखः:्येसे संभे कृत्वा लाभालाभो जयाजयो ।।
ततो युद्धाय युज्यस्व नवं पापमवाप्त्यसि ।।38।।

सुखः:्येसे Pain and pleasure संभे the same कृत्वा having made लाभालाभो gain and loss जयाजयो conquest and defeat तत्त: then युद्धाय for battle युज्यस्व be ready एवं thus पापम् sin न no अवाप्त्यसि shalt incur.
38. Having made pain and pleasure, 
gain and loss, conquest and defeat, the same, 
engage thou then in battle. So shalt thou 
incur no sin.

[It is always the desire for one of the pairs of 
opposites that binds. When an act is done without 
attachment either for itself or its fruit, then Karma 
can be worked out without adding to its store, and 
this leads to Freedom.]

एषा  तेषमिषिता  सांख्ये  बुद्धियोऽगे  त्विमां  भृणु ।
बुद्धचा  युक्तो  यथा  पार्थ  कर्मेनन्द्रं  प्रहास्यसि।।३९।।

सांख्ये  In regard to Self-realisation एषा this बुद्धि: 
wisdom ते to thee अभिषिता declared योगे तु but in regard 
to Yoga हमां it भृणु hear पार्थ O Partha यथा with which 
बुद्धचा wisdom युक्त: endued कर्मेनन्द्र bondages of Karma 
प्रहास्यसि shall break through.

39. The wisdom of Self-realisation has 
been declared unto thee. Hearken thou now 
to the wisdom of Yoga, endued with which, 
O son of Prithâ, thou shalt break through the 
bonds of Karma.

[Yoga: Karma-Yoga, or that plan of conduct 
which secures the working out of past Karma, non-
accumulation of new, and the striving for Self-
realisation with the whole of the will. In this dis-
cipline, one’s sole object in life is Self-realisation; 
hence no importance is attached to anything else. 
Thus all actions are performed without attachment,
or care for results. So no new Karma is made: only the already accumulated is exhausted. And at the same time, the whole will is left free to devote itself to the achievement of Self-realisation alone.

In the preceding shlokas, 11–25, Krishna has given the point of view of the highest knowledge, the ancient Brahmajnāna. In the 26th and 27th we have a purely materialistic standpoint. Shlokas 28 to 37 give the attitude of a man of the world. In the 38th we have an anticipation of the Yoga. And in what is to follow, we have Shri Krishna’s own contribution to the philosophy of life.]

नेहासिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ॥
स्वल्पमप्यस्य धर्मस्य ट्रायते महतो भयात् ॥४०॥

इत्यह In this अभिन्नमाशि: waste of attempt न अस्ति is not प्रत्यवाय: (च and) production of contrary results न विद्यते exists not अस्तिः धर्मस्य of this Dharma स्वल्पं very little अपि even महतः भयात् from great terror ट्रायते protects.

40. In this, there is no waste of the unfinished attempt, nor is there production of contrary results. Even very little of this Dharma protects from the great terror.

[Waste of the unfinished attempt: A religious rite or ceremony performed for a definite object, if left uncompleted, is wasted, like a house unroofed which is neither serviceable nor enduring. In Karma-Yoga, however, that is, action and worship performed
without desire, this law does not apply, for every effort results in immediate purification of the heart. *Production of contrary results:* In worship for an object, any imperfection in the process produces positive loss instead of gain. As in cases of sickness, the non-use of the right medicine results in death. *The great terror:* Being caught in the wheel of birth and death.]

२० ६शायाआत्मकः बुद्धिरेक्षा कुण्डलन् ॥
बहुशाखा ह्यान्तात्रेशु बुद्धयोत्ववसायिनांम्

।४१।

कुण्डलन् O scion of Kuru इह in this व्यवसायात्मिका one-pointed बुद्धि: determination एका single (एव only) अव्यवसायिनां of the undecided बुद्धय: purposes हि indeed बहुशाखा: many-branching च and अनन्ता: innumerable.

41. In this, O scion of Kuru, there is but a single one-pointed determination. The purposes of the undecided are innumerable and many-branching.

[In Karma-Yoga, the one goal is Self-realisation. *The undecided* (that is, about the highest), naturally devote themselves to lower ideals, no one of which can satisfy. Thus they pass from plan to plan.]

यामिमां पुष्पितां वाचं प्रवत्तयःविष्ण्वित: ॥
वेदवाद्विरत: पार्थ नायदस्तीतिवाविदिः ।।४२।।
कामात्मान: स्वर्गराज्यमकर्मफळप्रवदाम् ॥
क्षियाविशेषशब्दहला मोगेष्वर्यंगति प्रति ।।४३।।
पार्थ O Pārtha अविपरित: the unwise बेदवादरता: taking pleasure in the panegyric statements of the Vedas अन्यत् anything else न अस्ति does not exist इति this वादिन: declaring कामात्मान् full of desires स्वगंपरा: with heaven as their highest goal शास्त् which इत्यादिः this (well-known) पुष्पितं flowery जन्मार्जितम् leading to (new) birth as the result of their works भोगेश्वर्यंगति प्रति for the attainment of pleasure and power किशोरिकृष्ण: exuberant with various specific actions वाचं word प्रवेदन्ति expatiates upon भोगेश्वर्यप्रसादानां of (people) deeply attached to pleasure and power तथा by that अपहृत्तेतसाम् with their discrimination stolen away व्यवसायात्मिका बुद् ष: determination समाधौ in the mind न विद्यते is not formed.

42-44. O Pārtha, no set determination is formed in the minds of those that are deeply attached to pleasure and power, and whose discrimination is stolen away by the flowery words of the unwise, who are full of desires and look upon heaven as their highest goal and who, taking pleasure in the panegyric words of the Vedas, declare that there is nothing else. Their flowery words are exuberant with various specific rites as the means to pleasure and power and are the causes of
(new) births as the result of their works (performed with desire).

[Samādhi has been rendered into “mind” in the above. The generally accepted significance of the term (absorption in God-consciousness produced by deep meditation) would give an equally consistent and happy meaning: Persons attached to pleasure and power cannot have perfect steadiness of mind in divine meditation.

Panegyric words of the Vedas: The Karma-Kānda or the sacrificial portion of the Vedas which lays down specific rules for specific actions and their fruits, and extols these latter unduly. Nothing else: Beyond the heavenly enjoyments procurable by the sacrificial rites of the Vedas.]

त्रेगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुनं।
निन्द्र्यन्त्रो नित्यसत्त्वस्यो निर्योगक्षेम आत्मवान् ।

45. The Vedas deal with the three Gunas. Be thou free, O Arjuna, from the triad of the Gunas, free from the pairs of opposites, ever-balanced, free from (the thought of) getting and keeping, and established in the Self.
[The Vedas deal with etc.: That is to say, the Vedas treat of relativity. *Pairs of opposites:* Dvandva, all correlated ideas and sensations, e.g., good and bad, pleasure and pain, heat and cold, light and darkness, etc.

*Guna* is a technical term of the Sānkhya philosophy, also used in the same sense by the Vedānta. Prakriti or Nature is constituted of three Gunas; Sattva (equilibrium), Rajas (attraction), Tamas (inertia). Prakriti *is* the three Gunas, *not* that she *has* them. Guna is wrongly translated as quality; it is substance as well as quality, matter, *and* force. Wherever there is name and form, there is Guna. Guna also means a rope, that which binds.]

यावानथं उदपाने सर्वं: संप्लुतोदकेः ॥

*नित्तमेऽः वेदेषु ब्राह्मणस्य विज्ञानतः ॥४६॥*

सर्वं: Everywhere संप्लुतोदकेः being flooded उदपाने in a reservoir यावान् as much यथे: use विज्ञानतः ब्राह्मणस्य of the knowing Brāhmaṇa सर्वेषु in all वेदेषु the Vedas तावान् so much (use).

46. To the Brāhmaṇa who has known the Self, all the Vedas are of so much use as a reservoir is, when there is a flood everywhere.

[A man possessed of Self-knowledge has no need whatever of the Vedas. This does not, however, mean that the Vedas are useless; only to the knower of Brahman they have no value, as the transient pleasures deriv-
able from them are comprehended in the infinite bliss of Self-knowledge.]

कर्मण्येवाधिकारस्त्रे मा फलेषु कदाचन ॥
मा कर्मफलेःतुमूर्तम् ते सज्जो जस्त्वकर्मणि \#४७॥

कर्मणि In work एव only ते thy अधिकार: right कदाचन ever फलेषु in fruits मा not कर्मफलेःतु: the producer of the results of acts मा भू: shouldst not be अकर्मणि in inaction ते thy सज्जः: attachment मा not अस्त्तु let be.

47. Thy right is to work only; but never to the fruits thereof. Be thou not the producer of the fruits of (thy) actions; neither let thy attachment be towards inaction.

[Be thou not the producer, etc.: That is, do not work with any desire for results, for actions produce fruits or bondage only if they are performed with desire.

Karma primarily means action, but a much profounder meaning has come to be attached to this word. It means the destiny forged by one in one’s past incarnation or present: the store of tendencies, impulses, characteristics, and habits laid by, which determines the future embodiment, environment, and the whole of one’s organisation.

Another meaning of Karma often used in reference to one’s caste or position in life, is duty, the course of conduct which one ought to follow in pursuance of the tendencies which one acquired in one’s past, with a view
to working them out and regaining the pristine purity of the Self.]

योगस्थः कुरू कर्माणि सञ्जः त्यक्तवा धनञ्जय ॥
सिद्धः सिद्धःयोः समो मूल्या समत्वं योग उच्यते ॥४८॥

घनञ्जय O Dhananjaya योगस्थः: steadfast in Yoga सञ्जः
attachment त्यक्तवा: abandoning सिद्धःसिद्धःयोः: in regard to
success and failure समो: the same मूल्या: being कर्माणि
actions कुरू: perform समत्वं: evenness of mind (in regard
to success and failure) योगः: Yoga उच्यते: is called.

48. Being steadfast in Yoga, O
Dhananjaya, perform actions, abandoning
attachment, remaining unconcerned as re-
gards success and failure. This evenness of
mind (in regard to success and failure) is
known as Yoga.

दूरे घावरं कर्मं बुद्धियोगागाढनञ्जय ॥

बुद्धः शरणमल्लिक्ष कृपणा: \[\text{कल्लूल्पने} \] ॥४९॥

घनञ्जय O Dhananjaya हि as बुद्धियोगागाढः than work
performed with the mind undisturbed by thoughts of
results दूरे घावरं by far कर्मं work घावरं inferior बुद्धः in even-
ness of mind शरणम् refuge अन्विच्छ अन्विच्छ seek फल्लहृतवः seekers
after results कृपणा: wretched.

49. Work (with desire) is verily far
inferior to that performed with the mind
undisturbed by thoughts of results. O
Dhananjaya, seek refuge in this evenness of mind. Wretched are they who act for results.

बुद्धियुक्तो जहातोह उभे सुकृतदुःस्कृते ॥
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

बुद्धियुक्त: Endued with evenness of mind इह in this (life) उभे both सुकृतदुःस्कृते virtue and vice जहातोह casts off तस्माद्योगाय therefore योगाय to Yoga युज्यस्व devote thyself. योगः Yoga कर्मसु in work कौशलम् dexterity.

50. Endued with this evenness of mind, one frees oneself in this life, alike from vice and virtue. Devote thyself, therefore, to this Yoga. Yoga is the very dexterity of work.

[Alike from vice and virtue: A follower of Karma-Yoga can have no personal motive for any action. Our action without motive becomes colourless, loses its character of vice or virtue.

Dexterity of work: It is the nature of work to produce bondage. Karma-Yoga is the dexterity of work, because it not only robs work of its power to bind, but also transforms it into an efficient means of freedom.]

कर्मजं बुद्धियुक्ता हि फलं त्यक्तवा मनोषिणः ॥
जन्मबल्न्धविनाशुंतः पदं गच्छन्तनन्मयम् ॥५१॥
Possessed of evenness of mind: the wise abandoning
the fruit of action: freed from the fetters of birth
beyond evil state: verily go to.

51. The wise, possessed of this evenness of mind, abandoning the fruits of their actions, freed for ever from the fetters of birth, go to that state which is beyond all evil.

When thy intellect taint of illusion crosses beyond then of what is to be heard and of what is heard indifference thou shalt attain.

52. When thy intellect crosses beyond the taint of illusion, then shalt thou attain to indifference, regarding things heard and things yet to be heard.

[The taint of illusion: the identifying of the Self with the non-Self, the ego.]
समाधी in the Self निश्चिता immovable स्थायतिः will remain तवा then योग Self-realisation अवास्यतिः shalt attain.

53. When thy intellect, tossed about by the conflict of opinions, has become immovable and firmly established in the Self, then thou shalt attain Self-realisation.

अर्जुन उवाच ॥
स्थितप्रज्ञस्य का भाषा समाधिस्थत्यस्य केषव ॥
स्थितधो: किं प्रभाषेत किमासीत व्रजेत किम्
॥५४॥

अर्जुन: Arjuna उवाच said:

केषव O Keshava स्थितप्रज्ञस्य of the (man of) steady wisdom समाधिस्थत्य of the (man) merged in Samādhi का what भाषा description स्थितधी: (the man of) steady wisdom किं what प्रभाषेत speaks किम् what (how) आसीत sits किम् what (how) व्रजेत walks.

Arjuna said:

54. What, O Keshava, is the description of the man of steady wisdom, merged in Samādhi? How (on the other hand) does the man of steady wisdom speak, how sit, how walk?

[Arjuna is asking, (1) what is the state of the mind of the man of realisation when in Samādhi? and (2) how is its influence shown in his conduct when out of it?}
Steady wisdom: Settled conviction of one’s identity with Brahman gained by direct realisation.

The Blessed Lord said:

55. When a man completely casts away, O Pārtha, all the desires of the mind, satisfied in the Self alone by the Self, then is he said to be one of steady wisdom.

[This answers the first part of Arjuna’s question.]

In adversity अनुज्जनमना: of unshaken mind सुखेषु in happiness विगतस्पृह: without hankering वीररागभयक्रोः: free from affection, fear, and wrath मुनि: Muni स्थितवी: of steady wisdom उच्च्यते is said.
56. He whose mind is not shaken by adversity, who does not hanker after happiness, who has become free from affection, fear, and wrath, is indeed the Muni of steady wisdom.

[This and the following two shlokas answer the second part of Arjuna's question, as to the conduct of one of perfect realisation.

Muni: Man of meditation.]

य: सर्वत्राणष्टिनेहस्ततत्रप्राप्य शुभाशुभम् ॥
नाभिनन्दति न देशिति तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

य: Who everywhere अनभिन्नेः without attachment तत्त्वतत्त्व whatever शुभाशुभम् good and evil प्राप्य receiving न अभिनन्दति does not rejoice न देशिति is not vexed तस्य his प्रज्ञा wisdom प्रतिष्ठिता is fixed.

57. He who is everywhere unattached, not pleased at receiving good, nor vexed at evil, his wisdom is fixed.

[Not pleased, etc.: consequently he does not praise or blame. This is an answer to the query: "How does he speak?"]

यदा संहरते चायं कूमरःज्ञानोब सर्वत्रः ॥
इन्द्रियाणिीन्द्रियार्थेण्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

यदा When च also अब्य this (Yogi) कूमरें tortoise अज्ञानि limbs इव like इन्द्रियार्थेण from sense-objects इन्द्रियाणि
senses स्वर्गः completely संहरते withdraws तस्य his प्रज्ञा wisdom प्रतिष्ठात is steadied.

58. When also, like the tortoise drawing its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady.

[Withdraw the senses: bring the mind back upon the Self from all sense-objects. This is known as Pratyāhāra in Yoga.

To explain the shloka more fully: a man of the highest realisation can, at any moment, shake himself clear of all impressions of the sense-world and go into Samādhi, with the ease and naturalness of a tortoise drawing its limbs within itself.]

विषया विनिवर्तन्ते निराहारस्य वेहिनः ॥
रसवर्जं रसोप्यस्य परं हृष्ट्वा निवर्तन्ते ॥५९॥

निराहारस्य Abstinent वेहिनः of the man विषया: objects विनिवर्तन्ते fall away रसवर्जं leaving the longing ( तु but) परं the Supreme हृष्ट्वा having seen अस्य of this (man of settled wisdom) रस: longing कष्टिन even निवर्तन्ते falls away.

59. Objects fall away from the abstinent man, leaving the longing behind. But his longing also ceases, who sees the Supreme.

[Abstinent man: An unillumined person abstaining from sense-pleasure for penance, or because of physical incapacity.]
60. The turbulent senses, O son of Kunti, do violently snatch away the mind of even a wise man, striving after perfection.

61. The steadfast, having controlled them all, sits focussed on Me as the Supreme. His wisdom is steady, whose senses are under control.

62. Objects thinking of a man in them attachment is produced from longing. Anger grows from longing.
62. Thinking of objects, attachment to them is formed in a man. From attachment longing, and from longing anger grows.

\[ \text{ोधादुवति सम्मोहः सम्मोहातस्मृतिविभ्रमः ।।} \\
\text{स्मृतिभ्रंशाद्भुद्विनाशो बुद्धिनाशातप्रणश्यति।।६ ३।।} \\
\text{ोधात् From anger सम्मोहः delusion भवति comes सम्मोहात् from delusion स्मृतिविभ्रमः loss of memory भ्रंशाद् from loss of memory भ्रंशात् from the ruin of discrimination बुद्धिनाशात् from the ruin of discrimination प्रणश्यति (he) perishes.} \\
63. From anger comes delusion, and from delusion loss of memory. From loss of memory comes the ruin of discrimination, and from the ruin of discrimination he perishes.

[ A beautiful image appears. The tendency of the mind is to repeat it. Then, if the image is allowed to recur, a liking grows. With the growth of liking the wish to come close, to possess, appears. Any obstacle to this produces wrath. The impulse of anger throws the mind into confusion, which casts a veil over the lessons of wisdom learnt by past experience. Thus deprived of his moral standard, he is prevented from using his discrimination. Failing in discrimination, he acts irrationally, on the impulse of passion, and paves the way to moral death.

Thus Krishna traces moral degradation to those
first breaths of thought that come softly and almost unconsciously to the mind.]

रागवेष्वियुक्तः सविष्यानिन्द्रीयेश्वरृत् ॥
आत्मविषयेविषेयत्मा प्रसादमधिगच्छति ॥६४॥

तु But रागवेष्वियुक्तः: free from attraction and aversion आत्मविषयेः: self-restrained इन्द्रियः: with senses विषयान् objects चरन् moving (amongst) विषेयत्मा the self-controlled प्रसादम् tranquillity अविगच्छति attains.

64. But the self-controlled man, moving among objects with senses under restraint, and free from attraction and aversion, attains to tranquillity.

[The above is in answer to Arjuna’s fourth question, “How does he move?”]

प्रसादे सर्वं खानां हानिः प्रसादे सत्संयमचते ॥
प्रसादे सतसंयमचते ह्रास्तु बुद्धि पर्यवत्तित्वते ॥६५॥

प्रसादे In tranquillity अस्त्य of him सर्वं खानां of all sorrows हानि: destruction उपजायते happens प्रसादे सतसंयम: of the tranquil-minded हि because आशु soon बुद्धि: intellect पर्यवत्तित्वते is established in firmness.

65. In tranquillity, all sorrow is destroyed. For the intellect of him, who is tranquil-minded, is soon established in firmness.

[That is, firmly concentrates itself on the Self.]
66. No knowledge (of the Self) has the unsteady. Nor has he meditation. To the unmeditative there is no peace. And how can one without peace have happiness?

67. For, the mind, which follows in the wake of the wandering senses, carries away his discrimination, as a wind (carries away from its course) a boat on the waters.
Mighty-armed therefore whose senses from sense-objects completely restrained his knowledge (is) steady.

68. Therefore, O mighty-armed, his knowledge is steady, whose senses are completely restrained from their objects.

[This does not mean that the senses remain completely estranged, but that they are all estrangeable at will.]

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ॥
यस्यां जागर्ति भूतानि सा निशा पश्यतो मुने: ॥६९॥

Sarvabhūtānāṁ Of all beings या what निशा night संयमी the self-controlled तस्यां in that जागर्ति keeps awake यस्यां in what भूतानि all beings जागर्ति are awake पश्यत: seeing (the Self) मुने: of the Muni सा that निशा·night.

69. That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake, is night to the Self-seeing Muni.

[Where all beings are in darkness, there the Muni sees, and vice versa. The consciousness of the man of realisation is so full of God that he cannot see anything apart from Him. The ignorant man, on the other hand, lives in the world of plurality alone and God is a non-entity to him.]
It follows, that non-susceptibility to the influences of Nature, that is, perfect self-control (spoken of in the preceding shloka) is quite as natural a trait of the illumined soul as its opposite is of the ignorant.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविष्णति यद्वल् ।।
तद्वत्कामा यं प्रविष्णति सर्वं
स शान्तिमापनोति न कामकामी ॥७०॥

यद्वल् As आपूर्यमाणम् filled from all sides अचलप्रतिष्ठं based in stillness समुद्रम् ocean आप: waters प्रविष्णति enter तद्वल् so सर्वं all कामा: desires यं to which (मुनि Muni) प्रविष्णति enter स: he शान्तिम् peace आपनोति attains कामकामी desirer of desires न not.

70. As into the ocean—brimful, and still—flow the waters, even so the Muni into whom enter all desires, he, and not the desirer of desires, attains to peace.

[The ocean is not at all affected by the waters flowing into it from all sides. Similarly, that man alone finds true peace in whom no reaction of desire is produced by the objects of enjoyment, which he happens to come across during his sojourn on earth.]

विहाय कामान्यः सर्वानुमाणंश्वरति निस्मृहः ।।
निर्ममो निरहुङ्गारः स शान्तिमधिग्रजः ॥७१॥
71. That man who lives devoid of longing, abandoning all desires, without the sense of “I” and “mine”, he attains to peace.

[The man who lives—merely to work out his past Karma.]

एषा ब्राह्मी स्थिति: पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाच्छासमन्तकालेऽपि ब्राह्मानिर्वाणमृच्छति

72. This is to have one’s being in Brahman, O son of Prithā. None, attaining to this, becomes deluded. Being established therein, even at the end of life, a man attains to oneness with Brahman.

इति संबंधयोगो नाम द्वितीयोऽध्याय: । १२१।
The end of the second chapter, designated, 

The Way of Knowledge.
THIRD CHAPTER

अर्जुन उवाच।

ज्यायसी चेतकर्मणस्ते मता बुद्धिज्ञानार्दन।
तप्तं कर्मणि घोरे मां नियोजयसि केषव॥ १॥

अर्जुनः Arjuna उवाच said:

जनार्दन O Janārdana केशव O Keshava चेतु if कर्मणि: to action बुद्धि: knowledge ज्यायसी superior ते by Thee मता considered तत् then कि why घोरे terrible कर्मणि in action मां me नियोजयसि engageast.

Arjuna said:

1. If, O Janārdana, according to Thee, knowledge is superior to action, why then, O Keshava, dost Thou engage me in this terrible action?

व्यासिश्वेषेव वािशेण बुद्धि माहात्म्येन मे॥
तदेकं वद निश्चित्त्य येन श्रेयोहस्माप्यायाम्॥ २॥

व्यासिश्वेषen Conflicting वािशेण with words इव seemingly ये my बुद्धि understanding मोहक्ष्यति art bewildering इव as it were तत् that एक one निश्चित्त्य for certain वद tell येन by which अहम् I श्रेयः highest शामुन्याम् shall attain.
2. With these seemingly conflicting words, Thou art, as it were, bewildering my understanding;—tell me that one thing for certain, by which I can attain to the highest.

श्रीभगवानुवाच ।
लोकस्मीन्त्रिविधा निष्ठा पुरा प्रोक्ता मयाजनघ।।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्

श्रीभगवान् The Blessed Lord उवाच said:

अनंत O sinless one! अस्मिन् in this लोके world द्विविधा twofold निष्ठा (path of) devotion मया by Me पुरा in the beginning प्रोक्ता said ज्ञानयोगेन by the path of knowledge सांख्यानां of the meditative कर्मयोगेन by the path of action योगिनाम् of the active.

The Blessed Lord said:

3. In the beginning (of creation), O sinless one, the twofold path of devotion was given by Me to this world;—the path of knowledge for the meditative, the path of work for the active.

[Meditative—those who prefer meditation to external action.

Active—those who believe in external work with or without meditation.]
न कर्मणामनारम्भाश्रेष्ठकर्म्य पुरुषोऽवर्तनुते ॥
न च सन्यस्तनादेव सिद्धं समभिगच्छति ॥१४॥

पुरुषः A person कर्मणाम् of works अनारम्भात् from non-performance नेष्ठकर्म्य worklessness न not अश्वते reaches च and सन्यस्तनात् from giving up एव merely सिद्ध perfection न not समभिगच्छति attains.

4. By non-performance of work none reaches worklessness; by merely giving up action no one attains to perfection.

[Worklessness and perfection: These are synonymous terms, meaning, becoming one with the Infinite and free from all ideas of want. A man who has reached this state can have no necessity or desire for work as a means to an end. Perfect satisfaction in the Self is his natural condition. (Vide III. 17).]

न हि कष्टित्यक्षणमपि जातु तिष्ठत्यकर्मक्रृत् ॥
कार्यंते ह्यावशं कर्म सर्वं प्रकृतिज्ञगुणे: ॥१५॥

जातु Ever कष्टित्य can for an instant अष्टि even कष्टित्य anyone अकर्मक्रृत् without performing action न not हि verily तिष्ठति rests हि for प्रकृतिज्ञ: born of Prakriti गुणे: by the गुणसर्वं all अवशं helpless कर्म action कार्यंते are made to do.

5. Verily none can ever rest for even an instant, without performing action; for all are made to act, helplessly indeed, by the गुणसर्वं, born of Prakriti.
[All are made to act: All men living under bondage.]

कर्मन्निर्दिष्टाणि संयम्य य आस्ते मन्सा स्मरन् ॥
इन्द्रियार्थान्त्विमूढात्मा मिथ्याचारः स उच्यते ॥६॥

य: Who कर्मन्निर्दिष्टाणि organs of action संयम्य restraining भनसा by the mind इन्द्रियार्थान्त्विमूढात्मा sense-objects स्मरन् remembering आस्ते sits स: he विमूढात्मा of deluded understanding मिथ्याचारः hypocrite उच्यते is called.

6. He, who restraining the organs of action, sits revolving in the mind, thoughts regarding objects of sense, he, of deluded understanding, is called a hypocrite.

यस्तवन्निर्दिष्टाणि मनसा नियम्यारभद्वजुन ॥
कर्मन्निर्दिष्टिः कर्मयोगमसत्त्वः स विशिष्यतेः ॥७॥

अर्जुन O Arjuna य: who तु but इन्द्रियार्थान्त्विमूढात्मा senses भनसा by the mind नियम्य controlling असक्त: unattached कर्मन्निर्दिष्टिः: by the organs of action कर्मयोगम् path of work आरभते follows स: he विशिष्यते excels.

7. But, O Arjuna, he who, controlling the senses by the mind, unattached, directs his organs of action to the path of work, excels.

नियतं कुरं कर्म तवं कर्म ज्यायो ह्याकर्मणः ॥
शरीरं यात्राये च ते न प्रसिद्धेदकर्मणः ॥८॥
Thou perform obligatory action; for action is superior to inaction; and even the bare maintenance of thy body would not be possible if thou are inactive.

For the sake of action bound by action O Kaunteya (therefore) for that devoid of attachment perform.

The world is bound by actions other than those performed for the sake of Yajna; do thou, therefore, O son of Kunti, perform action for Yajna alone, devoid of attachment.

[Yajna: means a religious rite, sacrifice, worship; or an action done with a good or spiritual motive. It also means the Deity. The Taittiriya-Samhita (I. vii. 4.) says, “Yajna is Vishnu Himself.”]

1 See comment on V. 13.
पुरा In the beginning द्रजा: the Prajāpati सह्याङ्गा: together with Yajna द्रजा: mankind सृष्ट्वा having created उवाच said अनेन by this द्रसविष्णुवम् shall (ye) multiply एष: this व: your इष्ठकामधुक् milch cow of desires अस्तु let be.

10. The Prajāpati, having in the beginning created mankind together with Yajna, said, “By this shall ye multiply: this shall be the milch cow of your desires.

[Prajāpati—the creator or Brahmā.]

अनेन With this देवान् the Devas भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्त: श्रेयं: परमवाप्स्थ: ॥११॥

नेन With this देवान् the Devas भावयतानेन ते देवा: Devas व: you भावयन्तु may cherish परस्परं one another भावयन्त: cherishing परम् highest श्रेय: good अवाप्स्थ: (ye) shall gain.

11. “Cherish the Devas with this, and may those Devas cherish you: thus cherishing one another, ye shall gain the highest good.

[Devas: (lit. the shining ones) beings much higher than man in the scale of evolution, who are in charge of cosmic functions.]
देवा: The Devas यज्ञभवत्ता: cherished by Yajna इष्टान desird-for भोगान् objects व: to you दास्यन्ते will give हि so तै: by them दत्तान् given एवेद्य: to them जापदाय without offering य: who मुड्कर्ते enjoys स: he स्तेन: thief एव verily.

12. “The Devas, cherished by Yajna, will give you desired-for objects.” So, he who enjoys objects given by the Devas without offering (in return) to them, is verily a thief.

यज्ञशिष्टाशिन्: सन्तो मुच्यन्ते सर्वकिल्लभेः: ॥
मुच्यते ते त्वदं पापा ये पचन्त्यात्मकारणात् ॥१३॥

यज्ञशिष्टाशिन्: Eating the remnants of Yajna सन्त: the good सर्वकिल्लभेः: from all sins मुच्यन्ते are freed ये who तु but आत्मकारणात् for themselves पचन्ति cook ते they पापा: sinful ones अर्थं sin मुच्यते eat.

13. The good, eating the remnants of Yajna, are freed from all sins: but who cook food (only) for themselves, those sinful ones eat sin.

[Deva- Yajna: offering sacrifices to the gods, Brahma- Yajna: teaching and reciting the scriptures, Pitri- Yajna: offering libations of water to one’s ancestors, Nri- Yajna:
the feeding of the hungry, and Bhuta-Yajna: the feeding of the lower animals—these are the five daily duties enjoined on householders. The performance of these duties frees them from the fivefold sin, inevitable to a householder’s life, due to the killing of life, from the use of, (1) the pestle and mortar, (2) the grinding-stone, (3) the oven, (4) the water-jar, and (5) the broom.]

अभ्यासु-सत्त भूतानि पर्जन्यादशस्म्भवः ॥
यज्ञायूवति पर्जन्यो यजः कर्मसमुद्रवः ॥१५॥

भूतानि Beings अभ्यासु from food भवति come forth पर्जन्यादशस्म्भवः production of food पर्जन्य: rain यज्ञायूवति from Yajna भवति arises यजः Yajna कर्मसमुद्रव: born of Karma.

14. From food come forth beings: from rain food is produced: from Yajna arises rain; and Yajna is born of Karma.

[Yajna: Here it denotes not the sacrificial deeds themselves but the subtle principle into which they are converted, after they have been performed, to appear, later on, as their fruits. This is technically known as Apurva.

Karma or sacrificial deeds prescribed in the Vedas.]

कर्म ज्ञानद्वृत्वं विवधि ब्रह्माक्षरसमुद्रवम् ॥
तस्मात् सर्वर्गं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥
15. Know Karma to have risen from the Veda, and the Veda from the Imperishable. Therefore the all-pervading Veda is ever centred in Yajna.

[All-pervading Veda: because it illumines all subjects and is the store of all knowledge, being the out-breathing of the Omniscient. It is said to be ever centred in Yajna, because it deals chiefly with Yajna, as the means of achieving the end, either of prosperity or final liberation, according as it is performed with or without desire.]

एवं प्रवृत्तिः चन्द्रं नानुवर्तयति। ११।
अधायुरिन्द्रियारामो मोधं पार्थ स जीवति। १६।१।

य: Who इह here एवं thus प्रवृत्तिः set revolving चन्द्रं wheel न not अनुवर्तयति follows पार्थ O Partha अधायु: living in sin इन्द्रियाराम: satisfied in the senses स: he मोधं in vain जीवति lives.

16. He who here follows not the wheel thus set revolving, living in sin, and satisfied in the senses, O son of Prithā—he lives in vain.

[The wheel of action started by Prajāpati on the basis of Veda and sacrifice.]
17. But the man who is devoted to the Self, and is satisfied with the Self, and content in the Self alone, has no obligatory duty.

18. He has no object in this world (to gain) by doing (an action), nor (does he incur any loss) by non-performance of action — nor has he (need of) depending on any being for any object.
Therefore without attachment always which should be done, i.e., obligatory performing because without attachment performing: man the highest attains.

19. Therefore, do thou always perform actions which are obligatory, without attachment; by performing action without attachment, one attains to the highest.

Verily: Janaka and others by action alone attained perfection: attained also guidance of men only having in view to perform (action) thou shouldst.

20. Verily by action alone, Janaka and others attained perfection; also, simply with the view for the guidance of men, thou shouldst perform action.

[Guidance of men: the Sanskrit word means, gathering of men—that is, into the right path.]
वद्यदाधरति श्रेष्ठस्तत्रन्तरे। जनः ॥
स यत्रप्रमाणं कृत्ते लोकस्तत्वन्तरीते । ॥ २१॥

श्रेष्ठ: The superior यत् यत् whatsoever आचरति does इत्यः inferior जनः man तत् tathौ that एव only (does) स: that (superior) man यत् what प्रमाणं demonstration कृत्ते does तत् that लोकः the world (people) अनुबत्तते follows.

21. Whatsoever the superior person does, that is followed by others. What he demonstrates by action, that people follow.

न मे पार्थास्तिः कर्तव्यं त्रिषु लोकेषु फिंचन ॥
नानवाप्तमवाप्तवं वर्तं एव च कर्मणि ॥ २२॥

पार्थ O Pārtha! मे My कर्तव्यं duty न not अस्ति is त्रिषु in the three लोकेषु worlds अनवाप्तम् unattained वाप्तवं to be gained फिंचन anything न not च yet कर्मणि in action एव verily वर्तं am.

22. I have, O son of Prithā, no duty, nothing that I have not gained; and nothing that I have to gain, in the three worlds; yet, I continue in action.

यदि ह्यं २ वर्तं जातु कर्मण्यतन्त्रितः ॥
सम वर्त्तेकृतेन मनुष्यः पार्थ सर्वसः ॥ २३॥

पार्थ O Pārtha! यदि if भाहं I जातु ever अतन्त्रितः without relaxation कर्मणि in action न not वर्तं should be (तदा
then) हि surely मनुष्या: men मम My कर्म path सर्वेश: in every way अनुवक्तन्ते (would) follow.

23. If ever I did not continue in work without relaxation, O son of Prithā, men would, in every way, follow in My wake.

उत्सिद्धेयुरिमे लोका न कुर्यां कर्म चेदहम्।
सज्ज्वरस्य च कर्ता स्वामुपहन्यामिमा: प्रजा:

॥२४॥

चेतु If जहम् I कर्म action न not कुर्यां would do इमे these लोका: worlds उत्सिद्ध्यु: would perish च and संकरस्य of the admixture (of races) कर्ता author स्वाम् would be इमा: these प्रजा: beings उपहन्याम् would ruin.

24. If I did not do work, these worlds would perish. I should be the cause of the admixture of races, and I should ruin these beings.

सत्ता: कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।
कुर्याद्विद्वांसतद्यतत्तिथिचकीर्तकर्मसंग्रहम्।

॥२५॥

भारत O Bhārata! कर्मणि to action सत्ता: attached अविद्वांस: the unwise यथा as कुर्वन्ति act असक्त: unattached लोकसंग्रहम् guidance of the world चिकिर्यः desirous of विद्वान् the wise तथा so कुर्वत् should act.

25. As do the unwise, attached to work, act, so should the wise act, O descend-
ant of Bharata, (but) without attachment, desirous of the guidance of the world.

न बुद्धिमेत्र जनयेद्वानां कर्मसत्िज्ञानाम् ॥
योजयेतसर्वकर्माणि विद्वान्युक्तः समाचारत् ॥ २६॥

कर्मसत्िज्ञानां Of the persons attached to action अज्ञानां the ignorant बुद्धिमेत्र settlement of the understanding न not जनयेत् should create विद्वान् the wise one युक्तः steady सर्वकर्माणि all actions समाचारत् acting योजयेत् should engage.

26. One should not unsettle the understanding of the ignorant, attached to action; the wise one, (himself) steadily acting, should engage (the ignorant) in all work.

प्रकृते: क्रियामाणानि गुणे: कर्माणि सर्वशः ॥
अहंकारावृहृता कर्तहिमिति मन्यते ॥ २७॥

प्रकृते: Of the Prakriti गुणे: by the Gunas सर्वशः everywhere कर्माणि works क्रियामाणानि are performed अहंकार-विमृद्धितमा one whose understanding is deluded by egoism अहम् I कर्ति doer इति this मन्यते thinks.

27. The Gunas of Prakriti perform all action. With the understanding deluded by egoism, man thinks, “I am the doer.”

तत्तबित्तु महावाहो गुणकर्मविभागयोः ॥
गुणा गुणेषु बर्तन्त इति मत्वा न सज्जते ॥ २८॥
तु भावाहे mighty-armed! गुणकर्मविभागयोः of the divisions of Guna and Karma तत्वविद्या knower of truth गुणा: Gunas (in the shape of the senses) गुणेषु amidst the Gunas (in the shape of the objects) विचारस्य remain इति this मत्वा knowing न not सज्जनेव becomes attached.

28. But, one, with true insight into the domains of Guna and Karma, knowing that Gunas as senses merely rest on Gunas as objects, does not become attached.

[With true insight etc.: Knowing the truth that the Self is distinct from all Gunas and actions.]

प्रकृतेरुपणसंमूद्रा: सज्जनते गुणकर्मसु इति
तानकृत्तविदो मन्दानं कृत्तविद्विष विचारायेत्

prakrite: Of the Prakriti गुणसंमूद्रा: persons deluded by Gunas गुणकर्मसु in the functions of the Gunas सज्जनते become attached तानं those अकृत्तविद: of imperfect knowledge मन्दानं the dull-witted कृत्तविद्विष man of perfect knowledge न not विचारायेत् should unsettle (the understanding).

29. Men of perfect knowledge should not unsettle (the understanding of) people of dull wit and imperfect knowledge, who deluded by the Gunas of Prakriti attach (themselves) to the functions of the Gunas.
‘Those of imperfect knowledge—those who can only see as far as the immediate effect of actions.’

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ॥
निराशो निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

सर्वाणि All कर्माणि actions मयि to Me संन्यस्य renouncing अध्यात्मचेतसा with mind centred on the Self निराशी: devoid of hope निर्ममः devoid of egoism भूत्वा being विगतज्वरः free from (mental) fever युध्यस्व fight.

30. Renouncing all actions to Me, with mind centred on the Self, getting rid of hope and selfishness, fight—free from (mental) fever.

ये मे मतमिदं नित्यमनुतिष्ठति मानवः ॥
श्रद्धावन्तोजनसूयन्तो मुच्यन्ते तेनपि कर्मभि: ॥ ३१ ॥

श्रद्धावन्तः Full of Shraddhā अनसूयन्तः not cavilling ये those who मानवः men मे My इदं this मतम् teaching नित्यस् constantly अनुतिष्ठति practise ते they अपि even कर्मभि: from action मुच्यन्ते are freed.

31. Those men who constantly practise this teaching of Mine, full of Shraddhā and without cavilling, they too, are freed from work.

[Shraddhā: is a mental attitude constituted primarily of sincerity of purpose, humility, reverence, and faith. You have Shraddhā for your Guru—it is sincere rever-
ence. You have Shraddhā for the Gitā—it is admiration for those of its teachings you understand and faith in those that you do not. You give alms to a beggar with Shraddhā—it is a sense of humility combined with the hope that what you give will be acceptable and serviceable.

32. But those who decrying this teaching of Mine do not practise (it), deluded in all knowledge, and devoid of discrimination, know them to be ruined.

33. Even a wise man acts in accordance with his own nature; beings follow nature: what can restraint do?
[The reason why some people do not follow the teaching of the Lord is explained here: Their (lower) nature proves too strong for them.]

इन्द्रियस्येन्द्रियस्यायं रागहेऽपूर्व व्यवस्थिताः।
तयोऽवं वशमागच्छेत्तौ हः परिपलिन्याः। ३४।।

इन्द्रियस्य Of the senses इन्द्रियस्य अर्थं in the object of the senses रागहेऽपूर्व attachment and aversion व्यवस्थिताः ordained by nature तयोः of those two वशम् sway न not आगच्छेत should come under तौ those two हि verily अस्य his परिपलिन्याः foes.

34. Attachment and aversion of the senses for their respective objects are natural: let none come under their sway: they are his foes.

[His: or the seeker after truth.

Though, as has been said in the foregoing Shloka, some are so completely under the sway of their natural propensities, that restraint is of no avail to them, yet the seeker after truth should never think of following their example, but should always exert himself to overrule all attachment and aversion of the senses for their objects.]

श्रेयान् स्वधर्मं विगुणं परधर्मस्त्त स्वनृष्टात्।
स्वधर्मं निधनं श्रेयं परधर्मं भयावहः। ३५।।

स्वनृष्टात् From the well-performed परधर्मस्त्त Dharma of another विगुण: imperfect स्वधर्मं: one’s own Dharma
35. Better is one's own Dharma, (though) imperfect, than the Dharma of another well-performed. Better is death in one's own Dharma: the Dharma of another is fraught with fear.

[The implication is that Arjuna’s thought of desisting from fight and going in for the calm and peaceful life of the Brāhmaṇa is prompted by man’s natural desire to shun what is disagreeable and embrace what is agreeable to the senses. He should on no account yield to this weakness.]

अर्जुन उवाच ।
अथ केन प्रयुक्तोध्वं पापं चरति पूर्ण: ॥
अनिच्छास्पि वार्ष्णेय बलादिव्व नियोजितः ॥३ ६॥

अर्जुन: Arjuna Uvāca said:

वार्ष्णेय O Vārshneya! अथ now अनिच्छ्न not wishing अपि even अयं this पुष्प: Purusha केन by what प्रयुक्त: im-
pelled बलात् by force इव as it were नियोजितः constrained पापं sin चरति commits.

Arjuna said:

36. But impelled by what does man commit sin, though against his wishes, O Vārshneya, constrained as it were by force?
[Vārshneya: a descendant of the race of Vrishni.]

श्रीभगवानुवाच

काम एष ऋोथ एष रजोगुणसमुद्रवः ॥
महाशानो महापप्पा बिद्वेचनमिह वैरिणम् ॥३७॥

श्रीभगवान् The Blessed Lord उवाच said:

रजोगुणसमुद्रव: Born of the Rajo-guna महाशान: of
great craving महापप्पा of great sin एष: this काम: desire
एष: this ऋोथ: anger इह in this world एनम् this वैरिणम् foe
विद्वेच know.

The Blessed Lord said:

37. It is desire—it is anger, born of
the Rajo-guna: of great craving, and of great
sin; know this as the foe here (in this world).

[It is desire, etc.: anger is only another form of
desire—desire obstructed. (See Note, II. 62-63).]

धूमेनात्रियते बलिःयास्तावदर्शो मलेन च ॥
यथोलबनावृत्तो गर्मस्तथा तेनेदमावृतम् ॥३८॥

यथा As बलिः fire धूमेन by smoke आत्रियते is enveloped
(यथा as) आदर्श: mirror मलेन by dust च and यथा as गर्मः
embryo उलबन by the secundine आवृत: covered तथा so
तेन by that इदम् this आवृतम् covered.
38. As fire is enveloped by smoke, as a mirror by dust, as an embryo by the secondary, so is it covered by that.

["It" is knowledge, and "that" is desire, as explained in the following Shloka.

Three stages of the overclouding of knowledge or Self by desire are described by the three illustrations here given. The first stage is Sāttvika—"fire enveloped by smoke"—the rise of a slight wind of discrimination dispels the smoke of desire in a Sāttvika heart. The second, the Rājasika—the removal of "the dust on a mirror" requires some time and preparation. While the third—the Tāmasika, takes a much longer time like the release of "the embryo" from the afterbirth.]

आवृत्तं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ॥
कामश्रुपण कौन्तेय दुष्पूर्वेणानलेन च ॥३९॥

कौन्तेय O Kaunteya ज्ञानिनि: of the wise नित्यवैरिणा by the constant foe कामश्रुपण whose form is desire च and दुष्पूर्वेण unappeasable एतेन बललेन by this fire ज्ञानम् knowledge आवृत्तं covered.

39. Knowledge is covered by this, the constant foe of the wise, O son of Kunti, the unappeasable fire of desire.

[Desire is undoubtedly the foe of all mankind. Why it is said to be the constant foe of the wise, is that
they feel it to be so even when under its sway. Fools are awakened for a moment only, when they suffer from its painful reactions.]

इन्द्रियाणि मनो बुद्धि संधिष्ठानमुच्यते ।
एतैविमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

इन्द्रियाणि Senses भन: mind बुद्धि: intellect अस्य: its अधिष्ठानम् abode उच्यते is said एष: this एत: by these ज्ञानम् knowledge आवृत्य covering देहिनम् the embodied विमोहयति deludes.

40. The senses, the mind, and the intellect are said to be its abode: through these, it deludes the embodied by veiling his wisdom.

[Like a wise general, Krishna points out the fortress of the enemy, by conquering which the enemy is easily defeated.

Through these: by vitiating the senses, mind, and the intellect.]

तस्मात्तवमिन्द्रियाण्यादाँ नियम्य भरतर्षम् ॥
पाप्मां ज्ञहि ह्यों ज्ञानविभासानम् ॥४२॥

भरतर्षम् O Bull of the Bharata race! therefore त्वम् you आदी at the outset इन्द्रियाणि senses नियम्य controlling ज्ञानविभासानम् the destroyer of knowledge and realisation पाप्मां the sinful हि surely एन्न this प्रजहि kill.
41. Therefore, O Bull of the Bharata race, controlling the senses at the outset, kill it—the sinful, the destroyer of knowledge and realisation.

इन्द्रियाणि पराण्वः इन्द्रियेयम्: परं मनः।
मनस्त्तु प्रथा बुद्धियो बुद्धे: परतस्तु स:।।४२।।

इन्द्रियाणि Senses पराणि superior आहूः (they) say
इन्द्रियेयम्: to the senses मनः mind परं superior मनस: to
mind तु but बुद्धि: intellect परा superior य: who तु but बुद्धे:
to the intellect परत: superior स: He (the Ātman).

42. The senses are said to be superior (to the body); the mind is superior to the senses; the intellect is superior to the mind; and that which is superior to the intellect is He (the Ātman).

एवं बुद्धे: परं बुद्ध्वा संस्त्मयात्मानमात्मना।
जः हि शत्रु महाबाहो कामरूपं दुरासदम्।।४३।।

महाबाहो O mighty-armed! एवं thus बुद्धे: to the intel-
lect परं superior बुद्ध्वा knowing आत्मना by the Self आत्मानम्
self संस्त्मय restraining कामरूपं whose form is desire
dुरासदम् unseizable शत्रु enemy जः हि destroy.

43. Thus, knowing Him who is superior to the intellect, and restraining the self by
the Self, destroy, O mighty-armed, that enemy, the unseizable foe, desire.

इति कर्मयोगो नाम तृतीयोध्यायः ॥

The end of the third chapter, designated *The Way of Action*. 
FOURTH CHAPTER

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ॥
विवस्वान्मनवे प्राहं मनुरिश्वाकवेः भवित् ॥ १२॥

श्रीभगवान् The Blessed Lord उवाच said:

अहम् I विवस्वते to Vivasvat इमं this अव्ययम् imperishable
योगं Yoga प्रोक्तवान् told विवस्वान् Vivasvän मनवे to Manu
प्राहं told मनु: Manu इश्वाकवे to Ikshvāku अब्रवित् told.

The Blessed Lord said:

1. I told this imperishable Yoga to Vivasvat; Vivasvat told it to Manu; (and) Manu told it to Ikshvāku:

[Vivasvat: the Sun. Manu: the law-giver. Ikshvāku was the famous ancestor of the Solar dynasty of Kshatriyas.

This Yoga is said to be imperishable, because the end attainable through it is imperishable.]

एवं परम्पराप्राप्तसिं माहत्यो बिद्धुः ॥
स कालेनेन महता योगो नष्टः परत्प ॥ १२॥
Thus parāparaśāptam handed down in regular succession ēṃ it rājasya: the royal sages śivā: knew paratap O scorcher of foes! ēṃ in this world s: that yōga: Yoga mahāta by long kālāṇe lapse of time nāṣṭa: declined.

2. Thus handed down in regular succession, the royal sages knew it. This Yoga, by long lapse of time, declined in this world, O scorcher of foes.

Sa evāyam maṇa teṣāṃ yōga: purotta: puratān: 11
matkāṣāme saha caeti ṛhṛṣṭāṃ ṛhṛṣṭātṛtattamā: 11, 11

Me My bhakt: devotee saha friend ca and aśī (thou) art iti for this reason sa: ēṃ even that purataṇa: ancient yōga: Yoga ēva this abha this day maṇa by me te to thee purotta: has been told hi for etat: this uttānma: profound ṛhṛṣṭa: secret.

3. I have this day told thee that same ancient Yoga, (for) thou art My devotee, and My friend, and this secret is profound indeed.

[Secret: Not as the privilege of an individual or a sect, but because of its profundity. It is a secret to the unworthy only.]

Ajrūṣaṇ uvāca 1
Aparāṃ saṁvato janma pari janma vividvat: 11
Kathmeṣṭhiṣaṇāniyāṁ tva-mādā prakṣāmaṇīti 114, 11
Arjuna said:

4. Later was Thy birth, and that of Vivasvat prior; how then should I understand that Thou tolddest this in the beginning?

The Blessed Lord said:

5. Many are the births that have been passed by Me and thee, O Arjuna. I know them all, whilst thou knowest not, O scorcher of foes.

अजोरिपि सम्ब्रव्ययात्मा भूतानामीभरोरिपि सन्।।
प्रकृति तमः सङ्गंध्य सम्भवाम्यान्तमायया।। ६।।

The Blessed Lord said:

5. Many are the births that have been passed by Me and thee, O Arjuna. I know them all, whilst thou knowest not, O scorcher of foes.
अज: Unborn सन् being अपि even अवययात्मा of changeless nature भूतानाम् of beings ईश्वर: Lord अपि even सन् being खाम् of one’s own प्रकृति Prakriti अधिष्ठाय subjugating आत्मायाया by My own Māyā सम्भवामि come into being.

6. Though I am unborn, of changeless nature and Lord of beings, yet subjugating My Prakriti, I come into being by My own Māyā.

[Subjugating My Prakriti: He does not come into being as others do, bound by Karma, under the thraldom of Prakriti (Nature). He is not tied by the fetters of the Gunas—because He is the Lord of Māyā.

By My own Māyā: My embodiment is only apparent and does not touch My true nature.]

यदा यदा हि धर्मस्य ग्लानिस्वरूपि भारत ॥
अभ्युत्थानमधर्मस्य तदात्मानं ज्ञातं भवेत् ॥

भारत O Bhārata yada yada whenever हि surely धर्मस्य of Dharma ग्लानि: decline धर्मस्य of Adharma अभ्युत्थानम् rise भवति is तदा then ज्ञातं I आत्मानं Myself सूजामि body forth.

7. Whenever, O descendant of Bharata, there is decline of Dharma, and rise of Adharma, then I body Myself forth.
The Dharma and its opposite Adharma imply all the duties (and their opposites) as ordained for men in different stations by the definite scheme of their life and salvation.

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

Sapuna. Of the good परित्राणाय for the protection च and दुष्कुताम् of the wicked विनाशाय for the destruction धर्मसंस्थापनार्थाय for the establishment of Dharma युगे युगे in every age संभवामि I come into being.

8. For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I come into being in every age.

[Destruction of the wicked: in order to destroy their wickedness, and give them life eternal.]

जन्म कर्म च मे दिव्यमेव यो वेत्ति तत्त्वतः ॥
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोर्ज्जुन ॥९॥

Arjuna O Arjuna य: who मे My एवं thus दिव्यम् divine जन्म birth च and कर्म action तत्त्वतः in true light वेत्ति knows s: he देहं body त्यक्त्वा leaving पुन: again जन्म birth न not एति gets माम् Me एति attains.

9. He who thus knows, in true light, My divine birth and action, leaving the body, is not born again: he attains to Me, O Arjuna.
[He who knows etc.: He who knows the great truth—that the Lord though apparently born is ever beyond birth and death, though apparently active in the cause of righteousness, is ever beyond all action—becomes illumined with Self-knowledge. Such a man is never born again.]

बीतरागभयक्रोधा मन्मया मामुपाश्रिता: ॥
बहुवो ज्ञातपसा पूता मद्भ्रावमागता: ॥१०॥

बीतरागभयक्रोधा: Freed from attachment, fear, and anger मन्मया: absorbed in Me माम् Me उपाश्रिता: taking refuge in ज्ञातपसा by the fire of knowledge पूता: purified बहुव: many मद्भ्रावम् My Being आगता: have attained.

10. Freed from attachment, fear, and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained My Being.

[Many have attained: The import is that the path of liberation here taught by Shri Krishna is not of recent origin, nor is it dependent upon His present manifestation, but has been handed down from time immemorial.]

ये यथा मां प्रपञ्चन्ते तांस्तथेव भजाम्यहम् ॥
मम वर्त्तानुवर्तन्ते मनुष्या: पार्थ सर्वेऽ: ॥११॥

ये Who यथा whatever way मां Me प्रपञ्चन्ते worship तान् them अहम् I तथा in the same way एव verily भजामि
bestow (their desires) पार्थ O Pārtha मनुष्य: men सर्वं: in all ways मम My कर्मं path अनुवर्तन्ते follow.

11. In whatever way men worship Me, in the same way do I fulfill their desires; (it is) My path, O son of Prithā, (that) men tread, in all ways.

[In this shloka Shri Krishna anticipates the objection that God is partial to some and unkind to others, since He blesses some with Self-knowledge and leaves the rest in darkness and misery. This difference is not due to any difference in His attitude towards them, but is of their own choice.

My path: In the whole region of thought and action, wherever there is fulfilment of object, no matter what, the same is due to the Lord. As the Self within, He brings to fruition all wishes, when the necessary conditions are fulfilled.]

कार्यं निर्मित्यं यजनं इह देवता: ।।
किं प्रेमं हि मानुषे लोके सिद्धिर्मेवति कर्मज्ञा ।।१२।।

कर्मणां Of actions सिद्ध success कार्यं: longing for इह in this world देवता: gods यजनं: worship हि because मानुषे in the human लोके world किं प्रेमं quickly कर्मज्ञा born of action सिद्ध: success भवति is attained.

12. Longing for success in action, in this world, (men) worship the gods. Because success, resulting from action, is quickly attained in the human world.
[Because success.....human world: Worldly success is much easier of attainment than Self-Knowledge. Hence it is that the ignorant do not go in for the latter.]

चातुर्वृण्यं मया सृष्टं गुणकर्मविभागं: ॥
तत्स्य कर्तारमणि मां विद्युच्चकर्तारमव्ययम् ॥१३॥

मया By Me गुणकर्मविभागं: by the differentiation of Guna and Karma चातुर्वृण्यं fourfold caste सृष्टं was created तत्स्य thereof कर्तारमणि author अपि even मां Me अव्ययम् changeless अकर्तारम् non-doer विद्वि know.

13. The fourfold caste was created by Me, by the differentiation of Guna and Karma. Though I am the author thereof, know Me to be the non-doer, and changeless.

[This shloka is intended to explain the diversity of human temperaments and tendencies. All men are not of the same nature, because of the preponderance of the different Gunas in them.

The caste system was originally meant to make perfect the growth of humanity, by the special culture of certain features through the process of discriminate selection.

Though I am the author, etc.: The Lord, though the author of the caste system, is yet not the author. The same dread of being taken as a doer or an agent crops up again and again. The paradox is explained in Chap. IX. 5-10. Māyā is the real author, but He is taken as
such, because it is His light which gives existence, not only to all actions, but to Māyā herself.]

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ॥
इति मां योजिजानाति कर्ममिन्त स बध्यते॥ १४॥

कर्माणि Actions मां Me न not लिम्पन्ति taint मे My कर्मफले in the result of action स्पृहा desire न not इति thus य: who मां Me अभिजानाति knows स: he कर्मिः by actions न not बध्यते is fettered.

14. Actions do not taint Me, nor have I any thirst for the result of action. He who knows Me thus is not fettered by action.

[Actions do not taint Me: Karma cannot introduce into Me anything foreign. I never depart from My true self, which is All-fullness.]

एवं ज्ञात्वा क्रृतं कर्म पूर्वर्पि समुक्षुभि: ॥
कुर्ह कर्मवः तस्मात्वं पूर्वः पूर्वतरं क्रृतम् ॥ १५॥

एवं Thus ज्ञात्वा knowing पूर्वः by the ancient समुक्षुभि: seekers after freedom अपि even कर्म action क्रृतं was done तस्मात् therefore तव thou पूर्वः by the ancients पूर्वतरं in olden times क्रृतम् done कर्म action एव verily कुर्ह perform.

15. Knowing thus, the ancient seekers after freedom also performed action. Do thou, therefore, perform action, as did the ancients in olden times.
[Knowing thus: Taking this point of view, that is, that the Self can have no desire for the fruits of action and cannot be soiled by action.]

किं कर्म किमकर्मं तिक क्षयोढ्ययन्त मोहिताः ॥
तत्त्वे कर्म प्रवक्ष्यामि यज्ञात्वा मोक्षसेवेऽशुभात् ॥१६॥

किं What कर्म action किम्च what अकर्म inaction इति thus अत्र in this कवयः sages अपि even मोहिताः bewildered (अतः therefore) यत् which ज्ञातवा knowing अशुभात् from evil मोक्षसे will be freed तत्त्वे that ते to you कर्म action प्रवक्ष्यामि (I) shall tell.

16. Even sages are bewildered, as to what is action and what is inaction. I shall, therefore, tell you what action is, by knowing which you will be freed from evil.

[Evil: the evil of existence, the wheel of birth and death.]

कर्मणो ह्वापि बोधव्यं बोधव्ययः विकर्मणः ॥
अकर्मणश्च बोधव्यं गहना कर्मणो गति: ॥१७॥

हि Because कर्मण: of actions अपि even (तत्त्वम् the true nature) बोधव्यं has to be understood विकर्मणः of the forbidden action च and (अपि even) बोधव्यम् has to be understood अकर्मण: of inaction च and(अपि even) बोधव्यं has to be understood कर्मण: of Karma गति: nature गहना impenetrable.

17. For verily, (the true nature) even of action (enjoined by the Shāstras) should
be known, as also, (that) of forbidden action, and of inaction: the nature of Karma is impenetrable.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ||
स बुद्धिमान्मनुष्येषु स युक्तः कृत्तकर्मकृतः ॥१८॥

यः Who कर्मणि in action अकर्म म inaction पश्येत् would see यः who अकर्मणि inaction च and कर्म म action पश्येत् would see सः he मनुष्येषु among men बुद्धिमान् intelligent सः he युक्तः Yogi कृत्तकर्मकृतः doer of all action.

18. He who sees inaction in action, and action in inaction is intelligent among men, he is a Yogi and a doer of all action.

[An action is an action so long as the idea of actorship of the Self holds good. Directly as the idea of actorship disappears, no matter what or how much is done, action has lost its nature. It has become harmless: it can no longer bind. On the other hand, how much soever inactive an ignorant person may remain, so long as there is the idea of actorship in him he is constantly doing action. Action equals to belief in the actorship of oneself and inaction its reverse.

He is the doer of all action: He has achieved the end of all action, which is freedom.]

यस्य सर्वं समारम्भं कामस्य कपिलवाजता: ||
ज्ञानामेकं धर्मकर्माणि तमाहूः पण्डितं बुधा: ॥१९॥
कर्मफलासञ्जः नित्यूप्तो निराश्रयः
कर्मिण्यसप्रवृत्तोपि नेव किमित्करोति सः ॥ २०॥

सः: He कर्मफलासञ्जः clinging to the fruits of action त्यक्त्वा forsaking नित्यूप्तः ever satisfied निराश्रयः depending on nothing कर्मिणि in action धभिप्रवृत्तः engaged अपि even किमित्तुः anything एव verily न not करोति does.

20. Forsaking the clinging to fruits of action, ever satisfied, depending on nothing, though engaged in action, he does not do anything.

निराशीयंतचित्तात्मा त्यक्तसर्वपरिप्रहः ॥
शारीरं केवलं कर्मर्वर्भाप्नाति किलिभिष्मः ॥ २१॥

निराशी: Without hope यस्तचित्तात्मा one whose mind and body have been controlled त्यक्तसर्वपरिप्रहः one who
has relinquished all possessions केवलं merely शारीरिक bodily कर्म action कुर्बन् doing किल्लिविषम् evil न not अन्तोति incurs.

21. Without hope, the body and mind controlled, and all possessions relinquished, he does not suffer any evil consequences, by doing mere bodily action.

[Evil consequences: resulting from good and bad actions, for both lead to bondage.]

यहचछालाभसन्तुष्टो इत्यातीतो विमत्सरः ।
सम् सिद्धाबसिद्धौ च कृत्वापि न निपद्धयते।

यहचछालाभसन्तुष्ट: Content with what comes to him without effort इत्यातीत: unaffected by the pairs of opposites विमत्सर: free from envy सिद्ध: in success असिद्ध: in failure च and सम: even-minded कृत्वा acting अपि even न not निपद्धयते is bound.

22. Content with what comes to him without effort, unaffected by the pairs of opposites, free from envy, even-minded in success and failure, though acting, he is not bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरत: कर्म समग्रं प्रविलीयते।

गतसङ्गस्य Of one who is devoid of attachment मुक्तस्य the liberated ज्ञानावस्थितचेतसः whose mind is centred in knowledge यज्ञाय for Yajna आचरत: performing समग्रं whole कर्म Karma प्रविलीयते dissolves away.
23. Devoid of attachment, liberated, with mind centred in knowledge, performing work for Yajna alone, his whole Karma dissolves away.

अर्पणं प्रस्तुतं श्रेयं हृदिव्रिहान्निम् श्रवणं ह्रतम् ।
श्रव्यां तेन गन्तव्यं श्राकर्मसमाधिना ॥२४॥

Process of offering ब्रह्मन ह्रिवि: oblation as clarified butter ब्रह्मण ब्रह्मान्नो in the fire of Brahman ब्रह्मणा by Brahman ह्रतम् is offered ब्रह्मकर्म-समाधिना by the man who is absorbed in action which is Brahman तेन by him ब्रह्मण एव verily गन्तव्य should be reached.

24. The process is Brahman, the clarified butter is Brahman, offered by Brahman in the fire of Brahman; by seeing Brahman in action, he reaches Brahman alone.

[How can the whole Karma of a person, engaged in work, melt away as stated here? Because after knowledge, his whole life becomes one act of Yajna, in which the process of oblation, the offering, the fire, the doer of the sacrifice, the work, and the goal, are all Brahman. Since his Karma produces no other result than the attainment of Brahman, his Karma is said to melt away.]

देवमेतापरे यज्ञ योगिन: पर्युपसते ॥
ब्रह्मसमाधिन ॥ यज्ञ यजनन्दवोपज्ज्वलि ॥२५॥

8
भपरे Other yogini: Yogis देवम् pertaining to Devas एव verily यज्ञ sacrifice पर्युपासते perform अर्पे others ब्रह्मान्ते in the fire of Brahman यज्ञन by self एव verily यज्ञ the self उपजुह्वति offer as sacrifice.

25. Some Yogis perform sacrifices to Devas alone, while others offer the self as sacrifice by the self in the fire of Brahman alone.

[Others offer, etc.: The sacrifice referred to here is divesting the Self of Its Upādhis (limiting adjuncts), so that It is found to be the Self.]

शोक्तादीनोन्निवाण्यन्ये संयमाप्रिषु जुह्वति ||
शब्दादीनविषयानन्य इन्द्रियाप्रिषु जुह्वति ||२६ ||

अन्ये Others संयमाप्रिषु in the fire of control श्वषादीनि organ of hearing, etc. इन्द्रियाणि senses जुह्वति offer as sacrifice अन्ये others शब्दादीनि sound, etc. विषयान senses-objects इन्द्रियाप्रिषु in the fire of the senses जुह्वति offer as sacrifice.

26. Some again offer hearing and other senses as sacrifice in the fire of control, while others offer sound and other sense-objects as sacrifice in the fire of the senses.

[Others offer sound, etc.: Others direct their senses towards pure and unforbidden objects, and in so doing regard themselves as performing acts of sacrifice.]
अपरे Others ज्ञानदीपिते kindled by knowledge आत्मसंयमयोगान्मै in the fire of control in Self शर्मणिं all इत्रिकर्मणिं actions of the senses प्राणकर्मणि functions of the vital energy च and जुल्ल्ति offer as sacrifice.

27. Some again offer all the actions of senses and the functions of the vital energy, as sacrifice in the fire of control in Self, kindled by knowledge.

तथा अपरे अपरे others द्रव्ययज्ञा: those who offer wealth as sacrifice तपोयज्ञा: those who offer austerity as sacrifice योगयज्ञा: those who offer Yoga as sacrifice संक्षिप्ततत्रत: persons of rigid vows यतय: persons of self-restraint स्वाभायज्ञानयज्ञा: those who offer study and knowledge as sacrifice च and.

28. Others again offer wealth, austerity, and Yoga, as sacrifice, while still others, of self-restraint and rigid vows, offer study of the scriptures and knowledge, as sacrifice.

[Offer Yoga as sacrifice: Practise the eightfold Yoga as an act of sacrifice.]
29. Yet some offer as sacrifice, the outgoing into the incoming breath, and the incoming into the outgoing, stopping the courses of the incoming and outgoing breaths, constantly practising the regulation of the vital energy; while others yet of regulated food, offer in the Prānas the functions thereof.

[Offer in the Prānas the functions thereof: Whatever Prāna has been controlled, into it they sacrifice all other Prānas; these latter become, as it were, merged in the former. Or, in another way: They control the different Prānas and unify them by the foregoing method; the senses are thus attenuated and are merged in the unified Prāna, as an act of sacrifice.
All the various acts described in verses 25 to 29, as offerings of sacrifice, are only conceived as such, the study of the scriptures is regarded as an act of sacrifice, and so on.

सर्वेऽपि यज्ञविदो यज्ञायते वितक्षेतरः 11.30.11
यज्ञशिष्टामृतमुजो याति ब्रह्म सनातनम् 11
नायं लोकोस्त्ययज्ञस्य कुतोन्यः कुर्ससतनम् 11.31.11

All even these knowers of Yajña, persons having their sins consumed by Yajña कुर्ससतम O best of the Kurus यज्ञशिष्टामृतमुज: persons eating of the nectar—the remnant of Yajña सनातनम् eternal ब्रह्म Brahman याति go अयं this लोक world अयं: of the non-performer of Yajña न not अस्ति is अन्य: another कुत: how.

30-31. All of these are knowers of Yajña, having their sins consumed by Yajña, and eating of the nectar—the remnant of Yajña—they go to the Eternal Brahman. (Even) this world is not for the non-performer of Yajña, how then another, O best of the Kurus?

[They go to the Eternal Brahman: in course of time, after attaining knowledge through purification of heart.

Even this world is not for the non-performer of Yajña: this means—He that does not perform any of the Yajnas
mentioned above is not fit even for this wretched human world—how then could he hope to gain a better world than this?]

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ॥
कर्मजान्निविद्धि तान्तवन्तेवं ज्ञात्वा विमोक्ष्यसे

113 ॥

ब्रह्मण: Of the Veda मुखे (lit. mouth), in the storehouse एवं thus बहुविधा: various यज्ञा: Yajnas वितता: are strewn तान्तवन्तेवं all कर्मजान्निविद्धि born of action ज्ञात्वा knowing विमोक्ष्यसे (thou) shalt be free.

32. Various Yajnas, like the above, are strewn in the storehouse of the Veda. Know them all to be born of action; and thus knowing, thou shalt be free.

[Strewn in the storehouse of the Veda: inculcated by or known through the Veda.]

श्रेयान्त्रव्यमयाच्छाजाज्ञानयज्ञ: परन्तप ॥
सर्व कर्मारिकलं पार्थ जाने परं समाप्यत ॥३३॥

परन्तप O scorcher of foes यज्ञात् to sacrifice ग्रहयात् (material) objects ज्ञानयज्ञ: knowledge-sacrifice श्रेयान्त्र superior पार्थ O Pärtha सर्वं all कर्मārīkālā in its entirety कर्म action जाने in knowledge परस्माप्यते is culminated.

33. Knowledge-sacrifice, O scorcher of foes, is superior to sacrifice (performed) with (material) objects. All action in its entirety,
O Partha, attains its consummation in knowledge.

तद्विधि प्रणिपातेन परिप्रश्नेन सेवया ॥
उपदेख्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वविद्धिः ॥ ३४॥

प्रणिपातेन By prostrating thyself परिप्रश्नेन by question सेवया by service तत्त त्ति that (ज्ञानम् knowledge) विद्धि know ज्ञानितः: the wise तत्त्वविद्धिः those who have realised the Truth ते thee ज्ञानं knowledge उपदेख्यन्ति will instruct.

34. Know that, by prostrating thyself, by questions, and by service; the wise, those who have realised the Truth, will instruct thee in that knowledge.

[Prostration before the Guru, questions and personal services to him, constitute discipleship.

Those who have realised the Truth:. mere theoretical knowledge, however perfect, does not qualify a person to be a Guru: the Truth, or Brahman, must be realised, before one can claim that most elevated position.]

यज्ञात्वा न पुनर्मोहसेवं यास्यसि पाण्डव ॥
येन सूतान्यक्षेषेण दृष्ट्वा यस्यमन्यथो मथि ॥ ३५॥

पाण्डव O Pāndava यत् which जात्वा knowing पुनः again एवं like this मोहम् delusion न not यास्यसि will get येन by which क्षेषेण all भूतानि beings आत्मनि in (thy) Self यथो and मथि in Me (i.e., highest Self) दृष्ट्वा (thou) shalt see.
35. Knowing which, thou shalt not, O Pandava, again get deluded like this, and by which thou shalt see the whole of creation in (thy) Self and in Me.

[Which: the knowledge referred to in the preceding shloka to be learnt from the Guru.]

अपि चेदसि पापेभ्यः सर्वेभ्यः पापक्रृतमः ॥
सर्वं ज्ञानपल्लवेनां वृजिनं सत्तरिष्यसि ॥३६॥

सर्वेभ्यः: Among all अपि even पापेभ्यः: most sinful चेदसि (even) if पापक्रृतमः: most sinful असि (thou) be सर्वं all वृजिनं sin ज्ञानपल्लवेन by the raft of knowledge एव alone सत्तरिष्यसि shalt go across.

36. Even if thou be the most sinful among all the sinful, yet by the raft of knowledge alone thou shalt go across all sin.

यथेधांसि समिद्र्थोपश्चिर्मससात्कुश्चते ज्ञानार्जुन ॥
ज्ञानार्जुनः: सर्वकर्माणि भस्मसात्कुश्चते तथा ॥३७॥

अर्जुन O Arjuna यथा as समिद्र्थः: blazing अर्जुनः fire एवांसि wood भस्मसात् reduced to ashes कुश्चते makes तथा so ज्ञानार्जुनः: fire of knowledge सर्वकर्माणि all Karma भस्मसात् reduced to ashes कुश्चते makes.

37. As blazing fire reduces wood into ashes, so, O Arjuna, does the fire of knowledge reduce all Karma to ashes.
[ Excepting of course the Prārabdha, or Karma which, after causing the present body, has begun to bear fruits.]

न हि ज्ञानेन सहृद्य पवित्रसमि विद्यते ।
तत्त्वत्वं योगसंसिद्धः कालात्मकनि विन्दति ॥ ३८ ॥

हि Verily इह in this world ज्ञानेन knowledge सहृद्य like पवित्रसमि purifying न not विद्यते exists कालेन in time योगसंसिद्ध: reaching perfection by Yoga आत्मनि in one’s own heart स्वयं oneself तत् that (knowledge) विन्दति realises.

38. Verily there exists nothing in this world purifying like knowledge. In good time, having reached perfection in Yoga, one realises that oneself in one’s own heart.

श्रद्धाबोल्लभते ज्ञानं तत्परं संयतेन्द्रियः ॥
ज्ञानं लघुवा परं शान्तिमचिरेरवधिगच्छति
॥ ३९ ॥

श्रद्धावानु The man of Shraddhā तत्परं: devoted संयतेन्द्रियः the master of one’s senses ज्ञानं knowledge लघुवा having attained अचिरेरेण at once परं: supreme शान्तिमु् to peace अविगच्छति goes.

39. The man with Shraddhā, the devoted, the master of one’s senses, attains (this) knowledge. Having attained knowledge one goes at once to the Supreme Peace.
अज्ञात्रा ब्रह्मानन्द्र संत्वाल्मा विन्दमति ।

नायं लोकोशिति न परो न सुखं संत्वाल्मनः ॥ ४० ॥

शन्ति: The ignorant अज्ञात्रा: the man without Shraddhā संत्वाल्मा: the doubting self विन्दमति: goes to destruction संत्वाल्मनः: of the doubting self न यथा: this लोक: world न not अस्ति: is न not च and पर: the next न not च and सुखं: happiness.

40. The ignorant, the man without Shraddhā, the doubting self, goes to destruction. The doubting self has neither this world, nor the next, nor happiness.

[The ignorant: one who knows not the Self.

The man without Shraddhā: one who has no faith in the words and teachings of his Guru.

The doubting self has, etc.: One of a doubting disposition fails to enjoy this world, owing to his constantly rising suspicion about the people, and things around him, and is also full of doubt as regards the next world; so do the ignorant and the man without Shraddhā.]

योगसंत्न्यस्तकर्मैण्ड ज्ञानसिद्धिः संत्वाल्म ॥

आत्मवसन्त्तः न कर्मणि निबध्नति धनर्मजयः ॥ ४१ ॥

धनर्मजय O Dhananjaya योगसंत्न्यस्तकर्मैण्ड: one who has renounced work by Yoga ज्ञानसिद्धिः संत्वाल्म: one whose doubts are rent asunder by knowledge आत्मवसन्त्तः poised in the Self कर्मणि: actions न not निबध्नति: bind.
41. With work renounced by Yoga and doubts rent asunder by knowledge, O Dhananjaya, actions do not bind him who is poised in the Self.

तस्मादज्ञानसंभूतं हृद्वन्तं ज्ञानासिनात्मनः।
छिन्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत॥४२॥

तस्मात् Therefore भारतम्: of the Self अज्ञानसंभूतं born of ignorance हृद्वन्तं residing in the heart एवं this संशयं doubt ज्ञानासिना by the sword of knowledgeछिन्त्वा cutting योगम् Yoga आतिष्ठ take refuge in भारत O Bhārata उत्तिष्ठ arise.

42. Therefore, cutting with the sword of knowledge, this doubt about the Self, born of ignorance, residing in thy heart, take refuge in Yoga. Arise, O Bhārata!

इति ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः॥

The end of chapter four, designated, *The Way of Renunciation of Action in Knowledge.*
FIFTH CHAPTER

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ॥

यथात्थ्रेय एतथोरेकं तत्मे ब्रूहि सुनिश्चितम् ॥१॥

अर्जुन: Arjuna said:

कृष्ण O Krishna कर्मणां of actions संन्यासं renunciation पुनः again योगं performance च and शंससि commendest एतथोऽ of these two यथा which श्रेयः the better एकं one तत् that (एकं one) सुनिश्चितम् decisively में to me ब्रूहि tell.

Arjuna said:

1. Renunciation of action, O Krishna, thou commendest, and again, its performance. Which is the better one of these? Do thou tell me decisively.

[In IV. 18, 19, 21, 22, 24, 32, 33, 37, and 41, the Lord has spoken of the renunciation of all actions; and in IV. 42 He has exhorted Arjuna to engage in Yoga, in performance of action. Owing to the mutual opposition between the two, which makes it impossible for one man to resort to both of them at the same time, doubt arises
in the mind of Arjuna, and hence the question as above.

*Its Performance*—"Yoga" in the text: Yoga here and in the following verses means Karma-Yoga.]

श्रीभगवानुवाच

सन्यास: कर्मयोगश्रव नि:श्रेयसकरावमौ।
तयोस्तु कर्मसन्यासातः कर्मयोगो विशिष्यते॥२॥

श्रीभगवान् The Blessed Lord उवाच said:

सन्यास: Renunciation कर्मयोग: performance of action च and उभो both नि:श्रेयसकरो leading to freedom तयो: of those two तु but कर्मसन्यासात् than renunciation of action कर्मयोग: performance of action विशिष्यते is superior.

The Blessed Lord said:

2. Both renunciation and performance of action lead to freedom: of these, performance of action is superior to the renunciation of action.

[Performance of action--is superior to mere renunciation (that is unaccompanied with knowledge) in the case of the novice in the path of spirituality. See the sixth shloka of this chapter.]

जैय: स नित्यसन्यासी यो न द्वेष्टि न कांश्चति।
निद्रवन्द्वो हि महाखानो सुखं बन्धात्रं च्यत।॥३॥

य: Who न not द्वेष्टि dislikes न not कांश्चति likes स: he नित्यसन्यासी constant Sannyasi जैय: should be known
O mighty-armed र्‌तः वरिष्ठः verily निर्देशः: one free from the pairs of opposites बन्धात् from bondage मुक्तं easily प्रस्थाप्यते is set free.

3. He should be known a constant Sannyāsi, who neither likes nor dislikes: for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.

[Constant Sannyāsi: he need not have taken Sannyāsa formally, but if he has the above frame of mind, he is a Sannyāsi for ever and aye.

Neither likes nor dislikes: Neither hates pain and the objects causing pain, nor desires pleasure and the objects causing pleasure, though engaged in action.]

सांख्योगी पृथ्वीभाल: प्रबृद्धिति न पण्डिता: ।
ग्रहम्यास्थ्यत: सम्यगमयोविन्द्वते फलम् ।

वाल: Children सांख्योगी Sāṅkhya (knowledge) and performance of actions पृथक् distinct (इति this) प्रबृद्धिति speak न not पण्डिता: the wise एकम् one अपि even सम्यक् truly वास्तविक: established in उभयो: of both फलम् fruit विन्द्वते gains.

4. Children, not the wise, speak of knowledge and performance of action, as distinct. He who truly lives in one, gains the fruits of both.

[Children: the ignorant people devoid of insight into the purpose of the Shāstra.]
yatśāṁśe: pṛāpyate sthāṇaṁ tadānīmarpi gamyate

एकं सांख्यं च योगं च य: पश्यति स पश्यति।।५।।

सांख्ये: By the Jñānis यत् which स्थाण plane pṛāpyate is
reached योगे: by the Karma-yogis अपि even तत् that gamyate
is reached य: who सांख्यं knowledge च and योगे performance of action च and एकं one पश्यति sees स: he पश्यति sees.

5. The plane which is reached by the Jñānis is also reached by the Karma-yogis. He who sees knowledge and performance of action as one alone sees.

संप्रेयस्वर्ग महाभाहो दुःखम् प्रयागतः।।
योगयुक्तो मुनिष्रेभ्य न चिरेषाधिकार्यति।।६।।

महाभाहो O mighty-armed अयोगतः without performance of action संप्रेयस्वर्ग: renunciation of action आप्तम् to attain दुःखम् hard तु but योगयुक्तः devoted to the path of action मुञि: a man of meditation न चिरेषाधिकार्यति quickly श्रद्धा to Brahmaṇ अतिरिक्तति goes.

6. Renunciation of action, O mighty-
armed, is hard to attain to without perform-
ance of action; the man of meditation, puri-
fied by devotion to action, quickly goes to
Brahmaṇ.

[It is not that renunciation of action based on
knowledge is not superior to performance of action,
but that the latter method is easier for a beginner, and qualifies him for the higher path, by purifying his mind. Hence it is the proper, and therefore the superior course, in his case.]

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ||
सर्वभूतात्मसूतात्मा कुर्वन्नूपि न लिप्यते । ॥७॥

योगयुक्तः Devoted to the path of action विशुद्धात्मा a man of purified mind विजितात्मा one with the body conquered जितेन्द्रियः one whose senses are subdued सर्वभूतात्म-भूतात्मा one who realises his Self as the Self in all beings कुर्वन्नूपि acting अधि though न not लिप्यते is tainted.

7. With the mind purified by devotion to performance of action, and the body conquered, and senses subdued, one who realises one's Self, as the Self in all beings, though acting, is not tainted.

नैव किंचित्करोमीति युक्तो मन्येत तत्त्वविवेत ।
पश्चयवेष्णस्पुषात्तिज्ञानश्चनापन्नवा भवान्नवानसन् ।१५॥
प्रलपपन्नधान्यवृत्तमोन्मिष्क्रियमिर्मिष्किर्मिष्किर्मि ॥
इन्द्रियाणीन्द्रियार्य्ये वर्तत्त् इति धारणये ॥१९॥

युक्तः Centred (in the Self) तत्त्वविवेत the knower of truth पश्चये seeing प्रश्चये hearing स्पुषात्तिज्ञानश्चन्नापन्नवा भवान्नवानसन्‍नमक्कुर्वन्नूपि acting अधि‍

smelling भक्ष्णन् eating गर्भन् going स्वपन् sleeping स्वसन् breathing प्रलपपन्न‍ speaking प्रसूजन् letting go गृहन् holding उपन् opening (the eyes) निर्मितन् closing (the eyes) अधि
though इन्द्रियाणि senses इन्द्रियार्थेः amongst sense-objects कर्तने move हैं this चारणेन being convinced किम् anything एव at all न not करोमि (I) do हैं this सन्येत should think.

8-9. The knower of Truth, (being) centred (in the Self) should think, “I do nothing at all”—though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, letting go, holding, opening, and closing the eyes—convinced that it is the senses that move among sense-objects.

ब्रह्मणाधाय कर्मणि सङ्क्त त्यक्तवा करोति यः ।
रिप्यते न स पापेन पद्मपत्रमिवाभम्भसा ।१०१।

य: Who ब्रह्मणि in Brahman आधाय resigning सङ्क्त attachment त्यक्तवा forsaking कर्मणि actions करोति does स: he अभ्यसा by water पद्मपत्रम् lotus-leaf इव like पापेन by evil न not रिप्यते soiled.

10. He who does actions forsaking attachment, resigning them to Brahman, is not soiled by evil, like unto a lotus-leaf by water.

[Evil: the results, good and bad, producing bondage.]

कायेन मनसा बुढ़धा केवलेनिन्द्रियंयेर्षि ।
योगिनः कर्मं कुर्वन्ति सङ्क्त त्यक्तवात्मभु: ये ।१११।
योगिन: Devotees in the path of work संज्ञा attachment त्यक्त्वा forsaking आत्मशुद्धिये for the purification of the heart केवलै: only कायेन by body मनसा by mind बुद्धया by intellect इत्यदि: by senses अपि even कर्म action कुर्वत्ति perform.

11. Devotees in the path of work perform action, only with body, mind, senses, and intellect, forsaking attachment, for the purification of the heart.

[Only with, etc.—without egotism or selfishness: it applies to body, mind, senses, and intellect.]

युक्त: कर्मफलं त्यक्त्वा शान्तिमापनोति नैष्ठिकीम्।
अयुक्त: कामकारणं फलं सत्तो निबध्यते ।१२।

युक्त: The well-poised कर्मफलं fruit of action त्यक्त्वा forsaking नैष्ठिकीम् born of steadfastness शान्तिम् peace आप्नोति attains अयुक्त: the unbalanced कामकारण led by desire फले in the fruit (of action) सक्त: (being) attached निबध्यते is bound.

12. The well-poised, forsaking the fruit of action, attains peace, born of steadfastness; the unbalanced one, led by desire, is bound by being attached to the fruit (of action).

[Born of steadfastness: Shankara explains Nais-thikim as gradual perfection in the path of knowledge,
having the following stages of development: (1) purity of heart, (2) gaining of knowledge, (3) renunciation of action, (4) steadiness in knowledge.]

सर्वकर्मणि मनसा संनिष्ठायास्ते सुखं वशी ।
नववधारे पुरे देही नेव कुर्वन्न कारयन् ।१३।।

वशी Subduer (of the senses) देही embodied soul मनसा by discrimination सर्वकर्मणि all actions संनिष्ठाय having renounced सुखं happily नववधारे in the nine-gated पुरे city न not एव verily कुर्वन्न acting न not (एव एव) कारयन् causing (others) to act जास्ते rests.

13. The subduer (of the senses), having renounced all actions by discrimination, rests happily in the city of the nine gates, neither acting, nor causing (others) to act.

[All actions: 1. Nitya, or obligatory—the performance of which does not produce any merit while the non-performance produces demerit. 2. Naimittika, those arising on the occurrence of some special events, as the birth of a son: these also are customary. 3. Kāmya—those intended for securing some special ends: these are only optional. 4. Nishiddha—or forbidden. He rests happily in the body (of nine organic openings), seeing inaction in action: just exhausting his Prārabdha—not relating or identifying himself with anything of the dual universe.]
न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः। 
न कर्मफलसंयोगं स्वभावस्तु प्रचरंते ११४।।

प्रभुः: The Lord लोकस्य for the world न neither कर्तृत्वं agency न nor कर्माणि actions न nor कर्मफलसंयोगं union with the fruits of action सृजति creates तु but स्वभावः (Nature) universal ignorance प्रचरंते leads to action.

14. Neither agency, nor actions does the Lord create for the world, nor (does He bring about) the union with the fruit of action. It is universal ignorance that does (it all).

नावत्ते कस्यचित् पापं न चैव सुकृतं विभुः। 
अज्ञानेनावृत्तं ज्ञानं तेन मुह्यन्ति जन्तवः ११५।।

विभुः: Omnipresent कस्यचित् of anyone पापं demerit न not ज्ञात्ते takes सुकृतं merit च एवं and न not अज्ञानेन by ignorance ज्ञानं knowledge आवृत्त enveloped तेन hence जन्तवः beings मुह्यन्ति get deluded.

15. The Omnipresent takes note of the merit or demerit of none. Knowledge is enveloped in ignorance, hence do beings get deluded.

[In unmistakable words, Krishna describes the position of Ishvara, or the Lord, in relation to the Universe, in these two verses.

He is all-blissful, all-perfect; even the shadow of a motive or relation in Him, would be contradictory to
His nature. His mere proximity to Prakriti or Nature endues the latter with power and potency of causing all that is. Jiva is bound so long as it relates itself to, and identifies itself with this Nature. When it ceases to do so, it attains freedom. The whole teaching of the Gita, and therefore of the whole Hindu scripture, on this subject, is condensed in the above.]

त्व ज्ञानेन तु तदज्ञानं येषां नाशितस्तवम: ॥
तेषामादित्यवज्जानं प्रकाश्यति तत्परम् ॥१६॥

तु बुत भावन: of Self ज्ञानेन by knowledge येषां whose तत्त्व that अज्ञान ignorance नाशितस्तवम् is destroyed तेषामादित्यवज्जानं their तत्त्व that ज्ञान knowledge परम् the Supreme (Brahman) आदित्यवज्जानं like the sun प्रकाश्यति reveals.

16. But whose ignorance is destroyed by the knowledge of Self—that knowledge of theirs, like the sun, reveals the Supreme (Brahman).

तद्वृद्ध्यस्तदात्मानस्तस्तस्तस्तस्तस्तपरायण: ॥
गच्छन्तयपुनरावृत्ति ज्ञाननिर्धूतकल्मण: ।१७।

तद्वृद्ध्य: Those who have their intellect absorbed in तदात्मान: those whose self is तस्तस्तस्तपरायण: those who are steadfast in तस्तस्तस्तस्तपरायण: those whose consummation is ज्ञाननिर्धूतकल्मण: those whose impurities have been shaken off by knowledge अपनरावृत्ति non-return गच्छन्ति attain.
17. Those who have their intellect absorbed in That, whose self is That, whose steadfastness is in That, whose consummation is That, their impurities cleansed by knowledge, they attain to non-return (Moksha).

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ॥
शुनि चैव भपाके च पणिद्वा: सम्पर्शनं: ॥१८॥

पणिद्वा: The knowers of the Self एव verily विद्याविनय-
संपन्ने in one endowed with learning and humility ब्राह्मणे in a Brāhmaṇa गवि in a cow हस्तिनि in an elephant शुनि in a dog च and भपाके in a pariah (lit. one who cooks or eats a dog) च and सम्पर्शन: lookers with an equal eye (भवन्ति become).

18. The knowers of the Self look with an equal eye on a Brāhmaṇa endowed with learning and humility, a cow, an elephant, a dog, and a pariah.

[Because they can see nothing but the Self. It makes no difference to the sun whether it be reflected in the Ganga, in wine, in a small pool, or in any unclean liquid: the same is the case with the Self. No Upādhi (or limiting adjunct) can attach to it.]

इहैव तैजितः सर्गो येषां साम्ये स्थितं मनः ॥
निर्वशं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिता:

॥१९॥
19. (Relative) existence has been conquered by them, even in this world, whose mind rests in evenness, since Brahman is even and is without imperfection: therefore they indeed rest in Brahman.

[Relative existence: All bondage as of birth, death, etc. All possibility of bondage is destroyed when the mind attains perfect evenness, which in other words means—becoming Brahman.]

न प्रह्वश्येत् प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रिययम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थित: ॥ २०॥

ब्रह्मविद् Knower of Brahman ब्रह्मणि in Brahman स्थित: established स्थिरभुद्धि: one with intellect steady असंमूढ़: undeluded प्रियं the pleasant प्राप्य receiving न not प्रह्वश्येत् should rejoice अप्रियम् the unpleasant च and प्राप्य receiving न not उद्विजेत् should be troubled.

20. Resting in Brahman, with intellect steady, and without delusion, the knower of Brahman neither rejoiceth on receiving what is pleasant, nor grieveth on receiving what is unpleasant.
21. With the heart unattached to external objects, he realises the joy that is in the Self. With the heart devoted to the meditation of Brahman, he attains undecaying happiness.

[Heart—Antah-karana.]

22. Since enjoyments that are contact-born are parents of misery alone, and with beginning and end, O son of Kunti, a wise man does not seek pleasure in them.
य: Who शरीरविमोक्षणात् (abl.) liberation from the body प्राक् before कामक्रोधोंवृत्तिः born of lust and anger वेग impulse हि in this world एव verily सोदुः to withstand शक्नोति is able स्: he युक्तः steadfast in Yoga स्: he सुखी happy नर: man.

23. He who can withstand in this world, before the liberation from the body, the impulse arising from lust and anger, he is steadfast (in Yoga), he is a happy man.

योज्यत:सुखोन्तरारामस्तथान्तर्यात्योतिरेव यः।
स योगी ब्रह्मनिर्वाणं ब्रह्मूपतोधिगच्छति॥२४॥

यः Who अन्तःसुखः one whose happiness is within अन्तरारामः one whose relaxation is within तथा again यः who अन्तर्यात्योति one whose light is within स् that योगी Yogi एव alone ब्रह्मूपतः becoming Brahman ब्रह्मनिर्वाणं bliss in Brahman, i.e., absolute freedom अधिमच्छति gains.

24. Whose happiness is within, whose relaxation is within, whose light is within, that Yogi alone, becoming Brahman, gains absolute freedom.

[Within: In the Self.
Absolute Freedom: Brahma-Nirvāna. He attains Moksha while still living in the body.]
Those whose imperfections are exhausted छिन्नद्वेष: those whose doubts are dispelled यतात्मान: those whose senses are controlled सर्वभूततः in the good of all beings रता: engaged कृष्ण: Rishis ब्रह्मानिर्विर्भिः absolute freedom कर्नते obtain.

25. With imperfections exhausted, doubts dispelled, senses controlled, engaged in the good of all beings, the Rishis obtain absolute freedom.

[Rishis: Men of right vision and renunciation.]

कामश्रोधवियुक्तानां यतो यत्वेतत्समसाम् ॥
अभिमि ब्रह्मानिर्विर्भिः वत्ते विविदः तात्मनान्म् ॥ २६॥

कामश्रोधवियुक्तानां Of those who have been released from lust and anger यत्वेतत्साम् of those whose heart is controlled विविदः तात्मनान्म of those who have realised the Self यतो यत्वेत of the Sannyasins अभिमित both here and hereafter ब्रह्मानिर्विर्भिः absolute freedom वत्ते exists.

26. Released from lust and anger, the heart controlled, the Self realised, absolute freedom is for such Sannyasins, both here and hereafter.

स्पर्शान् कुत्वा बहिर्वृत्तिस्वात्ऽक्षुम्भृत्तवान् भ्रोवः ॥
प्राणापानाः सम्म कुत्वा नासाभ्यंतरचारिणोऽऽ ॥ २७॥
यतेन्द्रियानोऽऽुद्बुद्धिमित्रोऽऽ यथा ॥
विगतेच्छामयाकुमोऽऽ यः सदा मुक्त्य एव सः ॥ २८॥
बाह्यान् External स्पर्शु (contacts) objects हि outside कृत्वा shutting out चक्षु: eye च and भ्रुस्ते: of the (two) eyebrows अन्तरे in the middle एव thus नासाम्यतत्तर- चारिणी moving inside the nostrils प्राणायान्तै currents of Prāna and Apāna समौ even कृत्वा having made यतेतत्रित्र- मनोबुद्धि: one who has controlled one’s senses, mind, and intellect मोक्षपरायण: one to whom Moksha is the supreme goal विगतेच्छाधयाखोष्ट: freed from desire, fear, and anger य: who मुनि: man of meditation स: he सवा for ever मुन्त: free एव̣̣ верily.

27–28. Shutting out external objects; steadying the eyes between the eyebrows; restricting the even currents of Prāna and Apāna inside the nostrils; the senses, mind, and intellect controlled; with Moksha as the supreme goal; freed from desire, fear, and anger: such a man of meditation is verily free for ever.

[External objects: Sound and other sense-objects. External objects are shut out from the mind by not thinking of them. When the eyes are half-closed in meditation, the eye-balls remain fixed, and their gaze converges, as it were, between the eyebrows. Prāna is the outgoing breath, Apāna the incoming; the restriction described is effected by Prānāyama.

These two verses are the aphorisms of which the following chapter is the commentary.]
29. Knowing Me as the dispenser of Yajnas and asceticisms, as the Great Lord of all worlds, as the friend of all beings, he attains Peace.

[Dispenser: Both as author and goal, the Lord is the dispenser of the fruit of all actions.

Friend: Doer of good without expecting any return.]

The end of the fifth chapter, designated, *The Way of Renunciation.*
SIXTH CHAPTER

श्रीभगवानुः वाचः

अनान्त्रितः कर्मफलं कार्यं कर्मं करोति यः।
स संन्यासी च योगी च न निरान्तरं चार्क्षियः।

श्रीभगवानु The Blessed Lord उवाच said:

यः Who कर्मफलं fruit of action अनान्त्रितः not leaning
to कार्यं bounden कर्मं duty करोति performs सः he संन्यासी
renouncer of action च and योगी of steadfast mind च
and न not निरान्तरं one without fire न not च and अन्त्रियः:
one without action.

The Blessed Lord said:

1. He who performs his bounden duty
without leaning to the fruit of action—he is a
renouncer of action as well as of steadfast
mind: not he who is without fire, nor he who
is without action.

[Bounden duty: Nityakarma.
Renounecer of action as well as of steadfast mind:
Sannyasi and Yogi.
Without fire: He that has renounced actions en-
joined by the Vedas, requiring fire as adjunct, e.g.,
Agnihotra.]
Without action: He who has renounced actions which do not require fire as adjunct, such as austerities and meritorious acts like digging wells etc.]

यं सत्यासमिति प्राहुर्योगं तं विद्म्व पाण्डव ॥

न ह्यसंन्यस्तसङ्क्लपे योगी महति कश्चन ॥२॥

पाण्डव O Pāndava यं which सत्यासमिति renunciation इति this प्राहु: said तं that योगं devotion to action विद्म्व know हि for असंन्यस्तसङ्क्लपे: one who has not forsaken Sankalpa कश्चन anyone योगी a devotee to action न not महति becomes.

2. Know that to be devotion to action, which is called renunciation, O Pāndava, for none becomes a devotee to action without forsaking Sankalpa.

[Sankalpa—is the working of the imaging faculty, forming fancies, making plans, and again brushing them aside conceiving future results, starting afresh on a new line, leading to different issues, and so on and so forth. No one can be a Karma-Yogi or a devotee to action, who makes plans and wishes for the fruit of action.]

आरक्षोमुनीयोऽर्गं कर्म कारणः च्यत ॥

योगासङ्क्लस्य तस्येव श्रमः कारणः च्यत ॥३॥

योग्य Concentration आरक्षो: wishing to climb (i.e., to attain) मूने: of the man of meditation कर्म work कारणसः means उच्चते is said योगासङ्क्लस्य of one who has attained
concentration तत्स्य his शम: inaction एव verily कारणस् way उच्च्यते is said.

3. For the man of meditation wishing to attain purification of heart leading to concentration, work is said to be the way: For him, when he has attained such (concentration), inaction is said to be the way.

[Purification of the heart leading to concentration—Yoga. “For a Brāhmaṇa there is no wealth like unto (the eye of) oneness, (and) evenness, truth, refinement, steadiness, harmlessness, straightforwardness, and gradual withdrawal from all action.”—Mahābhārata, Shānti-Parva, 175. 38.]

यदा हि नानेन्द्राध्वं न कर्मस्वनुष्ज्जते ॥
सर्वसंकल्पसंस्न्यासी योगार्ह्दस्तदोच्च्यते ॥४४॥

यदा When हि verily न neither इन्द्रियायेन्त्र in sense-objects न not कर्मसु in actions अनुष्ज्जते is attached तदा then सर्वसंकल्पसंस्थासी renouncer of all Sankalpas योगार्ह्द: to have attained concentration उच्च्यते is said.

4. Verily, when there is no attachment, either to sense-objects, or to actions, having renounced all Sankalpas, then is one said to have attained concentration.

[Attained concentration: Yogārudha.
Renouncer of all Sankalpas: “O desire, I know where thy root lies: thou art born of Sankalpa I.
shall not think of thee, and thou shalt cease to exist, together with thy root.” *Mahābhārata*, Shānti-Parva. 177. 25.]

उद्दरेदात्मनात्मां नात्मानमवसादयेत् ।
आत्मेव ह्यात्मनो बन्धुरात्मेव रिपुरात्मनः॥५॥

आत्मना By self आत्मां oneself उद्दरेत् should uplift न not (तु but) आत्मानम् oneself अवसादयेत् should drag down हि verily आत्मा self एव alone आत्मन: of oneself बन्धु: friend आत्मा self एव verily आत्मन: of oneself रिपु: enemy.

5. A man should uplift himself by his own self, so let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself.

[The self-conscious nature of man is here considered in two aspects as being both the object of spiritual uplift and the subject of spiritual uplift, the ego acted upon and the ego acting upon the former. This latter active principle or ego should be kept strong in its uplifting function, for it is apt to turn an enemy if it is not a friend; and the next verse explains the reason.]

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ॥
अनात्मनसः शत्रुत्वे वर्त्तात्मैव शत्रुवत् ॥६॥

येन By whom आत्मना by oneself एव verily आत्मा self जित: is conquered तस्य his आत्मा self आत्मन: of oneself बन्धु: friend तु but अनात्मन: of unconquered self आत्मा self
6. The self (the active part of our nature) is the friend of the self, for him who has conquered himself by this self. But to the unconquered self, this self is inimical, (and behaves) like (an external) foe.

[The self is the friend of one, in whom the aggregate of the body and the senses has been brought under control, and an enemy when such is not the case.]

जितात्मन: प्रशान्तस्य परमात्मा समाहितः ॥
शीतोष्णसुखदः:केषु तथा मानापमानयोः ॥१७॥

जितात्मन: Of the self-controlled प्रशान्तस्य the serene one परमात्मा the Supreme Self शीतोष्णसुखदः:केषु in cold and heat, pleasure and pain तथा as also मानापमानयोः in honour and dishonour समाहितः is steadfast.

7. To the self-controlled and serene, the Supreme Self is the object of constant realisation, in cold and heat, pleasure and pain, as well as in honour and dishonour.

[Hence he remains unruffled in pleasant and adverse environments.]
One whose heart is satisfied by wisdom and realisation निश्चित: unshaken विजितेन्द्रिय: who has conquered his senses समलोप्ताश्मकाव्यचः: one to whom a lump of earth, stone, and gold are the same योगी Yogi युक्त: steadfast इति this उच्चयते is said.

8. Whose heart is filled with satisfaction by wisdom and realisation, and is changeless, whose senses are conquered, and to whom a lump of earth, stone, and gold are the same: that Yogi is called steadfast.

[Wisdom—Jnāna: knowledge of Śastraśtras.
Realisation—Vijnāna: one’s own experience of the teachings of Śastraśtras.

Changeless—like the anvil. Things are hammered and shaped on the anvil, but the anvil remains unchanged: in the same manner he is called Kutastha—whose heart remains unchanged though objects are present.]

शुभन्मित्रायुद्दातीनसंमध्यस्वेष्यबन्ध्युषु ॥
साधुष्वपि च पापेषु समबुद्धिविशिष्यते ॥८॥

शुभत् Well-wisher मित्र: friend अरि: foe उदासीन: the neutral प्रध्य: the arbiter द्वेष्य: the hateful बन्धु: relative (शुभन्मित्रायुद्दातीनसंमध्यस्वेष्यबन्ध्युषु in well-wishers, etc.) साधुषु in the righteous अपि even च and पापेषु in the unrighteous समबुद्धि: one whose mind is even विशिष्यते attains excellence.
9. He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals, arbiters, the hateful, the relatives, and upon the righteous and the unrighteous alike.

योगी युज्जीत सततमात्मानं रहस्य स्थितं: ॥
एकाकी यत्तचित्तात्मा निराशोरपरिग्रहं: ॥ १०॥

योगी Yogi constantly рहस्य in solitude स्थित: remaining एकाकी alone यत्तचित्तात्मा one with body and mind controlled निराशोर: free from hope अपरिग्रह: free from possession आत्मानं युज्जीत should practise concentration of the heart.

10. The Yogi should constantly practise concentration of the heart, retiring into solitude, alone, with the mind and body subdued, and free from hope and possession.

शुची देशे प्रतिष्ठाय्य स्थिरसामसनमात्मन: ॥
नात्युच्छार्तं नातिनीचं चेलाजिनकुशोत्तरस् ॥ ११॥

शुची In a cleanly देशे spot आत्मन: one’s own स्थिरस्य firm न not अत्युच्छार्तं too high न not अतिनीचं too low चेलाजिनकुशोत्तरस् a cloth, a skin, and Kusha-grass, arranged in consecution आसनं seat प्रतिष्ठाय्य having established.

11. Having established in a cleanly spot his seat, firm, neither too high nor too low,
made of a cloth, a skin, and Kusha-grass, arranged in consecution;

\[\text{Arranged in consecution: that is—the Kusha-grass arranged on the ground; above that, a tiger or deer skin, covered by a cloth.}\]

तत्रैकांग्रं मनः कुत्वा यतचित्तेन्द्रियक्रियः ॥
उपविष्यासने युञ्ज्याध्योगमात्मविशुद्धे ॥ १२॥

tātra There on the seat उपविष्य sitting मनः mind
एकांग्रे one-pointed कुत्वा making यतचित्तेन्द्रियक्रियः one who
has subdued the action of mind and senses आत्मविशुद्धे for the purification of the heart योगम् Yoga युञ्ज्याध्यात् should practise.

12. There, seated on that seat, making the mind one-pointed and subduing the action of the imaging faculty and the senses, let him practise Yoga for the purification of the heart.

समं कायजिरोग्रीवं धारयन्तरं स्थिरः ॥
संप्रेक्ष्य नासिकां स्वं दिशान्घ्रानवलोकयन् ॥ १३॥

कायजिरोग्रीवं Body, head, and neck समं erect अचलं
still धारयन् holding स्थिरः (being) firm स्वं one’s own
नासिकां tip of the nose संप्रेक्ष्य gazing at दिश: directions
च and अन्तरलोकयन् not looking.

13. Let him firmly hold his body, head, and neck erect and still, (with the eye-balls fixed, as if) gazing at the tip of his nose, and not looking around.
Gazing at the tip of his nose—could not be literally meant here, because then the mind would be fixed only there, and not on the Self: when the eyes are half-closed in meditation, and the eye-balls are still, the gaze is directed, as it were, on the tip of the nose.

प्रशान्तात्मा विगतभीष्टाःहाराच्यारित्रेः स्थितः ॥

मनः संयम्य मन्दिच्छतो युक्तः आसीत ज्ञातः ॥ १४॥

प्रशान्तात्मा Serene-hearted विगतभी: fearless ब्रह्मचारिण्येः in the vow of a Brahmachāri स्थितः: established मनः: mind संयम्य controlling मन्दिच्छत: thinking of Me मत्तरः: having Me as the supreme goal युक्तः: steadfast आसीत should sit.

14. With the heart serene and fearless, firm in the vow of a Brahmachāri, with the mind controlled, and ever thinking of Me, let him sit (in Yoga) having Me as his supreme goal.

युञ्जनेऽवं सदाभ्दामानं योगी विनयमानसः ॥

शान्तिः निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५॥

एवं Thus सदा always आत्मानं mind युञ्जन् keeping steadfast नियममानसः: one with subdued mind योगी Yogi निर्वाणपरमां that which culminates in Nirvāṇa (Moksha) मत्संस्थाम् residing in Me शान्तिः peace बिगच्छति attains.

15. Thus always keeping the mind steadfast, the Yogi of subdued mind attains the
peace residing in Me—the peace which culminates in Nirvāṇa (Moksha).

नात्यश्चतस्तु योगोश्चिति न चेकान्तमन्त्रत:।
न चात्मस्वप्नशीलस्य जाग्रतो नैव चार्जुन।

अर्जुन O Arjuna अत्यश्चत: of one who eats too much तु
indeed न not योग: Yoga अत्ि is न not च and एकान्तम् at
all अन्य न च and अत्िस्वप्नशीलस्य of one who sleeps too much न not च
and एव वरील्य जाग्रत: of the wakeful.

16. (Success in) Yoga is not for him
who eats too much or too little—nor, O
Arjuna, for him who sleeps too much or too
little.

[The Yoga-shāstra prescribes: “Half (the stomach)
for food and condiments, the third (quarter) for water,
and the fourth should be reserved for free motion
of air.”]

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ॥
युक्तस्वप्नार्थकोश्यो भवति दुःखहा ॥१७॥

युक्ताहारविहारस्य Of one who is moderate in eating
and recreation (such as walking, etc.) कर्मसु in actions
युक्तचेष्टस्य of one who is moderate in effort (for work)
युक्तस्वप्नार्थकोश्य of one who is moderate in sleep and
wakefulness दुःखहा destructive of misery योग: Yoga
भवति becomes.

17. To him who is temperate in eating
and recreation, in his effort for work, and in
sleep and wakefulness, Yoga becomes the destroyer of misery.

\[ यद्य विनियतं चित्मात्मस्येवावते। \]
\[ निस्पृहः सर्वकामेयो युक्त इत्युच्च्यते तदाद्यादि।।१८।। \]

When \textit{विनियतं} completely controlled mind \textit{चित्मात्म्} rests \textit{सर्वकामेयो} from all desires \textit{निस्पृहः} free from longing steadfast \textit{इति} this \textit{उच्च्यते} is said.

18. When the completely controlled mind rests serenely in the Self alone, free from longing after all desires, then is one called steadfast (in the Self).

\[ यथा दीपो निवात्स्यो नेड़ुः लोपमा स्न्युता। \]
\[ योगिनो यतचित्तस्य युञ्जतो योगमात्मनं।।१९।। \]

As \textit{निवात्स्यो} placed in a windless spot \textit{दीपः} lamp \textit{नेड़ुः} not \textit{युञ्जतो} flickers \textit{योगमात्मनं} concentration of the Self \textit{योगिनो} of the practising one \textit{यतचित्तस्य} of one with subdued mind \textit{स्न्युता} is thought.

19. “As a lamp in a spot sheltered from the wind does not flicker”—even such has been the simile used for a Yogi of subdued mind, practising concentration in the Self.

\[ यत्रोपरमते चित्तं निरूढं योगजस्वयम्। \]
\[ यञ्ज्र जैवात्मनात्मानं परियम्भात्मनं तुष्टि।।२०।। \]
In which state योगसेवया by the practice of concentration निरूपः absolutely restrained चित्त mind उपरमे अभावते attains quietude यत्र in which state च और आत्मा by self आत्मा मन्न the Self पत्यम् seeing आत्मनि in the Self एव अन्यत्र is satisfied.

(यत्र Where) अर्थ this यत्तत्र that which आत्थ्यात्तिकं infinite बुद्धिमान् perceived by the intellect अतिरतिष्ठम् transcending the senses सुखस्म् bliss बेतिः knows यत्र where च and स्थितः तत्स्थित: established तत्स्थित: from one’s real state एव never चल्लिति departs.

Which च और लक्ष्या having obtained तत्तत्र from that अधिकं superior अपरं other लक्ष्म् acquisition न not मन्यते regards यस्मिन् in which स्थित: established गुरुणा by बुद्धिमान् sorrow अपि even न not विचाल्यते is moved.

That द्रुःखसंयोगङ्गवियोगं a state of severance from the contact of pain योगसंज्ञितम् called by the name of Yoga बिचारात् should know अतिरिक्त विचारेत of with undepressed heart सः that योगः Yoga नित्यच्येन with perseverance योक्तत्वः should be practised.
20–23. When the mind, absolutely restrained by the practice of concentration, attains quietude, and when seeing the Self by the self, one is satisfied in his own Self; when he feels that infinite bliss—which is perceived by the (purified) intellect and which transcends the senses, and established wherein he never departs from his real state; and having obtained which, regards no other acquisition superior to that, and where established, he is not moved even by heavy sorrow; let that be known as the state, called by the name of Yoga—a state of severance from the contact of pain. This Yoga should be practised with perseverance, undisturbed by depression of heart.

[Which is perceived...intellect: Which the purified intellect can grasp independently of the senses. When in meditation the mind is deeply concentrated, the senses do not function and are resolved into their cause—that is, the mind; and when the latter is steady, so that there is only the intellect functioning, or in other words, cognition only exists, the indescribable Self is realised.]

सङ्कल्पप्राप्तान्त्यथा सृष्टिकर्मकार्यान् सर्वनिशेषतः ॥
मनसेवेन्द्रियप्रांम विनियम्य समन्ततः ॥ २४॥
संकल्पप्राप्तान् Born of Sankalpa सर्वानूर्ता अत्तुकामानु द्वितैं desires
abhıṣeṭaḥ: without reserve tṛyaktaḥ abandoning manasa by the mind eva alone samanāt: from all sides īndriya-agraṃ group of senses viṇāyasya completely restraining.

24. Abandoning without reserve all desires born of Sankalpa, and completely restraining, by the mind alone, the whole group of senses from their objects in all directions;

शाने: शानेहपरमेद्वुद्धचा धृतिगृहीतया ॥
आत्मसंस्थं मनः कृत्वा न किंचिदिपि चिन्त्येत् ॥ २५ ॥

धृतिगृहीतया Set in patienceбуद्धचा by the intellect man: mind आत्मसंस्थं placed in the Self कृत्वा making शाने: शाने: by degrees उपसेत should attain quietude न not किंचित् anything अपि even चिन्त्येत् should think.

25. With the intellect set in patience, with the mind fastened on the Self, let him attain quietude by degrees: let him not think of anything.

यतो यतो निन्यरति मनःश्चबलमस्थिरम् ॥
ततस्ततो नियम्येत्वा आत्मनेव बश्च नयेत् ॥ २६ ॥

चबलम् Restless अस्थिरस् unsteady man: mind yat: yat: from whatever (reason) निन्यरति wanders away tata: tata: from that एतत् this (man: mind) नियम्य curbing आत्मनि in the Self एव alone बश्च subjugation नयेत् should bring.

26. Through whatever reason the restless, unsteady mind wanders away, let him,
curbing it from that, bring it under the subjugation of the Self alone.

प्रशान्तमनसं होनं योगिनं सुखमुत्तमम् ॥
उपेति शान्तरजसं ब्रह्मभूतमकल्मक्षम् ॥२७॥

प्रशान्तमनसं One of perfectly tranquil mind शान्तरजसं one whose passions are quieted अकल्मक्षम् one who is free from taint ब्रह्मभूतम् Brahman-become एतं this योगिनं Yogi हि verily उत्तमम् supreme सुखम् bliss उपेति comes.

27. Verily, the supreme bliss comes to that Yogi, of perfectly tranquil mind, with passions quieted, Brahman-become, and freed from taint.

[Brahman-become, i.e., one who has realised that all is Brahman.
Taint—of good and evil.]

युज्ञब्रह्मेऽवं सदात्मानं योगी विगतकल्मक्षः ॥
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखभवः ॥२८॥

एवं Thus सदा constantly आत्मानं mind युज्ञज engaging विगतकल्मक्षः free from taint योगी Yogi सुखेन easily ब्रह्मसंस्पर्शम् generated by the contact with Brahman अत्यन्तं intensely सुखम् bliss अस्तुते attains.

28. The Yogi, freed from taint (of good and evil), constantly engaging the mind thus, with ease attains the infinite bliss of contact with Brahman.
सर्वभूतस्थमात्मापरं सर्वभूतानि चात्मनि।
ईश्वर्येऽयं तातम्य सर्वं समदर्शनः। २९।।

योगयुक्तात्मा One whose heart is steadfast in Yoga
सर्वं समदर्शनं: one who sees the same आत्मानं
Self सर्वभूतस्थम् abiding in all beings सर्वभूतानि all beings च
and आत्मनि in the Self ईश्वर्ये sees.

29. With the heart concentrated by Yoga, with the eye of evenness for all things,
he beholds the Self in all beings and all beings in the Self.

यो मां पश्यति सर्वं सर्वं च मयि पश्यति।
तस्याहं न प्रणवयामि स च मे न प्रणवयति। ३०।।

य: Who मां Me सर्वं everywhere पश्यति sees मयि in
Me च and सर्वं everything पश्यति sees तस्य his (to him)
अहं I न not प्रणवयामि vanish स: he च and मे My (to Me) न
not प्रणवयति vanishes.

30. He who sees Me in all things, and
sees all things in Me, he never becomes sep-
rated from Me, nor do I become separated
from him.

[Separated, i.e., by time, space, or anything inter-
vening.]
31. He who being established in unity, worships Me, who am dwelling in all beings, whatever his mode of life, that Yogi abides in Me.

[Worships Me: Realises Me as the Self of all.
Established in unity, i.e., having resolved all duality in the underlying unity.]

अत्मोपम्येन सर्वेण समं पक्ष्यति योजर्जुन ॥
सुखं वा यदि वा दुःःखं स योगी परमो मतं: ॥ ३ ॥

Arjuna य: who sarveṇ everwhere sukhṁ pleasure वा or yadi if वा or duḥkhaṁ pain atmopameṇa by comparison with himself sam the same paksyaṁ sees स: that yogī Yogi param: highest mat: is regarded.

32. He who judges of pleasure or pain everywhere, by the same standard as he applies to himself, that Yogi, O Arjuna, is regarded as the highest.

[Seeing that whatever is pleasure or pain to himself, is alike pleasure or pain to all beings, he, the highest of Yogis, wishes good to all and evil to none—he is always harmless and compassionate to all creatures.]
अर्जुन उवाच ।
योस्य योगस्तव्यो प्रोक्तः साम्येन मधुसूदन ॥
एतस्याहं न पश्यामि चच्चलत्वात् स्थिरति स्थिराम् ॥

अर्जुन: Arjuna said:

मधुसूदन O slayer of Madhu त्वया by Thee साम्येन by unity or evenness य: which अय्य this योग: Yoga प्रोक्तः: said एतस्य its स्थिराम् lasting स्थिरति endurance चच्चलत्वात् from restlessness अहं I n not पश्यामि see.

Arjuna said:

33. This Yoga which has been taught by Thee, O slayer of Madhu, as characterised by evenness, I do not see (the possibility of) its lasting endurance, owing to restlessness (of the mind).

चच्चलं हि मनः कृष्ण प्रमाणि बलचृद्धम् ॥
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

कृष्ण O Krishna हि verily मन: mind चच्चलं restless प्रमाणि turbulent बलचृद्ध strong इडम् unyielding अहं I तस्य of that निग्रहं control वा: of the wind इव like सुदुष्करम् difficult to do मन्ये regard.

34. Verily, the mind, O Krishna, is restless, turbulent, strong, and unyielding; I regard it quite as hard to achieve its control, as that of the wind.
["Krishna", is derived from "Krish", to scrape: Krishna is so called because He scrapes or draws away all sins and other evils from His devotees.]

श्रीभगवानुवाच

असंशयं महाभाहो मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येन च गृह्यते॥३५॥

श्रीभगवान् The Blessed Lord उवाच said:
महाभाहो O mighty-armed मन: mind दुर्निग्रहं difficult of control चलम् restless असंशयं undoubtedly तु but कौन्तेय O son of Kunti अभ्यासेन by practice वैराग्येन by renunciation च and गृह्यते is restrained.

The Blessed Lord said:

35. Without doubt, O mighty-armed, the mind is restless, and difficult to control; but through practice and renunciation, O son of Kunti, it may be governed.

[Cf. Patanjali’s Yoga-Sutras, I. 12.

Practice: Earnest and repeated attempt to make the mind steady in its unmodified state of Pure Intelligence, by means of constant meditation upon the Chosen Ideal.

Renunciation: Freedom from desire for any pleasures, seen or unseen, achieved by a constant perception of evil in them.]
असंयतत्वत्मनाः ब्रह्माण्डः
योगः दुःखात: परम: 
मे मया: विज्ञान: अति निर्माणः
योगाचर्यार्थमित्वमेव: अति निर्माणः
विरहस्तिः सत्य: 
अत्यंत: विनिच्छेदः
वैत्तिकान्त् ० २ ४ । २ ॥

अर्जुन उवाच ।

अयत्वं। भ्रणवृत्तो योगाचर्यार्थमित्वमेव: ।
अप्राप्य योगसंसिद्धि कां गति कृष्ण गच्छति। ३७।१

अर्जुनः आर्जुन उवाच said: 
कृष्ण O Krishna श्रद्धाः by Shraddhā उपेतः possessed 
अयत्वम् uncontrolled योगाः from Yoga चतुर्थमित्वमेव: one 
अप्राप्य whose mind wanders away योगसंसिद्धि perfection in 
कां which गति end गच्छति meets.

Arjuna said:

37. Though possessed of Shraddhā but 

unable to control himself, with the mind 

wandering away from Yoga, what end does 

one, failing to gain perfection in Yoga, meet, 

O Krishna?

कब्ज्जविष्णविच्छेदः १२ ॥ अग्निव निश्चयति ॥

अप्रतिष्ठो महाबाहो विमुद्धो राघवः पवित्र ॥ ३८ ॥
O mighty-armed of Brahman in the path deluded supportless fallen from both rent cloud like not

38. Does he not, fallen from both, perish, without support, like a rent cloud, O mighty-armed, deluded in the path of Brahman?

[Fallen from both: That is, from both the paths of knowledge and action.]

कृष्ण O Krishna me my this doubt completely to dispel art justified but Thee of this doubt dispeller not hi

39. This doubt of mine, O Krishna, Thou shouldst completely dispel; for it is not possible for any but Thee to dispel this doubt.

[Since there can be no better teacher than the Omiscient Lord.]
The Blessed Lord said:

40. Verily, O son of Prithā, there is destruction for him, neither here nor hereafter for, the doer of good, O my son, never comes to grief.

[Tātva—son. A disciple is looked upon as a son; Arjuna is thus addressed as he had placed himself in the position of a disciple to Krishna.]

प्राप्य पुण्यक्षतां लोकानुषिख्ता शाहिवती: समाः ।
शुचीनां श्रीमतां गेहे योगब्रह्मोपमिजायते ॥४१॥

योगब्रह्म: One fallen from Yoga पुण्यक्षतां of the righteous लोकान् worlds प्राप्य having attained शाहिवती: eternal समाः years उपिख्ता having dwelt शुचीनां of the pure श्रीमतां of the prosperous गेहे in the home अभिजायते reincarnates.

41. Having attained to the worlds of the righteous, and dwelling there for everlasting years, one fallen from Yoga reincarnates in the home of the pure and the prosperous.

[Everlasting years—meaning not absolutely, but a very long period.]
अथवा योगिनामेव कुले भवति धीमताम् ॥
एतद्व दुर्लभतरं लोके जन्म यदीवृजाम् ॥४२॥

अथवा Or धीमताम् of the wise योगिनाम् of the Yogis एव verily कुले in the family भवति is born ई००० such यत् which जन्म birth एतद् this हि verily लोके in the world दुर्लभतरं very rare to obtain.

42. Or else he is born into a family of wise Yogis only; verily, a birth such as that is very rare to obtain in this world.

[Very rare: more difficult than the one mentioned in the preceding Shloka.]

तत्र तं बुद्धिसंयोगं लभते पौर्वंदेहिकम् ॥
यतते च ततो भूय: संसिद्धो कुरुनन्दन ॥४३॥

तत्र There पौर्वंदेहिकम् acquired in his former body तं that बुद्धिसंयोगं union with intelligence लभते gains कुरुनन्दन O son of the Kurus च and तत: than that भूय: more संसिद्धो for perfection यतते strivies.

43. There he is united with the intelligence acquired in his former body, and strives more than before, for perfection, O son of the Kurus.

[Intelligence—Samskāra: store of experience in the shape of impressions and habits.

Strives…perfection: Strives more strenuously to attain to higher planes of realisation than those acquired in his former birth.]
पूर्वम्यासेन तनेव हियते हेयवशोषिः सः।
विज्ञानवते योगस्य शब्दब्रह्मातिवर्भेऽः।४४।

By that verily previous practice helpless सः: he हियते is borne योगस्य of Yoga जिज्ञासु: enquirer अपि even शब्दब्रह्मा Word-Brahman अतिबर्भेऽः goes beyond.

44. By that previous practice alone, he is borne on in spite of himself. Even the enquirer after Yoga rises superior to the performer of Vedic actions.

[Borne on in spite of himself: carried to the goal of the course which he marked out for himself in his last incarnation, by the force of his former Samskāras, though he might be unconscious of them—or even unwilling to pursue it, owing to the interference of some untoward Karma.

Rises, etc.: lit. goes beyond the Word-Brahman, i.e., the Vedas.]

प्रयत्नाकुद्वत्मानः ्योगी संशुद्धकिल्लगः।
अनेकजन्मसंसारस्तृतः याति परां गतिम् ४५।१।

But योगी Yogi संशुद्धकिल्लगः purified of taint अनेकजन्मसंसिद्धः perfected through many births ततः then परां supreme गतिम् goal याति attains.
45. The Yogi, striving assiduously, purified of taint, gradually gaining perfection through many births, then reaches the highest goal.

तपस्विभ्योधिको योगी ज्ञानिभ्योधिपि मतोधिकः।
कर्मस्यश्राधिको योगी तत्स्माच्योगी मवार्जुन।१४६।।

योगी Yogi tapasvis: than ascetics अविक: superior ज्ञानिभ्य: than the learned अविक: superior कर्माधिक: than the performers of action च and योगी Yogi अविक: superior मत: deemed तत्स्मात् therefore अर्जुन O Arjuna योगी Yogi भव be.

46. The Yogi is regarded as superior to those who practise asceticism, also to those who have obtained wisdom (through the Shāstras). He is also superior to the performers of action (enjoined in the Vedas). Therefore, be thou a Yogi, O Arjuna!

[Wisdom: Knowledge from precepts, but not direct insight into the Divine Truth.]

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ॥
श्रद्धावान्मज्जते यो मां स मे युक्ततमो मतः ॥१४७॥

य: Who श्रद्धावान् endued with Shraddhā मद्गतेन absorbed in Me वन्तरात्मना with inner self मां Me भजते
worships सः he me by Me सर्वेऽन of all योगिनाम् Yogis अपि even युक्ततम: most steadfast मत: regarded.

47. And of all Yogis, he who with the inner self merged in Me, with Shraddhā devotes himself to Me, is considered by Me the most steadfast.

[Of all Yogis, etc.:—Of all Yogis he who devotes himself to the All-pervading Infinite, is superior to those who devote themselves to the lesser ideals, or gods, such as Vasu, Rudra, Aditya, etc.]

इति ध्यानयोगो नाम षष्ठोध्यायः ॥

The end of the sixth chapter, designated, The Way of Meditation.
SEVENTH CHAPTER

The Blessed Lord said:

1. With the mind intent on Me, O son of Prithā, taking refuge in Me, and practising Yoga, how thou shalt without doubt know Me fully, that do thou hear.

[Fully, i.e., possessed of infinite greatness, strength, power, grace, and other infinite attributes.]
And I shall tell thee, combined with realisation, in full, this knowledge, which having known, here what ought to be known and not anything else.

2. I shall tell you in full, of knowledge, speculative and practical, knowing which, nothing more here remains to be known.

मनुष्याणां सहलेषु कश्चिद्वैतति सिद्धे ॥
यत्तामपि सिद्धान्तं कश्चिन्नां वैत्ति तत्त्वं: ॥ ३ ॥

मनुष्याणां Of men among thousands some one for perfection strives of the striving ones of the blessed ones even some one मां Me तत्त्वं: in reality वैतिः knows.

3. One, perchance, in thousands of men, strives for perfection; and one perchance, among the blessed ones, striving thus, knows Me in reality.

[The Blessed: Siddhānām—this word literally means the perfected ones—but here it means only those who having acquired good Karma in a past incarnation, strive for freedom in this life.]

मृत्युमयोऽपि बायूः खं मनो बुद्धिर्वेच च ॥
अहंकार इतीयं मे भिष्मा प्रकृतिरिष्टयः ॥ ४ ॥

The Blessed: Siddhānām—this word literally means the perfected ones—but here it means only those who having acquired good Karma in a past incarnation, strive for freedom in this life.
भूमि: Earth आप: water अनल: fire बायु: air खं ether मन: mind बुद्धि: intellect एव verily अहंकार: egoism च and इति thus इसे this मे My अष्टव ईग्फुल मिन्ना divided प्रकृति: Prakriti, the Māyā belonging to the Ishvara.

4. Bhumi (earth), Ap (water), Anala (fire), Vāyu (air), Kha (ether), mind, intellect, and egoism: thus is My Prakriti divided eight-fold.

[The raison d’être of this reduction of matter into five elements is quite different from that conceived by modern science. Man has five senses only, just five ways in which he can be affected by matter; therefore his perception of matter cannot be divided further. The five elements are of two kinds, subtle and gross. The gross state is said to be formed by taking half of a subtle element, and adding $\frac{1}{8}$th to it, of each of the rest: e.g., gross Ākāsha=$\frac{1}{2}$ subtle Ākāsha+$\frac{1}{8}$ subtle Vāyu+$\frac{1}{8}$ subtle Tejas+$\frac{1}{8}$ subtle Ap+$\frac{1}{8}$ subtle Bhumi. Then again, the ether, air, light, water, and earth of modern science, do not answer to the five elements of Hindu philosophy. Ākāsha is just the sound-producing agency. From Ākāsha rises Vāyu, having the properties of sound and touch. From Vāyu springs Tejas, possessing the property of visibility, as well as those of its predecessors. From Tejas rises Ap, combining with the above properties its distinctive feature—flavour. Bhumi comes from Ap, bringing the additional property of smell to its inheritance.]
अपरेयमितस्वन्यां प्रकृतिं विद्धि मे पराम् ॥
जीवभूतां महाबाहो यथेदं धार्यं ते जगत् ॥५॥

तु But this अपरा lower इत: from this अल्यां different जीवभूतां the very life-element मे My पराम् higher प्रकृति Prakriti विद्धि know महाबाहो O mighty-armed यथा by which इदं this जगत् universe धार्यं is sustained.

5. This is the lower (Prakriti). But different from it, know thou, O mighty-armed, My higher Prakriti—the principle of self-consciousness, by which this universe is sustained.

एतद्वृतीय भूतानि सर्वाणीत्युपधार्य ॥
अहं कुलस्य जगत: प्रभव: प्रत्यस्तथा ॥६॥

सर्वाणि All भूतानि beings एतद्वृतीय those of which these दो (Prakritis) are the womb इति this उपाधाराय know अहं I कुलस्य of the whole जगत: universe प्रभव: source तथा and also प्रलय: dissolution.

6. Know that these (two Prakritis) are the womb of all beings, I am the origin and dissolution of the whole universe.

[I am the origin, etc.: In Me the whole universe originates and dissolves, as everything springs from My Prakriti.]
O Dhananjaya, there is naught. All this is strung in Me, as a row of jewels on a thread.

Beyond Me—there is no other cause of the universe but Me.

I am the sapidity in water, O son of Kunti; I, the radiance in the moon and the sun; I am the Om in all the Vedas, sound in Ākāsha, and manhood in men.

In Me as essence, all these are woven, as being My manifestations.

O son of Kunti, I am the radiance in all the Vedas, that syllable Om, the sound नृषु in men, sapidity शासिसूर्ययोः in the moon and the sun, and the prāma radiance सर्वेदेश्वु in waters रसः sapidity शासिसूर्ययोः in the moon and the sun prāma radiance सर्वेदेश्वु in all the Vedas प्रणवः that syllable Om खे in Ākāsha शब्दः sound नृषु in men पौर्णं manhood अस्मि am.

I am the sapidity in water, O son of Kunti; I, the radiance in the moon and the sun; I am the Om in all the Vedas, sound in Ākāsha, and manhood in men.

In Me as essence, all these are woven, as being My manifestations.

O son of Kunti, I am the radiance in all the Vedas, that syllable Om, the sound नृषु in men, sapidity शासिसूर्ययोः in the moon and the sun, and the prāma radiance सर्वेदेश्वु in waters रसः sapidity शासिसूर्ययोः in the moon and the sun prāma radiance सर्वेदेश्वु in all the Vedas प्रणवः that syllable Om खे in Ākāsha शब्दः sound नृषु in men पौर्णं manhood अस्मि am.
And पुष्पिक्षा in earth पुष्प: sweet गन्ध: fragrance च and विभावसी in fire तेज: brilliance अर्थम् (I) am सर्वभूतेषु in all beings जीवनं life च and तपस्विषु in ascetics तप: austerity अर्थम् (I) am.

9. I am the sweet fragrance in earth, and the brilliance in fire am I; the life in all beings, and the austerity am I in ascetics.

O son of Prithā मां Me सर्वभूतानां of all beings सनातनम् eternal बीजं seed विद्विष्ठ know बुद्धिमताम् of all the intelligent बुद्धि: intellect तेजस्विनाम् of the heroic तेज: heroism अहम् I अर्थम् am.

10. Know Me, O son of Prithā, as the eternal seed of all beings. I am the intellect of the intelligent, and the heroism of the heroic.

O bull among the Bhāratas (अहम् I) बलवताम् of the strong कामरागविविष्टजितम् devoid of desire and attachment बलं strength अर्थम् am भूतेषु in beings धर्माविष्टः unopposed to Dharma काम: desire अर्थम् (I) am.
11. Of the strong, I am the strength devoid of desire and attachment. I am, O bull among the Bhāratas, desire in beings, unopposed to Dharma.

[Desire—Kāma: thirst for objects not present to the senses.
Attachment—Rāga: for those presented to the senses.
Unopposed to Dharma: the desire which moves in harmony with the ordained duties of life.]

ये चेव सात्त्विका भावा राजसांस्तामसायाः ये ।
मत्त एवेवति तात्त्विग्धि न त्वं हं तेषु ते मयि ॥ २२॥

ये Whatever च and एव verily सात्त्विका: belonging to Sattva भावा: states च and ये whatever राजसा: belonging to Rajas तामसा: belonging to Tamas तामसा: them मत्त: proceeding from Me एव verily इति this विचिद्ध know तु but बहुः I तेषु in them न not ते they मयि in Me.

12. And whatever states pertaining to Sattva, and those pertaining to Rajas, and to Tamas, know them to proceed from Me alone; still I am not in them, but they are in Me.

[All things are in Him, yet not He in them. Logically, this can only happen in superimposition through illusion: as that of a ghost seen in the stump of a tree; the ghost is in the stump, from the point of view of the
man in the dark, but the stump is never in the ghost. Similarly the universe is superimposed on the Lord, seen in His place through Māyā, but He is not in it. The Lord returns to the same teaching in Chap. IX. 4, 5.]

निर्मिर्गुणम्येमवेदेरुषिः सर्वसिदं जगत् ॥
मोहितं नाभिज्जाताति मामेम्यः परमवध्ययम्।१३।।

एति: By these निर्मित्र: three गुणमयः composed of Gunas भावः states मोहितं deluded इदः this सर्वम् all जगत् world एति: from them परम् distinct अव्ययम् immutable माम् Me न not अभिज्जाताति knows.

13. Deluded by these states, the modifications of the three Gunas (of Prakriti), all this world does not know Me who is beyond them, and immutable.

दैवी ह्योषा गुणमयी मम माया दुरात्यया ॥
मामेव ये प्रपद्यते मायामेतां तरन्ति ते ॥१४॥

हि Verily एता this गुणमयी constituted of Gunas दैवी divine मम My माया illusion दुरात्यया difficult to cross over ये who माम् एव Me only प्रपद्यते take refuge (in) ते they एतां this मायाम् illusion तरन्ति get across.

14. Verily, this divine illusion of Mine, constituted of the Gunas, is difficult to cross over; those who devote themselves to Me alone, cross over this illusion.
[Divine: transcending human perception. Devotee...alone: Abandoning all formal religion (Dharma) completely take refuge in Me, their own Self, the Lord of illusion.]

न मां दुःखितिनो मूढा: प्रपद्यन्ते नराधमा: ।।
मायाःपघृतज्ञाना आसुरं भावमाधित्या: ।।१५।।


15. They do not devote themselves to Me—the evil-doers, the deluded, the lowest of men, deprived of discrimination by Mayaa, and following the way of the Asuras.

[Way of the Asuras, i.e., cruelty, untruth, and the like.]

चतुर्विधा भजन्ते मां जना: सुक्रितिनोऽजुन॥
आत्मा जिज्ञासुरस्तर्थिः ज्ञानी च भरतर्षम ॥१६॥

Chaturvihda Bhajante mana jana: sukritinocjuna.
Aatma jijnasurashtartha jnanee cha bhartarsam


16. Four kinds of virtuous men worship Me, O Arjuna—the distressed, the seeker of
knowledge, the seeker of enjoyment, and the wise, O bull among the Bhāratas.

[Seeker of enjoyment: One who wishes for objects of enjoyment, both here and hereafter.

The wise: One who has forsaken all desires, knowing them to arise from Māyā.]

प्रियो हि ज्ञानिनोस्त्यथसंस्कृतं स च मम प्रियः। १७।।

tēśāṁ । । ज्ञानी नित्ययुक्तं एकभक्तिविशिष्यते।।

Of them नित्ययुक्तं: ever-steadfast एकभक्तिः: whose devotion is to the one ज्ञानी: the wise विशिष्यते: excels हि verily अहं । ज्ञानिः: of the wise अत्यंतं: supremely प्रियः: dear स: च he and मम My प्रियः: dear.

17. Of them, the wise man, ever-steadfast, (and fired) with devotion to the One, excels; for supremely dear am I to the wise, and he is dear to Me.

उदाराः । सर्वं एवेते । ज्ञानी त्वात्मेऽव मे मत्म ॥

उदाराः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

उदाराः । सर्वं एवेते । ज्ञानी त्वात्मेऽव मे मत्म ॥

उदाराः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

एते These सर्वं all एव surely उदाराः: noble तु but ज्ञानी the wise आत्मा Self एव very मे My मत्म् conviction हि verily युक्तात्मा steadfast-minded स: he अनुत्तमां the supreme गतिम् goal माम् Me एव verily आस्थित: is established.
18. Noble indeed are they all, but the wise man I regard as My very Self; for with the mind steadfast, he is established in Me alone, as the supreme goal.

वासुदेव: सत्वं मृत्युं स महात्मा सुदुरङ्गेऽः।।१९।।

Of many births at the end the wise Me Vāsudeva all thus resorts that the great soul (is) very rare.

19. At the end of many births, the man of wisdom takes refuge in Me, realising that all this is Vāsudeva (the innermost Self). Very rare is that great soul.

कामेस्तैस्तेत्तहत्तज्ञाना: प्रपद्यन्तेन्यदेवता:।।

तं तं नियममास्थाय प्रकृत्या नियता: स्वया।।२०।।

By this or that desires those deprived of discrimination this or that rite having followed by their own nature led other gods worship.

20. Others again, deprived of discrimination by this or that desire, following this or that rite, devote themselves to other gods, led by their own natures.

[Own natures: Samskāras acquired in previous lives.]
Whatever devotee seeks to worship with Shraddhā—(that Shraddhā of his) do I make unwavering.

He with that Shraddhā (by) Shraddhā (by) Shraddhā (by) Shraddhā, the worshipper engages in it and from that worship by Me, and verily dispensed those desires, these being verily dispensed by Me alone.
23. But the fruit (accruing) to these men of little understanding is limited. The worshippers of the Devas go to the Devas; My devotees too come to me.

[These men of little understanding: Though the amount of exertion is the same (in the two kinds of worship), these people do not take refuge in Me, by doing which they may attain infinite results.]

अब्यक्तं व्यक्तिमाप्यशं मन्यन्ते मामबुद्धयः ॥
परं भावभजानं ते मामाव्यवहमनुत्तमस्म् ॥२४॥

अबुद्धय: The foolish मम My अव्ययम् immutable अनुत्तमम् unsurpassed परं supreme भावम् nature अजानन्त: not knowing अब्यक्तं the unmanifested माम् Me व्यक्तिम् manifestation आप्स्त्र come to मन्यन्ते regard.

24. The foolish regard Me, the unmanifested, as come into manifestation, not knowing My supreme state—immutable and transcendental.

[The ignorant take Me as an ordinary mortal, assuming embodiment from the unmanifested state, like all other men, being impelled by the force of past Karma. This is due to their ignorance of My real nature; hence they do not worship Me, the One without a second.]

नाहं प्रकाश: सर्वस्य योगमयासमाबूतः ॥
मूढः ज्ञानातित लोको नाबुद्धांस्य वभु॥२५॥
25. Veiled by the illusion born of the congress of the Gunas, I am not manifest to all. This deluded world knows Me not—the Unborn, the Immutable.

[This Yoga-Māyā spread over the Lord, which veils the understanding of others in recognising Him, does not obscure His own knowledge, as it is His, and He is the wielder of it—just as the glamour (Māyā) caused by a juggler (Māyāvi) does not obstruct his own knowledge. This illusion which binds others, cannot dim His vision.]
परत्तप O scorcher of foes भारत O descendant of Bharata सर्ग at birth इच्छाद्वेषसमुस्त्येन arisen from desire and aversion द्वन्दमोहेन by the delusion of the pairs of opposites सवंभूतानि all beings संमोहं delusion याति go to.

27. By the delusion of the pairs of opposites, arising from desire and aversion, O descendant of Bharata, all beings fall into delusion at birth, O scorcher of foes.

[To one whose mind is subject to the dualistic delusion, caused by the passions of desire and aversion, there cannot indeed arise a knowledge of things as they are, even of the external world; far less can such an intellect grasp the transcendental knowledge of the innermost Self.]

वेषां त्वन्तगं पापं जनानां पुष्यकर्मणाम् ॥
ते हन्न्यमोहिनिमुक्ता मजन्ते मान द्वंद्वता: ॥२८॥

tu But पुष्यकर्मणाम् of men of virtuous deeds वेषां whose जनानां of men पापं sin अत्तगं is at an end हन्न्यमोहिनिमुक्ता: freed from the delusion of the pairs of opposites ते they द्वंद्वता: men of firm resolve मान Me मजन्ते worship.

28. Those men of virtuous deeds, whose sin has come to an end—they, freed from the delusion of the pairs of opposites, worship Me with firm resolve.

जरामरणमोक्षाय्मामाधिस्तम्य यत्तति ये ॥
ते ब्रह्म तद्विद्यूः कृत्वमध्यात्मं कर्म चाकिलम् ॥२९॥
For freedom from old age and death they who strive with an intelligence having taken refuge in Me. They know the whole Adhyātma, the entire Karma, and know.

29. Those who strive for freedom from old age and death, taking refuge in Me— they know Brahman, the whole of Adhyātma, and Karma in its entirety.

[(They know) the whole of Adhyātma: They realise in full the Reality underlying the innermost individual Self.]

Who and Me with Adhibhuta, Adhidaiva, and Adhiyajna— even at the time of death steadfast in mind— know Me with the Adhibhuta, the Adhidaiva, and the Adhiyajna, (continue to) know Me even at the time of death, steadfast in mind.

[Their consciousness of Me continues as ever, unaffected by the change of approaching death.]
EIGHTH CHAPTER

अर्जुन उवाच

कि तद् ब्रह्म किमध्यात्मं कि कर्म पुरुषोत्तम ॥
अधिभूतं च कि प्रोक्तमधिदैवं किमुच्यते ॥१॥

अर्जुन Arjuna उवाच said:

पुरुषोत्तम O best of Purushas तत् that ब्रह्म Brahman कि what अध्यात्मन Adhyātma किम what कर्म Karma (च and) कि what अधिभूत Adhibhuta कि what प्रोक्तम called किम what च and अधिदैव Adhidaiva उच्यते is said.

Arjuna said:

1. What is the Brahman, what is Adhyātma, what is Karma, O best of Purushas? What is called Adhibhuta, and what Adhidaiva?

अधियज्ञ: कथं कोष्ठ देहेःस्विम् मधुसूदन ॥
प्रि १२ १ल च कथं ज्ञेयोदिति निययं भम्मि ॥१२॥

मधुसूदन O destroyer of Madhu अष्टं here अस्मिन् in this देहें body क: who कथं how अधियज्ञ: Adhiyajna च and
pra yan kakale at the time of death nityatama: by the self-controlled karman how nay: knowable as art.

2. Who, and in what way, is Adhyajna here in this body, O destroyer of Madhu? And how art Thou known at the time of death, by the self-controlled?

**Śrībhagavān-vāca**

akṣarān brahma parasmān svabhāvāt śvabhāvarśya-tvamasyeyes tē.

mūrtamabhavodruvkarorā visarjanā karma-saṁjñitā: 11.3.11

Śrībhagavān The Blessed Lord úvāc said:

akṣarān The Imperishable parasmān Supreme brahma Brahman svabhāvā: (His) nature, the dwelling of Brahman in each individual body pabhātātmā Adhyātma uchchate is said mūrtamabhavodruvkaror: that which causes the existence and genesis of beings visarjanā offering (to gods) karma-saṁjñitā: is called Karma.

The Blessed Lord said:

3. The Imperishable is the Supreme Brahman. Its dwelling in each individual body is called Adhyātma; the offering in sacrifice which causes the genesis and support of beings, is called Karma.

[Offering in sacrifice—includes here all virtuous works.

*Karma:* Cf. III. 14, 15.]
अधिभूतं क्षरो भाव: पुरुषश्चाधिदेवतम् ॥
अधियज्ञोज्हमेवात्र देहेन देह्वृत्तं वर ॥४॥

देह्वृत्तं Of the embodied वर the best क्षर: perishable भाव: existence अधिभूतं Adhibhuta पुरुष: Indweller अधिदेवतम् Adhidaivata च and आत्र here देहेन in the body आह्म् I एव verily अधियज्ञ: Adhiyajna.

4. The perishable adjunct is the Adhibhuta, and the Indweller is the Adhidaivata; I alone am the Adhiyajna here in this body, O best of the embodied.

[Adhibhuta: that perishable adjunct which is different from, and yet depends for its existence on the self-conscious principle, i.e., everything material, everything that has birth.

Adhidaivata: The universal Self in Its subtle aspect: the Centre from which all living beings have their sense-power.

Adhiyajna: the presiding deity of sacrifice—Viṣṇu.]

अः स च मामेव स्मरन्मुक्तवा कलेबरस ॥
यः प्रयाति स मद्व्रांवं याति नास्त्यत्वं संस्कारः ॥५॥

च And अन्तकाले at the time of death मामेव Me एव only स्मरन्ते remembering कलेबरस् body मुक्तवा leaving यः who प्रयाति goes forth सः he मद्व्रांव My being याति attains आत्र here संस्कारः doubt न not अश्चि is.
5. And he who at the time of death, meditating on Me alone, goes forth, leaving the body, attains My Being: there is no doubt about this.

6. Remembering whatever object, at the end, he leaves the body, that alone is reached by him, O son of Kunti, (because) of his constant thought of that object.

[Constant thought: the idea is, that the most prominent thought of one’s life occupies the mind at the time of death. One cannot get rid of it, even as one cannot get rid of a disagreeable thought-image in a dream; so the character of the body to be next attained by one is determined accordingly, i.e., by the final thought.]
and intellect devoted to Me असंबंध: without doubt मामे Me एव वरीय एप्यसि shalt come to.

7. Therefore, at all times, constantly remember Me, and fight. With mind and intellect absorbed in Me, thou shalt doubtless come to Me.

[Remember Me and fight: Do thou constantly keep thy mind fixed on Me and at the same time perform thy Svadharma, as befits a Kshatriya; and thus thou shalt attain purification of the heart.]

अभ्यासयोग्युक्तेन चेतसा नात्यगामिना ॥
परमं पुरुषं दिव्यं याति पार्थाः पुनःचिन्तयत् ॥८॥

पार्थ O son of Prithā अभ्यासयोग्युक्तेन (with the mind made) steadfast by the method of habitual meditation नात्यगामिना not moving towards any other thing चेतसा with mind परमं Supreme दिव्यं Resplendent पुरुषं Purusha अनुचित्तयत् meditating याति goes to.

8. With the mind not moving towards anything else, made steadfast by the method of habitual meditation, and dwelling on the Supreme, Resplendent Purusha, O son of Prithā, one goes to Him.

[Method—Yoga.

Resplendent—the Being in the solar orb, same as Adhidaivata, of the fourth shloka.]
9-10. The Omniscient, the Ancient, the Overruler, minuter than an atom, the Sustainer of all, of form inconceivable, self-luminous like the sun, and beyond the darkness of Māyā—he who meditates on Him thus, at the time of death, full of devotion, with the mind unmoving, and also by the power of Yoga, fixing the whole Prāna be-
twixt the eyebrows, he goes to that Supreme, Resplendent Purusha.

[Self-luminous: Known by no agency like the understanding, the mind or the senses, but by Self alone.

Power of Yoga—which comes by the constant practice of Samādhi.

Prāna: the vital current.

Fixing the whole Prāna—means, concentrating the whole will and self-consciousness.]

यदक्षरं बेदविद्वो बदन्ति
विशाल्यि यद्यतयो बीतरागाः ॥
यदि जगन्ति ब्रह्मचर्य परम्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥

बेदविद्व: Knowers of the Veda यत्.which अक्षरं imperishable बदन्ति speak बीतरागाः: freed from attachment यतय: self-controlled (Sannyasis) यत् which विशाल्यि enter यत् which इच्छन्ति: desiring ब्रह्मचर्यं Brahmacarya चरन्ति practise ते to thee तत् that पदं state to be obtained संग्रहेण in brief प्रवक्ष्ये (I) shall tell.

11. What the knowers of the Veda speak of as Imperishable, what the self-controlled (Sannyāsis), freed from attachment enter, and to gain which goal they live the life of a Brahmachāri, that I shall declare unto thee in brief.
[Brahmachāri—a religious student who takes the vow of continence, etc.; every moment of this stage is one of hard discipline and asceticism.

Cf. Kathopanishad, II. 14.]

सर्वं द्वारा रणी संयम्य मनो हृदि निहित्य च ||
मूर्च्छ्याधायात्मनः प्राणामास्थितो योगधारणायाम् ।
|| ॥ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मातमुस्मरन् ॥
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ॥ ॥

सर्वं द्वारा रणी All inlets (senses) having controlled मनः mind हृदि in the heart निहित्य having confined च and प्राणाम् Prāna मुख्य in the head आधाय having placed आत्मनः of one’s self योगधारणायाम् practice of concentration आधिथ्यात्म: established (in) ओमें Om इति this एकाक्षरं one-syllabled ब्रह्म Brahman व्याहर्न्म मातम् Me अनुस्मरन् remembering देहं body त्यजन्ते leaving यः who प्रयाति departs सः: he परमां Supreme गतिम् Goal याति attains.

12-13. Controlling all the senses, confining the mind in the heart, drawing the Prāna into the head, occupied in the practice of concentration, uttering the one-syllabled "Om"—the Brahman, and meditating on Me—he who so departs, leaving the body, attains the Supreme Goal.
अनन्यचेता: सततं यो मां स्मरति नित्यशः।
तस्यांहि सुलभः पार्थ नित्ययुक्तस्य योगिनः। १४।।

अनन्यचेता: with the mind not thinking of any other object यः who मां Me नित्यशः daily सततं constantly स्मरति remembers पार्थ O son of Prithā अहं I तस्य of that नित्य-युक्तस्य ever-steadfast योगिनः Yogi सुलभः easily attainable.

14. I am easily attainable by that ever-steadfast Yogi who remembers Me constantly and daily, with a single mind, O son of Prithā.

मामुपेत्य पुरजनम् दुःखाल्यमशाब्धेतन्।
नापनुवन्ति महात्मानः संसिद्ध परमां गता:। १५।।

परमां Highest संसिद्ध perfection गता: reaching महात्मानः the great-souled ones माम् Me उष्यत्य having attained दुःखाल्यसम् home of pain अशाब्धतम् ephemeral (and) पुरजनम् rebirth न not आपनुवन्ति get.

15. Reaching the highest perfection and having attained Me, the great-souled ones are no more subject to rebirth—which is the home of pain, and ephemeral.

[Ephemeral: non-eternal, of an ever-changing nature.]

आश्रयमुवनाल्लोकः पुनर्वार्तिनोऽज्जुन ।।
मामुपेत्य तु कौन्तेय पुरजनम् न विद्यते। १६।।
अर्जुन O Arjuna ब्राह्मण लोका: worlds पुनरावृत्तिन: subject to return तु but कौतुकेय O Kaunteya माम् Me उपेत्य having attained पुनर्जन्म rebirth न not विद्यते is.

16. All the worlds, O Arjuna, including the realm of Brahmā, are subject to return, but after attaining Me, O son of Kunti, there is no rebirth.

[Subject to return—because limited by time.]

सहस्रयुगपर्यंतमहर्ष्यदब्रह्मणो विदु: ॥
रात्रिः युगसहस्रान्तां तेज्जोरात्रबिद्वो जना: ॥१७॥

सहस्रयुगपर्यंतम् Ending in a thousand Yugas ब्रह्मण: of Brahmā यत् which अहे: day युगसहस्रान्तां ending in a thousand Yugas रात्रिः night (ये who) विदु: know ते those जना: men अहोरात्रविद्व: knowers of day and night.

17. They who know (the true measure of) day and night, know the day of Brahmā, which ends in a thousand Yugas, and the night which (also) ends in a thousand Yugas.

[Day and night—mean evolution and involution of the whole universe respectively.]
अहरागेमेत At the approach of day अव्यक्तात् from the unmanifested सर्वा: all अव्यक्तयः manifestations प्रभवति proceed रात्र्यागेमेत at the approach of night तत्र into that एव verily अव्यक्तसंज्ञके in that which is called the unmanifested प्रलीयते merge.

18. At the approach of (Brahmā’s) day, all manifestations proceed from the unmanifested state; at the approach of night, they merge verily into that alone, which is called the unmanifested.

भूतग्रामे स एवायं भूत्वा भूत्वा प्रलीयते ॥

रात्र्यागमःप्रचाब्रह्मः पार्थ्य प्रभवत्यहरागमे ॥१९॥

पार्थ्य O son of Prithā स: that एव verily अयं this भूतग्रामः multitude of beings भूत्वा भूत्वा being born again and again रात्र्यागमेः at the approach of night प्रलीयते merge अहरागमेः at the approach of day अवश्यः helpless प्रभवति re-manifest.

19. The very same multitude of beings (that existed in the preceding day of Brahmrā), being born again and again, merge, in spite of themselves, O son of Prithā, (into the unmanifested), at the approach of night, and re-manifest at the approach of day.

[Being born...themselves: They repeatedly come forth and dissolve, being forced by the effects of their own Karma.]
परस्तस्मातु भावोन्योब्यक्तोः व्यक्तात्सात्सातनः।
यः स सर्वेणु भूतेषु न ज्ञात्स्यतु न विनाशते॥ २०॥

तत्स्मात् तु but अन्यक्तात् from the unmanifested पः that which is beyond अन्य: another, distinct अन्यक्त: Unmanifested सातन: Eternal यः which भाव: Existence स: That सर्वेणु भूतेषु all beings ज्ञात्स्यतु being destroyed न not विनाशयति dies.

20. But beyond this unmanifested, there is that other Unmanifested, Eternal Existence —That which is not destroyed at the destruction of all beings.

[This unmanifested—which being the seed of the manifested, is Avidyā itself.]

अन्यक्तोऽक्षर इत्युक्तस्मातुः परमां गतिम्॥
यं प्राप्य न निवर्तन्ते तद्भ्राम परमं मम ॥ २१॥

अन्यक्त: Unmanifested अक्षर: Imperishable इति thus उक्त: called तम् that परमां Supreme गतिम् Goal आहु: they describe यं which प्राप्य having attained न not निवर्तन्ते they return तत् that मम My रं highest ध्राम state.

21. What has been called Unmanifested and Imperishable, has been described as the Goal Supreme. That is My highest state, having attained which, there is no return.
पुरुषः स परः पार्थ भक्तया लम्यसः ॥
स्यास्य स्थानिन्यूतानिन येन सर्वमिवं तत्तम् ॥२१॥

पार्थ O son of Prithā भूतानि beings यस्य of whom अन्तः-
स्यानि dwelling in येन by whom इव this सर्व all तत्तम per-
vaded तु also स: that परः Supreme पुरुषः Purusha अनन्यया
whole-souled भक्तया by devotion लम्य: is attainable.

22. And that Supreme Purusha is attain-
able, O son of Prithā, by whole souled devo-
tion to Him alone, in Whom all beings dwell,
and by Whom all this is pervaded.

यत्र काले त्वनावृत्तिमार्गूत्ति चैव योगिनः ॥
प्रयाता यात्ति तं कालं वक्ष्यामि मर्त्यर्थम् ॥२३॥

मर्त्यर्थम् O bull of the Bhāratas यत्र in which काले
time (path) तु but प्रयाता: travelling योगिनः Yogis अनावृत्तिं
non-return आवृत्तिं return च and एव again यात्ति go to
tं that कालं time (path) वक्ष्यामि (I) shall tell.

23. Now I shall tell thee, O bull of the
Bhāratas, of the time (path) travelling in
which, the Yogis return, (and again of that,
taking which) they do not return.

अप्रिज्ञात्तिं शुक्ल: षष्ठासा उत्तरायणम् ॥
तथा प्रयाता गच्छन्ति ब्रह्म व एविद्व जना: ॥२४॥
अग्नि: Fire ज्योतिः light अह। day-time शुक्लः the bright (fortnight) षण्मासः the six months उत्तरायणम् (of) the Northern passage of the sun तत्र in this(path) प्रयातः departed ब्रह्मविदः the knowers of Brahman जनः people ब्रह्मा Brahman गच्छन्ति go to.

24. Fire, flame, day-time, the bright fortnight, the six months of the Northern passage of the sun—taking this path, the knowers of Brahman go to Brahman.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ॥
तत्र चान्त्रमसं ज्योतियोगी प्राप्य निवर्तते ॥ २५ ॥

धूम: Smoke रात्रि: night-time तथा also कृष्णः the dark (fortnight) षण्मासः the six months दक्षिणायनम् (of) the Southern passage of the sun तत्र in this (path) योगी Yogi चान्त्रमसं lunar ज्योतिः light प्राप्य attaining निवर्तते returns.

25. Smoke, night-time, the dark fortnight, the six months of the Southern passage of the sun—taking this path the Yogi, attaining the lunar light, returns.

[It is difficult to decide the true significance of these two verses (24 & 25). Some are inclined to think that each of the steps means a sphere; while others, a state of consciousness. Still others think, that the series beginning with fire means developing states of illumination and renunciation, and that beginning with smoke, increasing states of ignorance and attachment.]
The two paths, Devayāna and Pitriyāna, by which the souls of the dead are supposed to travel to the other world according to their deserts are mentioned in the Upanishads, prominently in the Chhāndogya, V. x. 1, 2. Bādarāyana discusses these passages in the Brahma-Sutras, IV. ii. 18-21. But an interesting light has been thrown upon the question by the late Mr. Tilak’s theory of the Arctic home of the ancestors of the Aryan race. He has also dealt with his subject specially, in a paper of great value which appeared in the Prabuddha Bhārata (Vol. IX. p. 160). Considering the importance of the doctrine and the excellent way in which it has been elucidated by Mr. Tilak, we shall briefly note below the main heads of his argument.

The words Pitriyāna and Devayāna are used many times in the Rigveda. But the distinction made in the Upanishads about the soul’s path, according as a man died during the dark or the bright half of the year, was unknown to the bards of the Rigveda, who held the view that the soul of a man always travelled by the Pitriyāna road, whatever the time of his death. It is therefore clear that the doctrine of the Upanishads was a later development, probably evolved after physical light and darkness had come to be connected with moral good and evil and the dual character of the world was established. Now, if along with this we consider that death during the Southern passage of the sun was regarded as inauspicious from the Arctic times, we can see how the distinction arose between the paths of a man’s soul according as he died in the dark or the bright part of the year.
As to the series of steps in each path, since Agni was believed to be the only leader of the soul on its path, and both paths ended with the passages of the sun, the starting and halting points thus settled, it was not difficult to fill in the intermediate steps. The dual character of the world is manifested in Agni as flame and smoke. The flame was therefore the starting point of one path and smoke, of the other. Day and night, increasing and decreasing moon, Northern and Southern passages of the sun came next in natural order. The number of steps can easily be increased, and as a matter of fact has been increased in Kaushitaki and some other Upanishads on the same general principle.

Another point in this connection may be noted. There is nothing in the second or Pitriyāna path to correspond to Agni, in the first. We must therefore either reduce the number of steps in the first path by taking the words "fire" and "flame" in appositional relation and translate the same as "fire, that is flame", or increase the steps in the second by adding "fire" as one.]

शुक्लकृष्णे गती होते जगत: शाश्वते मते ।।
एकया यात्यनाबृत्तिमन्ययावतंते पुनः ।।२६।।

हि Verily जगत: of the world शुक्लकृष्णे bright and dark एते these गती two paths शाश्वते eternal मते are considered एकया by one अनावृत्तिस्मू non-return याति goes to अन्यया by the other पुनः again आवतते returns.
26. Truly are these bright and dark paths of the world considered eternal: one leads to non-return; by the other, one returns.

[The paths are eternal, because Samsāra is eternal.]

नैते सूती पार्थ जानन् योगी मुहाति कश्चन ।
तत्समातस्वं भक्तेषु योगयुक्तो मवार्जुन ॥ २७॥

पार्थ O son of Prithā, these two paths Jānanā knowing kāraṇa whosoever Yogi is not deluded therefore Arjuna in all times Yogi steadfast in Yoga be (thou).

27. No Yogi, O son of Prithā, is deluded after knowing these paths. Therefore, O Arjuna, be thou steadfast in Yoga, at all times.

[Knowing that one of the paths leads to Samsāra and the other to Moksha, the Yogi takes up the one leading to illumination and rejects the other.]

वेदेषु यज्ञेषु तपःसु चेव
दानेषु यत्पुर्णयते प्रविष्टम् ॥
अत्येष्टत मातस्वं विदित्वा
योगी परं स्थानमुपैति चायम् ॥ २८॥

वेदेषु In the (study of the) Vedas यज्ञेषु in the (practice of) Yajnas तपःसु in the (practice of) austerities
28. Whatever meritorious effect is declared (in the Scriptures) to accrue from (the study of) the Vedas, (the performance of) Yajnas, (the practice of) austerities and gifts—above all this rises the Yogi, having known this, and attains to the primeval, supreme Abode.

[This—the truth imparted by the Lord in answer to the question of Arjuna at the beginning of the present chapter.]

The end of the eighth chapter, designated, The Way to the Imperishable Brahman.
NINTH CHAPTER

श्रीभगवान् वाच ।

इदं तु ते गुह्यात्मं प्रवक्ष्यामय्यनसूयवेः ॥
ज्ञानं विज्ञानसहितं यज्ञात्वा मोक्षसे�سةशुभात् ॥

श्रीभगवान् The Blessed Lord उवाच said:

इदं This गुह्यात्मं most profound तु indeed विज्ञानसहितं united with realisation ज्ञानं knowledge अनसूयवें to one who does not carp ते to thee प्रवक्ष्यामि shall declare यत् which ज्ञात्वा having known अशुभात् from evil (Samsāra) मोक्षसे (thou) shalt be free:

The Blessed Lord said:

1. To thee, who dost not carp, verily shall I now declare this, the most profound knowledge, united with realisation, having known which, thou shalt be free from evil (Samsāra).
इदम् This राजविद्या the king of sciences (i.e., the highest science) राजगुढः kingly secret (i.e., the deepest of all profound truths) उत्तमम् supreme पवित्रम् purifier प्रत्यक्षावगम् realisable by direct perception धम्मः endowed with (immense) merit कर्तुः to perform सुसुखं very easy (च and) अव्ययम् of imperishable nature.

2. Of sciences, the highest; of profundities, the deepest; of purifiers, the supreme, is this; realisable by direct perception, endowed with (immense) merit, very easy to perform, and of an imperishable nature.

अष्टद्वादशाः पुरुषा धर्मस्यायस्य परत्तप ॥
अप्राप्य मां निवर्तन्ते तुम्युसंसारत्वं बनाने ॥३॥

परत्तप O scorcher of foes अस्य of this धर्मस्य (of) Dharma अष्टद्वादशाः: without Shraddhā पुरुषा: persons मां Me अप्राप्य without attaining मृत्युसंसारकाल्पिनि in the path of rebirth fraught with death (मृत्यु: death संसार: rebirth काल्पिनि in the path) निवर्तन्ते return.

3. Persons without Shraddhā for this Dharma, return, O scorcher of foes, without attaining Me, to the path of rebirth fraught with death.

[Without...Dharma: Who have no faith in this knowledge of the Self, regarding the physical body itself as the Self.]
मया तत्तमिदं सर्वं जगद्वक्षः सत्तम्।
सत्त्वानि सर्वाभूतानि न चाहें तेष्वास्थितः॥

अव्यक्तमृतिना Of the unmanifested form मया by Me
इदं this sarva all jagat world_tatam pervaded sarvabhutaani all
beings satvani exist in Me जहि च and teshu in them न
not avasthit dwelling.

4. All this world is pervaded by Me in
My unmanifested form: all beings exist in
Me, but I do not dwell in them.

[Unmanifested: being invisible to the senses.
Exist in Me—have an individual existence through
Me, the Self, underlying them all.
Do not dwell in them—like corporeal things—in
contact with them, or contained as though in a re-
ceptacle.]

न च मत्स्थानि सूत्तानि पश्ये मे योगमेष्वरम्।
सूत्तश्च च सूतस्थो ममात्मा सूतभावनः॥

च And suttani beings न not matsthan dwelling in Me मे
My एश्वरम् Divine योगम् Yoga पश्य behold सभ My आत्मा Self
suttamurti supporting the beings च and suttabhavan: bringing
forth the beings न not sutsya dwelling in the beings.

5. Nor do beings exist in Me (in reality),
behold My Divine Yoga! Bringing forth and
supporting the beings, My Self does not dwell
in them.
[Vide VII. 12.

Nor do, etc.—Because of the Self being unattached to or unconnected with any object. “Devoid of attachment, He is never attached.”—Brih. Upa. III. ix. 26.]

यथाकाशस्थितो नित्यं बायुः सर्वं गो महान् ॥
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

बायुः: Wind नित्यं always सर्वं moving everywhere महान् mighty यथा just as आकाशस्थितः rests in the Ākāsha तथा so सर्वाणि all भूतानि beings मत्स्थानि dwell in Me इति thus उपधारय know.

6. As the mighty wind, moving always everywhere, rests ever in the Ākāsha, know thou, that even so do all beings rest in Me.

[Rests ever in the Ākāsha—without being attached to it.

The idea is that beings rest in the Lord without contact with, and so without producing any effect on Him.]

सर्वभूतानि कौन्तेय प्रकृति यात्ति मामिकाम् ॥
कल्पक्ष्ये नस्तानि कल्पादौ विसृज्जात्महम् ॥७॥

कौन्तेय O son of Kunti सर्वभूतानि all beings कल्पक्ष्ये at the end of the Kalpa मामिकाम् My प्रकृति Prakriti यात्ति go to पुनः again कल्पादौ at the beginning of the Kalpa तानि them अहम् I विसृज्जानि send forth.
7. At the end of a Kalpa, O son of Kunti, all beings go back to My Prakriti: at the beginning of (another) Kalpa, I send them forth again.

[Prakriti: The inferior one composed of the three Gunas.
Kalpa—a period of cosmic manifestation.]

प्रकृति स्वामवष्टभ्य विसृज्जायिः पुनः पुनः।
भूतप्रामसिः कृत्सनवशं प्रकृतेतर्वशात्।

स्वाम् My own प्रकृति Prakriti अवष्टभ्य having animated प्रकृते: of Prakriti वशात् from the sway इम्स this कृत्सनात् whole अवशं helpless भूतप्रामसिः multitude of beings पुनः पुनः again and again विसृज्जायिः (I) send forth.

8. Animating My Prakriti, I project again and again this whole multitude of beings, helpless under the sway of Prakriti.

[Animating My Prakriti—invigorating and fertilising the Prakriti dependent on Him, which had gone to sleep at the universal dissolution, at the end of the Kalpa.]

न च मां तानि कर्माणि निबद्धनिः धनञ्जय।
उवासीनवदासीनसःसः तेषु कर्मसु।

धनञ्जय O Dhananjaya तानि these कर्माणि acts तेषु कर्मसु in those acts असक्तः unattached उदासीनवत् as one neutral
or indifferent आसीनम् sitting च and मां Me न निबध्नति do not bind.

9. These acts do not bind Me, sitting as one neutral, unattached to them, O Dhananjaya.

[These acts—which involve the unequal creation and dissolution of the universe.

As in the case of Ishvāra, so in the case of others also, the absence of the egotistic feeling of agency and attachment for results, is the cause of freedom (from Dharma and Adharma).]

मयाःध्यक्षेण प्रकृति: सूयते सचराचरम् ॥
हेतुनाग्नेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

By reason of proximity (lit. presiding over) मया by Me प्रकृति: Prakriti सचराचरम् the moving and the unmoving सूयते produces कौन्तेय O son of Kunti अनेन through this हेतुना cause (इदं this) जगत् world विपरिवर्तते wheels round and round.

10. By reason of My proximity, Prakriti produces all this, the moving and the unmoving; the world wheels round and round, O son of Kunti, because of this.

[In verses VII to X the Lord defines His position, following the Arundhati-Nyāya. When a bride is brought to her husband’s house for the first time, he shows her a very tiny star, called Arundhati. To do this, he has to direct her gaze the right way, which he does
by asking her to look at something near and something big, in the direction of the star, e.g., a branch of a tree. Next, he draws her attention to a large bright star observed beyond this branch, and so on, till by several steps, he succeeds in leading her eyes to the right thing. This method of leading to a subtle object through easy steps, is called Arundhati-Nyāya. The Lord begins by stating that He projects all beings at the beginning of evolution: Prakriti is only an instrument in His hands. Next, He says, He is not affected by that act, since He sits by, as one neutral, perfectly unattached. Lastly, He leads up to the final truth that really He does nothing, that it is Prakriti, who animated by His proximity produces all that is. It is His Light that lights up Prakriti, and makes her live and act. That is all the relation between Him and her.

अबजानन्ति मा मूढा मानुषीं ततुमाश्चितम् ॥
परं मात्रमजानन्तो मम भूतमहेश्वरस् ॥११॥

भूतमहेश्वरस् Great Lord of beings मम My परं higher भावम् state or nature अजानन्त: unaware of मूढा: fools मानुषीं human ततुम् body or form आशितम् dwelling मा Me अबजानन्ति disregard.

11. Unaware of My higher state, as the great Lord of beings, fools disregard Me, dwelling in the human form.

[Great Lord—Supreme Self.]
12. Of vain hopes, of vain works, of vain knowledge, and senseless, they verily are possessed of the delusive nature of Rākshasas and Asuras.

[Vain—because they neglect their own Self. They see no Self beyond the body.

They—refers to those described in the preceding Shloka.

Rākshasas have Rājasika nature, Asuras, Tāmasika.]
13. But the great-souled ones, O son of Prithā, possessed of the Divine Prakriti, knowing Me to be the origin of beings and immutable, worship Me with a single mind.

śatān kārīṇyānto māṁ yatnātṛaḥ hṛdayataḥ: ॥

namastānḥ māṁ bhaktya nityāyuktā upāstāte. ॥१४॥

śatān Always kārīṇyānta: glorifying māṁ Me hṛdayataḥ: of firm resolve yatnāḥ: striving and bhaktya with devotion namastāḥ: bowing down and nityāyuktāḥ: always steadfast māṁ Me upāstāte (they) worship.

14. Glorifying Me always and striving with firm resolve, bowing down to Me in devotion, always steadfast, they worship Me.

हांक्षेपे चाप्यन्ये यजन्तो मामुपासते ॥

एकत्रेन पृथक्त्रेन बहुधा विस्फोटोमुखम् ॥१५॥

अन्ये Others āpi too and jñānayojena with the Yajña of knowledge yajnāḥ: sacrificing māṁ Me upāstāte (they) worship eka-etrēna as one prthukṛtēna as different visvākto-mukhāḥ the All-Formed bahudha in various ways.

15. Others, too, sacrificing by the Yajña of knowledge (i.e., seeing the Self in all), worship Me the All-Formed, as one, as distinct, as manifold.
[All-Formed: He who has assumed all the manifold forms in the universe.

As one—identifying himself with the All-Formed:—the Advaita view.

As distinct—making a distinction in essence between the Lord and himself:—the Dualistic view.

As manifold—as the various divinities, Brahmā, Rudra, etc.]

आहं क्तुरहं यज: स्वधाहमहमौषधधम् ॥
मन्त्रोज्ज्वलमेव अण्यम् हुतम् ॥१६॥

अहं I क्तु: the Kratu अहं I यज: the Yajna अहस्म I स्वधा the Svadhā अहम् I औषधम् the Aushadha अहम् I मन्त्र: the Mantra अहम् I आज्ञम् the Ājya एव also अहम् I अविन: the fire अहं I हुतम् the oblation.

16. I am the Kratu, I the Yajna, I the Svadhā, I the Aushadha, I the Mantra, I the Ājya, I the fire, and I the oblation.

[Kratu is a particular Vedic rite.
Yajna: The worship enjoined in the Smriti.
Svadhā: food offered to the manes (Pitris).
Aushadha: all vegetable food and medicinal herbs.
Mantra: the chant with which oblation is offered.
Ājya: articles of oblation.
The fire—into which the offering is poured.]
पिताहमस्य जगतो माता धाता पितामहः।।
वेद्यं पवित्रमोक्षार ऋक्क साम यजुरेव च।।१७।।
गतिर्मूर्ताः प्रभुः साक्षी निवासः शरणं सुहृत्।।
प्रभवः प्रलयः स्थानं निधानं बीजसन्यायम्।।१८।।

अहम् I अस्य of this जगतः world पिता Father माता
Mother धाता the Sustainer पितामहः: the Grandfather वेद्यं
the (one) thing to be known पवित्रमोक्षार the purifier ऋक्कः
(the syllable) ‘Om’ ऋक्क् the Rik साम Sāman यजुः: Yajus
एव also च and.

गति: The goal भर्ति Supporter प्रभुः Lord साक्षी the
Witness निवासः Abode शरण Refuge सुहृत् Friend प्रभवः:
Origin प्रलयः Dissolution स्थानं Substratum निधानं Store-
house बीजस the Seed अव्ययम् immutable.

17. I am the Father of this world – the
Mother, the Sustainer, the Grandfather, the
Purifier, the (one) thing to be known, (the
syllable) Om, and also the Rik, Sāman, and
Yajus.

18. The Goal, the Supporter, the Lord,
the Witness, the Abode, the Refuge, the
Friend, the Origin, the Dissolution, the
Substratum, the Storehouse, the Seed
immutable.

[Sustainer—by dispensing fruit of action]
[Seed: cause of the origin of all things.]

Immutable—because it endures so long as the Samsāra endures.]

तपाम्यहमहं बर्षं निगृहला-नुरुःषामेवः च ।।
अमृतं चैव मृत्युश्च सदसच्चाहम्जुन ॥१९॥

अर्जुन O Arjuna अहम् I तपामि give heat अहम् I बर्षं the rain उत्सृजामि send forth च and निगृहला मि withhold अमृतं immortality च and एव also मृत्यु: death च and अहम् I सत् being च और असत् non-being.

19. (As sun) I give heat; I withhold and send forth rain; I am immortality and also death; being and non-being am I, O Arjuna!

(Being: The manifested world of effects.

Non-being—means, the cause which is unmanifested only, and not non-existence, otherwise we have to conceive existence coming out of non-existence, which is absurd. The Shruti says, “How can existence come out of non-existence?”—Chhānd. Upa. VI. ii. 2.

त्रैविद्या मां सोमपापा
यज्ञरिष्टवा स्वर्गिन्ति प्रार्थयते ॥
ते पुष्पमासाद्य सुरेन्द्रलोकः
महन्नति दिव्यान्निव देवभोगान् ॥२०॥
The knowers of the three Vedas यज्ञ: by Yajnas मां Me इष्टा worshipping सोमण: the drinkers of Soma पूतपान: purified from sin स्वर्गितं passage to heaven प्रार्थ्यन्ते pray ते they पुष्पम् holy सुरेन्द्रलोकम् the world of the Lord of the Devas आसाच reaching दिविन in heaven दिव्यान् divine देवभोगान् the pleasures of the Devas अस्वनित्ति enjoy.

20. The knowers of the three Vedas, worshipping Me by Yajna, drinking the Soma, and (thus) being purified from sin, pray for passage to heaven; reaching the holy world of the Lord of the Devas, they enjoy in heaven the divine pleasures of the Devas.

[Lord of the Devas—Indra, who is called Shatakratu, because he had performed a hundred sacrifices.]

ते तं मुक्तवा स्वर्गलोकं विशालं
क्षीणे पुष्पे मर्त्यलोकं विशालिति ॥
एवं अयोध्यमनुप्रपञ्चा
गतागं कामकामलम्भनें ॥२१॥

ते They तं that विशालं vast स्वर्गलोकं the Svarga-world मुक्तवा having enjoyed पुष्पे merit क्षीणे on the exhaustion मर्त्यलोकं the mortal world विशालिति enter एवं thus अयोध्यमनुप्रपञ्चा injunctions of the three (Vedas) अनुप्रपञ्चा: abiding by कामकामः desiring desires गतागं the state of going and लभन्ते that of coming लभन्ते attain to.
21. Having enjoyed the vast Svarga-world, they enter the mortal world, on the exhaustion of their merit: Thus, abiding by the injunctions of the three (Vedas), desiring desires, they (constantly) come and go.

[Injunctions—Ritualistic, the Karma-Kānda.]

अनन्ताक्षेत्रिन्त्यन्तो मां ये जना: पर्युपासते ॥
तेषां नित्यामयिक्तानां योगक्षेमं वहाम्यं हि ॥२२॥

अनन्ता: Non-separate मां Me चिन्तयन्त: meditating ये who जना: persons पर्युपासते worship (Me) in all things नित्यामयिक्तानां ever zealously engaged तेषां to them अहम् I योगक्षेमं the supply of what is lacking and the preservation of what is already possessed वहामि carry.

22. Persons who, meditating on Me as non-separate, worship Me in all beings, to them thus ever zealously engaged, I carry what they lack and preserve what they already have.

[Ananyāḥ—as non-separate, i.e., looking upon the Supreme Being as not separate from their own self. Or Ananyāḥ may mean, without any other (thought). Then the translation of the Shloka should be—persons who worship Me in all beings, never harbouring any other thought, to them, etc.

I carry, etc.—Because while other devotees work for their own gain and safety, those who do not see
anything as separate from themselves, do not do so; they even do not cherish a desire for life; so the Lord secures to them gain and safety.]

23. Even those devotees, who endued with Shraddhā, worship other gods, they too worship Me alone, O son of Kunti, (but) by the wrong method.

[Wrong method—ignorantly, not in the way by which they can get Moksha.]
[They return—by worshipping other gods they attain no doubt to the spheres of their sacrifice, but after the exhaustion of this merit, they fall from those spheres and return to the mortal world.]

यान्ति देवन्तरता देवान् पित्त्वान्ति पितुब्रता: ||
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोदपि
माम् ॥२५॥

देवन्तरता: Votaries of the Devas देवान् the Devas यान्ति go to पितुब्रता: the votaries of the Pitris पित्रस the Pitris यान्ति go to भूतेज्या: the worshippers of Bhutas भूतानि Bhutas यान्ति go to मद्याजिन: My votaries अपि to माम् Me यान्ति go to.

25. Votaries of the Devas go to the Devas; to the Pitris, go their votaries; to the Bhutas, go the Bhuta worshippers; My votaries too come unto Me.

[ Bhutas—beings lower than the Devas, but higher than human beings.

Me—The Imperishable.]

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ॥
तद्वहं भक्त्युपह्वतमहनामि प्रयतातमन: ॥२६॥

य: Whoever मे to Me भक्त्या with devotion पत्रं a leaf पुष्पं a flower फलं a fruit तोयं water प्रयच्छति offers अहं I प्रयतातमन: of the pure-minded भक्त्युपह्वतम् the devout gift तत् that अहनामि accept.
26. Whoever with devotion offers Me a leaf, a flower, a fruit, or water, that I accept—the devout gift of the pure-minded.

[Not only does the single-minded devotion to the Supreme lead to imperishable result, but it is also so easy and simple to perform—says Krishna in this Shloka.]

मयाराध्य यदानासि यज्ञुहोषि ददासि यत् ्
यत्तपस्यसि कौन्तेय तत्कुर्वृत्त मद्यपञ्चम् ्

कौल्मेव O son of Kunti यत् whatever करोजि thou dost यत् whatever अज्ञाणसि thou eatest यत् whatever जुहोषि thou offerest in sacrifice यत् whatever ददासि thou givest away यत् whatever तपस्यसि thou practisest as austerity तत् that मद्यपञ्चम् offering unto Me कुर्वृत्त do.

27. Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me.

शुभाशुभफलेवं मोक्षसे कर्मबन्धनेऽः ्
संन्याससंसारभूतां विमुक्तो मामुपेश्यसि ्

एवं Thus शुभाशुभफले: from good and evil results कर्मबन्धने: from the bondages of actions मोक्षसे (thou) shalt be freed विमुक्त: liberated संन्यासयोगयुक्तात्मा with the heart
steadfast in the Yoga of renunciation माम् unto Me ज्ञेष्यति (thou) shalt come.

28. Thus shalt thou be freed from the bondages of actions, bearing good and evil results: with the heart steadfast in the Yoga of renunciation, and liberated thou shalt come unto Me.

[The Yoga of renunciation—This way of purification of the heart by offering everything to the Lord.

Liberated, etc.—thou shalt be liberated while in the body, and at its death, become Me.]

समोऽहं सर्वंभूतेषु न मे द्वेष्योदस्ति न प्रियः ।
ये मजन्ति तु मां मक्त्या मयि ते तेषु चाप्यहम् ॥

Ahum I sarvam bhutesu to all beings same me to Me not dvashya: hateful not priya: dear astti is ye those tu but ma Me maktya with devotion mahanta worship te they may in me c and aham I api too teṣu in them.

29. I am the same to all beings: to Me there is none hateful or dear. But those who worship Me with devotion, are in Me, and I too am in them.

[I am like fire. As fire gives heat to those who draw near to it, and not to those who move away from it, even so do I. My grace falls upon My
devotees, but not owing to any attachment on My part. As the sun’s light, though pervading everywhere, is reflected in a clean mirror, so also I, the Supreme Lord, present as a matter of course everywhere, manifest Myself in these persons only, from whose minds all the dirt of ignorance has been removed by devotion.]

अपि वेदः सुदुराचारो महजते मामन्यमाकु ॥
साधुरेव स मन्तव्यः सम्प्यण्यवसितो हि सः ॥ ३०॥

सुदुराचारः A very wicked person अपि even वेदः if अनन्यमाकु with devotion to none else माम् Me भजते worships सः he साधुः good एव verily मन्तव्यः should be regarded हि indeed सः he सम्यक् rightly व्यवसितः resolved.

30. If even a very wicked person worships Me, with devotion to none else, he should be regarded as good, for he has rightly resolved.

[He has rightly resolved—He is one who has formed a holy resolution, to abandon the evil ways of his life.]

क्षिप्रं महति धर्मात्मा शश्वस्तः नाति निगच्छति ॥
कौन्तेय प्रतिज्ञानीहि न मे मक्तः प्रणयति॥ ३१॥

क्षिप्रं Soon righteous महति (he) becomes शश्वस्तः eternal शान्तिः peace निगच्छति attains to कौन्तेय O son of
Kunti me My bhakt: devotee n prasasvat is never destroyed (इति this) pratijaninihi know (do thou proclaim boldly).

31. Soon does he become righteous, and attain eternal Peace, O son of Kunti; boldly canst thou proclaim, that My devotee is never destroyed.

33 2.

पार्थ O son of Prithā you who api also api also पापयोनयः of inferior birth स्त्रियः might be स्त्रियाः women वैश्या: Vaishyas तथा as well as शूद्रा: Shudras ते they अपि even मा Me व्यपाश्रित्य taking refuge in परां the Supreme गतिम् Goal हि indeed यान्ति attain.

32. For, taking refuge in Me, they also, O son of Prithā, who might be of inferior birth—women, Vaishyas, as well as Shudras—even they attain to the Supreme Goal.

[Of inferior birth...Shudras—Because by birth, the Vaishyas are engaged only in agriculture, etc., and the women and Shudras are debarred from the study of the Vedas.]

किक पुनर्ब्रह्मणोऽपि गुण्या मक्ता राजस्ययस्तथा ।।
अनंतथभुः ख लोकस्मिन्म प्राप्य भजस्व मायेः ॥३३॥
33. What need to mention holy Brähmanas, and devoted Rājarshis! Having obtained this transient, joyless world, worship thou Me.

[Rājarshis—kings who have attained to sainthood (Rishihood)]

What need, etc.: How much more easily then do the holy Brähmanas and the devoted royal saints attain that Goal!

Having...world—Being born in this human body which is hard to get, one should exert oneself immediately for perfection, without depending on the future, as everything in this world is transient, and without seeking for happiness, as this world is joyless.]

मन्नना भव मद्वको मद्वाजी मां नमस्कुर्
मामेवस्यति युक्तवेवमात्मानं मत्परायणः

मन्नना: With mind filled with Me मद्वकः My devotee मद्वाजी sacrifice unto Me भव be thou मां to Me नमस्कुर् bow down एवम् thus मत्परायणः taking Me as the Supreme Goal आत्मानं heart युक्तवा having made steadfast माम् Me एव alone एवस्यि thou shalt come to.
34. Fill thy mind with Me, be My devotee, sacrifice unto Me, bow down to Me; thus having made thy heart steadfast in Me, taking Me as the Supreme Goal, thou shalt come to Me.

इति राजावेद्याराजगुह्यन्योगो नाम नवमोध्यायः ॥

The end of the ninth chapter, designated, *The Way of the Kingly Knowledge and the Kingly Secret.*
TENTH CHAPTER

श्रीभगवानुवाच

भूय एव महाबाहो भृणु मे परमं वचः ॥
यत्तेश्वं प्रीयमाणाय वश्यामि हितकाम्यया ॥१॥

श्रीभगवान् The Blessed Lord उवाच said:

महाबाहो O mighty-armed भूय: again एव verily मे My परमं supreme वचः word भृणु hear (thou) यत् which प्रीयमाणाय who art delighted (to hear) ते to thee अहं I हितकाम्यया wishing (thy) welfare वश्यामि will tell.

The Blessed Lord said:

1. Again, O mighty-armed, do thou listen to My supreme word, which I, wishing thy welfare, will tell thee who art delighted (to hear Me).

[Supreme—as revealing the unsurpassed truth.]

न मे बिभुः सुरगणः प्रभवं न महर्षयः ॥
अप्राप्तिः वेदान्त महर्षीणां च सर्वेऽः ॥२॥

न Not सुरगणः the hosts of Devas न nor महर्षयः the great Rishis मे My प्रभवं origin बिभुः do know हि for अहम्
1. Devas महर्षीणां of the great Rishis च and सर्वश: in every way आदि: source.

2. Neither the hosts of Devas, nor the great Rishis, know My origin, for in every way I am the source of all the Devas and the great Rishis.

[Prabhavam—higher origin (birth)—though birthless, yet taking various manifestations of power. Or it may mean great Lordly power.

In every way: not only as their producer, but also as their efficient cause, and the guide of their intellect, etc.]

यो मास्मजमनादि च वेति लोकमहेश्वरम् ॥
असंमूढः स मत्येषु सर्वपापेः प्रमुच्यते ॥१३॥

यः Who मास्म Me अनादि beginningless अजम् birthless च and लोकमहेश्वरम् the great Lord of worlds वेति knows स: he मत्येषु among mortals असंमूढः undeluded सर्वपापेः from all sins प्रमुच्यते is freed.

3. He who knows Me, birthless and beginningless, the great Lord of worlds—he, among mortals, is undeluded, he is freed from all sins.

[All sins—consciously or unconsciously incurred.]

बुद्धिरुङ्कःऽर्थः क्षमा सत्य दमः शमः ॥
सुखं दुःखं भवोभावो भयं चाभयमेव च ॥१४॥
अहिष्णु समता तुष्टिस्तपो दानं यानोऽयशः: ॥
भवन्ति भावा सूतानां मत्त एव पृथ्विविष्णा: ॥१५॥


4-5. Intellect, knowledge, non-delusion, forbearance, truth, restraint of the external senses, calmness of heart, happiness, misery, birth, death, fear, as well as fearlessness, non-injury, evenness, contentment, austerity, benevolence, good name, (as well as) ill-fame—(these) different kinds of qualities of beings arise from Me alone.

[Arise, etc.—according to their respective Karma.]

महर्षयं: सप्त पूर्वं चत्वारो मनवस्तथा ॥
मन्द्रावा मानसा जाता येषां लोक इस्मा: प्रजा:

II.16 II

सप्त Seven महर्षयं: great Rishis पूर्वं: ancient चत्वारं: four तथा as well as मनवं: Manus मन्द्रावा: possessed of powers
like Me जाता: from mind ने के: in this world इना: these षेता: from whom प्रजा: creatures.

6. The seven great Rishis as well as the four ancient Manus, possessed of powers like Me (due to their thoughts being fixed on Me), were born of (My) mind; from them are these creatures in the world.

[The four ancient Manus: The four Manus of the past ages known as Savarnas.]

एतां विभृत्ति योगं च मम यो वेद्वि तत्त्वतः: ॥
सोट्टविकम्पेण योगेन युज्यते नात्र संशयः: ॥७॥

व: Who मम Mine एतां these विभृत्ति manifold manifestations of (My) being योगं Yoga power च and तत्त्वतः: in reality वेद्वि knows स: he अविकम्पेण unshakable योगेन in Yoga युज्यते becomes established अत्र here न संशय: no doubt.

7. He who in reality knows these manifold manifestations of My being and (this) Yoga power of Mine, becomes established in the unshakable Yoga; there is no doubt about it.

[This Yoga power—i.e., the fact that the great Rishis and the Manus possessed their power and wisdom, as partaking of a very small portion of the Lord's infinite power and wisdom.
Unshakable Yoga: Samādhi, the state of steadiness in right realisation.]

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ॥
इति मत्वा भजन्ते मां बुधा भावसमन्वितः: ॥८॥

अहं I sarvasya of all prabhav: the origin mat: from Me sarvam everything pravartate iti thus matva thinking budha: the wise bhaavrasamnvita: with loving consciousness maṁ Me bhajante worship.

8. I am the origin of all, from Me everything evolves—thus thinking, the wise worship Me with loving consciousness.

[Loving consciousness—of the One Self in all.]

मनन्विता मद्गतप्राणा बोधयन्तः परस्यरम् ॥
कथयन्ततः मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

manavita: With (their) minds wholly in Me madgataprayana: with (their) senses absorbed in Me parasmaram mutually boshyantra: enlightening cha and nityan always kathyastra: speaking of maṁ me cha and tuṣyastra (they) are satisfied ramantra (they) are delighted cha and.

9. With their minds wholly in Me, with their senses absorbed in Me, enlightening one another, and always speaking of Me, they are satisfied and delighted.

[Satisfied: when there is cessation of all thirst.
Says the Purāna: All the pleasures of the senses in the world, and also all the great happiness in the divine spheres, are not worth a sixteenth part of that which comes from the cessation of all desires.]

तेषां सतत्युक्तानां मज्तां प्रीतिपूर्वकम् ॥
द्वामि बुद्धिyoगं तं येन माः पथान्ति ते ॥१०॥

सतत्युक्तानां Ever steadfast प्रीतिपूर्वकम् with affection मज्तां serving तेषां to them तं that बुद्धिyoगं Buddhhi-Yoga द्वामि (I) give येन by which ते they माः Me उपयान्ति come unto.

10. To them, ever steadfast and serving Me with affection, I give that Buddhhi-Yoga by which they come unto Me.

[Buddhi-Yoga—Devotion of right knowledge, through Dhyāna, of My essential nature as devoid of all limitations.

See II. 39.]

तेषांमेवानुक्मार्थमहमज्ञानजं तमं: ॥

नाशयाम्यात्मभावस्थो ज्ञानदीपेन सास्बतात।।११।।

तेषांम् For them अनुक्मार्थम् out of compassion एव mere बहुम् I अत्मभावस्थ: abiding in (their) hearts भास्वता luminous ज्ञानदीपेन by the lamp of knowledge अज्ञानजं born of ignorance तमं the darkness (of their mind) नाशयाम्यि (I) destroy.
11. Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge.

[Luminous lamp of knowledge—characterised by discrimination; fed by the oil of contentment due to Bhakti; fanned by the wind of absorbing meditation on Me; furnished with wick of pure consciousness evolved by the constant cultivation of Brahma-charya and other pious virtues; held in the reservoir of the heart devoid of worldliness; placed in the wind-sheltered recess of the mind, withdrawn from the sense-objects, and untainted by attachment and aversion; shining with the light of right knowledge, engendered by incessant practice of concentration.—Shankara.]

अर्जुन उवाच !
परं ब्रह्म परं धाम पवित्रं परमं महान्।
पुरुषं शास्तें दिव्यमादिदेवमजं विमुर्त।
आहुस्तवामुख्यं: सर्वं देवविन्नारवस्तः
असितो देवलो व्यासः स्वयं चेव ब्रवोऽषि मे।

अर्जुन: Arjuna said:

महान्: Thou परं Supreme: ब्रह्म: Brahman, परं Supreme धाम: Abode, परं Supreme पवित्रं Purifier (च and) सर्वं all शास्तं: the Rishis देवलं: Deva-Rishi नारदं: Nārada तथा as well as असितं: Asita देवलं: Devala व्यासं: Vyāsa स्वातं: Thee शास्तें the eternal पुरुषं Purusha दिव्यमुर्तं Self-luminous आदिदेवस्: the first Deva अजं: Birthless विमुर्तं: the All-pervading
वाहः: (they) declared स्वयं Thyself च and एव also मे to me प्रवीण (Thou) sayest.

Arjuna said:

12-13. The Supreme Brahman, the Supreme Abode, the Supreme Purifier, art Thou. All the Rishis, the Deva-Rishi Nārada as well as Asita, Devala, and Vyāsa have declared Thee as the Eternal, the Self-luminous Purusha, the first Deva, Birthless, and All-pervading. So also Thou Thyself sayest to me.

सर्वंतृत्वं मन्ये यन्मां वदति केशव।

न हि ते मगवन् व्यक्तिं विद्वृद्वेवा न दानवः।

केशव O Keshava मां to me यत् what वदति (Thou) sayest एतत् that सर्वम् all ज्ञतं true मन्ये (I) regard हि verily मगवन् O Bhagavān tे Thy व्यक्तिं manifestation न neither देवा: Devas न nor दानवा: Dānavas विद्वु: do know.

14. I regard all this that Thou sayest to me as true, O Keshava. Verily, O Bhagavān, neither the Devas nor the Dānavas know Thy manifestation.

["Bhagavān—is he in whom ever exist in their fulness, all powers, all Dharma, all glory, all success, all renunciation, and all freedom. Also he that knows the origin and dissolution and the future of all beings, as well as knowledge and ignorance, is called Bhagavān."]
स्वयमेवात्मनात्मानं वेत्य तव पुरुषोत्तम ॥
भूतभावन भूतेषा देवदेव जगद्यते ॥ १५ ॥

पुरुषोत्तम O Supreme Purusha भूतभावन O Source of beings भूतेषा O Lord of beings देवदेव O Deva of Devas जगद्यते O Ruler of the world तव Thou स्वयम् Thyself एव verily आत्मना by Thyself आत्मानं Thyself वेत्य (Thou) knowest.


वक्तुमहेष्यशोषेण दिव्या ह्यात्मविभूतयः ॥
याभिषविभृतितिमिलोकानामान्स्तवं व्याप्य तिष्ठसि ॥ १६ ॥

याभि: By which विभृतिभि: (divine) attributes तव Thou ह्यामान् all these लोकान् worlds व्याप्य having filled तिष्ठसि existest दिव्या: divine आत्मविभूतय: Thy attributes हि indeed अशोषेण without reserve वक्तुम् to speak of अहृति (Thou) shouldst.

16. Thou shouldst indeed speak, without reserve, of Thy divine attributes by which, filling all these worlds, Thou existest.

[Since none else can do so.]

कथं ब्राह्मणों योगिस्तवां सदा परिचित्तयन् ॥
केषु केषु च भावेषु चिन्त्योऽसि मगवन्मया ॥ १७ ॥
17. How shall I, O Yogi, meditate ever to know Thee? In what things, O Bhagavān, art Thou to be thought of by me?

[In what things, etc.: In order that the mind even thinking of external objects, may be enabled to contemplate Thee in Thy particular manifestations in them.]

विस्तरेनात्मनो योगं विभूति च जनार्दन ॥
भूय: कधय तृप्तिहि भृणवतो नास्ति मेष्मृतम्

॥१८॥

जनार्दन O Janārdana आत्मन: Thy योगं Yoga-powers विभूतिः attributes च and विस्तरेन in detail भूय: again कधय speak of हि for अभृणम् ambrosia भृणवत: to (me) who am hearing मे to me तृप्ति: satiety न अस्ति there is not.

18. Speak to me again in detail, O Janārdana, of Thy Yoga-powers and attributes; for I am never satiated in hearing the ambrosia (of Thy speech).

[Janārdana—to whom all pray for prosperity and salvation.]
The Blessed Lord said:

19. I shall speak to thee now, O best of the Kurus, of my divine attributes, according to their prominence; there is no end to the particulars of My manifestation.

[According to their prominence, i.e., only where they are severally the most prominent.]

O Gudakesha, existent in the heart of all beings, I am the Self and existent in the heart of all beings; I am the beginning and middle and end also.

20. I am the Self, O Gudakesha, existent in the heart of all beings; I am the
beginning, the middle, and also the end of all beings.

[Gudākesha—conqueror of sleep.
Beginning, etc.—That is, the birth, the life, and the death of all beings.]

आदित्यानामहं विष्णुज्योतिष्ठानं रविवर्ष्णमानं ॥
मरीचिर्महतामस्त्रम नक्षत्राणामहं शति ॥२१॥

अहं I आदित्यानाम of the (twelve) Ādityas विष्णु ज्योतिष्ठानं of luminaries अंशुमानं the radiant रवि: the Sun परीताम of the winds (forty-nine wind-gods) परीती: Marichi अर्मि (I) am नक्षत्राणाम of the asterisms अहं I शति the Moon.

21. Of the Ādityas, I am Vishnu; of luminaries, the radiant Sun; of the winds, I am Marici; of the asterisms, the Moon.

वेदानां सामवेदोद्भिषम देवानामस्त्रम वासवः ॥
इन्द्रियाणां मन्त्रार्थमेव भूतानां भद्रेऽचेतना ॥२२॥

वेदानां Of the Vedas सामवेदः Sāma-Veda अर्मि (I) am देवानाम् of the gods वासवः Vāsava अर्मि (I) am इन्द्रियाणां of the senses मनः Mind च and अर्मि (I) am भूतानाम् in living beings चेतना intelligence अर्मिम (I) am.

22. I am the Sāma-Veda of the Vedas, and Vāsava (Indra) of the gods; of the senses I am the mind and intelligence in living beings am I.
23. And of the Rudras I am Shankara; of the Yakshas and Rākshasas, the Lord of wealth (Kubera); of the Vasus I am Pāvaka; and of mountains, Meru am I.

24. And of priests, O son of Prithā, know Me the chief, Brihaspati; of generals, I am Skanda; of bodies of water, I am the ocean.
25. Of the great Rishis I am Bhrigu; of words I am the one syllable “Om”; of Yajnas I am the Yajna of Japa (silent repetition); of immovable things the Himalaya.

[Yajna of Japa—because there is no injury or loss of life involved in it, it is the best of all Yajnas.]

26. Of all trees (I am) the Ashvattha, and Nārada of Deva-Rishis; Chitraratha of Gandharvas am I, and the Muni Kapila of the perfected ones.
Among horses अमृतोद्वृः अमृता-born भवसम् Amrita-born उच्चे: Uchchaisshravas गजेन्द्राणां गजेन्द्राणां of lordly elephants ऐरावतेन Airavata नराणां of men नराणां the king च and भार्म Me विद्वित know.

27. Know Me among horses as Uchchaisshravas, Amrita-born: of lordly elephants Airāvata, and of men the king.

[Amrita-born: Brought forth from the ocean when it was churned for the nectar.]

आयुधानामहं बज्रं धेतूनामस्मि कामधुक् न।
प्रजनश्रास्त्मि कन्दर्पः सप्ताणास्त्मि बासुकिः।

आयुधानाम् Of weapons अहं I बज्रं the thunderbolt धेतूनाम् of cows कामधुक् Kāmadhuk (Surabhi, the heavenly cow yielding all desires) अस्मि (I) am (अहं I) प्रजनः cause of offspring कन्दर्पः Kandarpa च and अस्मि (I) am सप्ताणास्मि of serpents बासुकिः Vāsuki अस्मि (I) am.

28. Of weapons I am the thunderbolt, of cows I am Kāmadhuk; I am the Kandarpa, the cause of offspring; of serpents I am Vāsuki.

अनन्तश्रास्त्मि नागानां वर्णो यादसामहम् न।
पितृपृथ्येष्मा चास्त्मि यस: संयम्भताम्।

नागानां Of snakes अनन्त: Ananta च and अस्मि (I) am यादसाम् of water-beings अहम् I (अस्मि am) वर्ण: Varuna
पितुणाम् of Pitris अर्थमा Aryaman च and अस्मि (I) am संयमताम् of controllers अहम् 1 यमः Yama (अस्मि I am).

29. And Ananta of snakes I am, I am Varuna of water-beings; and Aryaman of Pitris I am, I am Yama of controllers.

प्रह्लादःअश्रास्मि दैत्यानां कालः कल्यतामहम् ॥
मृगाणां च मृगेन्द्रोऽहं वैनतेयः पक्षिनाम् ॥ ३०॥

दैत्यानां Of Diti’s progeny च and प्रह्लादः Prahlāda अस्मि (I) am कल्यताम् of measurers अहम् 1 कालः Time (अस्मि I am) मृगाणां of beasts अहं 1 च and मृगेन्द्रः the lord of beasts (lion) पक्षिनाम् of birds वैनतेयः son of Vinatā, Garuda च and.

30. And Prahlāda am I of Diti’s progeny, of measurers I am Time; and of beasts I am the lord of beasts, and Garuda of birds.

पवनः पवतामस्तिम रामः शस्त्रमृतामहम् ॥
झाकाणां मकरस्त्रास्मिम लोतसामस्तिम जाह्वे

पवताम् Of purifiers पवनः the wind अस्मि (I) am शस्त्रमृताम् of wielders of weapons (warriors) अहम् 1 रामः Rāma (अस्मि I am) भषाणां of fishes मकरः Makara (shark) च and अस्मि (I) am लोतसाम् of streams जाह्वे Jāhnavi, Gangā अस्मि (I) am.
31. Of purifiers I am the wind, Rāma of warriors am I; of fishes I am the shark, of streams I am Jāhnavi (the Gangā).

अध्यात्मविद्या विद्यानां बादः प्रवद्वतामहम्।

अर्जुनो Arjuna of manifestations आदि: the beginning च and अन्तः the end च and आहम् I एव also विद्यानां of all knowledges अध्यात्मविद्या the knowledge of the Self प्रवद्वताम् of disputants (च and) आहम् I बादः Vāda.

32. Of manifestations I am the beginning, the middle and also the end; of all knowledges I am the knowledge of the Self, and Vāda of disputants.


In the first, the object is to arrive at truth; in the second, idle carping at the arguments of another, without trying to establish the opposite side of the question; and in the third, the assertion of one's own opinion, and the attempt to refute that of the adversary by overbearing reply or wrangling rejoinder.]

अक्षराणामकारोपस्मि हन्दु: सामासिकस्य च।

अहमेवाक्षयं कालो धाताहं विश्वतोमुखः।

अक्षराणम् Of letters अकार: the letter A अस्ति (I) am सामासिकस्य of all compounds च and हन्दु: (that called in
Sanskrit) Dvandva, the copulative अहम् I एव alone बक्षय: the inexhaustible काल: Time अहं I विश्वतोम्भ: the All-formed धाता the Sustainer (by distributing fruits of actions).

33. Of letters the letter A am I, and Dvandva of all compounds; I alone am the inexhaustible Time, I the Sustainer (by dispensing fruits of actions) All-formed.

[Inexhaustible Time, i.e., Eternity. Kāla spoken of before is finite time.]

मृत्युः: सर्वंहरश्राहम्पुद्वश्र भाव्यत्वः।
कृति: श्रीवास्त्र च नारीणां स्मृतिसंभा धृतिः।

क्षमा ॥ ३४॥

अहम् I सर्वंहर: the all-seizing मृत्युः: Death च and सचिव्यताम् of those who are to be prosperous उद्देशः: the prosperity च and नारीणाः of the feminine कृति: Fame श्रीः Prosperity (or beauty) वाक् Inspiration (lit. speech) स्मृति: Memory मेघा Intelligence धृति: Constancy क्षमा Forbearance च and (अहम् I).

34. And I am the all-seizing Death, and the prosperity of those who are to be prosperous; of the feminine qualities (I am) Fame, Prosperity (or beauty), Inspiration, Memory, Intelligence, Constancy and Forbearance.

ब्रह्मसम तथा साध्रां गायत्री छन्दसामहम् ॥
मासानां मार्गेश्वर्वोऽहम्पृतृनां कुसुमाकर: ॥ ३५॥
Ahum I tatha also samna of Sama hymns bhutSama Brihat-
Sama chhutSama of metres Ahum I Gayatri masaana of 
months margashirsham: Margashirsha chhutaam of seasons kusumakar: 
the flowery season.

35. Of Samas also I am the Brihat-
Sama, of metres Gayatri am I; of months 
I am Margashirsha, of seasons the flowery 
season.

[Margashirsha—month including parts of Nov-
ember and December.
Flowery season—Spring.]

Uttam chhulvatamastma tejastejastivasnamahm 11
jayostasma vyasvayostasma satva satvavatamahm 12 6 11

Ahum I chhulvatam of the fraudulent Uttam the gambling 
tejastivasnam of the powerful Tej: power astma (I) am Ahum I 
jay: victory astma (I) am Vyasa: effort astma (I)am satvavatam of 
the Sattvika satva the Sattva (astma I am).

36. I am the gambling of the fraudulent, I am the power of the powerful; I 
am victory, I am effort, I am Sattva of the 
Sattvika.

[I am victory, I am effort: I am victory of the victorious, I am the effort of those who make an effort.]

Bhushnianm va: devostasma pashubhavaam ghantajay: 11
naamastvas Vyasa: Kaman: Arna: Kavi: 13 7 11
37. Of the Vrishnis I am Vāsudeva; of the Pāndavas Dhananjaya; and also of the Munis I am Vyāsa; of the sages, Ushanās the sage.

38. Of punishers I am the sceptre; of those who seek to conquer, I am statesmanship; and also of things secret I am silence, and the knowledge of knowers I am I.
Me यत् what स्वातः can exist तत् that चराचरम् moving or unmoving भूतं being न अस्ति there is not.

39. And whatsoever is the seed of all beings, that also am I, O Arjuna. There is no being, whether moving or unmoving, that can exist without Me.

नान्तोस्ति मम दिव्यानां विभूतिनां परल्लप ॥
एष तूर्देशत: प्रोक्तो विभूतेविस्तरो मया ॥४०॥

परल्लप O scorcher of foes मम My दिव्यानां of divine विभूतिनां attributes अन्तः end न not अस्ति is एष: this तु but विभूति: of attributes विस्तर: particulars मया by Me उद्देशत: brief statement प्रोक्त: has been stated.

40. There is no end of My divine attributes, O scorcher of foes; but this is a brief statement by Me of the particulars of My divine attributes.

यद्यद्धृतिमत्तत्त्वं श्रीमूर्तितपेव वा ॥
तत्त्वदेवावगच्छ त्वं मम तेजोज्यसम्भवस् ॥४१॥

विभूतिमत् Great श्रीमत् prosperous वा or एव also ऊर्जितम् powerful यत् यत् whatever सत्त्वं being तत् तत् that एव also मम My तेजोज्यसम्भवस् a product of a part of splendour त्वं thou अवगच्छ know.

41. Whatever being there is great, prosperous, or powerful, that know thou to be a product of a part of My splendour.
अथवा बहुनेतेन किं ज्ञातेन तत्वार्जुन ॥
विष्टम्याह्मिदं कृतस्तम्मेनोऽस्थितो जगत् ॥४२॥

अथवा Or अर्जुन O Arjuna एलेन by this बहुना (by) many
ज्ञातेन to know तत्व thy किं what (avails) अहम् I हि this
कृतस्तम्मेन whole जगत् world एकाङ्केन by a portion विष्टम्य
supporting अस्थित: exist.

42. Or what avails thee to know all this
diversity, O Arjuna? (Know thou this that)
I exist, supporting this whole world by a
portion of Myself.

इति विस्मृतियोगो नाम दशमोऽध्यायः ॥

The end of the tenth chapter, designated,
ELEVENTH CHAPTER

अर्जुन उवाच ।

मदनुग्रहीय परमं गुह्यमध्यात्मसंज्ञितम् ॥

यत्त्वयोक्तं वच्चस्तेन मोहोद्यं विगतो मम ॥१॥

अर्जुनः Arjuna उवाच said:

मदनुग्रहीय Out of compassion towards me परमं supremely गुह्यम् profound अध्यात्मसंज्ञितम् that which treats of the discrimination of Self and non-Self यत् that वचः words त्वया by Thee उक्तं spoken तेन by that मम my अयं this मोहः delusion विगतः is gone.

Arjuna said:

1. By the supremely profound words, on the discrimination of Self, that have been spoken by Thee out of compassion towards me, this my delusion is gone.

मवाप्ययो हि मूतानां श्रुतो वेष्टरूपे मया ॥

त्वस्तः कमलपत्राक्षक्ष्यां भाष्ययमि चाययम्॥२॥

कमलपत्राक्षक्ष्य O Thou with eyes like the lotus-leaf त्वस्तः of Thee मूतानां of beings मवाप्ययी the origin and
dissolution मया by me विस्तरणः at length हि indeed श्रुती have been heard अव्ययम् inexhaustible माहात्म्यम् greatness अपि च and also.

2. Of Thee, O lotus-eyed, I have heard at length, of the origin and dissolution of beings, as also Thy inexhaustible greatness.

एवमेतत्तथात्थ तवमात्मानं परमेश्वर ॥

द्रष्टुमिच्छामि ते रूपमेश्वरं पुरुषोत्तम ॥३॥

परमेश्वर O Supreme Lord यथा as त्वाम् Thou ज्ञात्मानं Thyself आत्मा hast declared एतत् it एवम् so पुरुषोत्तम O Supreme Purusha ते Thy ऐश्वरं रूपम् Ishvara-Form द्रष्टुम् to see इच्छामि (I) desire.

3. So it is, O Supreme Lord! as Thou hast declared Thyself. (Still) I desire to see Thy Ishvara-Form, O Supreme Purusha.

[Thy Ishvara-Form—as possessed of omnipotence, omnipresence, infinite wisdom, strength, virtue, and splendour.]

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ॥

यागेश्वरं ततो मे त्वं दर्श्यात्मानमव्ययम् ॥४॥

प्रभो O Lord यदि if तत्त that मया by me द्रष्टुम् to see शक्यं capable हि as मन्यसे Thou thinkest ततः then योगेश्वर
O Lord of Yogis तव मे me अभ्यस्म immutable आत्मानस् Self दर्शय show.

4. If, O Lord, Thou thinkest me capable of seeing it, then, O Lord of Yogis, show me Thy immutable Self.

श्रीभगवानुवाच ।

पद्य मे पार्थं रूपाणि शतशोषयं सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णां तीनि च ॥ १५ ॥

श्रीभगवान् The Blessed Lord उवाच said:

पार्थं O son of Prithâ मे My दिव्यानि celestial नानाविधानि different in kind नानावर्णां तीनि of various colours and shapes च and शतशः by the hundred अष्ठ and सहस्रशः by the thousand रूपाणि forms पद्य behold.

The Blessed Lord said:

5. Behold, O son of Prithâ, by hundreds and thousands, My different forms celestial, of various colours and shapes.

पश्यादित्यानवसूनं ख्यानविवनौ महतस्तथा ॥
बहुन्यादृष्टपूर्वाणि पश्यावाणि भारत ॥ १६ ॥

भारत O descendant of Bharata आदित्यान् the (twelve) Ādityas बसूनं the (eight) Vasus ख्यानूः the (eleven) Rudras अष्ठिन्नी the twin Ashvins तथा also महल: the
Maruts (the forty-nine wind-gods) पश्य behold बहूनि many अदृश्यपूवाणि never seen before आश्चर्याणि wonders पश्य behold.

6. Behold the Ādityas, the Vasus, the Rudras, the twin Ashvins, and the Maruts; behold, O descendant of Bharata, many wonders never seen before.

इङ्कर्षणं जगत्कृत्तनं पश्याय य सचराचरम् ।
मम देहेः गुडाकेशय च चाचायुद्धप्रनेिमिच्छसि ॥१७॥

गुडाकेश O Gudäkesha (Arjuna) इह this मम My देहेः (in) body एकस्य centred in one कृत्तनं whole सचराचरम् with the moving and the unmoving जगत् universe अन्यत् else च and यत् that द्रष्टुम् to see इच्छिसि (thou) desierest वष वष now पश्य see.

7. See now, O Gudäkesha, in this My body, the whole universe centred in one—including the moving and the unmoving—and all else that thou desierest to see.

[Centred in one—as part of My body.
All else—e.g., your success or defeat in the war about which you entertain a doubt (II. 6).]

न तु मां शाक्यसे द्रष्टुमनेिनेव स्वच्छक्षुषा ॥
विद्याय दबामि ते चकुः पश्य मे योगमैशव भृगुदा ॥१८॥

बनेनेव With this स्वच्छक्षुषा with eye of thine तु but मां Me द्रष्टुम् to see न शाक्यसे thou canst not ते (to) thee दिव्यम्
divine, supersensuous चक्षुः sight द्वारि (I) give मे My ऐश्वरम् Supreme योगम् Yoga Power पश्य behold.

8. But thou canst not see Me with these eyes of thine; I give thee supersensuous sight; behold My supreme Yoga power.

[Me—in My Universal Form.]

सज्जयो उवाच ।
एवमुक्त्वा ततो राजन् महायोगेश्वरो हरि: ॥
दश्यामास पार्थ्य परमं रूपमैश्वरसं ॥९॥

सज्जय: Sanjaya उवाच said:
राजन् O King (Dhritarāshtra) महायोगेश्वर: the Great Lord of Yoga हरि: Hari एवम् thus उक्त्वा having spoken तत: then पार्थ्य unto the son of Prithā परमं Supreme ऐश्वरम् रूपम् Ishvara-Form दश्यामास showed.

Sanjaya said:

9. Having thus spoken, O King, Hari, the Great Lord of Yoga, showed unto the son of Prithā, His Supreme Ishvara-Form:

अनेकवक्त्रनायनमनेकां ज्वेतदश्यामसं ॥
अनेकदिव्याभरणं दिव्यानेकोझ्यायुधसं ॥१०॥

अनेकवक्त्रनायनम् With numerous mouths and eyes अनेका- ज्वेतदश्यामसं with numerous wondrous sight अनेकदिव्याभरणं with numerous celestial ornaments दिव्यानेकोझ्यायुधसं with numerous celestial weapons uplifted.
10. With numerous mouths and eyes, with numerous wondrous sights, with numerous celestial ornaments, with numerous celestial weapons uplifted;

दिव्यमाल्याम्बरध्रं दिव्यगन्धानुलेयपनम् ॥

सर्वाक्षर्ष्यमं देवमनन्तं विश्वतोऽखम् ॥११॥

दिव्यमाल्याम्बरध्रं Wearing celestial garlands and apparel दिव्यगन्धानुलेयपनम् anointed with celestial-scented unguents सर्वाक्षर्ष्यमं the All-wonderful देवम् Resplendent अनन्तं Boundless विश्वतोऽखम् All-formed.

11. Wearing celestial garlands and apparel, anointed with celestial-scented unguents, the All-wonderful Resplendent, Boundless, and All-formed.

दिव्व सूर्यसहस्रस्य भेवेर्युगपुलिष्ठता ॥

यदि भा: सदृशी सा स्यां धृशप्रसस्तस्य महात्मनः

॥१२॥

दिव्व In the sky यदि if सूर्यसहस्रस्य of a thousand suns भा: splendour युगपत् at once उत्सिंहता भवेत् were to rise up सा that तस्य of that महात्मनः of the Mighty Being भास्: splendour सदृशी like स्यात् would be.

12. If the splendour of a thousand suns were to rise up simultaneously in the sky, that would be like the splendour of that Mighty Being.
[Mighty Being: The Universal Form.

The splendour of the Universal Form excels all others; it is indeed beyond compare.]

तत्रेकस्यं जगत्क्रुत्सं प्रविभित्तमनेक्यथा ॥
अपस्यहृष्टेदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

तदा तत्र पाण्डवः: the son of Pāndu तत्र there देवेदेवस्य of the God of gods शरीरे in the body अनेकथा in manifold ways प्रविभित्तम् divided क्रुत्सं whole जगत् universe एकस्य resting in one अपस्यत् saw.

13. There in the body of the God of gods, the son of Pāndu then saw the whole universe resting in one, with its manifold divisions.

ततः स विरस्यविवेके हृष्टरोमा धनञ्जयः ॥
प्रणम्य शिरसा देवं क्रुताभजलिरभाषत ॥१४॥

ततः Then स: he धनञ्जयः: Dhananjaya विस्मयाविष्ट: filled with wonder हृष्टरोमा with hairs standing on end देवं to the Deva शिरसा with (his) head प्रणम्य bending क्रुताभजलि with joined palms भाष्टत spoke.

14. Then Dhananjaya, filled with wonder, with his hairs standing on end, bending down his head to the Deva in adoration, spoke with joined palms.

[Deva: God, in His Universal Form.]
अर्जुन उवाच ।

पश्यामि व्रतां देव देहे
सर्वास्तथा भूतविशेषसंज्ञान्।

ब्रह्माणमीश्च कमलासनस्य-
मृष्योत्सर्वानुरगांश्र विद्यान् ॥१५॥

अर्जुन: Arjuna said:

देव O Deva तव Thy देहे in the body सर्वान् all देवान्
the Devas तथा and भूतविशेषसंज्ञान् hosts of all grades of
beings ईश्वर the Lord कमलासनस्यम् seated on the lotus
ब्रह्माण्म् Brahmā श्रीपिन Rishis and सर्वान् all विद्यान् celestial
उरगानुं serpent च and पश्यामि (I) see.

Arjuna said:

15. I see all the Devas, O Deva, in Thy body, and hosts of all grades of
beings; Brahmā, the Lord, seated on the lotus, and all the Rishis and celestial
serpents.

अनेकवाः ६४वश्त्रनेत्रेः

पश्यामि त्वां सर्वतोजन्तरुपम्।

नान्त्यं न मध्यं न पुनस्तवादिनं

पश्यामि विश्वेश्वर विश्वरुपं।१६॥

विश्वेश्वर O Lord of the universe विश्वरुप O Universal
Form अनेकवाहूदरवक्रनेत्रेः with manifold arms, stomachs,
mouths, and eyes अन्तरुपम् of boundless form त्वां Thee
सर्वेत: on every side पश्यामि (I) see तव of Thee पुनः also
16. I see Thee of boundless form on every side with manifold arms, stomachs, mouths, and eyes; neither the end nor the middle, nor also the beginning of Thee do I see, O Lord of the universe, O Universal Form.

किरोटिनं गदिनं च चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम्।
पश्यामि त्वां दुर्निरीक्ष्यं समन्तादि–
दीप्तानलाक्षणां विश्वलिङ्गमप्रमेयम्।१७।

किरोटिनं One with diadem गदिनं with club चक्रिणं with discus च and सर्वतो everywhere दीप्तिमन्तम् shining तेजोराशिं a mass of radiance दुर्निरीक्ष्यं very hard to look at दीप्तानलाक्षणां विश्वलिङ्गम ब्लिंग like burning fire and sun अप्रमेयम् immeasurable त्वां Thee समन्तादि all around पश्यामि (I) see.

17. I see Thee with diadem, club, and discus; a mass of radiance shining everywhere, very hard to look at, all around blazing like burning fire and sun, and immeasurable.

त्वमक्षरम परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम्।१८।
त्वमव्ययः शाश्वतधर्मंगोप्ता
सनातनस्तवं पुरुषो मतो मे । १८ ।

त्वम् Thou अक्षरं the Imperishable परम् the Supreme Being बोधित्वम् the one thing to be known त्वम् Thou अस्य विश्वस्य of this universe परं the great निधानम् Refuge त्वम् Thou अव्ययः the undying शाश्वतधर्मंगोप्ता Guardian of the Eternal Dharma त्वं Thou सनातनः the Ancient पुरुषः Purusha मे मतः I ween.

18. Thou art the Imperishable, the Supreme Being, the one thing to be known. Thou art the great Refuge of this universe; Thou art the undying Guardian of the Eternal Dharma, Thou art the Ancient Purusha, I ween.

अनादिमध्यान्तमनन्तवीर्यः
मन्तरां शशिसूर्यनेत्रम् ॥
पश्यामि त्वां दीप्तुताः शवक्षरं
स्वतेजसा विश्वमें तपत्मम् ॥ १९ ॥

अनादिमध्यान्तम् Without beginning, middle, or end अनन्तवीर्यम् infinite in power अनन्तवां हृं of manifold arms शशिसूर्यनेत्रम् the sun and the moon (Thy) eyes दीप्तुताः the burning fire (Thy) mouth स्वतेजसा with Thy radiance इह this विश्वम् universe तपत्मम् heating त्वां Thee पश्यामि (I) see.
19. I see Thee without beginning, middle, or end, infinite in power, of manifold arms; the sun and the moon Thine eyes, the burning fire Thy mouth; heating the whole universe with Thy radiance.

महात्मन (O Great-souled One यङ्गमथिब्यो: (of) heaven and earth इदम् this अन्तरं space betwixt एकेन alone त्वया by Thee हि indeed व्याप्त are filled सर्वा: all दिशा: quarters च and तव Thy अद्वैत wonderful इद्द्वि this उपर्य awful रूपम् form दृष्ट्वा having seen लोकयं the three worlds प्रवक्षितं are trembling (with fear).

20. This space betwixt heaven and earth and all the quarters are filled by Thee alone; having seen this, Thy marvellous and awful Form, the three worlds are trembling with fear, O Great-souled One.

असी हि त्वां सुरसञ्ज्ञा विशालन्ति
केचिद्भिता: प्राणजलयो गृहन्ति ॥
स्वस्तीत्वप्रकटम् महर्षिंसिद्धसञ्ज्ञा:
स्तुर्वान्तूऽत्तं स्तुतिमि: पुष्कलामि:।२१॥
These गुरस्वातः hosts of Devas हि verily त्वां Thee विशति enter कैचित् some शीता: in fear प्राण्यज्ञय: with joined palms गृणति extol महर्षिसिद्धस्वातः bands of great Rishis and Siddhas “स्वस्ति” “May it be well” इति thus उक्तः saying पुष्कलामि: splendid स्तुतिमि: with hymns त्वां Thee स्तुवत्वि praise.

21. Verily, into Thee enter these hosts of Devas; some extol Thee in fear with joined palms; “May it be well!” thus saying, bands of great Rishis and Siddhas praise Thee with splendid hymns.

रुद्रादित्या वसवो ये च साध्या
बिश्वेद्विवनौ महत्त्रोष्मपाविच ॥
गन्धर्व्यक्षाःसुरसिद्धस्वातः
वीक्षन्ते त्वां विश्रामं अश्वं सर्वेः ॥ २६॥

रुद्रादित्या: The Rudras and Ādityas वसव: Vasus ये those that च and साध्या: Sādhyas विश्वे Vishva-Devas अविवनौ the two Ashvins महत: Maruts च and उष्मपा: Ushmapās च and गन्धर्व्यक्षाःसुरसिद्धस्वातः: hosts of Gandharvas, Yakshas, Asuras, and Siddhas सर्वेः all विष्मिता: एव quite astounded त्वां Thee च and वीक्षन्ते are looking at.

22. The Rudras, Ādityas, Vasus, Sādhyas, Vishva-Devas, the two Ashvins, Maruts, Ushmapās, and hosts of Gandharvas, Yakshas, Asuras, and Siddhas—all
these are looking at Thee, all quite astounded. 

[Ushmapās—The Pitris.]

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहृत्यादम् ॥
बहूदरं बहुदण्ट्राकरालं
दृष्टवा लोकां प्रव्यथितास्तथाहम् ॥२३॥

महाबाहो O mighty-armed बहुवक्त्रनेत्रं with many mouths and eyes बहुबाहृत्यादम् with many arms, thighs, and feet बहूदरं with many stomachs बहुदण्ट्राकरालं fearful with many tusks ते Thy महत्त fixation immeasurable रूपं Form दृष्टवा having seen लोकां worlds प्रव्यथिता: are terrified भूम् I तथा so also.

23. Having seen Thy immeasurable Form—with many mouths and eyes, O mighty-armed, with many arms, thighs, and feet, with many stomachs, and fearful with many tusks—the worlds are terrified, and so am I.

नमःस्पृशं दीप्तमनेकवर्णं
व्यास ॥२४॥ नमं दीप्तविवालनेत्रम् ॥

दृष्टवा हि त्वं प्रव्यथितास्तरात्मा
ङ्गिनं न बिन्दाभमि श्रमं च विष्णो ॥२४॥

विष्णो O Vishnu नमःस्पृशं touching the sky दीप्तम shining अनेकवर्णं in many a colour व्यासानं with mouths wide
open दीप्तिविशालनेत्रस् with large fiery eyes त्वां Thee हि
indeed दृष्टः on seeing प्रव्यथितान्तरात्मा terrified at heart
(अहं I) धृति patience, courage शमं peace च and न not
विद्वामि find.

24. On seeing Thee touching the sky,
shining in many a colour, with mouths
wide open, with large fiery eyes. I am terrified
at heart, and find no courage nor peace, O
Vishnu.

दंडाकरालाचि च ते मुखानि
दृष्ट्वैव कालानलस्निमानि ||
दिशो न जाने न रूमे च शमं
प्रसीद देवेश जगशिवास ||२४||

देवेश O Lord of Devas दंडाकरालाचि fearful with tusks
कालानलस्निमानि (blazing) like Pralaya-fires च and ते Thy
मुखानि mouths दृष्टि एव having seen दिशि: the four quarters
न जाने I know not शमं peace न च nor रूमे do (I) find
जगशिवास O Abode of the universe प्रसीद have mercy.

25. Having seen Thy mouths, fearful
with tusks, (blazing) like Pralaya-fires, I
know not the four quarters, nor do I find
peace; have mercy, O Lord of the Devas, O
Abode of the universe.

[Pralaya-fires: The fires which consume the
worlds at the time of the final dissolution (Pralaya)
of the universe.
I know...quarters: I cannot distinguish the East from the West, nor the North from the South.]

अमी च त्वां धृतराष्ट्रस्य पुत्रा:
सवे सहैव बनिपालस्थः।।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयेरणि योधमुखे: ||२६।।
बक्त्राणि ते त्वरमाणा विशत्ति
दंध्रकरालानि भयानकानि ||
केरिहिल्लार्क शाराश्वतस्वः
संदृश्यन्ते चूर्णितेश्तमाणेः ||२७।।

अवनिपालस्थः: Hosts of kings of the earth सहैव with अमी those च and धृतराष्ट्रस्य of Dhritarāśtra सवे all पुत्रा: sons तथा and भीष्म: Bhishma द्रोणः Drona असे that सूतपुत्रः Sutaputra अस्तदीये: (with those) of ours अपि also योधमुखे: (with) warrior chiefs सह with त्वरमाणा: precipitately ते Thy दंध्रकरालानि terrible with tusks भयानकानि fearful to behold बक्त्राणि mouths त्वां Thee विशत्ति enter केरिहि some चूर्णिते: crushed to powder उत्तमाणेः: with (their) heads दशानात्तरेः in the gaps betwixt the teeth विलम्बना: sticking संदृश्यन्ते: are found.

26-27. All those sons of Dhritarāśtra, with hosts of monarchs, Bhishma, Drona, and Sutaputra, with the warrior chiefs of
ours, enter precipitately into Thy mouth, terrible with tusks and fearful to behold. Some are found sticking in the interstices of Thy teeth, with their heads crushed to powder.

[Sutaputra: The son of a charioteer, Karna.]

28. Verily, as the many torrents of rivers flow towards the ocean, so do those heroes in the world of men enter Thy fiercely flaming mouths.
29. As moths precipitately rush into a blazing fire only to perish, even so do these creatures also precipitately rush into Thy mouths only to perish.

[28 and 29—The two similes vividly illustrate how the assembled warriors rush to destruction, out of their uncontrollable nature, with or without discrimination.]
whole world with radiance, are burning, O Vishnu!

[Licking Thy lips: consuming entirely, enjoying it, as it were.]

उप्रूपः Fierce in form भवान् Thou art (who art) मे me आख्याहि tell ते to Thee नम: salutation अस्तु be देववर O Supreme Deva प्रसीद have mercy आबं the Primeval One भवन्तम् Thee विज्ञातुम् to know इच्छामि (I) desire हि indeed तव Thy प्रबृत्तिः purpose न not प्रजानामि (I) know.

31. Tell me who Thou art, fierce in form. Salutation to Thee, O Supreme Deva! have mercy. I desire to know Thee, O Primeval One. I know not indeed Thy purpose.

श्रीभगवानुवाच ।
कालोदिःस्मि लोकक्षयकृत् प्रवृद्धा
लोकान्तसमाह्तुमिः प्रवृत्तः
ऋत्वे त्वां न भविष्यति सवे
येवास्थितः प्रत्यनीकेषु योधा: ।१३२।।

श्रीभगवान् The Blessed Lord उवाच said:
The Blessed Lord said:

32. I am the mighty world-destroying Time, here made manifest for the purpose of infolding the world. Even without thee, none of the warriors arrayed in the hostile armies shall live.

[Even without thee, etc.—Even without thy instrumentality, i.e., even if, thou, O Arjuna, wouldst not fight, the end of all these warriors is inevitable, because I as the all-destroying Time have already killed them; so thy instrumentality in that work is insignificant.]
slain सत्यसाचिन् O Savyasāchīn (तव thou) निमित्तमात्र an apparent cause भव be.

33. Therefore do thou arise and acquire fame. Conquer the enemies, and enjoy the unrivalled dominion. Verily by Myself have they been already slain; be thou merely an apparent cause, O Savyasāchīn (Arjuna).

[Be thou...cause: People will think thee as the vanquisher of thy enemies, whom even the Devas cannot kill, and thus thou wilt gain glory; but thou art only an instrument in My hand.

Savyasāchīn—one who could shoot arrows even with his left hand.]

द्रोणस्य भीष्मस्य जयद्रथस्य कर्णं तथान्यानपि योधवीररान्।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्वेऽजेतासि रणेन सप्तनाम्।

द्रोण Drona च and भीष्म Bhishma च and जयद्रथ Jayadratha च and कर्ण Karna तथा as well as अन्यान् others योधवीररान् brave warriors अपि already मया by Me हतांस्त्र killed तव thou जहि do kill मा not व्यथिष्ठा: be distressed with fear रणेन in battle सप्तनाम् the enemies जेतासि shalt conquer युध्यस्व fight.

34. Drona, Bhishma, Jayadratha, Karna as well as other brave warriors—these already
killed by Me, do thou kill. Be not distressed with fear; fight, and thou shalt conquer thy enemies in battle.

[Already killed by me:—so do not be afraid of incurring sin by killing Drona, Bhishma, and others though they are venerable to you as your Guru, grandsire, etc.

Distressed with fear—as regards success because these great warriors are regarded as invincible.]

Sanjaya said:

35. Having heard this speech of Keshava, the diademed one (Arjuna), with joined palms, trembling, prostrated himself,
and again addressed Krishna in a choked voice, bowing down, overwhelmed with fear.

अर्जुन उवाच ।
स्थाने हुषीकेश तव प्रकृत्याः
जगत् प्रहृष्यत्यनुरज्यते च ॥
रक्षासि भीतानि दिशो द्रवल्लिः
सर्वं श्रावण्डूङ्गे च सिद्धस्वल्लः ॥३६॥

अर्जुन: Arjuna उवाच said:
हुषीकेश O Hrishikesha तव Thy प्रकृत्याः in praise जगत् the world प्रहृष्यति is delighted अनुरज्यते rejoices च and रक्षासि Rākshasas भीतानि in fear दिशो to all quarters द्रवल्लिः fly सर्वं all सिद्धस्वल्लः the hosts of Siddhas च and नमस्यल्लिः bow (to Thee) स्थाने it is meet.

Arjuna said:
36. It is meet, O Hrishikesha, that the world is delighted and rejoices in Thy praise, that Rākshasas fly in fear to all quarters and all the hosts of Siddhas bow down to Thee in adoration.

कस्माच ते न नमेर-भः भवति
गरीयसे ब्रह्मणोप्याविकर्त्रे ॥
अनन्त देवेश जगत्निवास
tवमक्षरं सदसत्तपरं यत ॥३७॥
O Great-souled One, O Infinite Lord of the Devas, O Abode of the universe, of Brahmā, and the Primal Cause, why should they not bow to Thee, the Being, the non-Being, and Beyond (them)? Which is Imperishable That and That Thou (art).

37. And why should they not, O Great-souled One, bow to Thee, greater than, and the Primal Cause of even Brahmā, O Infinite Being, O Lord of the Devas, O Abode of the universe? Thou art the Imperishable, the Being and the non-Being, (as well as) That which is Beyond (them).

[Brahmā: the Hiranyagarbha.

The Being and the non-Being, etc.—The Sat (manifested) and the Asat (unmanifested), which form the Upādhis (adjuncts) of the Akshara (Imperishable); as such He is spoken of as the Sat and the Asat. In reality, the Imperishable transcends the Sat and the Asat.]
अनन्तरुपं O boundless Form त्वम् Thou आदिवेद: the Primal Deva पुराण: the Ancient पुरुषः Purusha त्वम् Thou अस्त्य विश्वस्य of this universe परं the Supreme निधानम् Refuge वेता the Knower च and वेषं the One Thing to be known च and परं the Supreme धाम Goal असि (Thou) art त्वया by Thee विश्वम् the universe तत् is pervaded.

38. Thou art the Primal Deva, the Ancient Purusha; Thou art the Supreme Refuge of this universe, Thou art the Knower, and the One Thing to be known; Thou art the Supreme Goal. By Thee is the universe pervaded, O boundless Form.

वायुर्यङ्गोऽवर्गः: शशाङ्गः:
प्रजापतिस्तवं प्राप्तामहां ॥
नमो नमस्तेःस्तु सहस्रकृत्वः:
पुनः भूयोऽपि नमो नमस्ते।।३९।।

तवं Thou (art) वायु: Vāyu यम: Yama अग्नि: Agni वरुण: Varuna शशाङ्गः the Moon प्रजापति: Prajāpati प्रपितामहः the Great-grandfather च and ते to Thee नम: नम: salutation, salutation अस्तु be सहस्रकृत्वः a thousand times पुन: again च and भूय: अपि and again ते to Thee नम: नम: salutation, salutation.

39. Thou art Vāyu, Yama, Agni, Varuna, the Moon, Prajāpati, and the Great-grandfather. Salutation, salutation to Thee,
a thousand times, and again and again salutation, salutation to Thee!

[Vāyu...Moon: The gods of wind, death, fire, waters, and the moon.

The Great-grandfather: The creator even of Brahmā who is known as the Grandfather.]

नमः पुरस्तादथ पुष्ठतस्ते
नमोस्तु ते सर्वत एव सर्वं ॥
अनन्तवीयामितविभ्रमस्तवं
सर्वं समाप्नोषि ततोजसि सर्वं: ॥४०॥

सर्वं O All ते to Thee पुरस्तात् before अथ and पृष्ठत: behind नमः salutation ते to Thee सर्वत: एव on every side नमः salutation अस्तु be अनन्तवीयः infinite in power अमितविभ्रमः infinite in prowess तव Thou सर्वं all समाप्नोषि pervadest तत: wherefore सर्वं: all असि Thou art.

40. Salutation to Thee before and behind, salutation to Thee on every side, O All! Thou, infinite in power and infinite in prowess, pervadest all; wherefore Thou art All.

[On every side: As Thou art present everywhere. Pervadest: by thy One Self.]

सबेनति मत्वा प्रस्मं यदुत्तवं
हे कृण्ण हे यादव हे सबेति ॥
अजानता महिमानं तबेदं
मयं प्रमादात्रणयेन वापि ॥४१॥
यच्चावहासार्थसत्तकुतोदसि
बिहारश्वयासनभोजनेषु ॥
एकोऽध्वाण्यच्युतं तत्समक्षं
तत्क्षामये त्वामहम्प्रप्रेयम् ॥४२॥

तव थे य महिमानं greatness इदं this च and अजानता unconscious of मयं by me प्रमादात्रण due to love वा or अपि merely छवा friend इति as मत्वा regarding हे कृणं O Krishna हे यादव O Yādava हे सखे O friend इति as प्रसं behind presumptuously यत् whatever उत्तं said अच्युत O Achyuta बिहारश्वयासनभोजनेषु while walking, reposing, sitting, or at meals एकं when alone अथवा or अपि even तत्समक्षं in company अच्युतार्थस्य for the sake of fun यत् in whatever way असत्कर्त: disrespectfully treated असि Thou art अहम् I अप्रप्रेयम् Immeasurable त्वाम् Thee तत् that क्षामये implore to forgive.

41-42. Whatever I have presumptuously said from carelessness or love, addressing Thee as “O Krishna, O Yādava, O friend,” regarding Thee merely as a friend, unconscious of this Thy greatness—in whatever way I may have been disrespectful to Thee in fun, while walking, reposing, sitting, or at meals, when alone (with Thee), O Achyuta, or in company—I implore
Thee, Immeasurable One, to forgive all this.

[Love: Confidence born of affection.
In company: in the presence of others.]

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुर्गरीयान्।
न त्वत्समोक्ष्यभ्यमधिकः कुतोस्यो
लोकत्रये प्रभुऽप्रभुऽभाव ॥४३॥

अप्रतिमप्रभाव Of power incomparable त्वम् Thou चरा-
चरस्य moving and unmoving लोकस्य of the world पिता
Father असि (Thou) art पूज्य: the object of worship अस्य its च and गुर्गरीयान् greater than the great लोकत्रये in the
three worlds अष्टि even त्वत्सम: equal to Thee न not अस्ति
is अस्मय्यविक: surpassing अन्य: any other कुत: whence.

43. Thou art the Father of the world, moving and unmoving; the object of its
worship; greater than the great. None there
exists who is equal to Thee in the three worlds;
who then can excel Thee, O Thou of power
incomparable?

[None ... to Thee: There cannot be two or
more Ishvaras; if there were, the world could not
get on as it does. When one Ishvara desires to create,
another may desire to destroy. Who knows that all
the different Ishvaras would be of one mind, as they
would all be independent of each other?]
तस्मात्प्रणमयः प्रणिधाय कायं
प्रसाद्ये त्वामहमोऽशमोऽडयम् ॥
पितेव पुत्रस्य सखेव सख्ये:
प्रियः प्रियायाह्सि देव सोऽदुम् ॥४४॥

देव O Deva तस्मात् so अहम् I कायं (my) body प्रणिधाय having prostrated प्रणमयः saluting इडयम् adorable इशम् Lord त्वाम् Thee प्रसाद्ये crave forgiveness पुत्रस्य of the son पिता a father इव as सख्ये: of a dear friend सखा a friend इव as प्रियायाः: of one’s love प्रिय: a beloved one (इव as) सोऽदुम् to forgive अह्सि Thou shouldst.

44. So prostrating my body in adoration, I crave Thy forgiveness, Lord adorable! As a father forgiveth his son, friend a dear friend, a beloved one his love, even so shouldst Thou forgive me, O Deva.

अबृष्टपूर्वं हृषितोदस्मि दृष्टवा
भयेन च प्रव्यथितं मनो मे ॥
तदेव मे दर्शाय देव रूपं
प्रसीद्द देवेश जगग्निवास ॥४५॥

देव O Deva अबृष्टपूर्वं what was never seen before दृष्टवा having seen हृषित: overjoyed अस्मि I am भयेन with terror च yet मे my मन: mind प्रव्यथितं is distracted तत् that रूपं Form एव only मे me दर्शाय show देवेश O Lord of Devas जगग्निवास O Abode of the universe प्रसीद्द have mercy.
45. Overjoyed am I to have seen what I saw never before; yet my mind is distracted with terror. Show me, O Deva, only that Form of Thine. Have mercy, O Lord of Devas, O Abode of the universe.

किरोटिनं गदिनं चक्रहस्तं-
स्मिच्छामि त्वां द्वष्टुमहं तथैव ॥
तेनैव रूपेन चतुर्भुजेन
सहस्त्राभो भव विश्वमूर्ति ॥४६॥

अहं १ तथा एव as before त्वा Thee किरोटिनं diadem
gadinं bearing a mace chakrashtam with a discus in the hand
dvashtram to see smichchami I desire sahasrabahvo O (Thou) of thousand
arms vishvamurti of universal Form teneav that same chatuhrubhujen
four-armed rupen of Form bhav be.

46. Diademed, bearing a mace and a
discus, Thee I desire to see as before. Assume
that same four-armed Form, O Thou of thou-
sand arms, of universal Form.

श्रीभगवानुवाच ॥
मया प्रसन्नेन तवार्जुनेन
रूपं परं दाःशतभादभयोगात् ॥
तेजोमयं विश्वभवन्तभावं
यन्मेत्वदेवनेन न दृष्टपूर्वम् ॥४७॥
The Blessed Lord said:

47. Graciously have I shown to thee, O Arjuna, this Form supreme, by My own Yoga power, this resplendent, primeval, infinite, universal Form of Mine, which hath not been seen before by anyone else.

48. Neither by the study of the Veda and Yajna, nor by gifts, nor by rituals, nor by
severe austerities, am I in such Form seen, in the world of men, by any other than thee, O great hero of the Kurus.

Ma te vyaya ma cha visuddhamavo
drostra rupam gorasive varjyam. 11
vyayate va: priestmanas: punastab
 tadave me rupamidha pragaty 1149.11

Idduk So gorasu terrible so of Mine hams this rupam Form
drostra having seen ma not te thine vyaya fear visuddhamav: bewildered state (astu be) ma cha nor vyayateva: with (thy) fears dispelled priestmanas: with gladdened heart cha and pun: again tvam thou me of Mine tat ev this former rupam ev Form pragaty see (now).

49. Be not afraid nor bewildered, having beheld this Form of Mine, so terrific. With thy fears dispelled and with gladdened heart, now see again this former Form of Mine.

Savijay ubach

Ityarjuna cha. evasthyocatva
tvam rupam varjyamanam mou: 11
aapadayaamac ca mevamene
mOOTva pun: samyoagyupmritaM 1150.11
Sanjaya said:

Vasudeva Arjuna to Arjuna thus having spoken again so His own Form showed the Great-souled One of gentle Form being again who was terrified pacified and.

Sanjaya said:

50. So Vasudeva, having thus spoken to Arjuna, showed again His own Form; and the Great-souled One, assuming His gentle Form, pacified him who was terrified.

Arjuna said:

O Janardana Thy this gentle human Form having seen (my) nature I composed with thoughts am restored.

Arjuna said:

51. Having seen this Thy gentle human Form, O Janardana, my thoughts are now composed, and I am restored to my nature.
भ्रीभगवानुवाच

सुदुर्दर्शामिवं रूपं दृष्टवानसि यन्मम।
देवा अप्यस्य रूपस्य नित्यं सर्नकाद्धक्षणः।५ ॥

श्रीभगवान् The Blessed Lord उवाच said:

मम Mine इदं this सुदुर्दर्शघ्न very hard to see यत् which रूपं Form दृष्टवान् thou hast seen देवा: Devas अपि even अस्य रूपस्य of this नित्यं ever दर्शनकाद्धक्षणः (are) desirous to behold.

The Blessed Lord said:

52. Very hard indeed it is to see this Form of Mine which thou hast seen. Even the Devas ever long to behold this Form.

नाहं बेदैनं तपसा न दानेन न वेजयम्।
शक्यं एवंविधो द्रष्टुं दृष्टवानसि मां यथा।५ ॥

यथा As मां Me दृष्टवान् असि (thou) hast seen एवंविधः like this अहं I न neither बेदै: by the Vedas न nor तपसा by austerity न nor दानेन by gifts न nor वेजयम् by sacrifice च and also द्रष्टुं to be seen शक्यं: (am) possible.

53. Neither by the Vedas, nor by austerity, nor by gifts, nor by sacrifice can I be seen as thou hast seen Me.

भक्त्या त्वन्यथा शक्यं अहं एवाविधः ज्ञातुं द्रष्टं तत्स्वेन प्रवेष्टं च परन्तपं।५ ॥
54. But by single-minded devotion I may in this form, be known, O Arjuna, and seen in reality, and also entered into, O scorcher of foes.

[Single-minded devotion: That devotion which never seeks any other object but the Lord alone, and consequently cognises no other object but the Lord.]

55. He who does work for Me alone and has Me for his goal, is devoted to Me, is freed from attachment, and bears enmity towards no creature—he entereth into Me, O Pândava.
[Does work for me alone: Serves Me alone in all forms and manner of ways, with his whole heart and soul, and thus does not become attached to them.

He alone, whose devotion takes the forms as described in this Shloka, can know and realise Him as He is in reality, and subsequently become one with Him.]

इति विश्वरूपदर्शनं नाम भक्तिवृत्तिभ्यायः ॥

The end of the eleventh chapter, designated, *The Vision of the Universal Form.*
Arjuna said:

1. Those devotees who, ever-steadfast, thus worship Thee, and those also who worship the Imperishable, the Unmanifested—which of them are better versed in Yoga?

[Thus: as declared in the last verse of the preceding chapter (X1. 55).

The Unmanifested: Avyakta—i.e., That which is incomprehensible to the senses, as devoid of all Upādhis.]
The Blessed Lord said:

2. Those who, fixing their mind on Me, worship Me, ever-steadfast, and endowed with supreme Shraddhā, they in My opinion are the best versed in Yoga.

 Everywhere Samvadbhyam: even-minded they who but also īnihṛtyaḥ the aggregate of the senses saṁnyāsyam having subdued anīdhamsya the Indefinable abhīdhatya the Unmanifested saṁvadbhyām the Omnipresent abhīdhatya the Unthinkable kūtsthyam the Unchangeable abhīdhatya the Immovable bhūvam the Eternal aksaram the Unchangeable paraṁpate worship
सर्वभूतिः in the welfare of all beings रत्नः engaged ते
they माम् Myself एव only आन्तेवति reach.

3-4. But those also, who worship the
Imperishable, the Indefinable, the Unmani-
fested, the Omnipresent, the Unthinkable, the
Unchangeable, the Immovable, the Eternal—
having subdued all the senses, even-minded
everywhere, engaged in the welfare of all
beings—verily, they reach only Myself.

[Worship—Upāsanā is approaching the object
of worship by way of meditating on it, in accordance
with the teachings of the Śāstras and the Guru, and
dwelling steadily in the current of that one thought,
even as a thread of oil poured from one vessel to
another.

Unchangeable—Kutastha: lit., remaining like a
mass. He who is seated in Māyā as its Witness.]

क्लेशोऽधिकतरस्तेषामव्यक्तासत्क्रेतसाम् ॥
अव्यक्तः हि गतिर्दृशं देहविद्विरवायते ॥३७॥

तेषाम् Of those अव्यक्तासक्रेतसाम् whose mind is set on
the Unmanifested अविकटः: (is) greater क्लेशः trouble हि
for देहविद्धि: for the embodied अव्यक्तः the Unmanifested
gति: the goal दृशः with hard toil आवायते is reached.

5. Greater is their trouble whose minds
are set on the Unmanifested; for the goal of
the Unmanifested is very hard for the em-
-bodied to reach.
[The embodied: Those who are attached to, or have identified themselves with, their bodies.

No comparison between the worshippers of the conditioned and unconditioned Brahman is meant here—since by the context, both reach the same goal. The path of the conditioned Brahman is described as superior only because it is easier. The path of the unconditioned Brahman is harder, because of the necessity of having to abandon all attachment to the body, from the very beginning of the practice.]

ये तु सर्वाणि कर्मणि मयि संन्यस्य मत्यरा: ॥
अनन्येनैव योगेन मां ध्यायत्त उपासते ।।६।।
तेषामहे समुद्तर्ता मृत्युसंसारसागरात् ॥
भवामि न चिरात्पार्थ मय्यावेशितंत्चेतसाम् ॥७॥

ये Who तु but सर्वाणि all कर्मणि actions मयि in Me संन्यस्य resigning मत्यरा: regarding Me as the Supreme Goal अनन्येन single-minded योगेन with Yoga एव verily मां Me ध्यायत्त: meditating उपासते worship पार्थ O son of Prithā अहं I मयि on Me आवेशितंत्रेतसाम् of those whose mind is set तेषाम् for them मृत्युसंसारसागरात् out of the ocean of the mortal Samsāra न चिरात् ere long समुद्तर्ता the Saviour भवामि I become.

6-7. But those who worship Me, resigning all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded Yoga—to these whose mind is
set on Me, verily, I become ere long, O son of Prithā, the Saviour out of the ocean of the mortal Samsāra.

[Mortal Samsāra: The round of birth and death.]

मध्येव मन आधत्स्व मयि बुद्ध निवेशय ॥
निवसिष्यसि मध्येव अत ऊधव्यं न संशयः ॥१८॥

मयि On Me एव only मन्: (thy) mind आधत्स्व fix मयि in Me बुद्धि (thy) intellect निवेशय place अत: ऊधव्यं hereafter मयि in Me एव alone निवसिष्यसि thou shalt live न no संशयः doubt.

8. Fix thy mind on Me only, place thy intellect in Me: (then) thou shalt no doubt live in Me hereafter.

[Mind—Manas: purpose and thought.

Intellect: the faculty which resolves and determines.

Live in Me: as My Self.]

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ॥
अभ्यासयोगेन ततो मांभक्ति सुधु धन्नञ्जय ॥२९॥

धन्नञ्जय O Dhanajaya अथ if मयि on Me चित्तं (thy) mind स्थिरम् steadily समाधातुं to fix न शक्नोषि (thou) art unable तत: then अभ्यासयोगेन by Abhyāsa-Yoga माम् Me आप्ततुं to reach इच्छ do (thou) seek.
9. If thou art unable to fix thy mind steadily on Me, then by Abhyāsa-Yoga do thou seek to reach Me, O Dhananjaya.

[Abhyāsa-Yoga: the practice of repeatedly withdrawing the mind from the objects to which it wanders, and trying to fix it on one thing.]

अभ्यासेवप्यसमस्नेथ्यो भव ॥
मद्यर्थमिय कर्मीणि कुर्विच्यिन्तासि। ॥१०॥

अभ्यासे (In) Abhyāsa अष्टि also असार्थ: unable to practise असि (if) thou art मद्यर्थमिय: intent on doing actions for My sake भव be thou मद्यर्थम्म for My sake कर्मीणि actions कुर्विच्यित by doing अष्टि even सिद्धिगः perfection अवाप्ल्यस्य तू शाल्यात्त.

10. If also thou art unable to practise Abhyāsa, be thou intent on doing actions for My sake. Even by doing actions for My sake, thou shalt attain perfection.

अथेन्द्र्यस्मक्तोक्तिस कतर्वु मद्योगमायशितः ॥
सर्वकर्मचरणोऽर्जुः तत् कुरू यतात्मवान् ॥११॥

अथ If अष्टि even एतत् this कतर्वु to do अत्यक्त: unable असि thou art तत्: then मद्योगम्म refuge in Me आशित: taking यतात्मवान् self-controlled सर्वकर्मचरणाणि the renunciation of the fruit of all actions कुरू do.
11. If thou art unable to do even this, then taking refuge in Me, abandon the fruit of all action, being self-controlled.

[In the preceding Shlokas—first, the concentration of the mind on the Lord is enjoined; in case of inability to do that, Abhyāsa-Yoga is advised; if one finds that to be too hard, the performance of actions for the sake of the Lord alone, has been taught. Those who cannot do this even, who want to do things impelled by personal or other desires, are directed to give up the fruits of those actions to the Lord—i.e., not to anticipate, dwell, or build on, or care for, the results, knowing them to be dependent upon the Lord. Those who cannot control their desire for work are taught to practise indifference to the effects thereof.]

श्रेयो हि ज्ञानमभ्यासाज्ञानाद्ध्यायां विशिष्यते ॥
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्ति व तत्तब्ध ॥ १२ ॥

भ्यासात् Than (blind) Abhyāsa ज्ञानम् knowledge हि indeed श्रेय: better ज्ञानात् than (mere) knowledge ध्यानं meditation (with knowledge) विशिष्यते is more esteemed ध्यानात् than meditation कर्मफलत्याग: the renunciation of the fruit of action त्यागात् from renunciation अन्तरसं immediately शांति: peace (स्वत: follows).

12. Better indeed is knowledge than (blind) Abhyāsa; meditation (with knowledge) is more esteemed than (mere) knowledge; than meditation the renunciation of the
fruit of action; peace immediately follows renunciation.

[Renunciation of the fruit of all actions, as a means to the attainment of Bliss, is merely extolled here by the declaration of the superiority of one over another. Wherefore? Because it constitutes a common factor which immediately precedes Peace, both in the case of the man of wisdom who is steadily engaged in devout contemplation, and also of the ignorant one who, unable to tread the paths taught before, takes it up as the easiest means of Bliss.]

अद्वैता सर्वभूतानां मैत्र: कर्ण एव च ।
निर्ममो निरहंस्करः समहुःखसुखः क्षमो ।
सन्तुष्टः सततः योगी यतात्मा-दृढनिशिस्यः ॥
मध्यपितमनोभुद्यियों मद्भूत्तः स मे प्रियः ॥

सर्वभूतानां Of (to) all creatures अद्वैता free from hatred or malevolence मैत्रः friendly कर्णः compassionate एव and एव even निर्ममः who is free from the idea of “mineness” निरहंसकरः free from egoism, from the notion of “I” समहुःखसुखः even-minded in pain and pleasure क्षमः forbearing सततः ever सन्तुष्टः content योगी steady in contemplation यतात्मा self-controlled दृढनिशिस्यः possessed of firm conviction मयः in Me अर्थितमनोभुद्यियों मद्भूत्तः devoted to Me स: he मे to Me प्रियः: (is) dear.
13-14. He who hates no creature, and is friendly and compassionate towards all, who is free from the feelings of “I and mine”, even-minded in pain and pleasure, forbearing, ever content, steady in meditation, self-controlled, and possessed of firm conviction, with mind and intellect fixed on Me—he who is thus devoted to Me, is dear to Me.

यस्मान्नोहिते लोको लोकान्नोहिते च यः ।
हृष्टार्थभयोऽद्वैरमुक्तो यः स च मे प्रियः ।।१५।।

यस्मात् From whom लोक: the world न not उद्विजते is agitated, afflicted, य: who च and लोकात् from the world न not उद्विजते is agitated य: who च and हृष्टार्थभयोऽद्वैरमुक्त: by (from) joy, envy, fear, and anxiety मुक्त: freed स: he मे to Me प्रिय: (is) dear.

15. He by whom the world is not agitated and who cannot be agitated by the world, who is freed from joy, envy, fear, and anxiety—he is dear to Me.

अनपेक्ष: शुचिर्वेद्य उदासीनो गत्वयथ: ।
सर्वार्थभर्परित्यागी यो मदुःक्तः स मे प्रियः ।।१६।।

अनपेक्ष: (who is) free from dependence शुचि: who is pure दक्ष: prompt उदासीन: unconcerned गत्वयथ: untroubled सर्वार्थभर्परित्यागी renouncing every undertaking य: who मदुःक्त: devoted to Me स: he मे to Me प्रिय: (is) dear.
16. He who is free from dependence, who is pure, prompt, unconcerned, untroubled, renouncing every undertaking—he who is thus devoted to Me, is dear to Me.

[Free from dependence: on the body, the senses, the sense-objects, and their mutual connections.

Prompt: able to decide rightly and immediately in matters demanding prompt action.

Every undertaking: calculated to secure objects of desire, whether of this world or of the next.]

यो न हृष्यति न द्वेष्टि न शोचति न कांशति ।
शुभाशुभपरित्यागी भक्तमान न्यः स मे प्रियः ॥१७॥

य: Who न neither हृष्यति rejoices न nor द्वेष्टि hates न nor शोचति grieves न nor कांशति desires शुभाशुभपरित्यागी renouncing good and evil य: who भक्तमान full of devotion स: he मे to Me प्रियः (is) dear.

17. He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, he is dear to Me.

[Hates: Frets at receiving anything undesirable.

Grieves: at parting with a beloved object.

Desires: the unattained.]
18-19. He who is the same to friend and foe, and also in honour and dishonour; who is the same in heat and cold, and in pleasure and pain; who is free from attachment; to whom censure and praise are equal; who is silent, content with anything, homeless, steady-minded, full of devotion—that man is dear to Me.

[Content with anything, homeless: content with the bare means of bodily sustenance. Says the Mahābhārata:

\[
\begin{align*}
\text{शत्रु च मित्रेऽ च तथा मान एवादाय शीतोष्णसुखवेशु सम: सञ्ज्विर्वाजितं} & \text{ II} \\
\text{नुष्टलितस्तुतिमात्र तन्तुष्टे येन केनचित्} & \text{ II} \\
\text{अनिकेत् स्थिरस्तिं शक्तिमान् मे प्रियो नरः} & \text{ II} \\
\text{शत्रु To foe मित्रेऽ to friend च and तथा also च and मानापमानयो: in honour and dishonour सम: (who is) the same शीतोष्णसुखवेशु लेखु in cold and heat, in pleasure and pain सम: the same सञ्ज्विर्वाजित: free from attachment तुल्यनिन्दास्तुति: to whom censure and praise are equal मौनी who is silent येन केनचित् with anything सत्तुष्ट: content अनिकेत् homeless स्थिरस्तिं steady-minded भक्तिमान full of devotion नरः that man मे to Me प्रिय: (is) dear.}
\end{align*}
\]
“Who is clad with anything, who is fed on any food, who lies down anywhere, him the gods call a Brāhmaṇa.”—Shānti-Parva.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते II
श्रद्धानां मल्यरभा मक्कास्तेस्वतीव मे प्रियां: II २०।।

ये Who तु indeed यथोक्तं as declared (above) इदं this धर्म्यामृतम् Immortal Dharma पर्युपासते follow श्रद्धानां: endued with Shraddhā मल्यरभा: regarding Me as the Supreme Goal मक्कास्तेव: devoted ते they अतीव exceedingly मे to Me प्रियां: (are) dear.

20. And they who follow this Immortal Dharma, as described above, endued with Shraddhā, regarding Me as the Supreme Goal, and devoted—they are exceedingly dear to Me.

इति भक्तियोगो नाम द्वादशोऽध्याय: II

The end of the twelfth chapter, designated, The Way of Devotion.
THIRTEENTH CHAPTER

अर्जुन उवाच ।
प्रकृति पुरुषं चैव क्षेत्रं क्षेत्रज्ञामेव च ॥
गृहविद्वेदितमनुस्त्रयं क्षेत्रं ज्ञानं ज्ञेयं च केशव ॥

अर्जुन: Arjuna उवाच said:

केशव O Kshetra Prakriti the Prakriti पुरुषं Purusha च and एव also क्षेत्रं Kshetra क्षेत्रज्ञाम् the knower of the Kshetra च and एव also ज्ञानं knowledge ज्ञेयं what ought to be known च and एतत् this वेदितम् to know इच्छाम् (I) desire.

Arjuna said:

Prakriti and Purusha, also the Kshetra and the knower of the Kshetra, knowledge, and that which ought to be known—these, O Keshava, I desire to learn.

[This verse is omitted in many editions.]

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय क्षेत्रमित्यमिधीयते ॥
एतद्यो वैत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विद्: ॥११॥
The Blessed Lord said:

1. This body, O son of Kunti, is called Kshetra, and he who knows it is called Kshetrajna by those who know of them (Kshetra and Kshetrajna).

[Kshetra: Literally, field; the body is so called because the fruits of action are reaped in it as in a field.]

**Kshetrajnam chaapi maam vidhi sarveshreṇaṁ bhārat.**
**Kṣetras tattvajñānaṁ māṁ māṁ.**

Bhārat O descendant of Bharata sarveśreṇaṁ in all Kshe-tras api also maṁ Me ca and kṣetraṁ the Kshetrajna vidhi do thou know kṣetrajanāyo: of Kshetra and Kshetrajna yat which jñāna knowledge tatu that jñāna knowledge māṁ by Me māṁ is considered to be.

2. Me do thou also know, O descendant of Bharata, to be Kshetrajna in all Kshetras. The knowledge of Kshetra and Kshetrajna is considered by Me to be the knowledge.
तत्क्षेत्रं यत्च यादृकः च यद्विकारः यतस्य यत् ॥
सं च यो यत्प्रभावः तत्समासेन मे भ्रूणु ॥ १३॥

तत् The क्षेत्रं Kshetra यत् what (is) च and यादृकः what its properties च and यद्विकारः what its modifications यतः: from what (causes) च and यत् what (effects arise) स्: he (is) च and यः who यत्प्रभावः what its powers च and तत् that समासेन in brief मे from Me भ्रूणु hear.

3. What the Kshetra is, what its properties are, what its modifications are, what effects arise from what causes, and also who He is and what His powers are, that hear from Me in brief.

[That: the true nature of Kshetra and Kshe-trajna in all these specific aspects.]

ऋषिमिर्चं हुथा गीतं छन्दोमिर्चिविविधे: पृथक् ॥
ब्रह्मसूत्रपदः अश्रेय हेतुमदिकृविनिन्तिन्त्रते: ॥ १४॥

ऋषिमिर्च: By Rishis विविधे: various छन्दोमिर्च: in chants पृथक् distinctive बहुतः in many ways गीतं has been sung विनिन्तिन्त्रते: convincing हेतुमदिकृ: full of reasoning ब्रह्मसूत्रपदः: in phrases indicative of Brahman च and एव also.

4. (This truth) has been sung by Rishis in many ways, in various distinctive chants, in passages indicative of Brahman, full of reasoning, and convincing.
The great Elements अहस्त्रार: Egoism बुद्धि: Intellect अवक्तम् the Unmanifested (Mulā Prakriti) च and एव also दश ten इन्द्रियाणि the senses एकं the one (mind) च and पञ्च five इन्द्रियगोचरा: objects of the senses च and इच्छा desire देश: hatred सुखं pleasure दुःखं pain सह्मत: the aggregate, the body चेतना intelligence वृत्ति: fortitude एत् this सविकारम् with its modifications कष्टेन Kshetra समासेन briefly उदाहृतम् has been described.

5-6. The great Elements, Egoism, Intellect, as also the Unmanifested (Mulā Prakriti), the ten senses and the one (mind), and the five objects of the senses; desire, hatred, pleasure, pain, the aggregate, intelligence, fortitude—the Kshetra has been thus briefly described with its modifications.

[The Sāṅkhyaśas speak of those mentioned in the fifth Shloka as the twenty-four Tattvas or Principles.

The great Elements—Mahābhutas: prevail all Vikāras, modifications of matter.

Aggregate—Samghāta: combination of the body and the senses.
Desire and other qualities which the Vaisheshikas speak of as inherent attributes of the Atman, are spoken of in the sixth Shloka as merely the attributes of Kshetra, and not the attributes of Kshetrajna. Desire and other qualities mentioned here, stand for all the qualities of the Antah-karana or inner sense—as mere mental states. Each of them, being knowable, is Kshetra.

The Kshetra, of which the various modifications in their totality are spoken of as “this body” in the first Shloka, has been here dwelt upon in all its different forms, from “The great Elements” to “fortitude”.

अमानित्वमदम्भित्वमाहिसा क्षान्तिरार्जवम् ॥
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥

अमानित्वम् Humility अदम्भित्वम् unpretentiousness अहिसा non-injury क्षान्ति: forbearance आर्जवम् uprightness आचार्योपासनं service to the teacher शौचं purity स्थैर्यम् steadiness आत्मविनिग्रहः self-control.

7. Humility, unpretentiousness, non-injury, forbearance, uprightness, service to the teacher, purity, steadiness, self-control;

[Achārya: one who teaches the means of attaining Moksha.

Purity: external and internal. The former consists in washing away the dirt from the body by means of water, etc., and the latter—the purity of
mind—consists in the removal from it of the dirt of attachment and other passions, by the recognition of evil in all objects of the senses.]

इन्द्रियार्थेषु वैराग्यमनहस्त्वार एव च ॥
जन्मसृष्टिजराव्याधेषुःखोषांदर्शनम् ॥१८॥

इन्द्रियार्थेषु Of sense-objects वैराग्यम् renunciation अनहस्त्वार: absence of egoism एव also च and जन्मसृष्टिजराव्याधेषुःखोषांदर्शनम् reflection on the evils of birth, death, old age, sickness, and pain.

8. The renunciation of sense-objects, and also absence of egoism; reflection on the evils of birth, death, old age, sickness, and pain;

Sense-objects: such as sound, touch, etc. of pleasures seen or unseen.

Pain: whether Ādhyātmika, i.e., arising in one’s own person; or Ādhibhautika, i.e., produced by external agents, or Ādhidaivika, i.e., produced by supernatural beings.

Reflection….pain: or the passage may be interpreted as—reflection on the evils and miseries of birth, death, old age, and sickness. Birth, etc., are all miseries, not that they are miseries in themselves, but because they produce misery. From such reflection arises indifference to sense-pleasures, and the senses turn towards the Innermost Self for knowledge.]
असक्तिनमिष्वः पुत्रशार्गृहादिषु II
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु II९।।

असक्ति: Non-attachment पुत्रशार्गृहादिषु with son, wife,
home, and the rest अनिष्वः: non-identification of self
इष्टानिष्टोपपत्तिषु in the occurrence of the desirable and
the undesirable नित्यं constant समचित्तत्वम् even-minded-
ness च and.

9. Non-attachment, non-identification
of self with son, wife, home, and the rest,
and constant even-mindedness in the occur-
rence of the desirable and the undesirable;

Identification of self: as in the case of a
person who feels happy or miserable when another
to whom he is attached, is happy or miserable, and
who feels himself alive or dead when his beloved one
is alive or dead.]

मयि चान्ययोगेन भक्तिरव्यभिचारिणी II
विविक्तत्वेशासेवित्वमरतिज्ञसंसदि II१०।।

मयि To Me अनन्ययोगेन by the Yoga of non-separation
अन्यभिचारिणी unswerving भक्ति: devotion च and विविक्तत्वेश-
सेवित्वम् resort to sequestered places जनसंसदि for the
society of men अरति: distaste;

10. Unswerving devotion to Me by
the Yoga of non-separation, resort to se-
questered places, distaste for the society of
men;
[Resort....places: favourable to equanimity of mind, so that uninterrupted meditation on the Self, and the like, may be possible.

Society of men: of the unenlightened and undisciplined people, not of the pure and holy, because association with the latter leads to Jnāna.]

अध्यात्मज्ञानानित्यं तत्त्वज्ञानार्थदर्शनम् ॥
तत्त्वज्ञानमिति प्रोक्तमज्ञानं यदतोज्ज्वया ॥१२१॥

अध्यात्मज्ञाननित्यं: Constant application to spiritual knowledge तत्त्वज्ञानार्थदर्शनम्: understanding of the end of true knowledge एतत्: this ज्ञानम्: knowledge इति: thus प्रोक्तम्: is declared यत्: what अत: to it अन्यथा: opposed अन्यानं ignorance.

11. Constant application to spiritual knowledge, understanding of the end of true knowledge: this is declared to be knowledge, and what is opposed to it is ignorance.

[These attributes—from “Humility” to “Understanding of the end of true knowledge”—are declared to be knowledge, because they are the means conducive to knowledge.]

ज्ञेयं यत्तत्त्ववर्षयामि ॥१२२॥
अनादिमत्यरं श्रद्धा न सत्त्वसारसुध्यते ॥१२१॥

यत्: Which ज्ञेयं has to be known तत्: that प्रवक्ष्यामि I shall describe यत्: which शाल्वा: knowing अमृतम्: Immortality अज्ञुते (one) attains to तत्: it अनादिमतः the beginningless परं
Supreme Brahmā is called neither being nor non-being.  

12. I shall describe that which has to be known, knowing which one attains to immortality, the beginningless Supreme Brahmā. It is called neither being nor non-being.

13. With hands and feet everywhere, with eyes, heads, and mouths everywhere, with ears everywhere in the universe—that exists pervading all.

14. Shining by the functions of all the senses, yet without the senses; Absolute, yet
sustaining all; devoid of Gunas, yet their ex-
periencer.

बहिरन्तः ॥ तानामचरं चरमेव च ॥
सूक्ष्मत्वात्वदविभेऽं दूरस्तं चान्तिके च तत् ॥१५॥

भूतानाम् (Of all) beings बहि: without च and अन्तः within अचरं the unmoving चरम् the moving एव also च and सूक्ष्मत्वात् because of its subtlety तत् It अविभेऽं (is) incom-
prehensible दूरस्तं is far च and अन्तिके near च and तत् It.

15. Without and within (all) beings; the unmoving and also the moving; because of Its subtlety incomprehensible; It is far and near.

[Incomprehensible: to the unillumined, though knowable in Itself.

Far: when unknown.
Near: to the illumined, because It is their own Self.]

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ॥
भूतमतृं च तत्ततेऽं प्रसिद्धु प्रभविष्णु च ॥१६॥

भूतेषु In beings च and अविभक्तं impartible विभक्तमि
divided च yet इव as if स्थितम् existing भूतमतृं as sustaining
beings च and प्रसिद्धु devouring प्रभविष्णु as generating च
as well तत् It तत्ततैं is to be known.

16. Impartible, yet It exists as if divided
in beings: It is to be known as sustain-
ing beings; and devouring, as well as generating (them).

[Devouring: at the time of Pralaya.
Generating: at the time of Utpatti or origin of the universe.]

17. The Light even of lights, It is said to be beyond darkness; Knowledge, and the One Thing to be known, the Goal of knowledge, dwelling in the hearts of all.

[The Light even of lights: The illuminator of all illuminating things, such as the sun, etc., and Buddhi, etc. Indeed, these latter shine only when illuminated by the Light of the consciousness of the Self.]
18. Thus Kshetra, knowledge, and that which has to be known, have been briefly stated. Knowing this, My devotee is fitted for My state.

प्रकृति पुरुषं चैव विद्व अन्तर्यंत्रिते उभावियो ह।
विकारः गुणांश्रेणेव विद्व प्रकृतिसम्बवान्। १९।

प्रकृति Prakriti पुरुषं Purusha च एव इत्यदि उभी both अपि also अनादी beginningless विद्व know (thou) विकारान् (all) modifications च and गुणान् Gunas च and एव also प्रकृतिसम्बवान् born of Prakriti विद्व know (thou).

19. Know thou that Prakriti and Purusha are both beginningless; and know thou also that all modifications and Gunas are born of Prakriti.

[Modifications—Vikāras: From Buddhhi down to the physical body.]

कार्यकरणकर्तृत्वेऽ हेतुः प्रकृतिः सुखान्ताः भोज्यते हेतुर्लक्ष्यते । २०।

कार्यकरणकर्तृत्वेऽ In the production of the body and the senses प्रकृति: Prakriti हेतु: the cause उच्च्यते is said (to be) पुरुषः: Purusha सुखान्ताः of pleasure and pain भोज्यते in the experience हेतु: the cause उच्च्यते is said (to be).

20. In the production of the body and the senses, Prakriti is said to be the cause; in the experience of pleasure and pain, Purusha is said to be the cause.
[Senses: five organs of perception, five of action, mind, intellect, and egoism.

Purusha: the Jiva is meant here.

Kārya: The effect, the physical body. Karana: Senses. Some read Karana, and explain “Kārya and Karana” as “effect and cause”.

 пу́ш: प्रकृतिस्तो हि भुक्तेऽप्रकृतिजान्त्वणां ।
 कारणं गुणस्योऽस्य सदस्योऽनिज्ञन्तम् ।२१।
हि: Indeed पुः: Purusha प्रकृतिस्तो: seated in Prakriti प्रकृतिजान्त्वणं born of Prakriti गुणान् the Gunas भुक्ते experiences अस्य its सदस्योऽनिज्ञन्तम् of birth in good and evil wombस गुणस्य: attachment to the Gunas कारणं the reason.

21. Purusha seated in Prakriti, experiences the Gunas born of Prakriti; the reason of his birth in good and evil wombs is his attachment to the Gunas.

[Seated in: identifying himself with.
Gunas: manifesting themselves as pleasure, pain, and delusion.]

उपद्रष्टानुमन्त्वा च भर्तं भोक्तां महेष्वरः ।
भ: मात्रेतेन चाप्युक्तो देहेःस्मिन्युरुः परः ।२२।
अस्मिन् देहे In this body पुः: Purusha पर: Supreme उपद्रष्टा the Looker-on अनुमन्त्वा the Permitter च and भर्तं Supporter भोक्ता the Experiencer महेष्वरः: the Great Lord परमात्मा the Highest Self च and इति thus अपि also उक्त: is called.
22. And the Supreme Purusha in this body is also called the Looker-on, the Permitter, the Supporter, the Experiencer, the Great Lord, and the Highest Self.

[Looker-on, the Permitter: He himself does not participate in the activities of the bodily organs, the mind and the Buddhi, being quite apart from them, yet appears to be so engaged. And being a looker-on, He never stands in the way of the activities of Prakriti as manifested in the body. Indeed, all the consciousness or intelligence that manifests itself in the activities of life is but the reflection of the All-pervading, Absolute, and Perfect Intelligence—the Supreme Spirit.]

य एवं वेत्ति पुरुषं प्रकृति च गुणं: सह ॥
सर्वथा वर्त्तमानोपि न स भूयोधिजायते ॥२३॥

य: Who एवं thus पुरुषं the Purusha गुणं: सह with Gunas प्रकृति Prakriti च and वेत्ति knows स: he सर्वथा in whatever way वर्त्तमान: living अपि even भूय: again न not अभिजायते is born.

23. He who thus knows the Purusha and Prakriti together with the Gunas, whatever his life, is not born again.

[Whatever his life, etc.: Whether he be engaged in prescribed or forbidden acts, he is not born again. For, the acts, the seeds of rebirth, of a knower of
Truth are burnt by the fire of knowledge, and thus cannot be effective causes to bring about births. In his case they are mere semblances of Karma; a burnt cloth, for instance, cannot serve the purposes of a cloth.

केवल् Some ध्याने by meditation आत्मनि in their own intelligence आत्मना by the purified heart आत्मानम् the Self पद्यति behold अन्यe others सांख्येन योगेन by the path of knowledge अपरे others च again कर्मयोगेन by Karma-Yoga.

24. Some by meditation behold the Self in their own intelligence by the purified heart, others by the path of knowledge, others again by Karma-Yoga.

अन्यe त्वेवमाजानत्: श्रुत्वान्येव्यय उपासते \\
तेवपि चातितिरत्न्येव मृत्युं श्रुतिप्रणायणः

अन्ये Others तु again एषम् thus अवजानत्: not knowing अन्येव्य: from others श्रुत्वा as (they have) heard उपासते worship ते these अपि च and also श्रुतिप्रणायणः regarding what they have heard as the Supreme Refuge मृत्युं death अतितरंति go beyond एव even.

25. Others again not knowing thus, worship as they have heard from others.
Even these go beyond death, regarding what they have heard as the Supreme Refuge.

[Not knowing thus: not able to know the Self described above, by one of the several methods as pointed out.

From others: Āchāryas or spiritual teachers.
Regarding: following with Shraddhā.
What they have heard: i.e., they solely depend upon the authority of others’ instructions.]

वायव्यसञ्जायते किंचित्तसत्त्वं स्थावरंसम्।
क्षेत्रक्षेत्रसंयोगात्तदिविन्द्रे भर्तर्षेः।

भर्तर्षेः O bull of the Bhāratas याचत् किंचित्त् whatever स्थावरंसम् the moving and the unmoving सत्त्वं being सञ्जायते is born तत्त् it क्षेत्रक्षेत्रसंयोगात् from the union of Kshetra and Kshetrajna विद्व नो (to be).

26. Whatever being is born, the moving or the unmoving, O bull of the Bhāratas, know it to be from the union of Kshetra and Kshetrajna.

[Union...Kshetrajna: The union of Kshetra and Kshetrajna, of the object and the subject, is of the nature of mutual Adhyāsa which consists in confounding them as well as their attributes with each other, owing to the absence of discrimination of their real nature. This false knowledge vanishes when one is able to separate Kshetra from Kshetrajna.]
27. He sees, who sees the Supreme Lord, existing equally in all beings, deathless in the dying.

28. Since seeing the Lord equally existent everywhere, he injures not Self by self, and so goes to the highest Goal.

[He injures... by self: like the ignoram man either by ignoring the Self in others (Avidyā or nescience), or regarding the non-Self (physical body, etc.) as the Self (Mithyā-jñāna or false knowledge)—the two veils that hide the true nature of the Self.]
कौल्मेय न करोति न लिप्यते। ३१।।

कौल्मेय O son of Kunti अनादित्वातु being without beginning निरंगुणत्वात् being devoid of Gunas अध्यम्स this अव्यय: immutable परमात्मा Supreme Self शरीरस्थः: existing in the body अपि though न neither करोति acts न nor लिप्यते is affected.
31. Being without beginning and devoid of Gunas, this Supreme Self, immutable, O son of Kunti, though existing in the body neither acts nor is affected.

[Being without beginning: having no cause.
Neither...affected: Because the Self is not the doer, therefore He is not touched by the fruit of action.]

यथा सर्वां चौक्ष्म्यावादाकाशं नोपलिप्यते ।
सर्वारूपं तथा तथात्मा नोपलिप्यते ॥ ३२॥

यथा As sarvāṅgatā the all-pervading ākāsha sаук्ष्म्यात् because of its subtlety not upalिप्यते is tainted तथा so sarvāṅg everywhere देहें in the body अवस्थित: existent आत्मात the Self not upalिप्यते is tainted.

32. As the all-pervading ākāsha, because of its subtlety, is not tainted, so the Self existent everywhere in the body is not tainted.

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

सारति O descendant of Bharata गया as एकः the one रविः sun हम this कृत्स्नं all लोकमिम् world प्रकाशयति illumines तथा so क्षेत्री He who abides in the Kshetra कृत्स्नं the whole क्षेत्र Kshetra प्रकाशयति illumines.
33. As the one sun illumines all this world, so does He who abides in the Kshetra, O descendant of Bharata, illumine the whole Kshetra.

क्षेत्रक्षेत्रजयोरेवमन्तरं ज्ञानचक्षुषा ॥
भूतप्रकृतिमोक्षं च ये चिदुर्धर्मिन्ति ते परम् ॥३४॥

एवम् Thus क्षेत्रक्षेत्रजयो: between the Kshetra and the Kshetrajna अन्तरं the distinction भूतप्रकृतिमोक्षं the emancipation from the Prakriti of beings च and (also) ज्ञानचक्षुषा with the eye of knowledge ये who चिदु: perceive ते they परम् the Supreme यान्ति go to.

34. They who thus with the eye of knowledge perceive the distinction between the Kshetra and the Kshetrajna, and also the emancipation from the Prakriti of beings, they go to the Supreme.

[Prakriti of beings: the material nature or delusion of beings due to Avidyā.]

इति क्षेत्रक्षेत्रजविभागयोगो नाम त्रयोदशोद्धायः ॥

The end of the thirteenth chapter, designated, The Discrimination of the Kshetra and the Kshetrajna.
FOURTEENTH CHAPTER

श्रीभगवानुबाच ॥

परं भूयः प्रवक्ष्यामि ज्ञानात्म ज्ञानमुत्तमम् ॥

यज्ञात्वा मुनयः सर्वं परं सिद्धिमितो गता: ॥१॥

श्रीभगवान् The Blessed Lord उबाच said:

ज्ञानात्म Of all knowledge उत्तमम् the best परं supreme ज्ञानम् knowledge भूयः again प्रवक्ष्यामि I shall tell यज्ञात्वा which having known सर्वं all मुनयः the Munis हि: after this life परं high सिद्धिम् perfection गता: have attained to.

The Blessed Lord said:

1. Again I shall tell thee that supreme knowledge which is above all knowledge, having known which all the Munis have attained to high perfection after this life.

[After this life: after being freed from this bondage of the body.]

इदं ज्ञानं प्राक्ष्यं सर्वं साधस्मयमागता: ॥

सर्वोपि नोपजायते प्रलये न व्यथन्ति च ॥२॥

इदं This ज्ञानं knowledge उपाध्रित्य having devoted to सर्वं साधस्मयम् My Being आगता: have attained to सर्वं at the
time of creation अवि न neither उपजायले are born प्रलये at the time of dissolution न च nor व्यथन्ति are (they) troubled.

2. They who, having devoted themselves to this knowledge, have attained to My Being, are neither born at the time of creation, nor are they troubled at the time of dissolution.

मम योनिमहब्रह्मा तत्स्मिन् गर्भं द्वाम्यहम् ॥
सम्भवः सर्वमूलानां ततो भवति भारत ॥३॥

भारत O descendant of Bharata महत् the great ब्रह्मakrati मम My योनि: womb तत्स्मिन् in that अहम I गर्भं the germ द्वास्मिन तत: thence सर्वभूतानां of all beings सम्भवः the birth भवति is.

3. My womb is the great Prakriti; in that I place the germ; from thence, O descendant of Bharata, is the birth of all beings.

[Brahma: This word is derived from Brimh, "to expand", and means here the vast seed or womb (the Prakriti) out of which the cosmos is evolved or expanded.

I place the germ: I infuse the reflection of My Intelligence, and this act of impregnation is the cause of the evolution of the cosmos.]

सर्वंयोनिन्द्रो कौन्तेय मूलयः सम्भवति या: ॥
तासां ब्रह्म महत्स्मिनिर्देह बीजप्रद: पिता ॥४॥
कौन्तेय O son of Kunti सर्वोयोनिषु in all the wombs या: whatever मूल्यम् forms सम्भवन्ति are produced तासं their महत् the great ब्रह्म Prakriti योनि: womb अहं I बीजप्रव: seed-giving पिता Father.

4. Whatever forms are produced, O son of Kunti, in all the wombs, the great Prakriti is their womb, and I the seed-giving Father.

सत्त्वं रजस्त्तम इति गुणा: प्रकृतिसम्भवा: ॥
निबध्नत्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

महाबाहो O mighty-armed सत्त्वं Sattva रज: Rajas तम: Tamas इति these प्रकृतिसम्भवा: born of Prakriti गुणा: Gunas देहे in the body अव्ययम् the indestructible देहिनम् the embodied one निबध्नत्ति bind fast.

5. Sattva, Rajas, and Tamas—these Gunas, O mighty-armed, born of Prakriti, bind fast in the body the indestructible embodied one.

[These Gunas: are the primary constituents of the Prakriti and are the bases of all substances; they cannot therefore be said to be attributes or qualities inhering in the substances as opposed to the substances.

Embodied one: he who abides in the body as if identified therewith.]
6. Of these Sattva, because of its stainlessness, luminous and free from evil, binds, O sinless one, by attachment to happiness, and by attachment to knowledge.

[Binds by attachment to happiness, etc.: Binds the Self by the consciousness of happiness and knowledge in the shape of “I am happy”, “I am wise”, which belongs properly to the Kshetra, but which is associated with the Self, the Absolute Intelligence and Bliss, through Avidyā.]

7. Know Rajas to be of the nature of passion, giving rise to thirst and attachment;
it binds fast, O son of Kunti, the embodied one, by attachment to action.

[It binds, etc.: Though the Self is not the agent, Rajas makes him act with the idea, “I am the doer”.

तमस्तवज्जानजं विद्धि मोहनं सर्वदेहिनाम्।
प्रमादालस्यनिद्रामिहिस्तथिर्विभावति भारत।

भारत O descendant of Bharata तम: Tamas तु and अज्ञानजं born of ignorance सर्वदेहिनाम् all embodied beings मोहनं stupefying विद्धि know तत् it प्रमादालस्यनिद्रामिह: by miscomprehension, indolence, and sleep निवर्धवाति binds fast.

8. And know Tamas to be born of ignorance, stupefying all embodied beings; it binds fast, O descendant of Bharata, by miscomprehension, indolence, and sleep.

[Stupefying: causing delusion or non-discrimination.]

सत्तवं सुखे सम्जयति रज: कर्मणि भारत।
ज्ञानमावृत्य तु तम: प्रमादे सम्जयत्युत।

भारत O descendant of Bharata सत्तवं Sattva सुखे to happiness सम्जयति attaches रज: Rajas कर्मणि to action उत while तम: Tamas तु indeed ज्ञानम् discrimination आवृत्य shrouding प्रमादे to miscomprehension सम्जयति attaches.
9. Sattva attaches to happiness, and Rajas to action, O descendant of Bharata; while Tamas, verily, shrouding discrimination, attaches to miscomprehension.

रजस्तम्भ्रात्मामिभूय सत्त्वं भवति भारत ॥
रज: सत्त्वं तमस्त्रैव तम: सत्त्वं रजस्तथा ॥१०॥

भारत O descendant of Bharata सत्त्वं Sattva रजः Rajas तम: Tamas च and अभिभूय predominating over भवति arises रज: Rajas सत्त्वं Sattva तम: च and Tamas एव likewise तथा so तम: Tamas सत्त्वं Sattva रज: Rajas च and.

10. Sattva arises, O descendant of Bharata, predominating over Rajas and Tamas; likewise Rajas over Sattva and Tamas; so, Tamas over Sattva and Rajas.

[When one or the other of the Gunas asserts itself predominating over the other two, it produces its own effect, Sattva produces knowledge and happiness; Rajas, action; Tamas, veiling of discrimination, etc.]

सर्वंहारेषु वेदेःस्मिन्प्रकाश उपजायते ॥
ज्ञानं यदा तदा विद्यादिवृद्धं सत्त्वमित्युत ॥११॥

यदा When असिन this वेद्य in body सर्वंहारेषु through every sense ज्ञानं (of) intelligence प्रकाश: light उपजाते shines तदा then उत indeed सत्त्वम् Sattva विवृद्ध (is) predominant इति that विवात् (it) should be known.
11. When through every sense in this body, the light of intelligence shines, then it should be known that Sattva is predominant.

[Every sense: lit., all the gates. All the senses are for the Self the gateways of perception.]

भोम: प्रवृत्तिरारम्भ: कर्मणामशम: स्पृहा ॥
रजस्येतानि जायन्ते विवृढ़े भर्तर्षभ ॥१२॥

भर्तर्षभ O bull of the Bhāratas भोम: greed प्रवृत्ति: activity कर्मणाम्भू अ: the undertaking अशम: unrest स्पृहा longing एतानि these रजसि Rajas विवृढे having become predominant जायन्ते arise.

12. Greed, activity, the undertaking of actions, unrest, longing—these arise when Rajas is predominant, O bull of the Bhāratas.

[Unrest: being agitated with joy, attachment, etc.]

अप्रकाशोप्रवृत्तिः प्रमादो मोहे एव च ॥
तमस्येतानि जायन्ते विवृढ़े कुशन्दन ॥१३॥

कुशन्दन O descendant of Kuru अप्रकाश: darkness अप्रवृत्ति: inertness च and प्रमाद: miscomprehension मोह: delusion एव also च and एतानि these तमसि Tamas विवृढे having become predominant जायन्ते arise.
13. Darkness, inertness, miscomprehension, and delusion—these arise when Tamas is predominant, O descendant of Kuru.

[Darkness, inertness: Absence of discrimination, and its results. e.g., inertness, etc.]

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति वेदभूत् ॥
तत्वोत्तमविवां लोकानमलान्मरतिपद्धते ॥१४॥

यदा तु When सत्त्वे Sattva प्रवृद्धे having become predominant वेदभूत् the embodied one प्रलयं death याति meets तदा then उत्तमविवां of the knowers of the Highest अमलान् the spotless लोकान् worlds प्रतिपद्धते (he) attains.

14. If the embodied one meets death when Sattva is predominant, then he attains to the spotless regions of the worshippers of the Highest.

[Spotless regions: The Brahma-loka and the like. The Highest: Deities such as Hiranyagarbha.]

रजसि प्रलयं गत्वा कर्मसिद्धिः जायते ॥
तथा प्रलीङ्गस्तमसि मूढयोगिनः जायते ॥१५॥

रजसि In Rajas प्रलयं death गत्वा meeting कर्मसिद्धिः among those attached to action जायते (he) is born तथा so तमसि in Tamas प्रलीङ्ग: dying मूढयोगिनिः in the wombs of the irrational जायते (he) is born.
15. Meeting death in Rajas he is born among those attached to action; so dying in Tamas, he is born in the wombs of the irrational.

[Meeting . . . Rajas: If he dies when Rajas is predominant in him.]

कर्मण: मुक्तस्याः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमञ्जानं तमसं फलम् ।।१६।।

मुक्तस्य Good कर्मण: of action निर्मलं pure सात्त्विकं Sāttvika फलम् the fruit आहः they say रजसं of Rajas तु verily दुःखम् pain फलं the fruit तमसं of Tamas अञ्जान ignorance फलम् the fruit.

16. The fruit of good action, they say, is Sāttvika and pure; verily, the fruit of Rajas is pain, and ignorance is the fruit of Tamas.

[Rajas: means Rājasika action, and Tamas, Tāmasika action, as this section treats of actions.]

सत्वात्सञ्जायते ज्ञानं रजसो लोभ एव च।
प्रमादमोही तमसो भवतोञ्जानमेव च।।१७।।

सत्वात् From Sattva ज्ञानं wisdom सञ्जायते arises रजसः from Rajas लोभ: greed एव indeed च and तमसः from Tamas अञ्जानम् ignorance प्रमादमोही miscomprehension and delusion एव even च and भवतः arise.
17. From Sattva arises wisdom, and from Rajas greed; miscomprehension, delusion and ignorance arise from Tamas.

वर्गां गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसा: ।
जग्न्यगुणवृत्तिस्था अधो गच्छन्ति तामसा: ।१८।

सत्त्वस्था: The Sattva-abiding वर्गां upwards गच्छन्ति ग्रहे राजसा: the Rājasika मध्ये in the middle तिष्ठन्ति dwell जग्न्यगुणवृत्तिस्था: abiding in the function of the lowest Guna तामसा: the Tāmasika अधो: downwards गच्छन्ति ग्रहे.

18. The Sattva-abiding go upwards; the Rājasika dwell in the middle; and the Tāmasika, abiding in the function of the lowest Guna, go downwards.

नात्त्वं गुणेः: कर्तारं यथा दृष्टानुपस्थिति ।
गुणेःप्रत्य परं वेत्ति मद्भ्रावं सोविगच्छन्ति ।१९।

यथा When दृष्टा the seer गुणेः: than the Gunas अन्यं other कर्तारं agent न no अनुपस्थिति beholds गुणेः: than the Gunas च and परं higher वेत्ति knows तथा then स: he मद्भ्रावं My being अधिगच्छन्ति attains to.

19. When the seer beholds no agent other than the Gunas and knows That which is higher than the Gunas, he attains to My being.

[The Gunas: which transform themselves into the bodies, senses, and sense-objects, and which in 21]
all their modifications constitute the agent in all actions.

Knows...the Gunas: Sees Him who is distinct from the Gunas, who is the Witness of the Gunas and of their functions.]

गुणानेतानतीत्य त्रीन्देही देहसमुद्रवान् ॥
जन्ममृत्युज्ञारादुःैविविभक्तमृतत्मश्चून्ते ॥२०॥

Out of which the body is evolved एतान् these त्रीन् three गुणान् Gunas अतीत्य having gone beyond जन्ममृत्युज्ञारादुः from birth, death, decay, and pain विमुक्तः freed देही the embodied one अमृतम् immortality अर्जुन उवाच\]

20. The embodied one having gone beyond these three Gunas, out of which the body is evolved, is freed from birth, death, decay, and pain, and attains to immortality.

अर्जुन उवाच ॥
कैलिङ्गस्त्रीन्दुरुगणेतानतीतो भवति प्रभो ॥
किमाचारः कथं चतुरांस्त्रीतिकालात्तेजते ॥२१॥

अर्जुन: Arjuna उवाच said:

प्रभो O Lord के: by what फ़िङ्गः marks एतान् these त्रीन् three गुणान् Gunas अतीत: भवति has gone beyond किमाचारः what (is his) conduct कथं how च and एतान् these त्रीन् three गुणान् Gunas अतिवर्तते does (he) pass beyond.
Arjuna said:

21. By what marks, O Lord, is he (known) who has gone beyond these three Gunas? What is his conduct, and how does he pass beyond these three Gunas?

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्ति च मोहमेव च पाण्डव ॥
न द्वेष्टि एवं धृतारशिवे न निबृत्तानि कांशति ॥ २२ ॥

श्रीभगवान् The Blessed Lord उवाच said:

पाण्डवं O Pāṇḍava प्रकाशं light (the effect of Sattva) प्रवृत्ति activity (the effect of Rajas) मोहू delusion (the effect of Tamas) एवं च and also सम्प्रवृत्तानि (when) come forth न not द्वेष्टि (he) hates निबृत्तानि when absent न nor कांशति longs for;

The Blessed Lord said:

22. He who hates not the appearance of light (the effect of Sattva), activity (the effect of Rajas), and delusion (the effect of Tamas), (in his own mind), O Pāṇḍava, nor longs for them when absent;

[This answers Arjuna’s first question. The man of right knowledge does not hate the effects of the three Gunas when they clearly present themselves as objects of consciousness; nor does he long after things which have disappeared.]
उदासीनवदासीनो गुणैयों न विचार्यै न।
गुणा वर्तन्त इत्येव योः स्वात्मस्तं नेन्द्रते॥ २३॥

वः: Who उदासीनवदासीनो like one unconcerned आसीन: sitting गुणैयों: by the Gunas न not विचार्यै is moved गुणा: the Gunas वर्तन्ते operate इत्येव (knowing) that अवतंतति is Self-centred न not इज्ञते swerves;

23. He who, sitting like one unconcerned, is moved not by the Gunas, who knowing that the Gunas operate, is Self-centred and swerves not;

समषुखः स्वस्थः समलोष्टाश्मकाश्चन:।
तुल्यप्रियाप्रियो धीरस्तुल्यप्रियाप्रियस्वस्मस्सुति:॥ २४॥

वः: Who समषुखः alike in pleasure and pain स्वस्थः Self-abiding समलोष्टाश्मकाश्चन: regarding a clod of earth, a stone, and gold alike तुल्यप्रियाप्रिय: the same to agreeable and disagreeable धीर: firm तुल्यप्रियाप्रियस्वस्मस्सुति: the same in censure and praise;

24. Alike in pleasure and pain, Self-abiding, regarding a clod of earth, a stone and gold alike; the same to agreeable and disagreeable, firm, the same in censure and praise;

[Self-abiding: He remains in his own true nature.]
25. The same in honour and disgrace, the same to friend and foe, relinquishing all undertakings—he is said to have gone beyond the Gunas.

[Inclining to neither of the dual throng, he firmly treads the path of Self-knowledge, and rises above the Gunas.

These three Shlokas are in answer to Arjuna’s second question.]

26. And he who serves Me with unswerving devotion, he, going beyond the Gunas, is fitted for becoming Brahman.

[This answers Arjuna’s third question.]
हि For अहम् I ब्रह्मण: of Brahman प्रतिष्ठा the abode अन्वयस्य the Immutable अमृतस्य the Immortal च and शास्त्रस्य everlasting धर्मस्य of Dharma ऐकान्तिकस्य Absolute सुखस्य of Bliss च and.

27. For I am the abode of Brahman, the Immortal and Immutable, of everlasting Dharma and of Absolute Bliss.

[I: the Pratyagātman, the true Inner-Self.]

इति गुणत्रयविभागयोगो नाम चतुर्वेदोऽध्यायः ॥

The end of the fourteenth chapter, designated, The Discrimination of the Three Gunas.
FIFTEENTH CHAPTER

The Blessed Lord Uvāca said:

.Rooted above eternal Ashvattha: they speak of the Vedas whose leaves it: who knows is: he (is) Veda-knower.

1. They speak of an eternal Ashvattha rooted above and branching below whose leaves are the Vedas; he who knows it, is a Veda-knower.

[Ashvattha: literally, that which does not endure till tomorrow: the Samsāra, the ever-changing, phenomenal world.

Brahman with Its unmanifested energy, Māyā, is spoken as the One "above", for It is supreme over all things; the One above is the root of this Tree of Samsāra, as such it is said to have its root above. Mahat, Ahamkāra, Tannātras, etc., are its
branches evolving to grosser and grosser states—hence it is said to be branching "below". As leaves protect a tree, so do the Vedas protect the Tree of Samsāra, as treating of Dharma and Adharma, with their causes and fruits.

_Eternal:_ because this Tree of Samsāra rests on a continuous series of births without beginning and end, and it cannot be cut down except by the knowledge, "I am Brahman."

अधश्रोध्वः प्रस्तास्तस्य शाखा:  
गुणप्रबृद्धा विषयप्रवाला: ।।  
अधश्र भूलान्यनुसन्ततानि  
कर्मनुबन्धीनि मनुष्यलोके ।।२।।

तत्स्य इत्य गुणप्रबृद्धा: nourished by the Gunas विषयप्रवाला: sense-objects (are) its buds शाखा: branches अध: below ऊँच्छ्व: above च and प्रस्तृता: spread मनुष्यलोकेऽ in the world of man कर्मनुबन्धीनि originating action मूलानि the roots अध: below च and अनुसन्ततानि are stretched forth.

2. Below and above spread its branches, nourished by the Gunas; sense-objects are its buds; and below in the world of man stretch forth the roots, originating action.

[Below: from man downwards.  
Above: up to Brahmā.  
Roots: The tap-root is the Lord "above"; the
secondary roots are the Samskāras, attachment, aversion, etc. It is these that, being in perpetual succession the cause and consequence of good and evil deeds, bind one fast to actions—Dharma and Adharma.]

न रूपमस्येह तथोपलुभ्यते
नान्तो न चार्दिन्च च सम्प्रतिष्ठा ॥
अभ्वत्थमेंसुविस्तृढमूलः
मसज्ज्यशस्त्रेण दृढेन छिन्त्वा ॥ ३॥
ततः पदं तत्परिमार्गितव्यं
प्रेक्षयं न निर्वर्तन्ति भूयः ॥
तत्सेवँ चार्दिः पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४॥

इह Here its रूपम् form न not उपलुभ्यते is perceived तथा as such न neither अन्तः (its) end न nor आदि: (its) origin न च nor सम्प्रतिष्ठा (its) existence एवं this विस्तृढमूलम् firm-rooted अवतत्थम् Ashvattha दृढेन strong असज्ज्यशस्त्रेण with the axe of non-attachment छिन्त्वा having cut asunder ततः then ततः that पदं goal परिमार्गितव्यं is to be sought for यद्यपि which गता: going भूयः again न not निर्वर्तन्ति (they) return यतः whence (एष्ठ the) पुराणी Eternal प्रवृत्ति: Activity प्रसृता streamed forth तम् in that एव च indeed आदिः Prime-val पुरुषं Purusha प्रपद्ये I seek refuge.

3-4. Its form is not here perceived as such, neither its end, nor its origin, nor its
existence. Having cut asunder this firm-rooted Ashvatththa with the strong axe of non-attachment—then that Goal is to be sought for, going whither they (the wise) do not return again. I seek refuge in that Primeval Purusha whence streamed forth the Eternal Activity.

[As such: it cannot be said to exist, because it appears and vanishes every other moment. See commentary on II. 16.

Tat—That: Shankara and Anandagiri read “Tatah”, and explain it as beyond or above the Ashvattha, the Tree of Samsāra.

The Eternal Activity: this ever-passing work of projection, this ever-flowing current of evolution, the world of phenomena.]

निर्मान्मोहा जितस्मृद्वोषा
अध्यात्मानंकं विनिवृत्तकामः ॥

इन्द्रेविमुक्ता: सुखदुःखसंज्ञे-
गर्भछन्त्यमूढः: पदमव्ययं तत् ॥५॥

निर्मान्मोहा: Free from pride and delusion जितस्मृद्वोषा: with the evil of attachment conquered अध्यात्मानंकं: ever dwelling in the Self विनिवृत्तकामः: with desires completely receded सुखदुःखसंज्ञे: known as pleasure and pain इन्द्रेव: from the pairs of opposites विमुक्ता: liberated अमूढः: the undeluded तत् that अन्यं Eternal पदम् Goal गच्छति reach.
5. Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, with desires completely receded, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach that Goal Eternal.

न तद्वासयते सूर्यो न शशां: न पावकः ||
श्रद्धत्वा न निवर्तन्ते तद्भाम परम्म मम ॥६॥

Yat Whither going न not निवर्तन्ते (they) return ततात that सूर्य: the sun न not भासवते illumines न nor शशां: the moon न nor पावकः fire ततात that मम My परम्म Supreme शाम Abode.

6. That the sun illumines not, nor the moon, nor fire; that is My Supreme Abode, going whither they return not.

ममेवांशो जीवलोके जीवभूतः सनातनः ||
मन्त:षणतांनिद्रियाणि प्रकृतिस्थानि कर्षणि ॥७॥

मम एव Of Myself सनातन: eternal अंश: portion जीवभूतः having become a living soul प्रक्तिस्थापने abiding in the Prakriti मन्त:षणतां with mind as the sixth इद्रियाणि the (five) senses जीवलोके in the world of life कर्षणि draws (to itself).

7. An eternal portion of Myself having become a living soul in the world of life, draws (to itself) the (five) senses
with mind for the sixth, abiding in Prakriti.

[The Jiva or the individual soul is that aspect of the Supreme Self which manifests itself in every one as the doer and enjoyer, being limited by the Upādhis set up by Avidyā; but in reality, both are the same. It is like the Ākāśha (space) in the jar, which is a portion of the infinite Ākāśha, and becomes one with the latter on the destruction of the jar, the cause of limitation.]

शरीरं यद्वापन्नोति ब्रजापृक्तामलोऽवरः ॥
गृहीत्वेतानि संयाति वायुर्गत्त्वानवाशयात् ॥८॥

ईश्वर: The Lord यत्त when शरीरं a body अवापन्नोति obtains यत्त when च and अविनय also उत्त्क्षामति leaves वायु: the wind आशयात् from (their) seats गन्धान् the scents इव as एतानि these गृहीत्वा taking संयाति goes.

8. When the Lord obtains a body and when He leaves it, He takes these and goes, as the wind takes the scents from their seats (the flowers).

[Lord: Jiva spoken of in the preceding Shloka. When the Jiva leaves the body, then he draws round himself the senses and the Manas. When he enters another, he takes these again with him, i.e., he is born with these again.]

श्रोत्रं चक्षुं: स्पर्शनं च रसं ग्राणमेव च ॥
अविस्थाय मनोभायं विषयां पसेवते ॥९॥
अयं He श्रोतं the ear चक्‍कः the eye स्पर्शं the (organ of) touch रसं the (organ of) taste च and प्राणम् the (organ of) smell एव च as also मनः the mind अविष्टाय presiding over विषयानं objects उपसेचते experiences.

9. Presiding over the ear, the eye, the touch, the taste, and the smell, as also the mind, He experiences objects.

उत्तकामन्तः स्थितं वापि भून्धानं वा गुणात्मितम्।
विमूढः नानुपश्यन्ते पश्यन्ति ज्ञानचक्षुषः।।

उत्तकामन्तः Transmigrating (from one body to another) स्थितं residing (in the same) वापि or भून्धानं experiencing गुणात्मितम् united with the Gunas विमूढः: the deluded न not अनुपश्यन्ति do see (Him) ज्ञानचक्षुषः: those who have the eye of wisdom पश्यन्ति do see (Him).

10. While transmigrating (from one body to another), or residing (in the same) or experiencing, or when united with the Gunas—the deluded do not see Him; but those who have the eye of wisdom behold Him.

[Though Ātman is nearest and comes most easily within the range of their consciousness in a variety of functions, still all do not see Him, because of their complete subservience to sense-objects.]
yatnto yoginam uce 'parame phalatam
yatnto jyotih ca tattvajnana so 'nu phalasthitah

yatnta: Striving (for perfection) yogin: the Yogis &n Him atman in themselves aparasthitam dwelling parasthitam behold yatnta: striving ap even though akritatman: the men of unrefined self acetas: unintelligent &n Him not parasthitam see.

11. The Yogis striving (for perfection) behold Him dwelling in themselves; but the unrefined and unintelligent, even though striving, see Him not.

[The unrefined: Whose mind has not been regenerated by Tapas and subjugation of the senses, whose mind is not purified.]

yadapatyaandante tejasedhrasayateaksilma
yacchamarasipraccharyantah tejate yam rajan
dvatyaan tej: light abhima the whole jagat world maasyate illumines chadramasi in the moon ch and yat which ajan in the fire ch and yat which tat that tej: light maamakam Mine vidhim know.

12. The light which residing in the sun illumines the whole world, that which is in the moon and in the fire—know that light to be Mine.

[Light: may also be understood to mean the light of consciousness.]
गामाविभ्य च मूतानि ध। धार्ष्वमोक्षसा ॥
पुष्णामि चौषधी: सर्वं: सोमो मूत्वा रसात्मकः:

11.13

अहम् I ओजस् with my energy गाम् the earth आविम्व्य entering मूतानि all beings धार्ष्वमि (I) support रसात्मकः watery सोम: moon च and मूत्वा becoming सर्वं: all ओषधी: the herbs पुष्णामि I nourish.

13. Entering the earth with My energy, I support all beings, and I nourish all the herbs, becoming the watery moon.

[Energy—Ojas: The energy of Ishvara, whereby the vast heaven and the earth are firmly held.

Nourish: by infusing sap into them.

The watery moon: The Soma, moon, is considered as the repository or the embodiment of all fluids (Rasas).]

अहं वैश्वानरो मूत्वा प्राणिनां देहमाध्यत: ॥
प्राणापानसमायुक्त: पचाम्यथं चतुर्विधं ॥।१४॥

अहं I वैश्वानर: (the fire) Vaishvānara भूत्वा becoming प्राणिनां of living beings देहम् in the body आधित: abiding प्राणापानसमायुक्त: associated with Prāna and Apāna चतुर्विधम् fourfold अन्न the food पचामि I digest.

14. Abiding in the body of living beings as (the fire) Vaishvānara, I, associated with Prāna and Apāna, digest the fourfold food.
[See IV. 29.

_Vaishvānara:_ The fire abiding in the stomach.

_Fourfold food:_ Food which has to be eaten by
(1) mastication, (2) sucking, (3) licking, and (4) swallowing.]

अहं १ सर्वस्य of all हृदि in the heart सत्त्विष्ट: centred च and मत्त: from Me स्मृति: memory ज्ञानम् perception अपोहनं (their) loss च as well as सर्वं: all वेदे: by the Vedas च and अहम् १ एव verily वेदा: that which has to be known वेदान्तकृत् the Author of the Vedānta वेदवित् the Knower of the Veda च and अहम् १ एव indeed.

15. I am centred in the hearts of all; memory and perception as well as their loss come from Me. I am verily that which has to be known by all the Vedas, I indeed am the Author of the Vedānta, and the Knower of the Veda am I.

[Memory: of what is experienced in the past births; and _knowledge_—of things transcending the ordinary limits of space, time, and visible nature.—Ānandagiri.
Come from Me: as the result of their good or evil deeds.

I indeed...Vedānta: It is I who am the Teacher of the wisdom of the Vedānta, and cause it to be handed down in regular succession.]

ह्याविमू पुरुषो लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोक्षर उच्चयते १६।

क्षरः: The Perishable अक्षर: the Imperishable च and द्वी two एव indeed इमी these पुरुषो (two) Purushas (beings) लोके in the world सर्वाणि all भूतानि beings क्षरः (are) the Perishable कूटस्थः: the Kutastha अक्षरः: the Imperishable उच्चयते is called.

16. There are two Purushas in the world—the Perishable and the Imperishable. All beings are the Perishable, and the Kutastha is called Imperishable.

[Two Purushas: Two categories—arranged in two separate groups of beings—spoken of as “Purushas”, as they are the Upādhis of the Purusha.

Imperishable: Maya-Shakti of the Lord, the germ from which the perishable being is born.

Kutastha: That which manifests Itself in various forms of illusion and deception. It is said to be imperishable, as the seed of Samsāra is endless—in the sense that it does not perish in the absence of Brahma-Jñāna.]
र्षम् पृष्ठन्तं एरमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य विभमत्यव्यय ईश्वरः।१७।।

t: Another तु but उत्तम: the Supreme पुरुषः: Purusha परमात्मा the Highest Self इति thus उदाहृतः: called यः who ईश्वरः Lord अन्यः: the immutable लोकत्रयम् the three worlds आविश्य pervading विभासति sustains (them).

17. But (there is) another, the Supreme Purusha, called the Highest Self, the immutable Lord, who pervading the three worlds, sustains them.

[Another: quite distinct from the two.

The three worlds: Bhuh (the Earth), Bhuvah (the Mid-Region), and Svah (the Heaven)]

र्षमाक्षरमतीतोहमक्षरादपि चोत्तमः।
अतोगःम लोके वेदे च प्रथित: पुरुषोत्तमः।१८।।

र्षमात्: As अहम् I शरम् the Perishable अतीत: transcend अक्षरात्: than (to) the Imperishable अपि even उत्तमः superior च and अति: therefore लोके in the world वेदे in the Veda च and पुरुषोत्तमः: Purushottama (the Highest Purusha) इति as प्रथित: celebrated असि: am I.

18. As I transcend the Perishable and am above even the Imperishable, therefore am I in the world and in the Veda celebrated as Purushottama, (the Highest Purusha).
[The Perishable: The Tree of Samsāra called Ashvattha.

The Imperishable: Which constitutes the seed of the Tree of Samsāra.]

यो मांभवमसैः धे जानाति पुरुषोत्तमम् ॥
स सर्वात्मानं ज्ञाति मां सर्वभावनेन भारत ॥१९॥

भारत O descendant of Bharata यः who एवम् thus असम्मूढः: free from delusion पुरुषोत्तमम् the Supreme Purusha माम् Me जानाति knows यः he सर्वात्मानं knowing all सर्वभावनेन with all his heart मां Me भजति worships.

19. He who, free from delusion, thus knows Me, the Highest Spirit, he knowing all, worships Me with all his heart, O descendant of Bharata.

इति गुह्यतमं शास्त्रामेवः कृतं मयाजन्यं ॥
एतत् बुद्धवा बुद्धिमान्यात्कृतकृतकृत्य भारत।।२०॥

अनवं O sinless one भारत O descendant of Bharata इति thus गुह्यतमं most profound इदम् this शास्त्रम् teaching मया by Me उक्तं has been imparted एतत् this बुद्धा knowing बुद्धिमान्य possessed of (the highest) intelligence कृतकृत्य: (who has) accomplished all the duties च and स्वात्त् becomes.

20. Thus, O sinless one, has this most profound teaching been imparted by Me.
Knowing this one attains the highest intelligence and will have accomplished all one’s duties, O descendant of Bharata.

*Highest intelligence*: which realises the Brahman.

*Will have accomplished...duties*: Whatever duty one has to do in life, all that duty has been done, when the Brahman is realised.

इति पुरुषोत्तमयोगो नाम पञ्चदशोध्यायः ।

SIXTEENTH CHAPTER

श्रीभगवानुवाच एकं सत्त्वसंशुद्धि-स्थिरत्वम् यवस्थिति: ।
द्वानं दमान् यज्ञं स्वाध्यायस्तप आर्जेवस्म् ।

श्रीभगवान् The Blessed Lord उवाच said:
बहयं Fearlessness सत्त्वसंशुद्धि: purity of heart ज्ञानयोग- ।
व्यवस्थिति: steadfastness in knowledge and Yoga द्वानं ।
almsgiving दम: control of the senses यज्ञ: Yajna ।
स्वाध्याय: reading of the Shāstras तप: austerity आर्जेवस्म् ।
uprightness;

The Blessed Lord said:.

1. Fearlessness, purity of heart, steadfastness in knowledge and Yoga; almsgiving, control of the senses, Yajna, reading of the Shāstras, austerity, uprightness;

[Yoga: consists in making what has been learnt from the Shāstras and the Āchārya an object of one's own direct perception, by concentration and self-con- ।

तीसरा सत्यमकृष्ठस्याय: शाल्वितं पैशङ्खम् ।
द्या भूतेष्वलोलुप्त्वं मार्दवं ह्नीरचापलम् ।

| 11 | वोद्वरोध्यायः । |
| 12 | वोद्वरोध्यायः । |
Ahimsa Non-injury satyam truth agnigocch: absence of anger
tyaga: renunciation shantita: tranquillity aprishna: absence of
calumny shrute to beings kshya compassion alokojatva: uncov-
etousness madavang gentleness hari: modesty achapam: absence
of fickleness;

2. Non-injury, truth, absence of anger, renunciation, tranquillity, absence of calumny, compassion to beings, uncovetousness, gentleness, modesty, absence of fickleness;

[Uncovetousness: Unaffectedness of the senses when in contact with their objects.

Absence of fickleness: Avoidance of useless actions.—Shridhara.]

Tej: kshama dhriti: shoochamadroho natishanita II
abhivnta sampvand devimabijatasya marat II 3 II

Tej: Boldness kshama forgiveness dhriti shoocham,
purity adroh: absence of hatred natishanita absence of
pride devimab divine sampvand state abhivnta to one born
for abhivnta (these) belong marat O descendant of
Bharata.

3. Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride; these
belong to one born for a divine state, O desc-
cendant of Bharata.
O Pārtha वर्णोऽभिमानः अज्ञानं च. शोकः कोषः पायाः भयः च. अज्ञानं च अभिमानं च आरागोश्च च. अज्ञानं च अत्यसुरीयम् च. अज्ञानं च अभिमानं च आरागोश्च च. अज्ञानं च अत्यसुरीयम् च. अज्ञानं च अभिमानं च आरागोश्च च. अज्ञानं च अत्यसुरीयम् च. अज्ञानं च अभिमानं च आरागोश्च च. अज्ञानं च अत्यसुरीयम् च. अज्ञानं च अभिमानं च आरागोश्च च. अज्ञानं च अत्यसुरीयम् च. अज्ञानं च अभिमानं च आरागोश्च च. अज्ञानं च अत्यसुरीयम् च. 

4. Ostentation, arrogance, and self-conceit, anger as also harshness and ignorance, belong to one who is born, O Pārtha, for an Āsurika state.

[Āsurika: Demonic.]
पार्थ O Pārtha अस्मि न लोके in this world दैव: the divine आसुर: the Āsurika च and हृ two मूर्तस्त्रों types of beings दैव: the divine चित्तरस: at length प्रौक्त: has been described आसुरं of the Āsurika मे from Me श्रुणु hear.

6. There are two types of beings in this world, the divine and the Āsurika. The divine have been described at length: hear from Me, O Pārtha, of the Āsurika.

प्रौक्ति च निन्द्वृत्ति च जना न विदु श्रुतः: ||
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ११७।।

आसुराः: The Āsurika जना: persons प्रौक्ति what to do च and निन्द्वृत्ति what to refrain from न not विदु: know तेषु in them न neither शौचं purity न nor आचार: good conduct न च nor सत्यं truth विद्यते is.

7. The persons of Āsurika nature know not what to do and what to refrain from; neither is purity found in them nor good conduct, nor truth.

[What to do...from: What acts they should perform to achieve the end of man, nor what acts they should abstain from to avert evil.]
The universe असत्यम् (is) without truth अप्रतिष्ठ without (moral) basis अनीवरम् without a God अपर-स्यरसभूतं brought about by mutual union किमन्यत् what else कामहृतुकम् with lust for its cause ते आहू: they say.

8. They say, “The universe is without truth, without a (moral) basis, without a God, brought about by mutual union, with lust for its cause; what else?”

[Without truth: As we are unreal so this universe is unreal, and the sacred scriptures that declare the truth are unreal.

What else: but lust can be the cause of the universe?—This is the view of the Lokāyatikas, the materialists.]

एतां दृष्टिमवषष्ट्य नष्टात्सानोत्पबुद्धयः ॥
प्रमभवत्युत्पक्ष्याणः क्षयाय जगतोऽधिता: ॥९॥

अत्यंबुद्धय: Of small intellect एतां this दृष्टिम् view अवष्ट्यम् holding नष्टात्सान: ruined souls उपरक्ष्याणः of fierce deeds अहिता: the enemies जगत: of the world क्षयाय for (its) destruction प्रमभवत्ि rise.

9. Holding this view, these ruined souls of small intellect and fierce deeds, rise as the enemies of the world for its destruction.

[Small intellect: as it concerns itself only with sense-objects and cannot soar higher.]
काममार्थित्य दुःपूरं दम्मानामदानिविता: \(11\)
मोहाद्गृहीत्वासद्वाभान्न्यर्ताण्यसुचिचिरवता: \(11.10\)

दुःपूरं Insatiable कामम् desire आर्थित्य abiding in दम्मानामदानिविता: full of hypocrisy, pride, and arrogance मोहात् through delusion असद्वाभान्न्य evil ideas गृहीत्वा holding अशुचिचिरवता: with impure resolve प्रचरंते they work.

10. Filled with insatiable desires, full of hypocrisy, pride, and arrogance, holding evil ideas through delusion, they work with impure resolve.

चित्तामपरिमेयां च प्रलयान्तामुपाश्रिता: \(11\)
कामोपभागपरमे एतावदिति निषिद्धता: \(11.11\)

प्रलयान्ताम् Ending only with death अपरिमेयां immense चित्ताम् cares उपाश्रिता: beset with कामोपभागपरमा: regarding gratification of lust as the highest एताद्वृत्त that is all इति that निषिद्धता: feeling sure;

11. Beset with immense cares ending only with death, regarding gratification of lust as the highest, and feeling sure that that is all;

[Cares: as to the means of acquiring and preserving the innumerable objects of desire.]

आमापाशातैंदेश्य: कामनकोथपरायणा: \(11\)
ईहन्ते कामभोगार्थमन्यायेनार्थसंवध्यान् \(11.12\)
By a hundred ties of hope bound
for sensual enjoyment by unjust means hoards of wealth (they) strive.

12. Bound by a hundred ties of hope, given over to lust and wrath, they strive to secure by unjust means hoards of wealth for sensual enjoyment.

Today by me this has been gained I shall obtain this desire I shall obtain again (in future) mine this also wealth shall be.

13. “This today has been gained by me; this desire I shall obtain; this is mine, and this wealth also shall be mine in future.

That enemy has been slain by me, and others also shall I slay. I am the Lord,
I enjoy, I am successful, powerful, and happy.

आद्योद्भिजनवानसि कोजन्योपसति सदृशो मया ॥
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहितः: ॥ १५ ॥

आद्याः: Rich अभिजनवान् well-born अस्मि I am मया to me सदृश: equal अन्य: else के who अति is यक्ष्ये I will sacrifice दास्यामि I will give मोदिष्ये I will rejoice इति thus अज्ञानविमोहि: deluded by ignorance,

15. “I am rich and well-born. Who else is equal to me? I will sacrifice, I will give, I will rejoice.” Thus deluded by ignorance,

अनेकचिततबिभ्रान्ता नोहुलसावृता: ॥
प्रसक्ता: काममोगेषु पतन्ति नरकेणशुचौ ॥ १६ ॥

अनेकचिततबिभ्रान्ता: Bewildered by many a fancy मोह-जालसमावृता: covered by the meshes of delusion काममोगेषु to the gratification of lust प्रसक्ता: addicted अशुची foul नरके into a hell पतन्ति they fall.

16. Bewildered by many a fancy, covered by the meshes of delusion, addicted to the gratification of lust, they fall down into a foul hell.

आत्मसम्भाविता: स्तब्धा धनमानमध्याचेता: ॥
यजन्ते नामयज्जेते दम्मेनाविधिपूर्वकम् ॥ १७ ॥
17. Self-conceited, haughty, filled with the pride and intoxication of wealth, they perform sacrifices in name, out of ostentation, disregarding ordinance;

18. Possessed of egoism, power, insolence, lust, and wrath, these malignant people hate Me (the Self within) in their own bodies and those of others.

अह्वजारं बलं दर्पं कामं क्रोधं च संभिताः: ॥
मामात्मपरदेहेः प्रद्विषन्तोऽभ्यसूयकः: ॥ १८॥

अह्वजारं Egoism बलं power दर्पं insolence कामं lust क्रोधं wrath च and संभिताः: possessed of आत्मपरदेहेः in their own bodies and in those of others माम् Me (the Self within) प्रद्विषन्तः hating अभ्यसूयकः: (these) malignant people.

तानं ह द्विषतः कृरान्तिसंसारेऽथ नराधमान् ॥
क्षिपायाम्यजलभवान्ति रीष्वेत योनिषु ॥ १९॥

अहं I द्विषतः malicious कृरान् cruel नराधमान् most degraded of men अशुमान् evil-doers संसारेऽथ in these
worlds आसुरीष्ट of Asuras योगिष्ट into the wombs एव only अजस्रम् perpetually द्विपादम् (I) hurl.

19. These malicious and cruel evil-doers, most degraded of men, I hurl perpetually into the wombs of Asuras only, in these worlds.

[Wombs of Asuras: Wombs of the most cruel beings, as tigers, snakes, etc.

Worlds: Paths of Samsāra passing through many a hell.]

आसुरीं योगिमाप्पन्न शूद्रा जननिः जननिः ॥
मामप्राप्येव कौन्तेय ततो यान्त्यभामां गतिम् ॥२०॥

कौन्तेय O son of Kunti शूद्रा: deluded जननि जननि birth after birth आस्त्रिक योगिम् wombs आप्पन्न: obtaining माम् Me अप्राप्य not attaining एव still ततः than that अधमां lower गतिम् condition यान्ति (they) fall into.

20. Obtaining the Āsurika wombs, and deluded birth after birth, not attaining to Me, they thus fall, O son of Kunti, into a still lower condition.

त्रिविधं नरकस्येवं द्वारं नाशनमातमनः ॥
कामः कोधस्तथा लोभस्तस्मावेतस्तत्रयं त्यजेत् ॥२१॥

काम: Lust कोध: anger तथा and लोभ: greed इव this त्रिविधं triple नरकस्य of hell द्वारं the gate आत्मन: of the self नाशनम् destructive एतां these त्रय्य three त्यजेत् (one) should forsake.
21. Triple is this gate of hell, destructive of the self—lust, anger and greed; therefore one should forsake these three.

\[Destructive of the self: \textit{making the self fit for no human end whatever.}\]

एते विमुक्तः कौन्तेय तमोद्विरस्त्रिस्मितरः ॥
आचर्यत्यात्मनः भेयस्ततो याति परां गतिम् ॥२२॥

कौन्तेय O son of Kunti एते: from these त्रिभि: three
tमोद्वारेः: gates of darkness (hell) विमुक्तः: free नर: the man
आत्मनः: for himself भेयः: what is good आचरति practises
tततः: and then परां Supreme गतिम् Goal याति goes to.

22. The man who has got beyond these three gates of darkness, O son of Kunti, practises what is good for himself, and thus goes to the Goal Supreme.

\[Gates of darkness: \textit{leading to hell (Naraka) which is full of pain and delusion.}\]

यः शास्त्रविधिमुत्सृष्ण वर्तते कामकारतः ॥
न स सिद्धिममवास्पोति न सुखं न परां गतिम् ॥२३॥

यः Who शास्त्रविधिम् the ordinance of the Shāstra उस्तुष्ण setting aside कामकारतः under the impulse of desire वर्तते acts स: he सिद्धिम् perfection न not जावानीतिः attains to 
न nor सुखं happiness न nor परां Supreme गतिम् Goal.
23. He who, setting aside the ordinance of the Shāstra, acts under the impulse of desire, attains not to perfection, nor happiness, nor the Goal Supreme.

[Perfection: fitness for attaining the end of man.]

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थीतौ ।
जात्बा शास्त्रविधानोत्तरं कर्म कर्तुमिहाःसि ॥ २४॥

तस्मात् So कार्याकार्यव्यवस्थीत त in ascertaining what ought to be done and what ought not to be done शास्त्रं the Shāstra ते thy प्रमाणं (be) authority इह here शास्त्रविधानोत्तरं what is said in the ordinance of the Shāstra जात्बा having known कर्म action कर्तुम् to do अहेंसि thou shouldst.

24. So let the Shāstra be thy authority in ascertaining what ought to be done and what ought not to be done. Having known what is said in the ordinance of the Shāstra, thou shouldst act here.

[Here: in this world.]

इति देवासुरसम्पद्धिभागयोगो नाम वोडक्षोस्थ्यायः ॥

The end of the sixteenth chapter, designated, The Classification of the Divine and the Non-divine Attributes.
SEVENTEENTH CHAPTER

अर्जुन उवाच ।

ये शास्त्रविविधमुत्सृज्य यजन्ते श्रद्धायान्विताः ।
तेषां निष्ठा नु का क्रृष्ण सत्त्वमाहो रजस्त्मः

अर्जुन: Arjuna said:

कृष्ण O Krishna ये who शास्त्रविविधम् the ordinance of the Shāstra उत्सृज्य setting aside श्रद्धा with Shraddhā तु but अन्विता: endued यजन्ते perform sacrifice तेषां their निष्ठा condition का what सत्त्वम् Sattva रज: Rajas अहो or तम: Tamas.

Arjuna said:

1. Those who, setting aside the ordinance of the Shāstra, perform sacrifice with Shraddhā, what is their condition, O Krishna? (Is it) Sattva, Rajas, or Tamas?

[Setting...Shraddhā: not that they believe the ordinance of the Shāstra to be false, but out of laziness or because of the difficulty in adhering to them strictly, 23.
they let them alone and worship the gods, endued with Shraddhā.

श्रीमगवानुवाच

त्रिविधा भवति भद्रा देहिनां सा स्वभावजा ॥
सांस्कृती कर्म राजसी च च तामसी चेति तां भृणु ॥ २॥

श्रीमगवान् The Blessed Lord उवाच said:

देहिनां Of the embodied सांस्कृतिकी the Sāttvika राजसी
the Rājasika तामसी Tāmasika च and इति thus त्रिविधा
threesome एव indeed भद्रा the Shraddhā भवति is सा which
स्वभावजा (is) inherent in (their) nature तां of it भृणु hear
(thou).

The Blessed Lord said:

2. Threefold is the Shraddhā of the embodied, which is inherent in their nature—the Sāttvika, the Rājasika and the Tāmasika. Do thou hear of it.

[Inherent...nature: born of their past Samskāras. It: the threefold Shraddhā.]

सत्वानुस्पत्य सर्वस्य भद्रा भवति भारत ॥
भद्रामयोऽयं पुरुषो यो वच्छद्व: स एव स: ॥ ३॥

भारत O descendant of Bharata सर्वस्य of each भद्रा
Shraddhā सत्वानुस्पत्य according to his natural disposition भवति is अयं the पुरुष: man भद्रामय: consists of
(his) Shraddhā यः he यज्ञः what (his) Shraddhā is सः he एव verily सः that (is).

3. The Shraddhā of each is according to his natural disposition, O descendant of Bharata. The man consists of his Shraddhā; he verily is what his Shraddhā is.

[Natural disposition: the specific tendencies or Samskāras.]

यजन्ते सात्त्विका देवान्यक्षरक्षांसिर राजसा: 11
प्रेतान्मूतगणांश्रायन्ये यजन्ते तामसा जना: 11४।।

सात्त्विका: Sāttvika men देवान् the Devas यजन्ते worship राजसा: the Rājasika यक्षरक्षांसिर the Yakshas and the Rākshasas अन्ये the others तामसा: the Tāmasika जना: men प्रेतान् the Pretas मूतगणान् the hosts of Bhutas च and यजन्ते worship.

4. Sāttvika men worship the Devas; Rājasika, the Yakshas and the Rākshasas; the others—the Tāmasika men—the Pretas and the hosts of Bhutas.

आसास्यांकेहितं घोरं तप्यन्ते ये तपो जना: 11
वस्माहृद्यरसंयुक्ताः कामागाबलाणवताः 11५।।
कर्षोयन्ति: शरीरर्ष्यं मृतप्रामवेचतसं: 11
मां चैवान्तःशरीरर्ष्यं तामन्वेश्यामपि रनिश्चयायान्।।६।।
5-6. Those men who practise severe austerities not enjoined by the Shāstras, given to ostentation and egoism, endowed with the power of lust and attachment, torture, senseless as they are, all the organs in the body, and Me dwelling in the body within; know them to be of Āsurika resolve.

[Austerities: which cause pain to himself and to other living beings.

Possessed...attachment: may also be interpreted as, “possessed of lust, attachment and power”.

All the organs of the body: the aggregate of all the elements composing the body.]
तपः: austerity दानं almsgiving च and तेषां their इसम this भेदम् distinction भृणु do thou hear.

7. The food also which is liked by each of them is threefold, as also Yajna, austerity, and almsgiving. Do thou hear this, their distinction.

आयुःसत्त्वबलारैवः श्रीतितिविवर्धना: ।
रस्या: स्निग्धा: स्थिरा हुः आहारा: ।
सात्त्विकप्रिया: ।

आयुःसत्त्वबलारोप्यसुखश्रीतितिविवर्धना:
Those which augment आयु: vitality सत्त्वम् energy बलम् strength आरोग्यम् health सुखम् cheerfulness and श्रीति: appetite रस्या: which are savoury स्निग्धा: oleaginous स्थिरा: substantial हुः agreeable आहारा: the foods सात्त्विकप्रिया: (are) liked by the Sāttvika.

8. The foods which augment vitality, energy, strength, health, cheerfulness, and appetite, which are savoury and oleaginous, substantial and agreeable, are liked by the Sāttvika.

कटुमल्लवणात्युष्णतीक्षणहृक्षविदाहिनः ।
आहारा जसंस्थेंत्रा दुःखोकामयप्रदा: ।

कटुमल्लवणात्युष्णतीक्षणहृक्षविदाहिनः: Those that are कटु: bitter अम्लः sour लहः saline अत्युष्णः excessively hot तीक्षणः pungent रूक्षः dry and विदाहिनः burning दुःखोकामयप्रदा: are productive of pain, grief, and disease आहारा: the foods राजसस्य by the Rājasika इष्टा: are liked.
9. The foods that are bitter, sour, saline, excessively hot, pungent, dry, and burning, are liked by the Rājasīka, and are productive of pain, grief, and disease.

[Excessively: this word should be construed with each of the seven; thus, excessively bitter, excessively sour, and so on.]

अयातियां गतर्सं पूर्वि पर्युषितं च यत् ॥
उच्छिष्ठमधि चामेद्यं भोजनं तत्सामस्यं ॥१०॥

Yat Which यातियां (is) stale गतर्सं is tasteless पूर्वि stinking पर्युषितं cooked overnight उच्छिष्ठमधि refuse अमेद्यं impure च and भोजनं the food तत्सामस्यं liked by the Tāmasika.

10. That which is stale, tasteless, stinking, cooked overnight, refuse, and impure, is the food liked by the Tāmasika.

[Stale—Yatayāmam: lit., cooked three hours ago. Refuse: left on the plate after a meal.]

अपलाकांशिकिष्ठिणो विषिवृष्टो य हृज्यते ॥
वष्णुवायमेबेति मन: समाधाय स सात्त्विक: ॥११॥

अपलाकांशिकिष्ठिण: By men desiring no fruit वष्णुवायम् to be performed for its own sake एव only हृति as मन: (their)
mind समाधाय fixing विविधत्व: as enjoined by ordinance यः which यज्ञः Yajna हृज्यते is performed स: that सात्त्विकः is Sāttvika.

11. That Yajna is Sāttvika which is performed by men desiring no fruit, as enjoined by ordinance, with their mind fixed on the Yajna only, for its own sake.

अभिसर्धाय तु फलं दम्माय्यमपि चेव यत् ॥
इज्यते भरतश्रेष्ठ कं यज्ञं विद्वित राजसम् ॥१२॥

फलं Fruit अभिसर्धाय seeking for तु but दम्माय्यम् for ostentation अपि also एव: indeed च and यत् which इज्यते is performed भरतश्रेष्ठ O best of the Bhāratas तं that यज्ञं Yajna राजसम् Rājasika विद्वित विद्वित विद्वित know (it to be).

12. That which is performed, O best of the Bhāratas, seeking for fruit and for ostentation, know it to be a Rājasika Yajna.

विविधीनमः अष्टांग वर्गं सत्त्वं गीतमदाक्षेणम् ॥
श्रद्धाविरहितं यज्ञं तामसं परिच्छलते ॥१३॥

विविधीनम् Without keeping to ordinance असृष्टान्म in which no food is distributed मन्त्रहीनम् which is devoid of Mantras अदक्षिणम् which is devoid of gifts श्रद्धाविरहितं devoid of Shraddhā यज्ञं Yajna तामसं Tāmasika परिच्छलते is said to be.
13. The Yajna performed without heed to ordinance, in which no food is distributed, which is devoid of Mantras, gifts, and Shradhā, is said to be Tāmasika.

देवब्रजगुरुप्रशान्तपूजनं शौचमार्ज्जवम् ॥
ब्रह्मचर्यमहिषा च शारीरं तप उच्चयते ॥१४॥

Worship of the Devas, the twice-born, the Gurus, and the wise, purity आर्जवम् straight-forwardness ब्रह्मचर्यम् continence अहिष्ठा non-injury च and शारीरं of the body तप: the austerity उच्चयते is called.

14. Worship of the Devas, the twice-born, the Gurus, and the wise; purity, straight-forwardness, continence, and non-injury are called the austerity of the body.

अनुद्वेगकरं बाक्यं सत्यं प्रियहितं च यत् ॥
स्वाध्यायाभ्यसनं चेव वाक्यं तप उच्चयते ॥१५॥

Causing no vexation सत्यं true प्रियहितं agreeable and beneficial च as also यत् which बाक्यं speech स्वाध्यायाभ्यसनं regular study of the Vedas च एव and also वाक्यं of speech तप: the austerity उच्चयते is said (to form).

15. Speech which causes no vexation, and is true, as also agreeable and beneficial and regular study of the Vedas—these are said to form the austerity of speech.
Speech, to be an austerity, must form an invariable combination of all the four attributes mentioned in the Shloka; if it lacks in one or other of them, it will no longer be an austerity of speech.

मनःश्रादः सौम्यत्वं मौनमात्मविनिग्रहः ॥
भावसंगुणिते त्येततः मानसमुच्छये ॥१६॥

मनःश्रादः: Serenity of mind सौम्यत्वं: kindliness मौनम्:
silence आत्मविनिग्रहः: self-control भावसंगुणि: honesty of motive इति एतत् this मानसम्: mental तपः: the austerity उच्यते: is called.

16. Serenity of mind, kindliness, silence, self-control, honesty of motive—this is called the mental austerity.

[Silence—Maunam: is the result of the control of thought so far as it concerns speech. Or it may mean, the condition of the Muni, i.e., practice of meditation.]

श्रद्धया परया तपं तपस्तत्रित्रविधं नरें: ॥
अफलाकांक्षिभिमयूर्ते: सात्त्विकं परिचक्षते।१७॥

अफलाकांक्षिभिः: Desiring no fruit युक्ते: steadfast नरें: by men परया great श्रद्धया with Shraddhā तपं: practised ततः that विविधं threefold तपः: austerity सात्त्विकं Sāttvika परिचक्षते: (sages) call.
17. This threefold austerity practised by steadfast men, with great Shraddhā, desiring no fruit, is said to be Śāttvika.

[Steadfast: unaffected in success and failure.]

सत्कारमानपूजायं तपो दम्मेन चैव यत् ।
क्रियते तदृढः प्रोक्तं राजसं चल्मधुवम् ॥१८॥

सत्कारमानपूजार्थ With the object of gaining welcome, honour, and worship दम्मेन with ostentation च एव and यत् which तपः austerity क्रियते is practised इह here चलम् unstable अधुध्वम transitory तत् that राजसं Rājasika प्रोक्तं is said (to be).

18. That austerity which is practised with the object of gaining welcome, honour, and worship, and with ostentation, is here said to be Rājasika, unstable, and transitory.

[With ostentation: for mere show, hypocritically, with no sincere belief.

Here: is explained also in the sense of “of this world”, i.e., yielding fruit only in this world.]

मूढ़ग्राह्यात्मना यत्पीड़या क्रियते तपः ।
परस्योत्सादनायं वा तत्तामसमुदाहृतम् ॥१९॥

मूढ़ग्राह्य Out of a foolish notion आत्मन: of self पीड़या with torture परस्य of another उत्सादनायं for the purpose
of ruining वा or यत् which तप: austerity क्रियते is practised तत् that तामसम् तामसिक उदाह्यतम् is declared (to be).

19. That austerity which is practised out of a foolish notion, with self-torture or for the purpose of ruining another, is declared to be तामसिक.

दत्तव्यिनि यद्हां दीयतेःनुपकारिणे।
देशे काले चूँपात्रे च तद्भान सात्विकं स्मृतम्।२०१।

देशे In a fit place काले in a fit time च and पात्रे to a worthy person च and दत्तव्य् to give is right इति with this idea अनुपकारिणे to one who does no service (in return) यत् which दानं gift दीयते is given तत् that दानं gift सात्विकं Sāttvika स्मृतम् is held to be.

20. “To give is right”—gift given with this idea, to one who does no service in return, in a fit place and to a worthy person, that gift is held to be Sāttvika.

[Who...return: one who cannot, or who though able is not expected to return the good.]

यत् प्रत्युपः रार्थ फल्मुद्रिष्य वा पुनः।
दीयते च परिक्षिष्टं तद्भानं राजसं स्मृतम्।२११।

यत् What दु and प्रत्युपकारार्थ with a view to receiving in return फलम् च and the fruit जहिष्य looking for वा or पुनः again परिक्षिष्ट reluctance दीयते is given तत् that दानं gift राजसं Rājasika स्मृतम् is held to be.
21. And what is given with a view to receiving in return, or looking for the fruit, or again reluctantly, that gift is held to be Rājasika.

अत्यन्ति यदानोपारेश्यश्र दीयते ॥
असत्कृतेव वज्जातं तत्तामसमुदाहृतम् ॥२२॥

अदेशकाले At the wrong place or time अपारेश्य: च and to unworthy persons असत्कृतम् without regard अवज्ञातं with disdain यत् that दानसम् gift दीयते is given तत् that तामसम् Tāmasika उदाहृतम् is declared to be.

22. The gift that is given at the wrong place or time, to unworthy persons, without regard or with disdain, that is declared to be Tāmasika.

ॐ तत्सबिति निर्देशो ब्रह्माणस्त्रुतिविधः स्मृतः ॥
ब्रह्माणास्त्रुति यज्ञाश्र विहिताः पुराः ॥२३॥

ॐ Om तत् Tat सत् Sat इति this ब्रह्माण of Brahman त्रिविधः triple निर्देश: designation स्मृत: has been declared तेन by that ब्रह्माण: the Brāhmaṇas च and वेदा: the Vedas च and यज्ञा: the Yajnas पुरा: of old विहिताः were made.

23. “Om, Tat, Sat”: this has been declared to be the triple designation of Brahman. By that were made of old the Brāhmaṇas, the Vedas, and the Yajnas.

[Om, Tat, Sat: Om is the principal name of the
Lord, because it means all that is manifest and the beyond. It also means “Yes”. Tat means “That”; the Indefinable, that which can only be described indirectly as “That which”. Sat means Reality; which is ever permanent in one mode of being.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रिया: ॥
प्रर्वतन्ते विधानोक्ता: सततं ब्रह्माबिनाम् ॥ २४॥

tasmādōmityudāhṛtya yajñadānatapāṃkṛtya: ॥
pṛvarṛtante vidhānoktā: satatam brhaṃabidinām ॥ २४॥

Therefore therefore ōm Om iti udāhṛtya uttering brhaṃabidinām of the followers of the Vedas vidhānoktā: as enjoined in the ordinances yajñadānatapāṃkṛtya: the acts of sacrifice, gift, and austerity satatam always prvarṛtante begun.

24. Therefore, uttering “Om”, are the acts of sacrifice, gift, and austerity as enjoined in the ordinances, always begun by the followers of the Vedas.

तद्विपरिभेदतःखण्डाय फलं यज्ञतपःक्रिया: ॥
दानक्रियायां विविधा: क्रियन्ते मोक्षकांक्षितमिः

||| २५॥

tadviparībhedatḥaṃkhaṇḍaya phalāṃ yajñatapāṃkṛtya: ॥
danakṛityāyaṃ vibhīḍha: kṛyantē mokṣakānkṣitiṃ

||| २५॥

tatu Tat iti thus (uttering) phalāṃ the fruit antarbhavāyya without aiming at mokṣakānkṣitiṃ: by the seekers of Moksha vibhīḍha: various yajñatapāṃkṛtya: acts of Yajna and austerity danakṛita: acts of gift ca and kṛyantē are performed.

25. Uttering “Tat”, without aiming at fruits, are the various acts of Yajna, austerity, and gift performed by the seekers of Moksha.
पार्थ O Pārtha सद्रावे in the sense of reality साधुभवे in the sense of goodness च and सत् Sat इति as एवत् this प्रयुज्यते is used तथा so long प्रशस्ते auspicious कर्मणि in (the sense of) an act च and सत् Sat शब्द: the word युज्यते is used.

26. The word “Sat” is used in the sense of reality and of goodness; and so also, O Pārtha, the word “Sat” is used in the sense of an auspicious act.

यज्ञे तपसि दाने च स्थिति: सदिति चोख्यते ॥
कर्म चैव तदर्थीयं सदित्येवामिथीयते ॥२७॥

यज्ञे In Yajna तपसि in austerity दाने in gift च and स्थिति: steadiness सत् Sat इति so उच्यते is called च also तदर्थीयं in connection with these, or, for the sake of the Lord कर्म action च एव as also सत् Sat इति एव so अभिधीयते is called.

27. Steadiness in Yajna, austerity, and gift is also called “Sat”: as also action in connection with these (or, action for the sake of the Lord) is called “Sat”.

अथब्रह्मया हुतं दत्तं तपस्तप्तं कृतं च यत् ॥
असाने त्युज्यते पार्थ न च तत्त्रेत्य नो इह ॥२८॥
Without Shraddhā vrat is sacrificed kṛtvā given
taptā is practised tāp: austerity ca and yatv whatever kṛtvā
performed atsaś Asat ītā so uñjyate is called pārthā O Pārtha
vatvā it ṇ ca neither śreṣṭha hereafter (after death) nō nor
īh here.

28. Whatever is sacrificed, given, or
performed and whatever austerity is practised
without Shraddhā, it is called Asat, O Pārtha;
it is naught here or hereafter.

[It is naught here or hereafter: Though costing
much trouble it is of no use here as it is not acceptable
to the wise ones, nor can it produce any effect conducive
to good hereafter.]

The end of the seventeenth chapter,
designated, *The Enquiry into the Threefold Shraddhā*. 
EIGHTEENTH CHAPTER

अर्जुन उवाच ।
संन्यासं महाबाहो ॥ सत्त्वस्य ज्ञातम् वेदितुम् ॥
त्यागस्य च हृषीकेशा पृथक्केशिनिषूदन ॥ १ ॥

अर्जुन: Arjuna उवाच said:

हृषीकेश O Hrishikesha महाबाहो O mighty-armed
केशिनिषूदन O Slayer of Keshi संन्यासस्य of Sannyāsa त्यागस्य
of Tyāga च as also पृथक् severally तत्त्वम् truth वेदितुम्
to know इच्छामि I desire.

Arjuna said:

1. I desire to know severally, O mighty-armed, the truth of Sannyāsa, O Hrishikesha, as also of Tyāga, O slayer of Keshi.

[Sannyāsa and Tyāga both mean renunciation. Keshi: was an Asura.]

श्रीभगवान् वाच ।
काम्यानां कर्म्यां न्यासं संन्यासं कवयो विद्वः ॥
सर्वकर्मफलत्यागं प्राहृतं त्यागं विचक्षणः ॥ २ ॥
The Blessed Lord said:

2. The renunciation of Kāmya actions, the sages understand as Sannyāsa; the wise declare the abandonment of the fruit of all works Tṛṣṇa (as) Tyāga Prāhu: declare.

[Kāmya: which are accompanied with a desire for fruits.]

त्याज्यं दोषबदित्येके कर्म प्राहुर्मनीषिणः \|।
यज्ञदानतपः कर्म न त्य कार्यायेति चापरे ।१३।।

एके Some मनीषिण: philosophers कर्म (all) actions दोषवत् as an evil इति that त्याज्यं should be relinquished प्राहु: declare अपरे others च whilst यज्ञदानतपः कर्म the work of Yajna, gift, and austerity न not त्याज्यम् should be relinquished इति that.

3. Some philosophers declare that all actions should be relinquished as an evil, whilst others (say) that the work of Yajna, gift, and austerity should not be relinquished.
निश्चयं भृगु मे तत्र त्यागे मरतस्तस्तम।
त्यागो हि पुरुषव्याध्र त्रिविधं सम्प्रकीर्तितः।

मरतस्तस्तम O best of the Bhāratas पुरुषव्याध्र O tiger among men तत्र about that त्यागे in relinquishment मे from Me निश्चयं the final truth भृगु hear त्यागः relinquishment हि for त्रिविध: of three kinds सम्प्रकीर्तितः has been declared (to be).

4. Hear from Me the final truth about relinquishment, O best of the Bhāratas. For relinquishment has been declared to be of three kinds, O tiger among men.

यज्ञदानतपःकर्मं न त्याज्यं कार्यंमेव तत्।
यज्ञो दानं तपश्रैव पावनानि मनोषिणाम्॥५॥

यज्ञदानतपःकर्मं The work of Yajna, gift, and austerity न not त्याज्यं should be relinquished तत् it कार्यं should be performed एव indeed यज्ञः Yajna दानं gift तपः austerity एव and एव indeed मनोषिणाम् to the wise पावनानि are purifying.

5. The work of Yajna, gift, and austerity should not be relinquished, but it should indeed be performed; (for) Yajna, gift, and austerity are purifying to the wise.
पार्थ O Pārthā these कर्मणि works अथि even तु but सज्जनं attachment फलानि the fruits च and त्यक्तवः leaving कर्त्तव्यानि should be performed इति such मे my निश्चितं certain उत्तमम् best मतम् conviction.

6. But even these works, O Pārthā, should be performed, leaving attachment and the fruits; such is My best and certain conviction.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ॥

मोहात्स्य परित्यागस्तामसः परिकीर्तितः ॥१७॥

नियतस्य Obligatory कर्मणि: of action तु but संन्यासः: the renunciation न not उपपद्यते: is proper मोहात्: from delusion तस्य of the same परित्यागः: abandonment तामसः: Tāmasika परिकीर्तितः: is declared.

7. But the renunciation of obligatory action is not proper. Abandonment of the same from delusion is declared to be Tāmasika.

[Since it is purifying in the case of the ignorant.]

दुःखमित्येव यत्कर्म कालसंहन्तेऽभृत्यजत् ॥
स कृत्वा राजसं त्यागं नेव त्यागफलं लभेत् ॥१८॥
(It is) painful because only from fear of bodily trouble which action relinquishes he relinquishment performing the fruit of relinquishment not obtains.

8. He who from fear of bodily trouble relinquishes action, because it is painful, thus performing a Rājasika relinquishment, he obtains not the fruit thereof.

[Fruit: i.e., Moksha, which comes out of the renunciation of all actions accompanied with wisdom.]

कार्यमित्येव यत्कर्म नियतं फळं त्यज्येदज्जुन ।
सङ्कः त्यक्तः फळं चैव स त्यां सात्त्विकों ततः ॥७॥

O Arjuna attachment leaving it ought to be done because only which obligatory action relinquished is performed such relinquishment Sāttvika is regarded.

9. When obligatory work is performed, O Arjuna, only because it ought to be done, leaving attachment and fruit, such relinquishment is regarded as Sāttvika.
न द्रेःध्याणलं कर्म कुशले नानुष्जते ॥
त्यागी सत्त्वसमाविष्टो मेघावी छिन्नसंशयः ॥ १० ॥

सत्त्वसमाविष्ट: Endued with Sattva मेघावी with a steady understanding छिन्नसंशय: with his doubts dispelled त्यागी the relinquerisher अकुशलं disagreeable कर्म action न not द्रेण्ड़ती hates कुशले to an agreeable one न nor अनुष्जते is attached.

10. The relinquerisher endued with Sattva and a steady understanding and with his doubts dispelled, hates not a disagreeable work nor is attached to an agreeable one.

न हि देहभूता शक्यं त्यत्रुं कर्ममयोऽशेषतः ॥
यस्तु कर्मफल्यागी स त्यागीत्यामिधीयते ॥ ११ ॥

देहभूता by an embodied being अशेषत: entirely कर्ममयी actions त्यत्रुं to relinquish न not हि indeed शक्यं can be य: who तु but कर्मफल्यागी relinquerisher of the fruits of action स: he त्यागी relinquerisher इति thus अभिघीयते is called.

11. Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquerisher.

अनिष्टमिष्टं मिष्टं च त्रिभिर्मयं कर्मण: फलम् ॥
सत्त्वत्यागिनां प्रेत्य न तुः संयासनं क्वचित् ॥ १२ ॥
अत्यागिनां To non-relinquishers प्रेत्य after death अनिष्टम् disagreeable इष्टं agreeable मिश्रं mixed च and विभिन्न threefold कर्मं: of action फलम् fruit भवति accrues तु but संन्यासिनां to relinquishers क्वचित् ever न not.

12. The threefold fruit of action—disagreeable, agreeable, and mixed—accrues to non-relinquishers after death, but never to relinquishers.

पञ्चेतानि महाबाहो कारणानि निबोध मे ॥
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥

महाबाहो O mighty-armed सांख्ये in the wisdom कृतान्ते which is the end of all action सर्वकर्मणाम् of all works सिद्धये for the accomplishment प्रोक्तानि as declared एतानि these पञ्च five कारणानि causes मे from Me निबोध learn.

13. Learn from Me, O mighty-armed, these five causes for the accomplishment of all works as declared in the wisdom which is the end of all action:

[Wisdom: Sāṅkhya—literally, in which all the things that are to be known are expounded, therefore, the highest wisdom.]

अधिष्ठानं तथा कर्ता करणं च पृथविबिधम् ॥
विविधात्र गृथक्षे चेष्टा वैं चैवात्र पञ्चब्रमम् ॥१४॥
14. The body, the agent, the various senses, the different functions of a manifold kind, and the presiding divinity, the fifth of these;

[Presiding divinity: Each of the senses has its god who presides over it, and by whose aid it discharges its own functions; e.g., Aditya (the Sun) is the presiding divinity of the eye, by whose aid it sees and acts; and so on with the other senses.]

15. Whatever action a man performs by his body, speech, and mind—whether right or the reverse—these five are its causes.
Thus being there (the case) the Absolute अत्मानं the Self हूँ verily अवृद्धित्वात् through a non-purified understanding य: who कर्तारिः as the agent पञ्चति looks upon स: he दुर्मति: of perverted mind न not पञ्चति sees.

16. Such being the case, he who through a non-purified understanding looks upon his Self, the Absolute, as the agent—he of perverted mind sees not.

यस्य नाहंक्तो भावो बुद्धियत्स्य न लिप्यते ।
हत्वापि स इमाल्लोकान्त्र हन्ति न निबध्यते ।

17. He who is free from the notion of egoism, whose intelligence is not affected (by good or evil), though he kills these people, he kills not, nor is bound (by the action).

[He whose self-consciousness, by the force of long, strenuous, and properly-trained self-concentration, is ever identified with Brahman, and not with the five causes of action as mentioned in Shloka 14—he whose self-consciousness never mistakes itself for the body,
mind, and the like, even when performing physical acts—he is ever free from the taint of action.]

ज्ञानं ज्ञेयं परिज्ञातात्र त्रिविधा कर्मचोदना ॥
करणं कर्मं कर्तौति त्रिविध: कर्मसंग्रहः: ॥१७॥

ज्ञानं Knowledge ज्ञेयं the known परिज्ञाता the knower त्रिविधा threefold कर्मचोदना the cause of action करणं the instrument कर्मं the object कर्ता the agent इति the त्रिविध: threefold कर्मसंग्रहः the basis of action.

18. Knowledge, the known and the knower form the threefold cause of action. The instrument, the object, and the agent are the threefold basis of action.

[Basis: because the threefold action inheres in these three.]

ज्ञानं कर्मं च कर्तौ च त्रिधैव गुणभेदतः: ॥
प्रोच्यते गुणसंख्याने स्थावरच्छृणु तान्यपि ॥१९॥

गुणसंख्याने In the (science of) enumeration of the Gunas (Sānkhya philosophy) ज्ञानं knowledge कर्मं action च and कर्तौ agent च and गुणभेदतः from the distinction of Gunas त्रिधा of three kinds एव only प्रोच्यते are declared (to be) तानि them अपि also यथावत् duly श्रुणु hear.

19. Knowledge, action and agent are declared in the Sānkhya philosophy to be of
three kinds only, from the distinction of Gunas: hear them also duly.

[Sānkhya: the Science of the Gunas by Kapila. Though the Sānkhya view is in conflict with the supreme Truth of Vedānta—the oneness or non-duality of Brahman—yet the former view is given here, because it is an authority on the science of Gunas.

*Duly:* described according to the science, according to reason.]

सर्वभूतेषु येनेकं भावमव्ययमीक्ष्ते ॥
अविभक्तं विभक्तेषु तज्ञानं विद्य सात्त्विकम् ॥ २० ॥

Yen By which विभक्तेषु in the separate सर्वभूतेषु (in) all beings अविभक्तं inseparable एकं the one अव्ययम् indestructible भावम् Substance ईश्वरे (one) sees तत् that ज्ञान knowledge सात्त्विकम् to be Sattvika विद्य know (thou).

20. That by which the one indestructible Substance is seen in all beings, inseparable in the separated, know that knowledge to be Sattvika.

[Inseparate: undifferentiated; permeating all.]

पृथक्त्वेन तु ग्रज्ञानं नानाभावान्यथाविधान् ॥
वेत्ति सर्वेषु भूतेषु तज्ञानं विद्य राजसम् ॥ २१ ॥

पृथक्त्वेन As different from one another तु but यत् which ज्ञान knowledge सर्वेषु all भूतेषु in beings पृथिविधानम् of
distinct kinds नानाभावान् various entities वेत्ति knows तत् that ज्ञान knowledge राजसम् as Rājasika विद्ध know (thou).

21. But that knowledge which sees in all beings various entities of distinct kinds as different from one another, know thou that knowledge as Rājasika.

[Entities: Souls.
Different from one another: Different in different bodies.]

यत् कृत्त्वादेकर्मेन्म् कार्यं सत्तमहैतुकम् ॥
अतत्त्वार्थवदल्यं च तत्तत्त्वासमुदाहृतम् ॥२२॥

यत् which तु but एकस्मिन् one single कार्यं to effect कृत्त्वादेकर्मेन् as if it were the whole सत्तम् confined अहैतुकम् without reason अतत्त्वार्थवदल्यं without foundation in truth अल्यां trivial च and तत् that तत्तत्त्वम् Tāmasika उदाहृतम् is declared.

22. Whilst that which is confined to one single effect as if it were the whole, without reason, without foundation in truth, and trivial—that is declared to be Tāmasika.

[One single effect: such as the body—thinking it to be the Self.]

नियतं सद्रक्तेऽपि सम्प्रेषतः कृतम् ॥
अफलप्रेप्तु ना कर्म यत्तत्त्वार्थिकः च्यत् ॥२३॥
अफलप्रेष्नुता By one not desirous of the fruit नियतं
ordained स्त्रुरहितम् free from attachment अरागदेशत्: with-
out love or hatred कृतम् done यत् which कर्म action तत्
that सात्त्विकम् Sāttvika उच्यते is declared.

23. An ordained action done without
love or hatred by one not desirous of the fruit
and free from attachment, is declared to be
Sāttvika.

यत्तू कामप्रेष्नुता कर्म साहंकारेण वा पुनः ॥
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥

कामप्रेष्नुता By one desiring desires साहंकारेण with self-
conceit वा or बहुलायासं with much effort यत् which तु but
पुनः again कर्म the action क्रियते is performed तत् that
राजसम् Rājasika उदाहृतम् is declared.

24. But the action which is performed
desiring desires, or with self-conceit and with
much effort, is declared to be Rājasika.

अनुबन्धं क्षयं हिसामपेक्षः च पौरुषम् ॥
मोहादारस्यते कर्म यत्तत्ताभिसु: च्यते ॥२५॥

अनुबन्धं The consequence क्षयं loss (of power and
wealth) हिसाम् injury (to others) पौरुषम् (one’s own)
ability च and अपेक्ष्य without heeding मोहात् through
delusion यत् which कर्म action आरस्यते is undertaken तत्
that तामसम् Tāmasika उच्यते is declared.
25. That action is declared to be Tāma-sīka which is undertaken through delusion, without heed to the consequence, loss (of power and wealth), injury (to others), and (one’s own) ability.

मुक्तसज्जोननहंवादी धृत्युत्साहसभावितः।
सिद्धचक्षुचिन्निविकारः कर्ता सात्त्विक उच्च्यते॥२६॥

मुक्तसज्जः: Who is free from attachment अनहंवादी non-egotistic धृत्युत्साहसभावितः endued with fortitude and enthusiasm सिद्धचक्षुचिन्निविकारः: in success or failure निविकारः unaffected कर्ता an agent सात्त्विकः Sāttvika उच्च्यते is called.

26. An agent who is free from attachment, non-egotistic, endued with fortitude and enthusiasm, and unaffected in success or failure, is called Sāttvika.

रागी कर्मफलप्रेषु लुभ्यो हिसात्मकोशुचि:।
श्रेष्ठोकान्वित: कर्ता राजस: परिकीर्तितः॥२७॥

रागी Passionate कर्मफलप्रेषु: desirous of the fruits of action लुभ्यो: greedy हिसात्मकः malignant अशुचि: impure हर्षशोकान्वित: (easily) affected by elation or dejection कर्ता (such) an agent राजस: Rājasika परिकीर्तितः is called.

27. He who is passionate, desirous of the fruits of action, greedy, malignant, impure, easily elated or dejected, such an agent is called Rājasika.
[Elated or dejected: at the success or failure of the action in which he is engaged.]

अयुक्तः प्राकृतः स्तत्त्वः शतो नैष्कृतिकोशलसः ॥
विषादी दीर्घसूत्रो च कर्ता तामस उच्यते ॥२८॥

अयुक्तः Unsteady प्राकृतः vulgar स्तत्त्वः arrogant शतो: dishonost नैष्कृतिकः malicious अलसः indolent विषादी de-
sporing दीर्घसूत्रो procrastinating च and कर्ता (such) an agent तामसः Tāmasika उच्यते is called.

28. Unsteady, vulgar, arrogant, dishonest, malicious, indolent, desponding, and procrastinating, such an agent is called Tāmasika.

बुद्धे में धृतेश्रैव गुणतस्त्रिबिधं भृणु ॥
प्रोच्यमानमश्रेष्ठेन पुष्थक्त्वेन धनज्जय ॥२९॥

धनञ्जय O Dhananjaya बुद्धे: of intellect धृतेश्रैव: of for-
titude च एव and also गुणत: according to the Gunas त्रिविधं
triple पुष्थक्त्वेन severally अश्रेष्ठेन exhaustively प्रोच्यमानम् as I declare भेदं the distinction भृणु hear (thou).

29. Hear thou the triple distinction of intellect and fortitude, according to the Gunas, as I declare them exhaustively and severally, O Dhananjaya.

[Dhananjaya: the conqueror of wealth—human and divine, earthly and celestial; an epithet of Arjuna.]
प्रवृत्तिः च निवृत्तिः च कार्यः कार्यकार्यं भयाभयं ॥
बन्धं मोक्षं च या वेदिति बुद्धः सा पार्थ सात्त्विको

पार्थ O Pārtha या which प्रवृत्ति the path of work निवृत्ति the path of renunciation च and कार्यकार्यं right and wrong action भयाभयं fear and fearlessness बन्धं bondage मोक्षं liberation च and वेदिति knows सा that सात्त्विको Sāttvika बुद्धः intellect.

30. That which knows the paths of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect, O Pārtha, is Sāttvika.

[Fear...liberation: the cause of fear and the cause of fearlessness; similarly, the cause of bondage and the cause of liberation.]

यथा धर्ममत्वं च कार्यं चाकार्यमेव च ॥
अयथावचत्त्रज्ञानाति बुद्धः सा पार्थ सात्त्विको

पार्थ O Pārtha गया by which धर्मम् Dharma अधर्म Adharma कार्य right action अकार्यम् wrong action च and अयथावचत्त्र in a distorted way प्रज्ञानाति apprehends सा that राजसी Rājasika बुद्धः intellect.

31. That which has a distorted apprehension of Dharma and its opposite and also of right action and its opposite, that intellect, O Pārtha, is Rājasika.
अधर्मं धर्मं मिति या मन्यते तमसावृता ॥
सर्वार्थान्वितपरितांत्रः बुद्धिः सा पार्थं तामसी ॥३२॥

पार्थ O Pārtha या which अधर्म Adharma धर्मं Dharma इति as मन्यते regards सर्वार्थान्वित all things विपरितान्त्रः perverted च and तमसा in darkness आवृत्ता enveloped सा that बुद्धि: intellect तामसी Tāmasika.

32. That which, enveloped in darkness, regards Adharma as Dharma and views all things in a perverted light, that intellect, O Pārtha, is Tāmasika.

धृत्या यथा धारयते मनःप्राणेन्द्रियक्षिया: ॥
योगेनाव्यमिचारिण्या धृति: सा पार्थं सात्त्विको ॥३३॥

पार्थ O Pārtha अव्यमिचारिण्या unswerving यथा which धृत्या by fortitude मनःप्राणेन्द्रियक्षिया: the functions of the mind, the Prāna, and the senses योगेन through Yoga धारयते (one) regulates सा that धृति: fortitude सात्त्विको सāttvika.

33. The fortitude by which the functions of the mind, the Prāna, and the senses, O Pārtha, are regulated, that fortitude, unswerving through Yoga, is Sāttvika.

यथा तु धर्मकामार्थान्तः धृत्या धारयतेः जून्य ॥
प्रसज्ज्ञेन फलाकांशी धृतिः सा पार्थं राजसी ॥३४॥
34. But the fortitude by which one regulates (one’s mind) to Dharma, desire, and wealth, desirous of the fruit of each from attachment, that fortitude, O Pārtha, is Rājasika.

35. That by which a stupid man does not give up sleep, fear, grief, despondency, and also overweening conceit, that fortitude, O Pārtha, is Tāmasika.

[Does not give up sleep, etc.: is inordinately addicted to sleep, etc., regarding these to be only proper.]
36. And now hear from Me, O bull of the Bhāratas, of the threefold happiness that one learns to enjoy by habit, and by which one comes to the end of pain.

37. That which is like poison at first, but like nectar at the end; that happiness is declared to be Sāttvika, born of the transluence of intellect due to Self-realisation.
परिणामे at the end विषम् poison इव like तत् that सुखं happiness राजसं Rājasika स्मृतम् is declared.

38. That which arises from the contact of object with sense, at first like nectar, but at the end like poison, that happiness is declared to be Rājasika.

[At the end like poison: because it leads to deterioration in strength, vigour, complexion, wisdom, intellect, wealth, and energy.]

यद्यक्रमे चानुबन्धे च सुखं मोहनमातमन्: ॥

निद्रालुस्यप्रमादोत्थं तत्तात्मससुदाहृतम् ॥३९॥

निद्रालुस्यप्रमादोत्थं Arising from निद्रा sleep आलस्य indolence and प्रमाद: miscomprehension यत् what सुखं happiness अप्रे in the beginning अनुबन्धे in the sequel च and आत्मन: to the self मोहनम् causing delusion तत् that तात्मसम् Tāmasika उदाहृतम् is declared.

39. That happiness which begins and results in self-delusion arising from sleep, indolence, and miscomprehension, that is declared to be Tāmasika.

न तद्वस्ति पृथिव्यां वा दिव्यि देवेषु वा पुनः: ॥

सत्त्वं प्रकृतिजैत्यूतिं यथेवि: स्यात्तित्रिमिपुष्याः:॥४०॥

पृथिव्यां On earth दिव्यि in heaven वा or देवेषु among the Devas तु again तत् that सत्त्वं entity न no अस्ति there is
40. There is no entity on earth, or again in heaven among the Devas, that is devoid of these three Gunas, born of Prakriti.

41. Of Brahmanas and Kshatriyas and Vaishybas, as also of Shudras, O scorcher of foes, the duties are distributed according to the Gunas born of their own nature.

[According to the Karma or habits and tendencies formed by desire, action, and association in the past life manifesting themselves in the present as effects. Or, nature (Svabhāva) may here mean the Māyā made up of the three Gunas, the Prakriti of the Lord.]
ness knowledge विज्ञानम् realisation आस्तिक्यं belief in a hereafter एव also च and स्वभावजम् born of the nature व्रह्मकेम (are) the duties of Brāhmanas.

42. The control of the mind and the senses, austerity, purity, forbearance, and also uprightness, knowledge, realisation, belief in a hereafter—these are the duties of the Brāhmanas, born of (their own) nature.

शौर्यं तेजो धृतिदक्षिं युद्धे चाप्यपलायनम् ॥

dानमोष्यरामावशेष क्षात्रं कर्म स्वभावजम् ॥४३॥

शौर्यं Prowess तेजः: boldness धृति: fortitude दक्षिं dexterity युद्धे in the battle च and अपि also अपलायनम् not flying दानम् generosity ईश्वरावभेष: sovereignty च and स्वभावजम् born of the nature क्षात्रं of Kshatriyas कर्म the duties.

43. Prowess, boldness, fortitude, dexterity, and also not flying from battle, generosity and sovereignty are the duties of the Kshatriyas, born of (their own) nature.

कृष्णःक्षेत्रवाणिज्यं वैश्यकर्मं स्वभावजम् ॥

प्रृं चतुर्भिः कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

कृषिकृष्णाक्षेत्रवाणिज्यं agriculture, cattle-rearing, and trade स्वभावजम् born of the nature वैश्यकर्में the duties of Vaishya शूद्रस्य of a Shudra अपि also परिचर्यांconsisting of service कर्म action स्वभावजम् born of the nature.
44. Agriculture, cattle-rearing, and trade are the duties of the Vaishyas, born of (their own) nature; and action consisting of service is the duty of the Shudras, born of (their own) nature.

स्वे स्वे कर्मण्यभिरतः संसिद्धि लभते नरः ।
स्वकर्मनिरतः सिद्धि यथा विन्दति तत्चूः ॥ ४५॥

स्वे स्वे Each his own कर्मणि to duty अभिरतः: devoted
नरः man संसिद्धि the highest perfection लभते: attains स्वकर्मनिरतः: engaged in his own duty यथा how सिद्धि perfection
विन्दति: attains तत् that प्रेषण: hear.

45. Devoted each to his own duty, man attains the highest perfection. How engaged in his own duty, he attains perfection, that hear.

[Own: according to his nature.

The Āpastamba Dharma-Shāstra says: “Men of several castes and orders, each devoted to his respective duties, reap the fruits of their actions after death, and then by the residual Karma attain to births in superior countries, castes, and families, possessed of comparatively superior Dharma, span of life, learning, conduct, wealth, happiness, and intelligence.”]

यतः प्रवृत्तिभूतानां येन सर्वं मिदं तत् ॥
स्वकर्मणा तमस्यच्य न सिद्धि विन्दति मानवः ॥ ४६॥
From whom भूतानां of all beings प्रवृत्ति: (is) the evolution वेन by whom इदं this सब्बस्म् all तत्स् is pervaded मानव: man स्वकर्मणा with his own duty तम् him अभ्यच्च्यं worshipping सिद्धं perfection विन्दति attains.

46. From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, a man attains perfection.

[The highest worship to the Lord consists in the closest approach to Him. The veil of Māyā comprising Karma or habits, tendencies and actions prevents a man from nearing the Lord, i.e., realising his own Self. By working out one’s Karma alone, according to the law of one’s being, can this veil be rent and the end accomplished.]

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥
स्वभावनियतं कर्म कुर्वस्राप्नोति किलिभषम् ॥४७॥

विगुणः (Though) imperfect स्वधर्मः: one’s own Dharma स्वनुष्ठितात् well-performed परधर्मात् than the Dharma of another श्रेयान् better (is) स्वभावनियतं ordained by his own nature कर्म the duty कुर्वन् doing किलिभषम् evil न no आप्नोति (he) incurs.

47. Better is one’s own Dharma,(though) imperfect than the Dharma of another well-performed. He who does the duty ordained by his own nature incurs no evil.
[As a poisonous substance does not injure the worm born in that substance, so he who does his Svadharmā incurs no evil.]

सहजं कर्म कौल्यते सदोषमपि न त्यजेत् ॥
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृतता:॥४८॥

Kaulya O son of Kunti सदोषम् attended with evil अपि though सहजं which is born कर्म the duty न not त्यजेत् one should relinquish हि for सर्वारम्भा: all undertakings धूमेन by smoke अविन्द: fire इव as दोषेण by evil आवृत्ता: are enveloped.

48. One should not relinquish, O son of Kunti, the duty to which one is born, though it is attended with evil; for, all undertakings are enveloped by evil, as fire by smoke.

[Duty, etc.: this need not mean caste duty.

All undertakings: one’s own as well as others’ duties.

The greatest evil is bondage, and this endures so long as one lives in the realm of the Gunas, except in the case of a freed soul. All action is comprised in one or the other of the Gunas. All action therefore involves the evil of bondage.]
Everywhere असंक्तबुद्धि: whose intellect is unattached जितात्मा who has subdued his heart विगतस्मृहः whose desires have fled सन्यासन by renunciation परमां the supreme नैष्कर्म्यसिद्धिः the perfection consisting in अविग्रन्धति (he) attains to.

49. He whose intellect is unattached everywhere, who has subdued his heart, whose desires have fled, he attains by renunciation to the supreme perfection, consisting of freedom from action.

[He attains... renunciation: This may also be interpreted to mean: he attains the supreme state in which he remains as the actionless Self, by his renunciation of all actions, for which he is prepared by his right knowledge.]

सिद्धिः प्राप्तो यथा ब्रह्म तथापनोति निबोध मे ॥
समासेनेव कौन्तेय निष्ठा ज्ञात्स्य या परा ॥५०॥

कौन्तेय O son of Kunti सिद्धि perfection प्राप्त: reaching यथा how ब्रह्म ब्रह्मान ज्ञानोति he attains to तथा that समासेन in brief मे from Me निबोध learn ज्ञानस्य of knowledge या which परा supreme निष्ठा consummation.

50. Learn from Me in brief, O son of Kunti, how reaching such perfection, he attains to Brahman, that supreme consummation of knowledge.

बुद्धवा विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ॥
शब्दावैलेश्वरं गृहर्यक्त्वा रागद्वैधृष्ट्य व्युद्ध्य च।।५१॥
51. Endued with a pure intellect; subduing the body and the senses with fortitude; relinquishing sound and such other sense-objects; abandoning attraction and hatred;

[**Pure**: free from doubt and misconception, being merged in Brahman through the elimination of all alien attributes ascribed to it.

*Relinquishing sound, etc.*: abandoning all superfluous luxuries, all objects, except those only which are necessary for the bare maintenance of the body, and laying aside attraction and hatred even for those objects.]

52. Resorting to a sequestered spot; eating but little; body, speech, and mind con-
trolled; ever engaged in meditation and concentration; possessed of dispassion;

[Eating but little: as conducive to the serenity of thought by keeping off languor, sleepiness, and the like.]

Meditation: upon the nature of the Self.

Concentration: one-pointedness of thought, on one feature of the Self.

Dispassion: for the seen and the unseen.]

अहंकारं बलं दर्पं कामं क्रोधं परिग्रह्मू।
विमुच्य निरम्मं शान्तो ब्रह्ममूयाय कल्पते॥५३॥

अहंकारं Egoism बलं power दर्पं pride कामं lust क्रोधं wrath परिग्रह्मू property विमुच्य forsaking निरम्मं: freed from the notion of “mine” शान्त: tranquil ब्रह्ममूयाय for becoming Brahman कल्पते (he) is fit.

53. Forsaking egoism, power, pride, lust, wrath, and property; freed from the notion of “mine”; and tranquil—he is fit for becoming Brahman.

[Power: that power which is combined with passion and desire.

Property: Though a man who is free from all passions of the mind and the senses, may own so much of external belongings as is necessary for bodily sustenance and for the observance of his religious duties (Dharma), yet this the aspirant abandons, even if this comes of itself, because he does not regard the bodily life as his;
thus he becomes a Paramahamsa Parivrajaka, a Sannyasin of the highest order.]

Bṛhaspātisūtra: प्रसन्नात्मा न शोचति न कांशति।
सम: सर्वेण्यूतेषु मद्वद्वक्त्वं लभते पराम्।१४।
Brahman-become, tranquil-minded is neither grieves nor desires all to beings the same supreme devotion unto Me attains to.

54. Brahman-become, tranquil-minded, he neither grieves nor desires; the same to all beings, he attains to supreme devotion unto Me.

[Brahman-become: not that he is yet freed and become the Absolute, but is firmly grounded in the knowledge that he is Brahman. His attainment of freedom is described in the next verse.

Supreme devotion: the devotion stated in VII. 17.]

भक्त्या मामभिजानाति यावान्यङ्गश्रास्मि तत्त्वतः।
ततो मां तत्वत्तो ज्ञातवा विशते तददन्तरसः।१५।
yāvān What y: who ch and asmi I am mām Me bhaktya by devotion tatvat: in reality abhimājanātī (he) knows tat: then mā Me tatvat: in reality jñātva having known tadantrast forthwith (mā into Me) viśate enters.
55. By devotion he knows Me in reality, what and who I am; then having known Me in reality, he forthwith enters into Me.

सर्वकर्मण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ॥
मत्त्रसादादवाप्नोति शाश्वतं पदमथ्यम् ॥५६॥

सदा Always सर्वकर्मणि all actions कुर्वाणः doing अपि even मद्व्यपाश्रयः taking refuge in Me मत्त्रसादात् by My grace शाश्वतं the eternal अव्ययम् immutable पदम् State अवाप्नोति (he) attains to.

56. Even doing all actions always, taking refuge in Me—by My grace he attains to the eternal, immutable State.

चेतसा सर्वकर्मणि मथि संन्यस्य मत्तः ॥
बुद्धियोगामुपाश्रित्य मिच्छति: सततं मथव ॥५७॥

चेतसा Mentally सर्वकर्मणि all deeds मथि in Me संन्यस्य resigning मत्तः: having Me as the highest goal बुद्धियोगमूः Buddhi-Yoga उपाश्रित्य resorting to सततं ever मिच्छति: with the mind fixed on Me मथव be.

57. Resigning mentally all deeds to Me, having Me as the highest goal, resorting to Buddhi-Yoga do thou ever fix thy mind on Me.

ङ्कैलः सर्वदुर्गाणि मत्त्रसादात्तरिष्यति ॥
अथ चत्वभंकाराश्रोष्यति विनंक्ष्यसि ॥५८॥
५८. Fixing thy mind on Me, thou shalt, by My grace, overcome all obstacles; but if from self-conceit thou wilt not hear Me, thou shalt perish.

यद्वकारमाष्ट्रि न योत्से इति मन्यसे ॥
मिथ्याष व्यवसायस्ते प्रकृतिस्त्वां नियोप्यस्यतिः ॥५९॥

अहंकारम् Self-conceit आष्ट्रि abiding in न not योत्से (I) will fight यत् if इति thus मन्यसे (thou) thinkest ते thy एषः this व्यवसायः resolve मिथ्या (is) vain प्रकृतिः (thy) Prakriti त्वा thee नियोप्यस्यति will constrain.

५९. If, filled with self-conceit, thou thinkest, “I will not fight”, vain is this thy resolve; thy Prakriti will constrain thee.

[Thy Prakriti: Thy nature as a Kshatriya.]

स्वभाववेव कौन्तेय निबद्धः स्वेन कर्मणा ॥
कुतुः नेच्छसि यन्मोधात्करिष्यस्यवशोधिष्ठि तत् ॥६०॥

कौन्तेय O son of Kunti मोधा from delusion यत् what कुतुः to do न not इच्छसि thou desirest स्वभाववेव born of (thy) own nature स्वेन (thy) own कर्मणा by Karma निबद्धः fettered अवशः helpless, in spite of thyself तत् that अपि even करिष्यसि (thou) shalt (have to) do.
60. Fettered, O son of Kunti, by thy own Karma, born of thy own nature, what thou, from delusion, desirest not to do, thou shalt have to do in spite of thyself.

ईश्वर: सर्वभूतानां हृदेशेष्जुन तिष्ठति ॥
भ्रामयन्तसर्वभूतानि यन्त्राभूढानि मायया ॥६१॥

अर्जुन O Arjuna ईश्वर: the Lord माया by Māyā यन्त्राभूढानि mounted on a machine सर्वभूतानि all beings भ्रामयन् causing to revolve सर्वभूतानां of all beings हृदेशे in the hearts तिष्ठति dwells.

61. The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His Māyā, to revolve, (as if) mounted on a machine.

[See commentary to IX. 10.]

Arjuna means “white”, and here it signifies—“O pure-hearted one”.

तमेव शरणं गच्च सर्वभावेन भारत ॥
तत्रातात्परं शान्तिः स्थानं प्राप्त्यसि शाश्वतसः ॥६२॥

भारत O Bhārata सर्वभावेन with all thy heart तमेव even शरणं गच्छ take refuge तत्रातात्परं by His grace परं supreme शान्तिः peace शाश्वतसः eternal स्थानं the abode प्राप्त्यसि shalt (thou) attain.
62. Take refuge in Him with all thy heart, O Bhārata; by His grace shalt thou attain supreme peace (and) the eternal abode.

इति ते ज्ञानमाल्यांत गुह्याद् गुह्यातरं मया ॥
विशेषत्वेतदशेषेण यथेच्छसि तथा कुरु ॥१६३॥

Thus, more profound than all profundities, more profound wisdom has been declared by Me to thee. Reflecting over it, act as thou liktest.

63. Thus has wisdom, more profound than all profundities, been declared to thee by Me; reflecting over it fully, act as thou likkest.

[It: the Shāstra, the teaching as declared above.]

सर्वगुह्यातमं भूय: श्रुणु मे परमं वचं: ॥
इष्टोद्देशसि मे दृढ़मीति ततो वक्ष्यामि ते हितम् ॥१६४॥

My supreme word is the profoundest of all; therefore hear thou Me dearly beloved. Therefore thee, will I speak what is good to thee.

64. Hear thou again My supreme word, the profoundest of all; because thou art dearly beloved of Me, therefore, will I speak what is good to thee.

[Again: though more than once declared.]
65. Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou art dear to Me.

[Thou shalt reach Myself: Thus acting, i.e., looking upon the Lord alone as thy aim, means and end—thou shalt attain the Highest.

Truly do I promise unto thee.: Have implicit faith in the declarations of Me, the Lord, as I pledge thee My troth.]
66. Relinquishing all Dharmas take refuge in Me alone; I will liberate thee from all sins; grieve not.

[All Dharmas: including Adharma also: all actions, righteous or unrighteous, since absolute freedom from the bondage of all action is intended to be taught here. Take refuge in Me alone: knowing that there is naught else except Me, the Self of all, dwelling the same in all.

Liberate thee: by manifesting Myself as thy own Self.

All sins: all bonds of Dharma and Adharma.

Shankara in his commentary here very strongly combats the opinion of those who hold that highest spiritual realisation (Jnāna) and ritualistic work (Karma) may go together in the same person. For Karma is possible only in the relative world (Samsāra), which is the outcome of ignorance; and knowledge dispels this ignorance. So neither the conjunction of Jnāna with Karma, nor Karma alone conduces to the absolute cessation of Samsāra, but it is only the Right Knowledge of the Self which does so.]

इदं ते नातपस्काय नामक्ताय कदाचन ॥

न चाशुश्रृष्टे वाच्यं न च मां योःस्यसूयति ॥ ६७॥

अतपस्काय To one who is devoid of austerities ते by theee इदं this न कदाचन never वाच्यं to be spoken न nor अभक्ताय to one without devotion न च nor अशुश्रृष्टे to one
who does not render service \( \text{अभ्यस्युयुति} \) cavils \( \text{न च} \) nor.

67. This is never to be spoken by thee to one who is devoid of austerities or devotion, nor to one who does not render service, nor to one who cavils at Me.

\[ \text{This: Shāstra which has been taught to you.} \]
\[ \text{Service: to the Guru; असुश्रूषेवे also means—to one} \]
\[ \text{who does not wish to hear.} \]

\[ \text{य इदं परमं गुह्यं भ.५५ केष्वाभेदायत्वम्} \]
\[ \text{मत्तिं मयि परां कृत्वा मामेवैष्यत्वसंश्चयः} \]

\[ \text{य: Who परमं deeply गुह्यं profound philosophy इदं this मद्यक्तेः to My devotees अभिवादायति will teach मयि to Me परां supreme मत्तिं devotion कृत्वा doing असंश्चयः (being) doubtless मामू एव Me alone एष्यति shall come to.} \]

68. He who with supreme devotion to Me will teach this deeply profound philosophy to My devotees, shall doubtless come to Me alone.

\[ \text{Teach: in the faith that he is thus doing service to the Lord, the Supreme Teacher.} \]
\[ \text{Doubtless: or, freed from doubts.} \]

\[ \text{न च तस्मान्मनुष्येषु कुश्चिन्मे प्रियकृत्तम्} \]
\[ \text{भविता न च मेतस्मादव्यः प्रियतरो भवि} \]

\[ \text{1६५९} \]
Among men तस्मात् than he कश्चित् any मे to Me प्रियकृतम्: one who does dearer service च and न not तस्मात् than he अन्य: another मे to Me प्रियतरः dearer च and भूषि on earth न not भविता shall be.

69. Nor among men is there any who does dearer service to Me, nor shall there be another on earth dearer to Me, than he.

[He: who hands down the Shāstra to a fit person.]

अध्येष्टेष्ठे च य इसं धर्म्यं संवादाः भवायाः: ॥
ज्ञायायेऽन तेनाहृतिष्टः स्मारिति मे मति: ॥७०॥

य: Who च and ज्ञायो: of ours इसं this धर्म्य sacred संवादम् dialogue अध्येष्टेष्ठे will study तेन by him अहम् I ज्ञान-
येऽन by the Yajna of knowledge इष्ट: worshipped स्मारः (I) shall have been इति such मे My मति: conviction.

70. And he who will study this sacred dialogue of ours, by him shall I have been worshipped by the Yajna of knowledge; such is My conviction.

[Yajna of knowledge: A Yajna can be performed in four ways, such as (1) Vidhi or ritual, (2) Japa, (3) Upāmsu, or a prayer uttered in a low voice, or (4) Mānasa or prayer offered with the mind. Jnāna-yajna or the Yajna of knowledge comes under the head of Mānasa, and is therefore the highest.

The study of the Gitā will produce an effect equal to that of the Yajna of knowledge.]
And even that man who hears this, full of Shraddhā and free from malice, he too, liberated, shall attain to the happy worlds of those of righteous deeds.

[Even that man: much more so he who understands the doctrine.]

Has this been heard by thee, O Pārtha, with an attentive mind? Has the delusion of thy ignorance been destroyed, O Dhananjaya?
Arjuna said:

73. Destroyed is my delusion, and I have gained my memory through Thy grace, O Achyuta. I am firm; my doubts are gone. I will do Thy word.

[Memory: of the true nature of the Self.

The purpose of the knowledge of the Shāstras is the destruction of doubts and delusions, and the recognition of the true nature of the Self. Here the answer of Arjuna conclusively shows that that purpose has been fulfilled in him.

The teaching of the Shāstra is over here. The rest is only to connect it with the main narrative.]
Sanjaya said:

74. Thus have I heard this wonderful dialogue between Vāsudeva and the high-souled Pārtha, causing my hair to stand on end.

75. Through the grace of Vyāsa have I heard this supreme and most profound Yoga, direct from Krishna, the Lord of Yoga, Himself declaring it.

Through... Vyāsa: by obtaining from him the Divya-chakshu or divine vision.]
राजन् O King केशवार्जुनयोः: between Keshava and Arjuna इम् this पुण्यं holy अद्वैतम् wonderful संवादम् dialogue संस्मृत्य संस्मृत्य as I remember and remember सुहः मुहः: again and again हृष्यामि I rejoice.

76. O King, as I remember and remember this wonderful and holy dialogue between Keshava and Arjuna, I rejoice again and again.

[King: Dhritarāṣṭra.]

तच च संस्मृत्य संस्मृत्य रूपमत्यदूतं हरे: 
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः: 

राजन् O King हरे: of Hari तद् that अत्यदूतं most wonderful रूपम् Form संस्मृत्य संस्मृत्य as I remember and remember च and मे my महान् great विस्मय: wonder च and अहं I पुनः पुनः: again and again हृष्यामि rejoice.

77. And as I remember and remember that most wonderful Form of Hari, great is my wonder, O King; and I rejoice again and again.

[Form: Vishvarupa, the Universal Form.]

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुधरः: 
तत्र श्रीविजयो भूतिधर्वा नीतिमन्तिर्म्म ||७८||

यत्र Wherever योगेश्वरः the Lord of Yoga कृष्णः Krishna यत्र wherever धनुधरः the wielder of the bow
78. Wherever is Krishna, the Lord of Yoga, wherever is Pārtha, the wielder of the bow, there are prosperity, victory, expansion, and sound policy: such is my conviction.

[The bow: called the Gāndiva.]

Thus in the Shrimad-Bhagavad-Gitā, the Essence of the Upanishads, the Science of the Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, ends the eighteenth chapter, designated,

The Way of Liberation in Renunciation.
Here the Bhagavad-Gitā ends.

Om! Peace! Peace! Peace be to all!
THE GREATNESS OF THE GITA

Salutation to Shri Ganesha!
Salutation to Shri Rādhāramana!

[Ganesha is the god of wisdom and remover of obstacles; hence he is invoked and worshipped at the commencement of every important undertaking. Rādhāramana, the Lover of Rādhā, Shri Krishna.]

Dharā (the Earth) said:
1. O Blessed Lord, O Supreme Ruler, how may one, who is held back by his Prārabdha Karma, obtain unswerving devotion?

[Prārabdha Karma: There are three kinds of Karma: (1) Sanchita or accumulated and stored up in past lives; (2) Āgāmi or that which is yet to be done; (3) Prārabdha or that which is already bearing fruit. This last is that part of the accumulated actions (Sanchita) which has brought about the present life and will influence it until]
its close. The knowledge of Brahman destroys all accumulated Karma and makes the current work abortive. But the Prârabdha Karma must run out its course, though the balanced mind of a liberated man is not affected by it.

The Lord Vishnu said:

2. If one be devoted to the constant practice of the Gitâ, even though he be restrained by Prârabdha Karma, yet is he Mukta, happy, in this very world. He is not tainted by (new) Karma.

3. No evil, however great, can affect him who meditates on the Gitâ. He is like the lotus leaf untouched by the water.
4-5. Where there is the book of the Gitā, where its study is proceeded with, there are present all the holy places, there verily, are Prayāga and the rest. There also are all the Devas, Rishis, Yogis, and Pannagas, so also the Gopālas and Gopikās, with Nārada, Uddhava, and their whole train of comrades.

6. Where the Gitā is read, forthwith comes help. Where the Gitā is discussed, recited, taught, or heard, there, O Earth, beyond a doubt, do I Myself unfailingly reside.

7. In the refuge of the Gitā I abide; the Gitā is My chief abode. Standing on the wisdom of the Gitā, I maintain the three worlds.
8-9. The Gitā is My Supreme Knowledge; it is undoubtedly inseparable from Brahman—this Knowledge is absolute, Imperishable, eternal, of the essence of My inexpressible State—the Knowledge comprising the whole of the three Vedas, supremely blissful, and consisting of the realisation of the true nature of the Self—declared by the All-knowing and Blessed Krishna, through his own lips, to Arjuna.

[Ardhamātrā: lit., the half-syllable, and refers to the dot on the ā; symbolically, it stands for the Turiya state, hence the Absolute.]

10. That man who with steady mind recites the eighteen chapters daily, attains the perfection of knowledge and thus reaches the highest plane.

11. If the whole cannot be recited, then half of it may be read; and he who does this
acquires merit, equal to that of the gift of a cow. There is no doubt about this.

श्रीमाण धनान्तर लभेत् ॥
ब्रह्माण्डं नित्यं परमम्रामलं लभेत् ॥ १२॥

12. By the recitation of a third part, he gains the same merit as by bathing in the Gangā. By the repetition of a sixth part, he obtains the fruit of the Soma-sacrifice.

ग्राम्यायां तु यो नित्यं पठते मक्षिदिवृत: ॥
श्लोकसमवाप्नोति गणो मूल्या बसेच्छिरम्॥ १३॥

13. He who reads, full of devotion, even one chapter daily, attains to the Rudraloka, and lives there for a long time, having become one of those who wait on Shiva.

[Become, etc.: lit., attained to Ganahood.]

अध्यायं श्रोकपादं वा नित्यं यः पठते नरं ॥
स याति नरतां यावन्मल्लतां वसुन्धरे ॥ १४॥

14. The man who daily reads a quarter of a chapter, or of a Shloka, O Earth, attains to human birth throughout the duration of a Manu.
[Attains to human birth: is born every time in a man-body.]

गीताया: श्रोकदशकं सप्त पञ्च चतुष्टयम् ।
द्वौ त्रीनेकं तदर्थं वा श्रोकानां यः पठेन्नरः ॥ १५ ॥
चन्द्रलोकमवाप्नोति वर्षणामयुतं ध्रुवम् ॥
गीतापाठसामायुक्तो मृतो भादः प्रतां व्रजेत् ॥ १६ ॥

15-16. The man who recites ten, seven, five, four, three, or two Shlokas, or even one or half a Shloka of the Gitā, certainly lives in Chandraloka for ten thousand years. He who leaves the body while reading the Gitā, obtains the world of Man.

गीताभ्यासं पुनः कुत्वा लभते मुक्तिमुत्तमम् ॥
गीतेत्युच्चारसंयुक्तो यमाणो गाति लभेन् ॥ १७ ॥

17. Again, practising the Gitā, he attains Supreme Mukti. The dying man uttering the word “Gitā” will attain the goal.

गीतायंश्रवणासस्तको महापपयुतोदि वा ॥
ब्रह्मणं समवाप्नोति विष्णुना सह मोदते ॥ १८ ॥

18. One who loves to hear the meaning of the Gitā, even though he has committed heinous sins, attains to heaven, and lives in beatitude with Vishnu.
19. He who constantly meditates on the meaning of the Gitā, even though he performs Karma incessantly, he is to be regarded as a Jivanmukta; and after the destruction of his body he attains to the highest plane of knowledge.

20. With the help of this Gitā, many kings like Janaka became free from their impurities and attained to the highest goal. It is so sung.

21. He, who having finished the reading of the Gitā, does not read its Māhātmya as declared here, his reading is in vain; it is all labour wasted.

22. He who studies the Gitā, accompanied with this discourse on its Māhātmya,
obtains the fruit stated herein, and reaches that goal which is difficult to attain.

Sūta uvāca

mahālmymetavatāya: maya proktaṁ santanam 11
gevatte ca phoḍyastu yadurkṣaṁ tatkalṁ labhet 12311

Suta said:

23. He who will read this eternal Greatness of the Gitā, declared by me, after having finished the reading of the Gitā itself, will obtain the fruit described herein.

[These declarations will, no doubt, seem to be mere flights of extravagant fancy, if they are taken in their literal sense. They may be explained either (1) as mere Arthavāda or a statement of glorification meant to stimulate a strong desire for the study of the Gitā, which being performed from day to day, may, by the force of the truth and grandeur of one or other of its teachings, strike an inner chord of the heart some time, so much so as to change the whole nature of the man for good; (2) or, the “reading” and “reciting” and so forth, of the whole or a part, may not perhaps be taken in their ordinary sense, as meaning lip-utterance and the like; but in view of the great results indicated, they may be reasonably construed to mean the assimilation of the essence of the Gitā teach-

27.
ing into the practical daily life of the individual. What wonder, then, that such a one who is the embodiment of the Gitā would be a true Jñāni, or a Jivanmukta, or that he would, in proportion to his success of being so, attain the intermediate spheres of evolution and finally obtain Mukti?]

इति श्रीवाराहपुराणे श्रीगीतामाहात्म्यं संपूर्णम् ॥

Thus ends in the Vārāha Purāṇa the discourse designated, *The Greatness of the Gitā.*
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<td>न च मस्त्यानि मूतानि, न च मां तानि कर्माणि, न चैतिकिः कर्तर्नो, न जापते स्ध्रथते वा, न तद्भसयते सूर्योः, न तद्भसयते सूर्योः, न तु मां शक्यसे धन्त्सम्, न त्वेवाहं जातु नासम्, न द्वेष्टंकूशलं कर्मं, न प्रहुष्यत् प्रियं प्राप्य, न बुद्धिमेव जन्ये, नमः स्पृशं दीप्तमनेकं, नमः पुरस्तादश पृष्ठं, न मां कर्माणि लिम्प्यति, न मां दुःखिनो मूढा, न मे पार्थिष्ठि कर्तव्यं, न मे विवुङ्गुः सुरगगा, न रूपस्यहु तथो, न वेद्यायां ध्यायनं, नस्तो मोहः स्पृशितन्वा, 16</td>
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