Çrémad Bhagavad Gétä

Translated into simple English

by

Sri Ganapathy Sachchidananda Swamiji

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Published by

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**Sadguru’s Message**

Sri Krishnaya Paramatmane Namaha

Each one normally thinks that he knows all about himself. It is only when a crisis occurs that he loses balance and becomes distraught. When, and to whom such a situation will present itself is unpredictable.

Anticipating all possible circumstances, to uplift all individuals, God incarnated on the battlefield to help man gain victory in the combat between good and evil. He used Arjuna as a pretext. The words He uttered are the Bhagavad Gita!

Through the ages, generation after generation, regardless of changes occurring in the world, God’s words have been ringing in our ears. They keep dancing on the tongue. They keep illumining the heart.

It is the glory of the Bhagavad Gita that it continues to elevate men and women. Children, youth, adults, and the elderly, rulers, citizens, teachers, students, rich, poor, scholarly, and the illiterate are all benefited.

Some mistakenly think that the Bhagavad Gita is only for the spiritually inclined, or for those who are advanced in age. This misconception must go. Arjuna was a young married man, steeped in worldly affairs. Listening to the Bhagavad Gita, he became enlightened, did he not?

Bhagavad Gita is inseparable from one’s daily life. It is an integral part of everyone’s behavior, profession, manner of speech, language used, method of earning, food preference and habit, or any other activity in life. Tenderly and lovingly, the Bhagavad Gita teaches, guides, decrees, and advises, shaping each individual’s destiny. One should allow it to do so.

There is a hidden purpose in my commencing this Gita Parayana Maha Yagna. Lord Hanuman decorates Arjuna’s flag. Gita is very close to his heart. That is why this Gita Parayana Yagna was initiated.

During my foreign tour, on July 23, 2015, the day Sri Karya Siddhi Hanuman was consecrated in Dallas, I expressed a desire that at least 18 children should memorize the Bhagavad Gita within a year. Taking my word as a command, 40 children learned with determination, the entire Bhagavad Gita by heart, and this year in July, stole my heart by beautifully and confidently reciting it in my presence. I was enthralled by their sincere effort. Now the children are making recordings of the entire Bhagavad Gita in their individual voices.

Keep this Bhagavad Gita in your home, and read it regularly. You will notice an unexpected positive change occurring in your lifestyle.

May your problems be solved, and may you enjoy peace, comfort, and happiness by the grace of Sri Krishna Paramatma.

With blessings,

Your
**Swamiji**

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# Transliteration And Pronunciation Guide

|  |  |  |  |
| --- | --- | --- | --- |
| Letter or letters: | Pronounced as in:  | Letter or letters: | Pronounced as in:  |
| om | Home or Rome |  |  |
| a | Fun | öa | Touch |
| ä | Car | öha | Ant-hill |
| i | Pin | òa | Duck |
| é | Feet | òha | Godhood |
| u | Put | ëa | Thunder |
| ü | Pool | ta | (Close to) Think |
| å | Rig | tha | (Close to) Pathetic |
| è | (Long å) | da | (Close to) Father |
| ÿ | \* | dha | (Close to) Breathe hard |
| e | Play | na | Numb |
| ai | High | pa | Purse |
| o | Over | pha | Sapphire |
| au | Cow | ba | But |
| aà/ð | \*\* | bha | Abhor |
| aù | \*\*\* | ma | Mother |
| Ka | Kind | ya | Young |
| Kha | Blockhead | ra | Run |
| Ga | Gate | la | Luck |
| Gha | Log-hut | va | Virtue |
| Ìa | Sing | ça | Shove |
| Ca | Chunk | ña | Bushel |
| Cha | Match | sa | Sir |
| Ja | Jug | ha | House |
| Jha | Hedgehog | (Note 1) | (Close to) World |
| Ïa | Bunch | kña | Worksheet |
| Tra | Three | jïa | \* |
| ' | UnpronouncedA (a) | '' | UnpronouncedAa (ä) |

Note 1: “ÿ” Itself is sometimes used.

\* No English Equivalent

\*\* Nasalization of the preceding vowel

\*\*\* Aspiration of preceding vowel.

yasmāddharmamayī gītā

sarvajnāna prayojikā|

sarvaśāstramayī gītā

tasmād gītā viśiṣyate||

Çré Gaëapati Saccidänanda Sadgurubhyo Namaù

# Gétä Dhyäna Çlokäù

om pärthäya pratibodhitäà bhagavatä

näräyaëena svayaà

vyäsena grathitäà puräëamuninä

madhye mahäbhäratam |

advaitämåta-varñiëéà bhagavatém

añöädaçädhyäyinéà

ambatväm anusandadhämi

bhagavadgéte bhavadveñiëém ||

namo'stute vyäsa viçäla buddhe

phulläravindäyata patranetra |

yenatvayä bhärata taila pürëaù

prajvälito jïäna mayaù pradépaù ||

prapanna pärijätäya

totravetraika päëaye |

jïänamudräya kåñëäya

gétämåtaduhe namaù ||

vasudeva sutaà devaà

kaàsa cäëüra mardanam |

devaké paramänandaà

kåñëaà vande jagadgurum ||

bhéñmadroëataöä jayadrathajalä

gändhära nélotpalä

çalyagrähavaté kåpeëa vahané

karëena veläkulä |

açvatthäma vikarëa ghoramakarä

duryodhanävartiné

sottérëä khalu päëòavai raëanadé

kaivartakaù keçavaù ||

päräçarya vacassarojamamalaà

gétärtha gandhotkaöaà

nänäkhyänaka kesaraà harikathä

sambodhanä bodhitam |

loke sajjana ñaöpadairaharahaù

pepéyamänaà mudä

bhüyät bhärata paìkajaà kalimala

pradhvaàsinaççreyase ||

mükaà karoti väcälaà

paìguà laìghayate girim |

yat kåpä tamahaà vande

paramänanda mädhavam ||

çäntäkäraà bhujagaçayanaà

padmanäbhaà sureçaà

viçvädhäraà gaganasadåçaà

meghavarëaà çubhäìgam|

lakçmékäntaà kamalanayanaà

yogihåddhyänagamyaà

vande viñëuà bhavabhayaharaà

sarva lokaikanätham||

yaà brahmävaruëendrarudramarutaù

stunvanti divyaisstavaiù

vedaissäìgapadakramopaniñadaiù

gäyanti yaà sämagäù|

dhyänävasthita tadgatena manasä

paçyanti yaà yoginaù

yasyäntaà na vidussuräsuragaëäù

deväya tasmai namaù||

näräyaëaà namaskåtya naraïcaiva narottamam |

devéà sarasvatéà vyäsaà tato jayamudérayet ||

saccidänandarüpäya kåñëäyäkliñöakäriëe |

namo vedäntavedyäya gurave buddhisäkñiëe||

sarvopaniñado gävo

dogdhä gopälanandanaù|

pärtho vatsassudhérbhoktä

dugdhaà gétämåtaà mahat||

\*gétäçästramidaà puëyaà

yaù paöhet prayataù pumän

viñëoù padamaväpnoti

bhaya-çokädi varjitaù|

\*ekaà çästraà devaképutragétaà

eko devo devaképutra eva

eko mantrastasya nämäni yäni

karmäpyekaà tasya devasya sevä||

* The two slokas given above are included by some in the Parayana.

||oà çré kåñëäya paramätmane namaù||

 ![C:\Users\Owner\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\LX9IM7QW\MC900352934[1].wmf]()![C:\Users\Owner\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\LX9IM7QW\MC900352934[1].wmf]()![C:\Users\Owner\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\LX9IM7QW\MC900352934[1].wmf]()

|| Çrémad Bhagavad Gétä ||

|| atha prathamo'dhyäyaù ||

# Arjuna Viñäda Yogaù

Chapter 1

Yoga of Arjuna’s Despondency

**dhåtaräñöra uväca -**

dharmakñetre kurukñetre

samavetä yuyutsavaù |

mämakäù päëòaväçcaiva

kimakurvata saïjaya || 1

**Dhritarashtra asked:**

Sanjaya! On the sacred field of Kurukshetra, having gathered, ready for battle, what have my son Duryodhana and the others, and the sons of Pandu, been doing?

**saïjaya uväca -**

dåñövä tu päëòavänékaà

vyüòhaà duryodhanastadä |

äcäryamupasaìgamya

räjä vacanamabravét || 2

**Sanjaya replied:**

Duryodhana, the prince, viewing the Pandava army arrayed for battle, approached his teacher Drona, and spoke thus:

paçyaitäà päëòuputräëäm

 äcärya mahatéà camüm |

vyüòhäà drupadaputreëa

tava çiñyeëa dhématä || 3

O Master! See how your bright pupil Dhrishtadyumna, the son of King Drupada, has strategically arranged the army of the Pandavas!

atra çürä maheñväsäù

bhémärjunasamä yudhi |

yuyudhäno viräöaçca

drupadaçca mahärathaù || 4

dhåñöaketuçcekitänaù

käçiräjaçca véryavän |

purujitkuntibhojaçca

çaibyaçca narapuìgavaù || 5

yudhämanyuçca vikräntaù

uttamaujäçca véryavän |

saubhadro draupadeyäçca

sarva eva mahärathäù || 6

In this Pandava army, several great chariot warriors are gathered, every one of them equal in valor to Bhima and Arjuna, such as Yuyudhanu (Satyaki), Virata, Drupada, Dhrishtaketu, Chekitana, King of Kasi, Purujit, Kuntibhoja, the noble Saibya, the valiant Yudhamanyu, powerful Uttamauja, Abhimanyu, the son of Subhadra, and the sons of Draupadi.

asmäkaà tu viçiñöä ye

tännibodha dvijottama |

näyakä mama sainyasya

saïjïärthaà tänbravémi te || 7

O noble brahmin, allow me to give you details of the warriors and commanders on our side.

bhavän bhéñmaçca karëaçca

kåpaçca samitiïjayaù |

açvatthämä vikarëaçca

saumadattistathaiva ca || 8

Yourself, Bhishma, Karna, the victorious Kripa, Aswatthama, Vikarna, the son of Somadatta (Bhoorisravas), and several others, are highly skillful warriors on our side.

anye ca bahavaççüräù

madarthe tyaktajévitäù |

nänäçastrapraharaëäù

sarve yuddhaviçäradäù || 9

There are many other fighters, experts at missile warfare, now prepared to lay down their lives for me.

aparyäptaà tadasmäkaà

balaà bhéñmäbhirakñitam |

paryäptaà tvidameteñäà

balaà bhémäbhirakñitam || 10

The strength of our army, protected by Bhishma, is inadequate, whereas, the strength of the Pandava army, protected by Bhima, is plentiful. (Although the Kaurava army was larger in numbers compared to that of the Pandava army, Duryodhana is expressing a contrary view, because, Bhishma’s loyalty is divided between both sides, whereas Bhima’s loyalty is undivided. Hence, Duryodhana believes that the strength of the Pandavas is greater.)

ayaneñu ca sarveñu

yathäbhägamavasthitäù |

bhéñmameväbhirakñantu

bhavantassarva eva hi || 11

Therefore, each of you, holding your commanding posts, must focus on safeguarding Bhishma at any cost. It is Bhishma who will protect the rest of us.

tasya saïjanayanharñaà

 kuruvåddhaù pitämahaù |

siàhanädaà vinadyoccaiù

çaìkhaà dadhmau pratäpavän || 12

Hearing the deferential words spoken by Duryodhana, the hoary and venerable Bhishma, roaring like a lion, blew his conch. Duryodhana’s heart swelled with joy.

tataççaìkhäçca bheryaçca

paëavänakagomukhäù |

sahasaiväbhyahanyanta

saçabdastumulo'bhavat || 13

Bhishma’s zeal for battle raised the spirits of all the assembled warriors. A massive clamor arose all at once, with the blowing of conches, sounding of trumpets, and beating of war drums.

tataççvetairhayairyukte

mahati syandane sthitau |

mädhavaù päëòavaçcaiva

divyau çaìkhau pradadhmatuù || 14

Concurrently, Sri Krishna and Arjuna, seated in a divine chariot tethered with white horses, also blew their conches, signaling readiness for battle.

päïcajanyaà håñékeçaù

devadattaà dhanaïjayaù |

pauëòraà dadhmau mahäçaìkhaà

bhémakarmä våkodaraù || 15

Hrishikesa (Krishna) blew the conch Panchajanya. Dhananjaya (Arjuna) blew the Devadatta. Striking terror, Bhima blew the Paundra.

anantavijayaà räjä

kuntéputro yudhiñöhiraù |

nakulassahadevaçca

sughoñamaëipuñpakau || 16

Kunti’s son Yudhishthira (Dharmaraja) blew the Ananta Vijaya. Nakula blew the Sughosha. Sahadeva blew the conch Manipushpaka.

käçyaçca parameñväsaù

çikhaëòé ca mahärathaù |

dhåñöadyumno viräöaçca

sätyakiçcäparäjitaù || 17

drupado draupadeyäçca

sarvaçaù påthivépate |

soubhadraçca mahäbähuù

çaìkhändadhmuù påthakpåthak || 18

The King of Kasi, the great bowman, the great chariot-warrior Sikhandi, Dhrishtadyumna, Virata, the undefeatable Satyaki, Drupada, the sons of Draupadi, and the strong-shouldered son of Subhadra also blew their respective conches, from all directions.

sa ghoño dhärtaräñöräëäà

hådayäni vyadärayat |

nabhaçca påthivéà caiva

tumulo vyanunädayan || 19

The earth and the sky reverberated with the deafening tumult. The dreadful din drained courage from the hearts of the sons of Dhritarashtra.

atha vyavasthitändåñövä

dhärtaräñöränkapidhvajaù |

pravåtte çastrasampäte

dhanurudyamya päëòavaù || 20

håñékeçaà tadä väkyam

idamäha mahépate |

**arjuna uväca -**

senayorubhayormadhye

rathaà sthäpaya me'cyuta || 21

O King! Arjuna, whose flag bears the emblem of Hanuman, strung his bow. Looking at the sons of Dhritarashtra rearing their heads for battle, he said to Sri Krishna:

yävadetännirékñe'haà

yoddhukämänavasthitän |

kairmayä saha yoddhavyam

asmin raëasamudyame || 22

yotsyamänänavekñe'haà

ya ete'tra samägatäù |

dhärtaräñörasyadurbuddheù

yuddhe priyacikérñavaù || 23

I am looking at all these warriors who have come here to fight. In this great battle, I know who is destined to fight against whom. I wish to see once all the valiant heroes who have assembled here to help the evil-minded Duryodhana. Sri Krishna, park my chariot in the middle of the two armies.

**saïjaya uväca -**

evamukto håñékeçaù

guòäkeçena bhärata |

senayorubhayormadhye

sthäpayitvä rathottamam || 24

bhéñmadroëapramukhataù

sarveñäà ca mahékñitäm |

uväca pärtha paçyaitän

samavetänkurüniti || 25

Sanjaya said: Dhritarashtra! When Arjuna, the conqueror of sleep, spoke thus to Sri Krishna, Sri Krishna stopped his chariot between the two armies, facing the great Bhishma and Drona, and said, “Arjuna, look at the Kaurava warriors thirsting for battle.”

taträpaçyatsthitänpärthaù

pitènatha pitämahän |

äcäryänmätulänbhrätèn

putränpautränsakhéàstathä ||
çvaçuränsuhådaçcaiva

senayorubhayorapi | 26

Arjuna saw, assembled in both the armies, many respectable fatherly figures (like Bhoorisravas), grandfathers (like Bhishma), preceptors (like Drona), maternal uncles (like Salya), brothers, cousins (like Duryodhana), sons (like Lakshmana), friends (like Aswatthama), close pals (like Kritavarma), and grandchildren.

tänsamékñya sa kaunteyaù

sarvänbandhünavasthitän |
kåpayä parayä''viñöaù

viñédannidamabravét || 27

Seeing all the gathered relatives, with a heart broken with sadness and pity,

**arjuna uväca -**

dåñövemaà svajanaà kåñëa

yuyutsuà samupasthitam |

sédanti mama gäträëi

mukhaà ca pariçuñyati || 28

vepathuçca çarére me

romaharñaçca jäyate |

gäëòévaà sraàsate hastät

tvakcaiva paridahyate || 29

Arjuna said: Sri Krishna! I am losing control over my body, seeing my near and dear relatives assembled here for war. My mouth dries up. My frame trembles. The Gandiva (bow) slips from my hand. My skin burns. My hair stands on end.

na ca çaknomyavasthätuà

bhramatéva ca me manaù |

nimittäni ca paçyämi

viparétäni keçava || 30

My knees are buckling under me. My mind is frenzied. I see bad omens.

na ca çreyo'nupaçyämi

hatvä svajanamähave |

na käìkñe vijayaà kåñëa

na ca räjyaà sukhäni ca || 31

Sri Krishna! I see absolutely no merit in killing so many relatives in war. I have no desire for victory in war, for the luxuries of a kingdom, or for any enjoyments.

kià no räjyena govinda

kià bhogairjévitena vä || 32

yeñämarthe käìkñitaà naù

räjyaà bhogässukhäni ca |

ta ime'vasthitä yuddhe

präëäàstyaktvä dhanäni ca || 33

äcäryäù pitaraù puträù

tathaiva ca pitämahäù |

mätuläççvaçuräù pauträù

çyälässambandhinastathä || 34

O Govinda! Of what use is the gaining of a kingdom and its royal comforts, all only to lead a life without purpose? Those, for whose sake we wish to have the comforts of a kingdom, those same people, the gurus, fathers, sons, grandfathers, uncles, grandsons, brothers-in-law, and other relatives, are now gathered here on this battleground, relinquishing wealth, and even their very desire to live.

etänna hantumicchämi

ghnato'pi madhusüdana |

api trailokyaräjyasya

hetoù kià nu mahékåte || 35

I have no desire to kill them, Sri Krishna, even if they were to kill me. Not just for this kingdom, but even for the lordship of all the three worlds, I would still not kill them.

nihatya dhärtaräñörännaù

kä prétissyäjjanärdana |

päpameväçrayedasmän

hatvaitänätatäyinaù || 36

What happiness would I derive by killing Duryodhana and the other relatives, Sri Krishna? Although they are rogues, we would only incur sin by killing them. (Rogues are defined as those who set fire to homes, administer poison, take up weapons to kill, steal wealth, misappropriate land, and abduct wives. As per Dharma Sastra, killing such scoundrels is not wrong. Yet, Arjuna believes otherwise.)

tasmännärhä vayaà hantuà

dhärtaräñöränsvabändhavän |

svajanaà hi kathaà hatvä

sukhinassyäma mädhava || 37

Hence, it is not proper for me to kill Duryodhana and the other relatives. Killing them, how can we possibly find happiness?

yadyapyete na paçyanti

lobhopahatacetasaù |

kulakñayakåtaà doñaà

mitradrohe ca pätakam || 38

kathaà na jïeyamasmäbhiù

päpädasmännivartitum |

kulakñayakåtaà doñaà

prapaçyadbhirjanärdana || 39

They have lost their discretion due to greed for kingdom. They fail to recognize the sin of destroying family lineage and betraying friendship. I know the evil inherent in the destruction of family lineage.

kulakñaye praëaçyanti

kuladharmässanätanäù |

dharme nañöe kulaà kåtsnam

adharmo'bhibhavatyuta || 40

When family is destroyed, ancient traditions are wiped out. When Dharma is ruined, customs crumble. Adharma will become rampant.

adharmäbhibhavätkåñëa

praduñyanti kulastriyaù |

stréñu duñöäsu värñëeya

jäyate varëasaìkaraù || 41

Sri Krishna! When Adharma spreads, women lose their chastity. When women become unchaste, aristocracy is lost.

saìkaro narakäyaiva

kulaghnänäà kulasya ca |

patanti pitaro hyeñäà

luptapiëòodakakriyäù || 42

When good breeding is lost, those responsible for it will go to hell. The forefathers, deprived of offerings by their progeny, will fall into degradation.

doñairetaiù kulaghnänäà

varëasaìkarakärakaiù |

utsädyante jätidharmäù

kuladharmäçca çäçvatäù || 43

Adulteration of family lineage will root out all hoary traditions, customs, and mores of society.

utsannakuladharmäëäà

manuñyäëäà janärdana |

narake'niyataà väsaù

bhavatétyanuçuçruma || 44

We hear that those who break family traditions will certainly live in hell.

aho bata mahatpäpaà

kartuà vyavasitä vayam |

yadräjyasukhalobhena

hantuà svajanamudyatäù || 45

Sri Krishna! We are on the brink of committing a horrendous sin. We would accumulate only sin, if we proceed to kill these relatives out of greed for the luxuries of a kingdom.

yadi mämapratékäram

açastraà çastrapäëayaù |

dhärtaräñörä raëe hanyuù

tanme kñemataraà bhavet || 46

If Duryodhana and the others kill me, while I am unarmed and choose not to defend myself, I would prefer such a death, to this fate.

**saïjaya uväca -**

evamuktvä'rjunassaìkhye

rathopastha upäviçat |

visåjya saçaraà cäpaà

çokasaàvignamänasaù || 47

Sanjaya said: Arjuna, speaking thus, with a mind engulfed in sorrow, dropped his bow and arrows, and slumped in the chariot.

||iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre
çrékåñëärjuna saàväde
arjuna viñäda yogo näma prathamo'dhyäyaù ||

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|| atha dvitéyo'dhyäyaù ||

# säìkhya yogaù

Chapter 2

Yoga of Knowledge

**saïjaya uväca -**

taà tathä kåpayä''viñöam

açrupürëäkulekñaëam |

viñédantam-idaà väkyam

uväca madhusüdanaù || 1

Sanjaya said: To Arjuna, who was thus piteously shedding tears, overcome with grief, Sri Krishna spoke these words:

**çré bhagavänuväca -**

kutastvä kaçmalamidaà

viñame samupasthitam |

anäryajuñöam-asvargyam

akértikaram-arjuna || 2

The divine Lord said: Arjuna! From where did this delusion descend upon you at this critical juncture? This is unmanly, bars entry into heaven, and stains your reputation.

klaibyaà mä sma gamaù pärtha

naitattvayyupapadyate |

kñudraà hådaya-daurbalyaà

tyaktvottiñöha parantapa || 3

Arjuna! This spinelessness is unbecoming in you. You are a scorcher of foes. Be rid of this faintheartedness. Get up, and get ready to fight!

**arjuna uväca -**

kathaà bhéñmamahaà saìkhye

droëaà ca madhusüdana |

iñubhiù pratiyotsyämi

püjärhävarisüdana || 4

Arjuna asked: O Sri Krishna, the killer of enemies! The reason for my refusal to fight is not fear. I cannot fight an unjust war. I revere Bhishma and Drona. How can I pierce them with my sharp arrows?

gurünahatvä hi mahänubhävän

çreyo bhoktuà bhaikñyamapéha loke |

hatvärthakämäàstu gurünihaiva

bhuïjéya bhogän rudhirapradigdhän|| 5

Rather than kill such great heroes, I prefer to survive by begging for alms. That will bring more merit to me. How can I enjoy wealth and comforts that are drenched in their blood?

na caitadvidmaù kataranno garéyaù

yadvä jayema yadi vä no jayeyuù |

yäneva hatvä na jijéviñämaù

te'vasthitäù pramukhe dhärtaräñöräù || 6

Even if I am ready to accumulate sin by fighting this war, it is unknown whether victory will be theirs or ours. I am unsure whether it is better to win, or lose, because victory under these terms, to me, would be equivalent to defeat. Those, killing whom, I would not wish to remain alive, are the ones who are before me now.

kärpaëyadoñopahatasvabhävaù

påcchämi tväà dharmasammüòhacetäù |

yacchreyassyänniçcitaà brühi tanme

çiñyaste'haà çädhi mäà tväà prapannam|| 7

Sri Krishna! Anguish has eroded my courage. My mind is muddled. I fervently pray to you to decide and tell me my best course of action. I am your pupil. I am your servant. I surrender to you. I am at your mercy. Command me.

na hi prapaçyämi mamäpanudyät

yacchokamucchoñaëamindriyäëäm |

aväpya bhümävasapatnamåddhaà

räjyaà suräëämapi cädhipatyam || 8

Not only the monarchy of this earth, even the lordship over heaven will not rid me of this hopeless agony.

**saïjaya uväca -**

evamuktvä håñékeçaà

guòäkeçaù parantapaù |

na yotsya iti govindam

uktvä tüñëéà babhüva ha || 9

Sanjaya said: Arjuna, the one who strikes terror in the hearts of enemies, the conqueror of sleep, simply stated to Sri Krishna, “I will not fight,” and remained silent.

tamuväca håñékeçaù

prahasanniva bhärata |

senayorubhayormadhye

viñédantamidaà vacaù || 10

O King Dhritarashtra! Mocking Arjuna, who thus remained grief-stricken in the middle of the two armies, Sri Krishna laughingly spoke.

**çré bhagavänuväca -**

açocyänanvaçocastvaà

prajïävädäàçca bhäñase |

gatäsünagatäsüàçca

nänuçocanti paëòitäù || 11

The divine Lord said: You lament for those who do not deserve to be grieved for. What has caused you this delusion? You make pronouncements like a scholar. Yet, the learned grieve neither for the living nor for the dead.

na tvevähaà jätu näsaà

na tvaà neme janädhipäù |

na caiva na bhaviñyämaù

sarve vayamataù param || 12

You have no reason for sorrow. It is not that I, you, or these kings have never existed in the past, or will cease to exist in the future. Before wearing these bodies, we were the soul. When these bodies perish, we will again remain as the soul. What dies is the body, not the soul.

dehino'sminyathä dehe

kaumäraà yauvanaà jarä |

tathä dehäntarapräptiù

dhérastatra na muhyati || 13

The soul is changeless. One who identifies with the body, experiences different stages in life, like childhood, youth, and old age. Modifications occur only to the body. When the body drops off, the soul remains. Therefore, the wise are never disturbed by death.

mäträsparçästu kaunteya

çétoñëasukhaduùkhadäù |

ägamäpäyino'nityäù

täàstitikñasva bhärata || 14

Arjuna! When objects interact with the senses, pleasure or pain, heat or cold are experienced. Attachment and aversion occur. All these are fleeting. You must simply endure whatever comes and goes.

yaà hi na vyathayantyete

puruñaà puruñarñabha |

samaduùkhasukhaà dhéraà

so'måtatväya kalpate || 15

Only the valiant, who is unaffected by the dualities of pain and pleasure, heat and cold, is eligible for immortality.

näsato vidyate bhävaù

näbhävo vidyate sataù |

ubhayorapi dåñöo'ntaù

tvanayostattvadarçibhiù || 16

It is improper to question whether it is possible to treat heat and cold as the same. Those who have discrimination understand the nature of what is real and what is unreal. Such knowledge makes it possible to endure dualities, because what is unreal has no existence, and what is real is eternal and unchanging.

avinäçi tu tadviddhi

yena sarvamidaà tatam |

vinäçamavyayasyäsya

na kaçcitkartumarhati || 17

The soul or the Self is all-pervasive and is a witness. It is imperishable, inexhaustible, and indestructible.

antavanta ime dehäù

nityasyoktäççarériëaù |

anäçino'prameyasya

tasmädyudhyasva bhärata || 18

Soul defies direct, distinguishable proof. It is invincible. It is real. The bodies worn by the soul are vulnerable and destructible. Therefore Arjuna, perform your rightful duty as a warrior and fight the battle.

ya enaà vetti hantäraà

yaçcainaà manyate hatam |

ubhau tau na vijänétaù

näyaà hanti na hanyate || 19

Those who think that the soul kills, or that it gets killed, are both wrong. They are ignorant of the nature of the soul. The soul neither kills nor does it get killed. It is changeless.

na jäyate mriyate vä kadäcit

näyaà bhütvä bhavitä vä na bhüyaù |

ajo nityaççäçvato'yaà puräëaù

na hanyate hanyamäne çarére || 20

The soul is neither born nor does it die. What was non-existent, but comes into being, is caused by birth. What existed before but becomes non-existent later, is caused by death. The soul has neither birth nor death. It neither grows nor shrinks. When the body dies, the soul does not die.

vedävinäçinaà nityaà

ya enamajamavyayam |

kathaà sa puruñaù pärtha

kaà ghätayati hanti kam || 21

How can one, who knows that the soul has no birth, is eternal and imperishable, believe that it can kill, or cause anyone to be killed?

väsäàsi jérëäni yathä vihäya

naväni gåhëäti naro'paräëi |

tathä çaréräëi vihäya jérëäni

anyäni saàyäti naväni dehé || 22

Just as man discards tattered clothing and puts on new garments, the soul discards worn-out bodies to accept new ones.

nainaà chindanti çasträëi

nainaà dahati pävakaù |

na cainaà kledayantyäpaù

na çoñayati märutaù || 23

The soul cannot be pierced by weapons. Fire cannot burn the soul. Water cannot wet it. The wind cannot dry it (or blow it away).

acchedyo'yamadähyo'yam

akledyo'çoñya eva ca |

nityassarvagatassthäëuù

acalo'yaà sanätanaù || 24

The soul cannot be cut, wetted, burned, or dried. It is all-pervasive, unmoving, ageless, and firm.

avyakto'yamacintyo'yam

avikäryo'yamucyate |

tasmädevaà viditvainaà

nänuçocitumarhasi || 25

The soul cannot be seen or comprehended. The scriptures declare that it is immune to modification. Arjuna, understand the nature of the soul, and be free from sorrow.

atha cainaà nityajätaà

nityaà vä manyase måtam |

tathä'pi tvaà mahäbäho

naivaà çocitumarhasi || 26

Even if you choose to falsely believe that the soul is subject to birth and death like the body, still, there is no reason for you to grieve.

jätasya hi dhruvo måtyuù

dhruvaà janma måtasya ca |

tasmädaparihärye'rthe

na tvaà çocitumarhasi || 27

What is born, must die. Rebirth, as per Karma, is certain for the dead. It is pointless to grieve for what is unavoidable.

avyaktädéni bhütäni

vyaktamadhyäni bhärata |

avyaktanidhanänyeva

tatra kä paridevanä || 28

Before birth, the body was invisible. After death,again, the body becomes invisible. Only in the interim the body is seen. Why grieve for what is temporary? The wise regard all this as if it were a dream.

äçcaryavatpaçyati kaçcidenam

äçcaryavadvadati tathaiva cänyaù |

äçcaryavaccainamanyaççåëoti

çrutvä'pyenaà veda na caiva kaçcit|| 29

Some consider this soul a wonder. Some regard it with astonishment. Some others describe it in amazement. Still others imagine it and try to understand it, and yet, fail to experience it.

(a variant explanation: It is a wonder to find one who has experienced the soul. It is rare to come across one who speaks of it, or hears about, the soul. Despite exhaustive descriptions exchanged, Self-realization is a rare attainment.)

dehé nityamavadhyo'yaà

dehe sarvasya bhärata |

tasmätsarväëi bhütäni

na tvaà çocitumarhasi || 30

Arjuna! This immortal soul, which lights up bodies with life, cannot be killed by anyone. It is unwise for you to grieve about bodies which are vulnerable to death.

svadharmamapi cävekñya

na vikampitumarhasi |

dharmyäddhi yuddhäcchreyo'nyat

kñatriyasya na vidyate || 31

One’s individual nature and duty are supreme. Considering that, it is wrong for you to let your mind waver. It is the nature of the soul that it is indestructible. It is your nature as a warrior, that you should fight. For a warrior, is there any greater duty than to engage in a righteous war?

yadåcchayä copapannaà

svargadväramapävåtam |

sukhinaù kñatriyäù pärtha

labhante yuddhamédåçam || 32

Only warriors who are fortunate, will get a chance to fight a righteous war, which is an open door to heaven.

atha cettvamimaà dharmyaà

saìgrämaà na kariñyasi |

tatassvadharmaà kértià ca

hitvä päpamaväpsyasi || 33

If you refuse your obligation to fight, you will forego fame, and the fruit gained by fulfilling your purpose in life. In addition, you will suffer ill-repute and incur sin.

akértià cäpi bhütäni

kathayiñyanti te'vyayäm |

sambhävitasya cäkértiù

maraëädatiricyate || 34

You, the most renowned hero, will be censured forever for your cowardice. Is not a stain on your reputation worse for you than death itself?

bhayädraëäduparataà

maàsyante tväà mahärathäù |

yeñäà ca tvaà bahumataù

bhütvä yäsyasi läghavam || 35

All those who are awed by your valor, will say you ran away like a coward from the battlefield. Those who now revere you, will heap insults upon you.

aväcyavädäàçca bahün

vadiñyanti tavähitäù |

nindantastava sämarthyaà

tato duùkhataraà nu kim || 36

Your enemies will downgrade your skills in warfare. They will utter unspeakable words about you. Is there anything more painful to you than that?

hato vä präpsyasi svargaà

jitvä vä bhokñyase mahém |

tasmäduttiñöha kaunteya

yuddhäya kåtaniçcayaù || 37

If you die during the battle, you go to heaven. If you win, you enjoy the glory of the kingdom. You gain both ways. Therefore, determine to fight.

sukhaduùkhe same kåtvä

läbhäläbhau jayäjayau |

tato yuddhäya yujyasva

naivaà päpamaväpsyasi || 38

Treating joy and sorrow, gain and loss, victory and defeat alike, get ready to fight. If you do, no sin will touch you.

eñä te'bhihitä säìkhye

buddhiryoge tvimäà çåëu |

buddhyä yukto yayä pärtha

karmabandhaà prahäsyasi || 39

Arjuna! I have explained to you about the Soul. If by this teaching, you have not grasped the nature of the soul, I will teach you the Science of Karma, which will purify your mind, thereby making you eligible for enlightenment. Listen carefully. Once you understand this concept, you will be freed from the bondage of Karma.

nehäbhikramanäço'sti

pratyaväyo na vidyate |

svalpamapyasya dharmasya

träyate mahato bhayät || 40

In the path of selfless action which leads to Liberation, no effort goes to waste. When work is surrendered to God, sins associated with the three Gunas, namely, Satva, Rajas, and Tamas, do not affect the individual. Even if performed to a small degree, this Yoga protects man from the great fear of birth and death.

vyavasäyätmikä buddhiù

ekeha kurunandana |

bahuçäkhä hyanantäçca

buddhayo'vyavasäyinäm || 41

Arjuna! The Yoga of desire-free action, which is offered as worship to God, develops determined, one-pointed concentration. The faculties of the mind are varied and unstable. They branch out into different facets.

yämimäà puñpitäà väcaà

pravadantyavipaçcitaù |

vedavädaratäù pärtha

nänyadastéti vädinaù || 42

kämätmänassvargaparäù

janmakarmaphalapradäm |

kriyäviçeñabahuläà

bhogaiçvaryagatià prati || 43

bhogaiçvaryaprasaktänäà

tayä'pahåtacetasäm |

vyavasäyätmikä buddhiù

samädhau na vidhéyate || 44

Arjuna! Those with feeble intelligence tend to be impressed with some rituals mentioned in the Vedas. They follow them. They have the notion that the Vedas only prescribe sacrificial rites which grant heavenly pleasures. Those who desire physical pleasures engage in such rituals, wishing for rebirth, prosperity, and luxuries. They get tempted by words which encourage them to conduct such rituals to obtain worldly benefits. Their minds are always unsteady.

traiguëyaviñayä vedäù

nistraiguëyo bhavärjuna |

nirdvandvo nityasattvasthaù

niryogakñema ätmavän || 45

Arjuna! That part of the Veda which deals with ritualistic procedures deals with the three Gunas. It is aimed at fulfilling desires. I suggest that you remain free from desires and dualities. Strengthen your Satva Guna. Give up concern for gain and preservation. Instead, become absorbed in the Self.

yävänartha udapäne

sarvatassamplutodake |

tävänsarveñu vedeñu

brähmaëasya vijänataù || 46

Just as ponds and wells do not attract one who is surrounded by water, Vedic rituals, do not tempt one who is Self-realized.

karmaëyevädhikäraste

mä phaleñu kadäcana |

mä karmaphalaheturbhüù

mä te saìgo'stvakarmaëi || 47

You have the right and privilege, only to perform actions, not to expect the fruits they generate. It is the desire for them, which generates the fruits of actions. Do not become the cause for the fruits of the actions. Do not perform any action with desire. Do not be tempted to give up actions altogether!

yogasthaù kuru karmäëi

saìgaà tyaktvä dhanaïjaya |

siddhyasiddhyossamo bhütvä

samatvaà yoga ucyate || 48

Entertain no desire for the result of your action. Be neutral towards success and failure. Be established in Yoga as you perform your duty. Equanimity of mind is called Yoga.

düreëa hyavaraà karma

buddhiyogäddhanaïjaya |

buddhau çaraëamanviccha

kåpaëäù phalahetavaù || 49

Action performed with an expectation for a reward, is much inferior to action performed without any such expectation. Those who perform actions for results, are unwise. Use your intelligence. Treat all things as equal.

buddhiyukto jahätéha

ubhe sukåtaduñkåte |

tasmädyogäya yujyasva

yogaù karmasu kauçalam || 50

The Yogi of desire-less action accepts with equanimity as gifts from God, both merit and sin, which lead to heaven and hell, respectively. By doing so, he gets liberated in this life itself.

karmajaà buddhiyuktä hi

phalaà tyaktvä manéñiëaù |

janmabandhavinirmuktäù

padaà gacchantyanämayam || 51

The enlightened Karma Yogis, renounce all fruits of actions. Thus, released from worldly bondages, they experience the highest state of Liberation.

yadä te mohakalilaà

buddhirvyatitariñyati |

tadä gantä'si nirvedaà

çrotavyasya çrutasya ca || 52

When your intelligence conquers delusion, you will become indifferent towards the fruits of actions, those of which you have heard before, and those of which you will hear about in the future. None of those will tempt you.

çrutivipratipannä te

yadä sthäsyati niçcalä |

samädhävacalä buddhiù

tadä yogamaväpsyasi || 53

Your mind, cured of confusion, will lose interest in the rewards of actions. It will become firmly established in the Supreme Soul, Paramatma, and will attain the highest state.

**arjuna uväca -**

sthitaprajïasya kä bhäñä

samädhisthasya keçava |

sthitadhéù kià prabhäñeta

kimäséta vrajeta kim || 54

Arjuna asked: Sri Krishna! What are the characteristics of the enlightened? How does an enlightened person speak, and conduct himself?

**çré bhagavänuväca -**

prajahäti yadä kämän

sarvänpärtha manogatän |

ätmanyevätmanä tuñöaù

sthitaprajïastadocyate || 55

The divine Lord replied: Arjuna! He, who has renounced all desires, and is fully and blissfully absorbed in his own Self, is called a Sthitaprajna, an enlightened person.

duùkheñvanudvignamanäù

sukheñu vigataspåhaù |

vétarägabhayakrodhaù

 sthitadhérmunirucyate || 56

He is enlightened, who is unperturbed in pain, and unaffected by pleasure. He is free from desire, fear, and anger.

yassarvatränabhisnehaù

tattatpräpya çubhäçubham |

näbhinandati na dveñöi

tasya prajïä pratiñöhitä || 57

He who is devoid of attachment and aversion, whether faced with favorable or unfavorable situations, and he, who neither praises nor blames, is called the enlightened one.

yadä saàharate cäyaà

kürmo'ìgänéva sarvaçaù |

indriyäëéndriyärthebhyaù

tasya prajïä pratiñöhitä || 58

He is enlightened, who, like a tortoise, withdraws all his organs inward, detaching the senses from their corresponding objects of perception.

viñayä vinivartante

nirähärasya dehinaù |

rasavarjaà raso'pyasya

paraà dåñövä nivartate || 59

Objects of perception naturally distance themselves from the Yogi who rejects their influence. Even the residual desire left in such a Yogi, will vanish once he experiences the Self.

yatato hyapi kaunteya

puruñasya vipaçcitaù |

indriyäëi pramäthéni

haranti prasabhaà manaù || 60

Arjuna! The powerfully turbulent senses forcibly drag the mind away of even the most discerning seeker of perfection.

täni sarväëi saàyamya

yukta äséta matparaù |

vaçe hi yasyendriyäëi

tasya prajïä pratiñöhitä || 61

A Yogi must keep all his senses under control and remain established in me, deeming me as Supreme. Such a one’s wisdom becomes firm.

dhyäyato viñayänpuàsaù

saìgasteñüpajäyate |

saìgätsaïjäyate kämaù

kämätkrodho'bhijäyate || 62

Contemplation of worldly matters stimulates in man an interest in them, and leads to a desire to obtain them. Desire leads to anger.

krodhädbhavati sammohaù

sammohätsmåtivibhramaù |

småtibhraàçät buddhinäçaù

buddhinäçätpraëaçyati || 63

Anger destroys discretion. When discretion is lost, memory fades. The power to distinguish between the real and the unreal, and between right and wrong is lost. Man perishes, losing his eligibility to fulfill the four purposes of his existence.

rägadveñaviyuktaistu

viñayänindriyaiçcaran |

ätmavaçyairvidheyätmä

prasädamadhigacchati || 64

He whose senses are controlled, gives up desire for what is favorable, and aversion for what is undesirable. Fully in control of himself, he accepts only what is required for survival. He lives a pure and peaceful life.

prasäde sarvaduùkhänäà

hänirasyopajäyate |

prasannacetaso hyäçu

buddhiù paryavatiñöhate || 65

The pure-hearted, is released from all sorrows. His intellect quickly gets fixed in the Self, and attains steadiness.

nä'sti buddhirayuktasya

na cäyuktasya bhävanä |

na cäbhävayataççäntiù

açäntasya kutassukham || 66

He who cannot control his sense organs, cannot gain wisdom. The unwise are not drawn towards spirituality. He who lacks spiritual knowledge lacks peace of mind. If peace of mind is absent, how can there be any comfort?

indriyäëäà hi caratäà

yanmano'nuvidhéyate |

tadasya harati prajïäà

väyurnävamivämbhasi || 67

The way a blast of wind veers a ship away from its course, the sense organs overpower man’s mind, and ruin his discretion.

tasmädyasya mahäbäho

nigåhétäni sarvaçaù |

indriyäëéndriyärthebhyaù

tasya prajïä pratiñöhitä || 68

Arjuna! Only he whose senses are distanced from their objects, can develop firm discretion. He alone becomes enlightened.

yä niçä sarvabhütänäà

tasyäà jägarti saàyamé |

yasyäà jägrati bhütäni

sä niçä paçyato muneù || 69

That which the ignorant consider as night, who are asleep spiritually, the wise deem as daytime, awake in their state of higher awareness. That which is daytime to the unwise, when they are immersed in their frenzied worldly activities, the wise consider as night. They then shut out this unreal world from their awareness.

(a variant explanation: While others are asleep, the Yogi remains awake, absorbed in meditation. While others are awake, the Yogi sleeps or remains disengaged from worldly activities.)

äpüryamäëamacalapratiñöhaà

samudramäpaù praviçanti yadvat |

tadvatkämä yaà praviçanti sarve

sa çäntimäpnoti na kämakämé || 70

No matter how many rivers rush into the ocean, the ocean does not swell. Similarly, even if unavoidable worldly desires rush into the mind of a yogi due to past Karma, he remains undisturbed. Such desires simply subside, leaving him in peace.

Those who are constantly troubled by desires, will ever be restless, stripped of peace of mind.

vihäya kämänyassarvän

pumäàçcarati nisspåhaù |

nirmamo nirahaìkäraù

sa çäntimadhigacchati || 71

He, who gives up all desires, renounces the feelings of I and mine, and is disinterested in life, is released from all worldly sorrows. He experiences perfect peace.

eñä brähmé sthitiù pärtha

nainäà präpya vimuhyati |

sthitväsyämantakäle'pi

brahmanirväëamåcchati || 72

Arjuna! Such a state is called the Brahmi state. Those who reach this highest level will never fall into delusion again. He who reaches this state, even if it is at the time of death, will attain Liberation.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre çrékåñëärjuna saàväde säìkhya yogo näma dvitéyo'dhyäyaù ||

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|| atha tåtéyo'dhyäyaù ||

# karma yogaù

Chapter 3

Yoga of Action

**arjuna uväca -**

jyäyasé cetkarmaëaste

matä buddhirjanärdana |

tatkià karmaëi ghore mäà

niyojayasi keçava || 1

Arjuna asked: Sri Krishna! If you believe that Knowledge is superior to Action, then why do you urge me to engage in this horrible act of violence?

vyämiçreëeva väkyena

buddhià mohayaséva me |

tadekaà vada niçcitya

yena çreyo'hamäpnuyäm || 2

With your ambiguous statements, you further confuse my mind. Tell me decidedly, which of the two paths is beneficial for me.

**çré bhagavänuväca -**

loke'smindvividhä niñöhä

purä proktä mayä'nagha |

jïänayogena säìkhyänäà

karmayogena yoginäm || 3

The divine Lord said: O sinless Arjuna! At the beginning of Creation, I taught the Yoga of Knowledge to those who were eligible to learn it. In the Vedas, I explained to Karma Yogis, the procedure of desire-free action. These two paths support and complement one another. They are not separate from each other. Karma Yoga helps purify the mind. With a mind that is pure, Yoga of Knowledge should be pursued. There is no question as to which of the two is superior.

na karmaëämanärambhät

naiñkarmyaà puruño'çnute |

na ca sannyasanädeva

siddhià samadhigacchati || 4

Without first performing action, one cannot reach the state of inaction, granted by Knowledge. Renouncing action before purity of mind is achieved, will block the path to Liberation.

na hi kaçcitkñaëamapi

jätu tiñöhatyakarmakåt |

käryate hyavaçaù karma

 sarvaù prakåtijairguëaiù || 5

Giving up action means giving up attachment to the action and to its fruits. No one can ever remain even for an instant without performing some action. All are helpless, and are led into action by the three Gunas born of Maya, illusion.

karmendriyäëi saàyamya

ya äste manasä smaran |

indriyärthänvimüòhätmä

mithyäcärassa ucyate || 6

The fool who merely restrains his organs of action, but engages his mind in desiring worldly pleasures, is a hypocrite.

yastvindriyäëi manasä

niyamyärabhate'rjuna |

karmendriyaiù karmayogam

asaktassa viçiñyate || 7

But he who controls his organs of perception and performs actions with his organs of action without any desires, attains purity of mind. He gains spiritual wisdom.

niyataà kuru karma tvaà

karma jyäyo hyakarmaëaù |

çarérayäträ'pi ca te

na prasiddhyedakarmaëaù || 8

You should perform all actions prescribed by the scriptures. It is better to perform actions rather than to avoid them. If you refrain from actions, even daily living will become problematic.

yajïärthätkarmaëo'nyatra

loko'yaà karmabandhanaù |

tadarthaà karma kaunteya

muktasaìgassamäcara || 9

Actions performed to please God, are not binding. The world gets caught in bondage due to actions performed for other purposes. Therefore, offer all your desire-free actions to God.

sahayajïäù prajässåñövä

puroväca prajäpatiù |

anena prasaviñyadhvam

eñavo'stviñöakämadhuk || 10

At the beginning of Creation, when Brahma created sacrificial rites, he also created living beings and ordained them thus: By performing these regular sacrificial rites, you will flourish. These rites, like the wish-fulfilling celestial cow, Kamadhenu, will satisfy all your requirements.

devänbhävayatä'nena

te devä bhävayantu vaù |

parasparaà bhävayantaù

çreyaù paramaväpsyatha || 11

By making offerings to the gods, you keep them contented. They will then bless you with timely rains. Through mutual love and respect, you and the gods will both gain Liberation.

iñöänbhogänhi vo deväù

däsyante yajïabhävitäù |

tairdattänapradäyaibhyaù

yo bhuìkte stena eva saù || 12

The deities receiving worship through sacrificial rites will grant you comforts and fulfill all your wishes. The Sastras declare that those who do not reciprocate, by sharing their gifts with gods, are sinners.

yajïaçiñöäçinassantaù

mucyante sarvakilbiñaiù |

bhuïjate te tvaghaà päpäù

ye pacantyätmakäraëät || 13

Those who make offerings to gods and consume later what is left, are released from all sins. But those who are mindful only of themselves, prepare food only for themselves, and refuse to share, consume nothing but sin.

annädbhavanti bhütäni

parjanyädannasambhavaù |

yajïädbhavati parjanyaù

yajïaù karmasamudbhavaù || 14

Bodies of living beings are born from food. Food is created by rainclouds. Clouds are formed because of sacrificial rites. Such rites are derived from action.

karma brahmodbhavaà viddhi

brahmäkñarasamudbhavam |

tasmätsarvagataà brahma

nityaà yajïe pratiñöhitam || 15

Karma is from the Vedas. Vedas are God’s visible form. The ever-effulgent Veda which is everywhere, is established in Yajna, the sacrificial rite.

evaà pravartitaà cakraà

nänuvartayatéha yaù |

aghäyurindriyärämaù

moghaà pärtha sa jévati || 16

Arjuna! He who refuses to follow the wheel of Karma that has been set in motion by God, but, enslaved by the senses, chooses to live in sin, leads a worthless life.

yastvätmaratireva syät

ätmatåptaçca mänavaù |

ätmanyeva ca santuñöaù

tasya käryaà na vidyate || 17

All rituals have been established to instill purity of thought in ignorant human beings. He who ever revels in his Self in total bliss and contentment, has no need to perform any prescribed duty.

naiva tasya kåtenärthaù

näkåteneha kaçcana |

na cäsya sarvabhüteñu

kaçcidarthavyapäçrayaù || 18

Performance of Karma does not in any way benefit the Jnani, the enlightened individual. No blemish occurs to him from non-performance of action.

tasmädasaktassatataà

käryaà karma samäcara |

asakto hyäcarankarma

paramäpnoti püruñaù || 19

The Self-realized are not concerned with actions, but others must perform actions. Arjuna! You are not enlightened yet. Therefore, without attachment perform your duties. Man, whose actions are free from desire will certainly attain Liberation.

karmaëaiva hi saàsiddhim

ästhitä janakädayaù |

lokasaìgrahameväpi

sampaçyankartumarhasi || 20

Janaka and others attained purity of heart by the performance of Karma. Later, they became Self-realized. Even after you attain Self-realization, it is best that you continue to perform Karma to encourage others to adhere to Dharma.

yadyadäcarati çreñöhaù

tattadevetaro janaù |

sa yatpramäëaà kurute

lokastadanuvartate || 21

na me pärthästi kartavyaà

triñu lokeñu kiïcana |

nänaväptamaväptavyaà

varta eva ca karmaëi || 22

In this regard, follow my example, Arjuna. In all the three worlds, I have nothing that I have to do. There is nothing that I have gained, and there is nothing for me to gain in the future. Still, to be a role model in this world, I keep performing actions.

yadi hyahaà na varteyaà

jätu karmaëyatandritaù |

mama vartmänuvartante

manuñyäù pärtha sarvaçaù || 23

If I become negligent in my duties, others will follow my example.

utsédeyurime lokäù

na kuryäà karma cedaham |

saìkarasya ca kartä syäm

upahanyämimäù prajäù || 24

Such a situation will be calamitous. I will be held responsible for the adulteration of castes, and for harming people.

saktäù karmaëyavidväàsaù

yathä kurvanti bhärata |

kuryädvidväàstathä'saktaù

cikérñurlokasaìgraham || 25

While the ignorant eagerly engage in duties with attachment, the wise perform actions with detachment, only to educate the public.

na buddhibhedaà janayet

ajïänäà karmasaìginäm |

joñayetsarvakarmäëi

vidvänyuktassamäcaran || 26

One should not disturb the mindset of those who perform actions with attachment. The wise must be alert in performing their own actions, deliberately encouraging others to engage in similar good deeds. If not, the ignorant will turn wayward and give up their duties. If that happens, their hearts will not attain purity and they will fail to gain knowledge. They will be losers at both ends.

prakåteù kriyamäëäni

guëaiù karmäëi sarvaçaù |

ahaìkäravimüòhätmä

kartä'hamiti manyate || 27

The three Gunas associated with Nature, take the form as bodies. They instigate and perform all actions, both worldly actions and Vedic rituals. But the egotistical ignorant fool thinks that he is the one doing all the actions.

tattvavittu mahäbäho

guëakarmavibhägayoù |

guëä guëeñu vartante

iti matvä na sajjate || 28

Arjuna! The knower, who understands the role of the Gunas in the performance of Karma (action), remains unattached to sense organs, such as eyes, and to their objects, such as forms. Realizing that the soul plays no part in these interactions between sense organs and the objects they perceive, he abstains from claiming credit for any actions performed.

prakåterguëasammüòhäù

sajjante guëakarmasu |

tänakåtsnavido mandän

kåtsnavinna vicälayet || 29

Those who are deluded by the Gunas created by Nature, become engrossed in the senses and their functions. The Self-realized should not confuse those dull intellects, by avoiding actions.

mayi sarväëi karmäëi

sannyasyädhyätmacetasä |

niräçérnirmamo bhütvä

yudhyasva vigatajvaraù || 30

Therefore Arjuna, using discretion, surrender all your actions to me. Remaining free from desire, attachment, and sorrow, proceed to fight.

ye me matamidaà nityam

anutiñöhanti mänaväù |

çraddhävanto'nasüyantaù

mucyante te'pi karmabhiù || 31

Those who are earnest, free from jealousy, and adopt my philosophy, are released from the bondage of Karma.

ye tvetadabhyasüyantaù

nänutiñöhanti me matam |

sarvajïänavimüòhäàstän

viddhi nañöänacetasaù || 32

Know that those fools who reject and criticize my philosophy, and refuse to follow my guidelines, will perish.

sadåçaà ceñöate svasyäù

prakåterjïänavänapi |

prakåtià yänti bhütäni

nigrahaù kià kariñyati || 33

The wise behave according to their innate nature. So do all other inferior beings. Everyone’s actions are dictated by Nature. That being the case, why should one restrain the senses?

indriyasyendriyasyärthe

rägadveñau vyavasthitau |

tayorna vaçamägacchet

tau hyasya paripanthinau || 34

It is the nature of the sense organs to be attracted to the objects that appeal to them, and to be repulsed by the objects that are disagreeable. A seeker should guard himself from getting swayed by the preferences and distastes of the sense organs. Both attachment and aversion are hurdles to spiritual progress.

çreyänsvadharmo viguëaù

paradharmätsvanuñöhität |

svadharme nidhanaà çreyaù

paradharmo bhayävahaù || 35

Even if there are inherent flaws, it is best to follow one’s own Dharma (prescribed natural duty) to one’s best ability. This is better than excelling at another’s Dharma. Meeting one’s end while engaged in one’s Dharma is meritorious. Following an alien Dharma is dangerous and calamitous.

**arjuna uväca -**

atha kena prayukto'yaà

päpaà carati püruñaù |

anicchannapi värñëeya

balädiva niyojitaù || 36

Arjuna asked: Sri Krishna! Sometimes man is forcibly dragged to commit sin quite against his will. What is the force that compels him to do so?

**çré bhagavänuväca -**

käma eña krodha eñaù

rajoguëasamudbhavaù |

mahäçano mahäpäpmä

viddhyenamiha vairiëam || 37

The divine Lord said: That force is lust, dreaded because it is impossible to satisfy. It is caused by Rajo Guna. If for some reason lust is not satiated, it triggers rage. Lust is your greatest enemy in this world.

dhümenävriyate vahniù

yathä''darço malena ca |

yatholbenävåto garbhaù

tathä tenedamävåtam || 38

Lust blocks the intellect the way smoke obscures fire, dust covers a mirror, and the amniotic sac sheaths a fetus. It destroys discretion.

ävåtaà jïänametena

jïänino nityavairiëä |

kämarüpeëa kaunteya

duñpüreëänalena ca || 39

Uncontrolled desire is a veritable enemy of Knowledge. It is like raging fire. In the form of unquenchable thirst, it smothers judgment.

indriyäëi mano buddhiù

asyädhiñöhänamucyate |

etairvimohayatyeñaù

jïänamävåtya dehinam || 40

In one who identifies himself with his body, lust, harbored by the mind, sense organs, and the intellect, drowns the individual in delusion.

tasmättvamindriyäëyädau

niyamya bharatarñabha |

päpmänaà prajahi hyenaà

 jïänavijïänanäçanam || 41

Arjuna! First, gain control over your senses. Renounce desire, which, with its sinful nature destroys knowledge and judgment.

indriyäëi paräëyähuù

indriyebhyaù paraà manaù |

manasastu parä buddhiù

yo buddheù paratastu saù || 42

Sense organs are superior to gross physical body. Mind is superior to sense organs. A steady intellect is superior to mind. Soul, as witness, stands apart from the intellect. It is the same as the Supreme Soul.

evaà buddheù paraà buddhvä

saàstabhyätmänamätmanä |

jahi çatruà mahäbäho

kämarüpaà duräsadam || 43

With the help of a determined intellect, gain control over your mind. Perceive the presence of the indwelling witness, the soul. Gain victory over lustful desire, the enemy which is difficult to conquer.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre

Çrékåñëärjuna saàväde

karma yogo näma tåtéyo'dhyäyaù ||

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|| atha caturtho'dhyäyaù ||

# jïäna yogaù

**çré bhagavänuväca -**

imaà vivasvate yogaà

proktavänahamavyayam |

vivasvänmanave präha

manurikñväkave'bravét || 1

The divine Lord said: I taught this eternal Yoga at first to the Sun. He passed it on to his son Manu. Manu taught it to his son Ikshvaku.

evaà paramparäpräptam

imaà räjarñayo viduù |

sa käleneha mahatä

yogo nañöaù parantapa || 2

Through the ages, this knowledge was passed on from one generation to the next. The Rajarshis, the royal sages became adept at it. In course of time, this Yoga became obscure.

sa eväyaà mayä te'dya

yogaù proktaù purätanaù |

bhakto'si me sakhä ceti

rahasyaà hyetaduttamam || 3

You are my devotee. You are my friend. You are a noble soul. That is why I am disclosing to you this ancient Yoga.

**arjuna uväca -**

aparaà bhavato janma

paraà janma vivasvataù |

kathametadvijänéyäà

tvamädau proktaväniti || 4

Arjuna asked: Sri Krishna! You are born now in this present age. The Sun has been in existence since eons. How do you expect me to believe your word that you taught this Yoga to the Sun at the beginning of Creation?

**çré bhagavänuväca -**

bahüni me vyatétäni

janmäni tava cärjuna |

tänyahaà veda sarväëi

na tvaà vettha parantapa || 5

The divine Lord said: Arjuna! You and I have been through countless lifetimes. I know all my previous births. You do not. Your knowledge is covered by the veil of Adharma. You are under the spell of Maya, Nature’s power of illusion. I am Pure Consciousness, ever free and independent. The power of illusion can never touch me.

ajo'pi sannavyayätmä

bhütänäméçvaro'pi san |

prakåtià svämadhiñöhäya

sambhavämyätmamäyayä || 6

I am not caught in the wheel of birth and death. I am the Supreme Lord. Yet, assuming the three Gunas which pervade and control all Creation, by my own power of illusion I manifest in bodies.

yadä yadä hi dharmasya

glänirbhavati bhärata |

abhyutthänamadharmasya

tadä''tmänaà såjämyaham || 7

Whenever Dharma of living beings gets out of balance, whenever Adharma is on the rise, using my power of illusion, I incarnate in a body.

pariträëäya sädhünäà

vinäçäya ca duñkåtäm |

dharmasaàsthäpanärthäya

sambhavämi yuge yuge || 8

In every age, periodically, I take birth to protect the virtuous, punish the wicked, and re-establish Dharma.

janma karma ca me divyam

evaà yo vetti tattvataù |

tyaktvä dehaà punarjanma

naiti mämeti so'rjuna || 9

Arjuna! He who understands that my divine incarnations occur in this manner for the protection of the virtuous, will never be reborn. He will merge in me.

vétarägabhayakrodhäù

manmayä mämupäçritäù |

bahavo jïänatapasä

pütä madbhävamägatäù || 10

Many individuals who completely surrender to me, giving up attachment, fear, and anger, fixing their minds in me, become purified by their penance, and gain Self-realization. They become absorbed into me.

ye yathä mäà prapadyante

täàstathaiva bhajämyaham |

mama vartmänuvartante

manuñyäù pärtha sarvaçaù || 11

I shower my grace upon individuals based on how they worship me, whether with personal desires, or free from such desires. To those who pray for wish-fulfillment, I grant their desires. To those who are free from desires, I grant Liberation. Arjuna! All human beings, regardless of the path they follow, offer worship to me alone. Even those who worship the lesser gods like Indra, are actually offering their worship to me, attributing to me the various different forms. I bestow my grace upon them, appearing to them in the forms they choose.

käìkñantaù karmaëäà siddhià

yajanta iha devatäù |

kñipraà hi mänuñe loke

siddhirbhavati karmajä || 12

Desiring the fruits of their actions, many offer worship to other gods. They do not surrender to me. Such fruits of actions are easily obtained in this world of human beings, whereas, the fruit of spiritual wisdom is not easily obtained.

cäturvarëyaà mayä såñöaà

guëakarmavibhägaçaù |

tasya kartäramapi mäà

viddhyakartäramavyayam || 13

I have created the three Gunas, namely, Satva, Rajas, and Tamas. Based on different human tendencies and aptitudes, I have created four classes of people. Although I am at the helm for all Creation, I have no attachment or association with anything. I do not expend my energy in the process of Creation. I ever remain detached, never engaging in any activity.

na mäà karmäëi limpanti

na me karmaphale spåhä |

iti mäà yo'bhijänäti

karmabhirna sa badhyate || 14

I have no ego. I do not have attachment or association with body or sense organs. Hence, I am not carried away by any action. I have no concern for the fruit of any action. He who perceives me as the Self or the Supreme Soul, remains free from the bondage of Karma.

evaà jïätvä kåtaà karma

pürvairapi mumukñubhiù |

kuru karmaiva tasmättvaà

pürvaiù pürvataraà kåtam || 15

Many ancestors who possessed this knowledge, and who desired Liberation, followed my path and performed Karma. You follow in their footsteps. Such Karma will not bind you. It will purify your heart.

kià karma kimakarmeti

kavayo'pyatra mohitäù |

tatte karma pravakñyämi

yaj jïätvä mokñyase'çubhät || 16

Even highly learned scholars are baffled as to what action should be performed, and what action should be avoided. I will explain to you that procedure for action, knowing which, you will be released from the bondage of Karma. This procedure amounts to the non-performance of action. I will define for you the principles of Action, Inaction, and Wrong Action.

karmaëo hyapi boddhavyaà

boddhavyaà ca vikarmaëaù |

akarmaëaçca boddhavyaà

gahanä karmaëo gatiù || 17

Learn what the Sastras say about the principle of Karma. It is important to know what actions are forbidden. Understand about giving up Karma. To grasp the intricacies of Karma, Akarma, and Vikarma is indeed very tough.

karmaëyakarma yaù paçyet

akarmaëi ca karma yaù |

sa buddhimänmanuñyeñu

sa yuktaù kåtsnakarmakåt || 18

He is most intelligent, who sees the Supreme Parabrahman as the support of all actions, and present in every action, while understanding clearly the principle of what truly constitutes action, and the concepts of non-doer-ship, and inaction.

yasya sarve samärambhäù

kämasaìkalpavarjitäù |

jïänägnidagdhakarmäëaà

tamähuù paëòitaà budhäù || 19

Those who know, call him a truly learned man, who is free from all desire for the fruits of action, and whose grasp of the principle of action has burned to ashes the misconception that he is the doer.

tyaktvä karmaphaläsaìgaà

nityatåpto niräçrayaù |

karmaëyabhipravåtto'pi

naiva kiïcitkaroti saù || 20

The man of Inaction is he, who has renounced attachment to the results of action, is ever contented, seeks nothing, and yet is engaged in actions.

niräçéryatacittätmä

tyaktasarvaparigrahaù |

çäréraà kevalaà karma

kurvannäpnoti kilbiñam || 21

Even if one engages in action for self-protection and survival, no merit or sin will attach to him if he is free from desire, has his mind under control, and is not attached to anything.

yadåcchäläbhasantuñöaù

dvandvätéto vimatsaraù |

samassiddhävasiddhau ca

kåtväpi na nibadhyate || 22

One remains untouched by the results of Karma, even if he performs prescribed actions, or actions which naturally occur to him, or actions for self-protection, if he accepts gladly whatever comes to him unasked. He must transcend pleasure and pain, be free from jealousy, and treat equally both loss and gain.

gatasaìgasya muktasya

jïänävasthitacetasaù |

yajïäyäcarataù karma

samagraà praviléyate || 23

If a Self-realized person performs actions to please God, or for the welfare of the world, free from any selfish motive, the consequences of his actions will not bind him. Such results will get completely exhausted and not leave even a trace of effect upon him.

brahmärpaëaà brahma haviù

brahmägnau brahmaëä hutam |

brahmaiva tena gantavyaà

brahmakarmasamädhinä || 24

Utensils used in sacrificial offerings are God. Ghee that is used in the rituals is God. Fire, the host performing the Yajna, and the ritual itself, are all God. The act of performing the sacrificial rite is also God. The fruit obtained by the performance of the sacred ritual is also God Himself.

daivameväpare yajïaà

yoginaù paryupäsate |

brahmägnävapare yajïaà

yajïenaivopajuhvati || 25

Some perform Yajna, a sacrificial ritual, as a Karma Yajna, a rite consisting of action. Some symbolically sacrifice their own identity, offering it into the fire. In Jnana Yajna, the rite of spiritual wisdom, the manifest is identified with the unmanifest.

çroträdénéndriyäëyanye

saàyamägniñu juhvati |

çabdädénviñayänanye

indriyägniñu juhvati || 26

During some austerities, some seekers symbolically offer their individual sense organs into the fire, surrendering to God all their experiences with those organs. They exercise extreme self-control in the use of such organs. Some householders reject sensory perceptions as a symbolic fire offering to God. They experience through their sense organs, only perceptions authorized by Dharma, renouncing all others that are unauthorized.

sarväëéndriyakarmäëi

präëakarmäëi cäpare |

ätmasaàyamayogägnau

juhvati jïänadépite || 27

Some engaging in meditation, and practicing strict self-restraint, symbolically offer into the sacrificial fire, actions performed by their limbs, and the movements of the five vital airs in the body.

dravyayajïästapoyajïäù

yogayajïästathä'pare |

svädhyäyajïänayajïäçca

yatayassaàçitavratäù || 28

Some renounce material objects by giving them away in charity. Some conduct rituals demanding strict austerities. Some others follow rigorous yoga procedures with breath control, using the techniques of Pranayama. Yet others learn the Vedas with strict discipline, and some engage in the self-study of scriptures. Study to grasp the inner essence of Vedas and Sastras is considered Jnana Yajna, where one sacrifices all else for obtaining the highest knowledge.

apäne juhvati präëaà

präëe'pänaà tathäpare |

präëäpänagaté ruddhvä

präëäyämaparäyaëäù || 29

Some yogis deliberately fill their lungs with air, doing Puraka, while other yogis deliberately empty their lungs, doing Rechaka. Some restrict the movement of inhalation and exhalation. They hold their breath, doing Kumbhaka.

apare niyatähäräù

präëänpräëeñu juhvati |

sarve'pyete yajïavidaù

yajïakñapitakalmañäù || 30

Some sacrifice their intake of certain foods. By limiting intake to only certain foods at certain times, they control the movement of the vital airs within their bodies. All those who know, follow, and master the various types of sacrificial rites, get their sins destroyed.

yajïaçiñöämåtabhujaù

yänti brahma sanätanam |

näyaà loko'styayajïasya

kuto'nyaù kurusattama || 31

Those who consume the residual nectar after completing a sacrificial rite, obtain the highest fruit of eternal Truth. Those who never perform such rites enjoy comforts neither in this world, nor the next.

evaà bahuvidhä yajïäù

vitatä brahmaëo mukhe |

karmajänviddhi tänsarvän

evaà jïätvä vimokñyase || 32

The Vedas describe numerous sacrificial rites. They all deal with thought, speech, and action, not the soul. If you understand the principle of the soul, and gain spiritual wisdom, then you will be liberated.

çreyändravyamayädyajïät

jïänayajïaù parantapa |

sarvaà karmäkhilaà pärtha

jïäne parisamäpyate || 33

Arjuna! Internal sacrifices to obtain the highest knowledge, are far superior to sacrifices involving material objects. All fruits of all actions are dissolved in final Self-realization.

tadviddhi praëipätena

paripraçnena sevayä |

upadekñyanti te jïänaà

jïäninastattvadarçinaù || 34

Approach an enlightened Guru. Offer prostrations. Offer services humbly. Fervently seek spiritual knowledge. If you do so, Guru will initiate you into the highest Truth.

Yaj jïätvä na punarmoham

evaà yäsyasi päëòava |

yena bhütänyaçeñeëa

drakñyasyätmanyatho mayi || 35

Arjuna! Once you attain Self-realization, you will be free from delusion. Once you become enlightened, you will see God in everyone and everything, in yourself, in me, in all objects including even a pillar, and in all living beings.

api cedasi päpebhyaù

sarvebhyaù päpakåttamaù |

sarvaà jïänaplavenaiva

våjinaà santariñyasi || 36

Even if you are the worst sinner, through Self-realization you will cross the ocean of Dharma and Adharma with ease, plying the boat called Jnana, spiritual wisdom.

yathaidhäàsi samiddho'gniù

bhasmasätkurute'rjuna |

jïänägnissarvakarmäëi

bhasmasätkurute tathä || 37

Arjuna! Just as fire readily burns dried wood to ashes, Fire of Jnana, spiritual wisdom, burns all Karma.

na hi jïänena sadåçaà

pavitramiha vidyate |

tatsvayaà yogasaàsiddhaù

kälenätmani vindati || 38

In this world, there is nothing sacred that equals or surpasses Knowledge. Once you purify your mind through Karma Yoga, in course of time you will experience your true Self.

çraddhävänlabhate jïänaà

tatparassaàyatendriyaù |

jïänaà labdhvä paräà çäntim

acireëädhigacchati || 39

One who has his senses under control and earnestly serves Guru, obtains the highest knowledge of Brahman, the Supreme Spirit. Thereafter, he attains Liberation.

ajïaçcäçraddadhänaçca

saàçayätmä vinaçyati |

näyaà loko'sti na paraù

na sukhaà saàçayätmanaù || 40

One who is ignorant, insincere, and is of a doubting nature, perishes from his own selfishness. He finds happiness neither here, nor in any other world.

yogasannyastakarmäëaà

jïänasaïchinnasaàçayam |

ätmavantaà na karmäëi

nibadhnanti dhanaïjaya || 41

He who is alert and noble, is not bound by any action, if he has transcended Dharma and Adharma by his grasp of the highest Truth. He should offer all his actions to God with devotion, and through contemplation, clear all his doubts.

tasmädajïänasambhütaà

håtsthaà jïänäsinätmanaù |

chittvainaà saàçayaà yogam

ätiñöhottiñöha bhärata || 42

Arjuna, with the sword of Knowledge, sever all doubts arising in your heart, stemming from ignorance. Pursue the Yoga of Desire-free Action. Get ready to fight.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre

Çrékåñëärjuna saàväde

 jïäna yogo näma

caturtho'dhyäyaù||

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|| atha païcamo'dhyäyaù ||

# karma sanyäsa yogaù

**Chapter 5**

**Yoga of Renunciation of Action**

**arjuna uväca -**

sannyäsaà karmaëäà kåñëa

punaryogaà ca çaàsasi |

yacchreya etayorekaà

tanme brühi suniçcitam || 1

Arjuna said: Sri Krishna! You have clearly explained to me about giving up action. You have also taught me repeatedly how to perform action. Of these two procedures, decide and tell me which path is best for me.

**çré bhagavänuväca -**

sannyäsaù karmayogaçca

niççreyasakarävubhau |

tayostu karmasannyäsät

karmayogo viçiñyate || 2

The divine Lord said: Both the Yoga of Renunciation of Action and the Yoga of Desire-free Action grant Liberation. For you, of the two methods, the Yoga of Desire-free Action is more suitable.

jïeyassa nityasannyäsé

yo na dveñöi na käìkñati |

nirdvandvo hi mahäbäho

sukhaà bandhätpramucyate || 3

He is a Sanyasi, an ascetic, regardless of how many activities he may be engaged in, if he is free from hatred and desire.

säìkhyayogau påthagbäläù

pravadanti na paëòitäù |

ekamapyästhitassamyak

ubhayorvindate phalam || 4

Some mistakenly claim that the two paths, the Yoga of Renunciation of Action, and the Yoga of Desire-free Action are different. The learned do not agree. Both these paths grant the same fruit, which is Liberation. The two paths do not give different fruits.

yatsäìkhyaiù präpyate sthänaà

tadyogairapi gamyate |

ekaà säìkhyaà ca yogaà ca

yaù paçyati sa paçyati || 5

The followers of the Yoga of Desire-free Action obtain the same highest spiritual state as the followers of the Yoga of Renunciation of Action. He is a true seer, who sees that the fruit granted by Jnana Yoga and Karma Yoga is one and the same.

sannyäsastu mahäbäho

duùkhamäptumayogataù |

yogayukto munirbrahma

nacireëädhigacchati || 6

Without first perfecting desire-free action, it is impossible to practice renunciation of action. He who gains proficiency in desire-free action will soon be enlightened. Until purity of heart is achieved, it is best to keep practicing desire-free action. Such practice of Karma Yoga is superior to renunciation of action.

yogayukto viçuddhätmä

vijitätmä jitendriyaù |

sarvabhütätmabhütätmä

kurvannapi na lipyate || 7

He who is adept in the Yoga of Desire-free Action, who is pure at heart and has understood the principle of the Self, has his senses under control, and recognizes that the soul that is present in all living beings is the same as his own soul, is never bound by any action.

naiva kiïcitkarométi

yukto manyeta tattvavit |

paçyançåëvan spåçaïjighran

açnangacchan svapan çvasan || 8

pralapan visåjan gåhëan

unmiñannimiñannapi |

indriyäëéndriyärtheñu

vartanta iti dhärayan || 9

The enlightened Karma Yogi knows that whether he is seeing, listening, touching, smelling, eating, walking, sleeping, breathing, speaking, giving away, receiving, opening or closing his eyes, or engaging in any other activity with his organs or senses, is not really doing anything.

brahmaëyädhäya karmäëi

saìgaà tyaktvä karoti yaù |

lipyate na sa päpena

padmapatramivämbhasä || 10

As a lotus leaf remains dry even in water, the yogi remains untouched by merit or sin, regardless of his actions, if he surrenders the fruits of all his actions to God, and performs his deeds without attachment to them.

käyena manasä buddhyä

kevalairindriyairapi |

yoginaù karma kurvanti

saìgaà tyaktvä''tmaçuddhaye || 11

The Yogi of Desire-free Action performs all activities utilizing his sense organs, giving up desire, ego, and attachment. Through bathing he cleanses his body, through meditation he keeps his mind clean, and through contemplation and discriminative analysis he purifies his intellect.

yuktaù karmaphalaà tyaktvä

çäntimäpnoti naiñöhikém |

ayuktaù kämakäreëa

phale sakto nibadhyate || 12

The same action binds some, and frees some. Karma Yogis get peace of mind by renouncing the fruits of actions. Worldly persons multiply their desires for the fruits of actions, and thereby suffer from restlessness and lack of peace.

sarvakarmäëi manasä

sannyasyäste sukhaà vaçé |

navadväre pure dehé

naiva kurvanna kärayan || 13

He who is self-controlled, resides comfortably in the body, a city with nine gates, without acting, or causing others to act.

na kartåtvaà na karmäëi

lokasya såjati prabhuù |

na karmaphalasaàyogaà

svabhävastu pravartate || 14

The soul does not induce action. It does not create items of luxury. It does not create man’s bondage with the fruits of his action. It is Maya, the power of illusion, that does all of the above. Yet, these actions are falsely attributed to the soul.

nädatte kasyacitpäpaà

na caiva sukåtaà vibhuù |

ajïänenävåtaà jïänaà

tena muhyanti jantavaù || 15

God is not affected by anyone’s merit or sin. Ignorant people attribute actions and responses to God.

jïänena tu tadajïänaà

yeñäà näçitamätmanaù|

teñämädityavaj jïänaà

prakäçayati tatparam || 16

Those whose ignorance has been destroyed by Self-realization, radiate effulgence like the sun.

tadbuddhayastadätmänaù

tanniñöhästatparäyaëäù |

gacchantyapunarävåttià

jïänanirdhütakalmañäù || 17

Pure-hearted Yogis, with focus fixed on Brahman, are established in the Supreme Soul. They attain Liberation.

vidyävinayasampanne

brähmaëe gavi hastini |

çuni caiva çvapäke ca

paëòitässamadarçinaù || 18

Enlightened souls do not distinguish between a humble, scholarly brahmin, a tribal who eats the flesh of a dog, a cow, an elephant, or a dog. They see only the one soul shining equally in all.

ihaiva tairjitassargaù

yeñäà sämye sthitaà manaù |

nirdoñaà hi samaà brahma

tasmät brahmaëi te sthitäù || 19

With mind at rest, treating all equally as the one undivided and unblemished soul, a Yogi transcends rebirth, being liberated.

na prahåñyetpriyaà präpya

nodvijetpräpya cäpriyam |

sthirabuddhirasammüòhaù

brahmavit brahmaëi sthitaù || 20

He who is enlightened, and is established in Brahman, is free from delusion. To him nothing is either desirable or undesirable. He derives neither joy nor sorrow from the objects of the world.

bähyasparçeñvasaktätmä

vindatyätmani yat sukham |

sa brahmayogayuktätmä

sukhamakñayamaçnute || 21

His mind is not drawn towards external perceptions. His joy is derived internally. He enjoys undisturbed bliss.

ye hi saàsparçajä bhogäù

duùkhayonaya eva te |

ädyantavantaù kaunteya

na teñu ramate budhaù || 22

Arjuna! Enjoyments derived from sensory experiences lead to sorrow. Such pleasures are transient. The wise do not seek or relish them.

çaknotéhaiva yassoòhuà

präk çaréravimokñaëät |

kämakrodhodbhavaà vegaà

sa yuktassa sukhé naraù || 23

The blissful Yogi resists lifelong, all disturbances caused by lust and anger.

yo'ntassukho'ntarärämaù

tathä'ntarjyotireva yaù |

sa yogé brahmanirväëaà

brahmabhüto'dhigacchati || 24

He, who prefers the joy of the soul over pleasures from worldly objects, rejects external sports for reveling in the soul. He turns away from external stimuli to rejoice in the soul, experiencing the Supreme Bliss of Liberation.

labhante brahmanirväëam

åñayaù kñéëakalmañäù |

chinnadvaidhä yatätmänaù

sarvabhütahite ratäù || 25

Released from merit and sin, freed from doubt, self-restrained, and compassionate towards all beings, he, who is impartial, attains Liberation in this life itself.

kämakrodhaviyuktänäà

yaténäà yatacetasäm |

abhito brahmanirväëaà

vartate viditätmanäm || 26

Giving up lust and anger, and attaining Self-realization through restraint of sense organs, one experiences the bliss of Liberation in this life itself, and is not reborn.

sparçän kåtvä bahirbähyän

cakñuçcaiväntare bhruvoù |

präëäpänau samau kåtvä

näsäbhyantaracäriëau || 27

yatendriyamanobuddhiù

munirmokñaparäyaëaù |

vigatecchäbhayakrodhaù

yassadä mukta eva saù || 28

He who withdraws his mind from external stimuli, remains free from fear, desire, and anger, keeps his senses, mind, and intellect under control, focuses attention on the spot between the two eyebrows while performing Pranayama to balance the circulation of air between the two nostrils, is freed from all bondages. He gains eligibility for Liberation.

bhoktäraà yajïatapasäà

sarvalokamaheçvaram |

suhådaà sarvabhütänäà

jïätvä mäà çäntimåcchati || 29

Such a Yogi knows me to be the receiver of all offerings made in all sacrificial rites and austerities. He recognizes me as the Master of all the worlds. He knows me to be the universal friend to all beings. He lives in peace.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre

Çrékåñëärjuna saàväde

karma sanyäsa yogo näma

païcamo'dhyäyaù ||

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|| atha ñañöho'dhyäyaù ||

# ätma saàyama yogaù

# dhyäna yogaù

Chapter 6

The Yoga of Meditation

**çré bhagavänuväca -**

anäçritaù karmaphalaà

käryaà karma karoti yaù |

sa sannyäsé ca yogé ca

na niragnirna cäkriyaù || 1

The divine Lord said: He is a true Sanyasi, who performs his duties well, without expecting any return. He is a Yogi. By merely giving up penance, charity, and fire rituals, one does not become a Yogi or a Sanyasi.

yaà sannyäsamiti prähuù

yogaà taà viddhi päëòava |

na hyasannyastasaìkalpaù

yogé bhavati kaçcana || 2

Arjuna! Yoga and Sanyasa are one and the same. One does not become a Yogi without giving up desire and aversion. One becomes a Yogi only by giving up desire for action and freeing the mind from disturbances.

ärurukñormuneryogaà

karma käraëamucyate |

yogärüòhasya tasyaiva

çamaù käraëamucyate || 3

Karma or deliberate action is the first stage in the life of a seeker. After initial progress, control of the organs of action is required.

yadä hi nendriyärtheñu

na karmasvanuñajjate |

sarvasaìkalpasannyäsé

yogärüòhastadocyate || 4

The adept achieves detachment from sense organs, and their respective actions.

uddharedätmanä''tmänaà

nätmänamavasädayet |

ätmaiva hyätmano bandhuù

ätmaiva ripurätmanaù || 5

In life, each is responsible for his own spiritual progress. None should downgrade himself. The soul alone is the soul’s true friend. The mind that is drawn towards worldly objects is the soul’s enemy.

bandhurätmä''tmanastasya

yenätmaivätmanä jitaù |

anätmanastu çatrutve

vartetätmaiva çatruvat || 6

To the self-restrained, the soul is the best ally. To the unrestrained, the soul looms like an enemy.

jitätmanaù praçäntasya

paramätmä samähitaù |

çétoñëasukhaduùkheñu

tathä mänäpamänayoù || 7

The Yogi who controls his senses, and is peaceful in his attitude transcends dualities such as heat and cold. He experiences the bliss and peace of the Self.

jïänavijïänatåptätmä

küöastho vijitendriyaù |

yukta ityucyate yogé

samaloñöäçmakäïcanaù || 8

He is an adept, who has mastered the Sastras, is ever content, unperturbed, and self-controlled. He treats soil, stone, and gold as one and the same.

suhånmiträryudäséna-

madhyasthadveñyabandhuñu |

sädhuñvapi ca päpeñu

samabuddhirviçiñyate || 9

The true Yogi does not distinguish between friend, foe, pal, stranger, well-wisher, neutral person, enemy, relative, a good or a bad person. He views them all as equal.

yogé yuïjéta satatam

ätmänaà rahasi sthitaù |

ekäké yatacittätmä

niräçéraparigrahaù || 10

The seeker should give up greed and the desire to acquire possessions. He should engage in spiritual practice with a steady mind, living in solitude, keeping mind and sense organs under his control.

çucau deçe pratiñöhäpya

sthiramäsanamätmanaù |

nätyucchritaà nätinécaà

cailäjinakuçottaram || 11

In a sacred place, the seeker should have his seat, neither too high, nor too low. He should spread darbha grass over it, and cover it with a cloth.

tatraikägraà manaù kåtvä

yatacittendriyakriyaù |

upaviçyäsane yuïjyät

yogamätmaviçuddhaye || 12

He should sit still, restraining the activities of all organs of action and perception. He should still his mind and with concentration, perform his spiritual practice.

samaà käyaçirogrévaà

dhärayannacalaà sthiraù |

samprekñya näsikägraà svaà

diçaçcänavalokayan || 13

He should keep his spine, neck, and head straight, in a vertical line. He should not move. He should focus his attention at the base of the nose.

praçäntätmä vigatabhéù

brahmacärivrate sthitaù |

manassaàyamya maccittaù

yukta äséta matparaù || 14

He should keep his mind calm with no fear. He should practice celibacy. He should control his thoughts and focusing on me alone, should practice yoga.

yuïjannevaà sadä''tmänaà

yogé niyatamänasaù |

çäntià nirväëaparamäà

matsaàsthämadhigacchati || 15

The Yogi who thus practices daily, will attain Liberation, the highest state where I reside.

nätyaçnatastu yogo'sti

na caikäntamanaçnataù |

na cäti svapnaçélasya

jägrato naiva cärjuna || 16

Controlled diet is essential for meditation. Arjuna! Neither excessive food consumption nor starvation is conducive to meditation. Neither excessive sleep nor lack of sleep is conducive to meditation. Moderation in everything is required to achieve perfection in Yoga.

yuktähäravihärasya

yuktaceñöasya karmasu |

yuktasvapnävabodhasya

yogo bhavati duùkhahä || 17

To the seeker who practices moderation in food, sleep, and recreation as he pursues Yoga, the meditative state which grants release from worldly sorrows will be within easy reach.

yadä viniyataà cittam

ätmanyevävatiñöhate |

nisspåhassarvakämebhyaù

yukta ityucyate tadä || 18

One skilled in Yoga fixes his mind on me alone, giving up all desires.

yathä dépo nivätasthaù

neìgate sopamä småtä |

yogino yatacittasya

yuïjato yogamätmanaù || 19

The mind of a Yogi should be still, like a lamp’s flame that is shielded from the wind.

yatroparamate cittaà

niruddhaà yogasevayä |

yatra caivätmanä''tmänaà

paçyannätmani tuñyati || 20

sukhamätyantikaà yattat

buddhigrähyamaténdriyam |

vetti yatra na caiväyaà

sthitaçcalati tattvataù || 21

yaà labdhvä cäparaà läbhaà

manyate nädhikaà tataù |

yasminsthito na duùkhena

guruëäpi vicälyate || 22

taà vidyät duùkhasaàyoga-

viyogaà yogasaïjïitam |

sa niçcayena yoktavyaù

yogo'nirviëëacetasä || 23

That state which transcends the senses, which is only attained through enlightenment where true bliss is experienced, and where other sorrows cause no disturbance, is called Yoga. It can be achieved only by a steady mind and an intellect with perfect concentration.

saìkalpaprabhavän kämän

tyaktvä sarvänaçeñataù |

manasaivendriyagrämaà

viniyamya samantataù || 24

çanaiççanairuparamet

buddhyä dhåtigåhétayä |

ätmasaàsthaà manaù kåtvä

na kiïcidapi cintayet || 25

In strict spiritual practice, all desires generated by thoughts are let go. The mind gains control over all the sense organs, and the intellect is withdrawn from all worldly distractions. All thoughts are stilled, and the mind is made to merge in the soul through perfect concentration.

yato yato niçcarati

manaçcaïcalamasthiram |

tatastato niyamyaitat

ätmanyeva vaçaà nayet || 26

The volatile mind should be held steady and kept under the control of the soul.

praçäntamanasaà hyenaà

yoginaà sukhamuttamam |

upaiti çäntarajasaà

brahmabhütamakalmañam || 27

Transcendental bliss comes wooing the yogi who is at perfect peace.

yuïjannevaà sadä''tmänaà

yogé vigatakalmañaù |

sukhena brahmasaàsparçaà

atyantaà sukhamaçnute || 28

The seeker, whose mind is free from bad thoughts, and is established in yoga, attains the bliss of Self-realization without any impediments.

sarvabhütasthamätmänaà

sarvabhütäni cätmani |

ékñate yogayuktätmä

sarvatra samadarçanaù || 29

He who sees all living beings as equal, and sees God in every creature and object, sees everything as existing in himself.

yo mäà paçyati sarvatra

sarvaà ca mayi paçyati |

tasyähaà na praëaçyämi

sa ca me na praëaçyati || 30

He, who sees me in all things, and sees everything inside me, is ever in my presence, seeing me, and I am in his presence, seeing him. My compassionate glances shower grace upon him.

sarvabhütasthitaà yo mäà

bhajatyekatvamästhitaù |

sarvathä vartamäno'pi

sa yogé mayi vartate || 31

The seeker who sees me in all living creatures without any distinction, and contemplates upon me steadily, will be liberated. He will ever reside within me. He will never perish.

ätmaupamyena sarvatra

samaà paçyati yo'rjuna |

sukhaà vä yadi vä duùkhaà

sa yogé paramo mataù || 32

Arjuna! I consider him the highest, who treats the happiness of all creatures as his own happiness, and the sorrows of all as his own sorrow.

**arjuna uväca -**

yo'yaà yogastvayä proktaù

sämyena madhusüdana |

etasyähaà na paçyämi

caïcalatvät sthitià sthiräm || 33

Arjuna said: You are saying this yourself, that unless the mind is steady, the spiritual practices you are suggesting cannot be carried out. But, mind, by its very nature is volatile. How is one to achieve the yoga that you are describing?

caïcalaà hi manaù kåñëa

pramäthi balavad-dåòham |

tasyähaà nigrahaà manye

väyoriva suduñkaram || 34

I believe that just as it is impossible to restrain the ever-moving wind, it is impossible to control the ever-active, most powerful mind.

**çré bhagavänuväca -**

asaàçayaà mahäbäho

mano durnigrahaà calam |

abhyäsena tu kaunteya

vairägyeëa ca gåhyate || 35

The divine Lord said: Arjuna! What you say is true. The mind is extremely unsteady. But through consistent practice and by developing dispassion, it can be brought under control.

asaàyatätmanä yogaù

duñpräpa iti me matiù |

vaçyätmanä tu yatatä

çakyo'väptumupäyataù || 36

He who cannot control his thoughts, cannot make spiritual progress. If one can control the mind, then, using some strategy, progress may be achieved in yoga, although it may be difficult.

**arjuna uväca -**

ayatiççraddhayopetaù

yogäccalitamänasaù |

apräpya yogasaàsiddhià

käà gatià kåñëa gacchati || 37

Arjuna said: Sri Krishna! A seeker may begin his spiritual practice in earnest. But, lacking proper guidance, from not following proper procedures, or due to vagaries of the mind, he may fail to attain his goal. What is the fate of such a seeker?

kaccinnobhayavibhrañöaù

chinnäbhramiva naçyati |

apratiñöho mahäbäho

vimüòho brahmaëaù pathi || 38

Does the seeker, thus interrupted in his efforts half-way, get destroyed totally, like a cloud scattered to shreds by a strong wind?

etanme saàçayaà kåñëa

chettumarhasyaçeñataù |

tvadanyassaàçayasyäsya

chettä na hyupapadyate || 39

Sri Krishna! You alone can clear this doubt of mine. No one else can answer this question.

**çré bhagavänuväca -**

pärtha naiveha nämutra

vinäçastasya vidyate |

na hi kalyäëakåtkaçcit

durgatià täta gacchati || 40

The divine Lord said: One who has done good deeds will never perish. Either in this world, or in the next, he will not face ruin.

präpya puëyakåtäà lokän

uñitvä çäçvatéssamäù |

çucénäà çrématäà gehe

yogabhrañöo'bhijäyate || 41

Even the one whose yoga practice gets terminated midway would be qualified to reach the higher worlds reserved for those who have performed great sacrifices, such as the Aswamedha. He may live in such worlds for a long time. Once his merit is exhausted, he may be born in the prosperous home of a noble family.

athavä yoginämeva

kule bhavati dhématäm |

etaddhi durlabhataraà

loke janma yadédåçam || 42

Or, he may be born in the lineage of a great Yogi. However, such a birth is very rare.

tatra taà buddhisaàyogaà

labhate paurvadehikam |

yatate ca tato bhüyaù

saàsiddhau kurunandana || 43

Once thus reborn, the seeker continues his spiritual journey where he left off in his previous birth. He makes a serious effort to reach his goal.

pürväbhyäsena tenaiva

hriyate hyavaço'pi saù |

jijïäsurapi yogasya

çabdabrahmätivartate || 44

By the strength of his inclination towards spirituality, which has been carried forward from his previous birth, the seeker bypasses the preliminary stages and becomes absorbed in the constant practice of his spiritual exercises.

prayatnädyatamänastu

yogé saàçuddhakilbiñaù|

anekajanmasaàsiddhaù

tato yäti paräà gatim || 45

Through a series of births, the seeker grows spiritually mature, and lives his life free from the burden of merit or sin.

tapasvibhyo'dhiko yogé

jïänibhyo'pi mato'dhikaù |

karmibhyaçcädhiko yogé

tasmädyogé bhavärjuna || 46

A Yogi is superior, to Vedic practitioners, to those rich in wisdom, and those with a wealth of penance. Therefore, Arjuna, become a Yogi.

yoginämapi sarveñäà

madgatenäntarätmanä |

çraddhävänbhajate yo mäà

sa me yuktatamo mataù || 47

The Yogi who fixes his mind upon me in perfect earnestness, and who constantly adores and serves me, is of the highest order.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre
çrékåñëärjuna saàväde
ätma saàyama yogo näma
ñañöho'dhyäyaù ||

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|| atha saptamo'dhyäyaù ||

# jïäna vijïäna yogaù

Chapter 7

Yoga of Knowledge and Realization

**çré bhagavänuväca -**

mayyäsaktamanäù pärtha

yogaà yuïjanmadäçrayaù |

asaàçayaà samagraà mäà

 yathä jïäsyasi tacchåuëu || 1

The divine Lord said: Let me explain to you in detail how the seeker who is keen on Yoga, fixes his mind upon me, surrenders to me, and eventually understands my principle.

jïänaà te'haà savijïänam

idaà vakñyämyaçeñataù |

yaj jïätvä neha bhüyo'nyat

jïätavyamavaçiñyate || 2

I will grant you that knowledge, knowing which, nothing else remains to be known.

manuñyäëäà sahasreñu

kaçcidyatati siddhaye |

yatatämapi siddhänäà

kaçcinmäà vetti tattvataù || 3

Out of thousands, only one strives for Liberation. Of those thousands, only one succeeds in realizing me.

bhümiräpo'nalo väyuù

khaà mano buddhireva ca |

ahaìkära itéyaà me

bhinnä prakåtirañöadhä || 4

Nature, born of my resolve, consists of eight parts, namely, earth, water, fire, air, space, mind, intellect, and ego.

apareyamitastvanyäà

prakåtià viddhi me paräm |

jévabhütäà mahäbäho

yayedaà dhäryate jagat || 5

There are two types of Nature or Prakriti. Of the two, know that Paraa is superior to Aparaa. Paraa Prakriti supports this entire universe consisting of all living beings.

etadyonéni bhütäni

sarväëétyupadhäraya |

ahaà kåtsnasya jagataù

prabhavaù pralayastathä || 6

All creatures and objects are born from these two Prakritis. I am the cause for both Creation and Destruction of this Universe.

mattaù parataraà nänyat

kiïcidasti dhanaïjaya |

mayi sarvamidaà protaà

sütre maëigaëä iva || 7

There is no higher cause than me in this world. Like gems strung on a thread, all things of the world are held together by me.

raso'hamapsu kaunteya

prabhä'smi çaçisüryayoù |

praëavassarvavedeñu

çabdaù khe pauruñaà nåñu || 8

I am the taste in fluids, radiance in the sun and the moon, OM in the Vedas; sound inherent in space; and manliness in man.

puëyo gandhaù påthivyäà ca

tejaçcäsmi vibhävasau |

jévanaà sarvabhüteñu

tapaçcäsmi tapasviñu || 9

I am fragrance in the earth, radiance in the fire, vital air in all living creatures, and the power of penance in sages.

béjaà mäà sarvabhütänäà

viddhi pärtha sanätanam |

buddhirbuddhimatämasmi

tejastejasvinämaham || 10

Arjuna! Know that I am the seed in all living creatures. Among the learned, I am intelligence. Among the valiant, I am courage. Among the noble, I am effulgent noble nature.

balaà balavatäà cähaà

kämarägavivarjitam |

dharmäviruddho bhüteñu

kämo'smi bharatarñabha || 11

Among the strong, I am strength, uncontaminated by lust and attachment. I am mutual desire amongst couples, approved and authorized by Dharma.

ye caiva sättvikä bhäväù

räjasästämasäçca ye |

matta eveti tänviddhi

na tvahaà teñu te mayi || 12

According to their past Karma, Satvic, Rajasic, and Tamasic Gunas in each individual exist in specific proportions. Gunas are in my control. I am not controlled by them.

tribhirguëamayairbhävaiù

ebhissarvamidaà jagat |

mohitaà näbhijänäti

mämebhyaù paramavyayam || 13

The three Gunas drown all beings in delusion by creating in them feelings of love, hate, and passion. Beings fail to grasp my principle which transcends all feelings, is imperishable, and is independent of external support.

daivé hyeñä guëamayé

mama mäyä duratyayä |

mämeva ye prapadyante

mäyämetäà taranti te || 14

My power of illusion which is divine, and constitutes the three Gunas, cannot be transcended, except by my grace, by those who surrender to me.

na mäà duñkåtino müòhäù

prapadyante narädhamäù |

mäyayä'pahåtajïänäù

äsuraà bhävamäçritäù || 15

The demonic, the ignorant, the learned who are under the spell of illusion, the arrogant, the wicked, the wretched, the angry, and the boastful can never approach me. They never seek refuge in me.

caturvidhä bhajante mäà

janässukåtino'rjuna|

ärto jijïäsurarthärthé

jïäné ca bharatarñabha|| 16

There are four types of people who offer me worship. They are: ones in danger, seekers of Truth, ones eager for wealth, and the enlightened.

teñäà jïäné nityayuktaù

ekabhaktirviçiñyate |

priyo hi jïänino'tyartham

ahaà sa ca mama priyaù || 17

Amongst the four types, the Jnani, or enlightened individual, is the one whose mind is ever fixed upon me, and who constantly worships me. That is why he is the greatest amongst all. I am most fond of him and I am extremely dear to him.

udärässarva evaite

jïäné tvätmaiva me matam |

ästhitassa hi yuktätmä

mämevänuttamäà gatim || 18

Persons of all four categories are worthy. However, the Self-realized amongst them is the one who is most intimately associated with me.

bahünäà janmanämante

jïänavänmäà prapadyate |

väsudevassarvamiti

sa mahätmä sudurlabhaù || 19

After passing through many lifetimes, in the very last birth, with the firm belief that I, Väsudeva am the ultimate, the man of highest wisdom continually worships me. Such persons are very rare.

kämaistaistairhåtajïänäù

prapadyante'nyadevatäù |

taà taà niyamamästhäya

prakåtyä niyatässvayä || 20

Laymen, bombarded by desires, worship other deities just to fulfill their wishes. In the process, they follow many prescribed rules and procedures.

yo yo yäà yäà tanuà bhaktaù

çraddhayärcitumicchati |

tasya tasyäcaläà çraddhäà

tämeva vidadhämyaham || 21

It is I, who instills in them greater reverence, devotion, and faith towards their respective chosen deities.

sa tayä çraddhayä yuktaù

tasyärädhanaméhate |

labhate ca tataù kämän

mayaiva vihitänhi tän || 22

Such devotees falsely believe that it is their chosen god, who grants them their wishes in return to their prayers. The truth is, it is I, who creates in them their desires, and also fulfills them.

antavattu phalaà teñäà

tadbhavatyalpamedhasäm |

devändevayajo yänti

madbhaktä yänti mämapi || 23

Such dull-witted worshipers of other deities, and their followers, eventually come to me and merge in me.

avyaktaà vyaktimäpannaà

manyante mämabuddhayaù |

paraà bhävamajänantaù

mamävyayamanuttamam || 24

The ignorant, unable to recognize my supreme stature as the formless, highest, transcendental entity, regard me as an ordinary human being.

nähaà prakäçassarvasya

yogamäyäsamävåtaù |

müòho'yaà näbhijänäti

loko mämajamavyayam || 25

Although I am above and beyond birth and death, and am immortal, because of my association with Yoga Maya, the power of illusion, the ignorant mistakenly believe that I am mortal like them.

vedähaà samatétäni

vartamänäni cärjuna |

bhaviñyäëi ca bhütäni

mäà tu veda na kaçcana || 26

I know every single creature of past, present, and future. But those living beings do not know me.

icchädveñasamutthena

dvandvamohena bhärata |

sarvabhütäni sammohaà

sarge yänti parantapa || 27

Arjuna! The moment creatures assume their gross physical bodies, feelings of love and hate arise in them. Because of those feelings, they fail to realize me or obtain me.

yeñäà tvantagataà päpaà

janänäà puëyakarmaëäm |

te dvandvamohanirmuktäù

bhajante mäà dåòhavratäù || 28

Only those who are sinless, full of merit, free from delusion, and have transcended the dualities of pleasure and pain, can worship me.

jarämaraëamokñäya

mämäçritya yatanti ye |

te brahma tadviduù kåtsnam

adhyätmaà karma cäkhilam || 29

Those who strive to be rid of old age and death, take refuge in me. They understand the principle of Karma, which leads them to the highest Truth, and thus they become liberated.

sädhibhütädhidaivaà mäà

sädhiyajïaà ca ye viduù |

prayäëakäle'pi ca mäà

te viduryuktacetasaù || 30

Only those who understand my principle, which constitutes Adhibhuta, Adhidaiva, and Adhiyajna, can remember and recognize me, at the time of their death.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre
çrékåñëärjuna saàväde
jïäna vijïäna yogo näma
saptamo'dhyäyaù ||

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|| atha añöamo'dhyäyaù ||

# akñara parabrahma yogaù

Chapter 8

Yoga of Imperishable Brahman

**arjuna uväca -**

kià tadbrahma kimadhyätmaà

kià karma puruñottama |

adhibhütaà ca kià proktam

adhidaivaà kimucyate || 1

adhiyajïaù kathaà ko'tra

dehe'sminmadhusüdana |

prayäëakäle ca kathaà

jïeyo'si niyatätmabhiù || 2

Arjuna asked: Sri Krishna! What is Brahman? What is Adhyatma? What is Karma? What is Adhibhuta? What is Adhidaiva? Who is the presiding master in this body? What is he like? By what means do yogis realize you at the time of death?

**çré bhagavänuväca -**

akñaraà brahma paramaà

svabhävo'dhyätmamucyate |

bhütabhävodbhavakaraù

visargaù karmasaïjïitaù || 3

The divine Lord said: That which is the greatest, and is indestructible, is Brahman. The natural behavioral pattern associated with Nature, is Adhyatma. The events leading to the creation of living beings, is Karma.

adhibhütaà kñaro bhävaù

puruñaçcädhidaivatam |

adhiyajïo'hamevätra

dehe dehabhåtäà vara || 4

That which perishes, is Adhibhuta. Purusha is Adhidaiva. I, the soul residing in all beings, am Adhiyajna.

antakäle ca mämeva

smaranmuktvä kalevaram |

yaù prayäti sa madbhävaà

yäti nästyatra saàçayaù || 5

Whoever remembers me, and contemplates upon me at the time of death, will certainly obtain me.

yaà yaà väpi smaranbhävaà

tyajatyante kalevaram |

taà tamevaiti kaunteya

sadä tadbhävabhävitaù || 6

Arjuna! A person’s future is based on the thoughts and feelings which prevail in the mind at the time of death.

tasmätsarveñu käleñu

mämanusmara yudhya ca |

mayyarpitamanobuddhiù

mämevaiñyasyasaàçayam || 7

Therefore, continually thinking of me, proceed to fight. If you fix your mind and intellect on me, you will certainly obtain me. This is beyond any doubt.

abhyäsayogayuktena

cetasä nänyagäminä |

paramaà puruñaà divyaà

yäti pärthänucintayan || 8

Arjuna! Cultivate a mind that is free from distractions. With one-pointed concentration meditate upon me as the transcendental Supreme Soul. One who contemplates thus will merge in God.

kavià puräëamanuçäsitäram

aëoraëéyäàsamanusmaredyaù |

sarvasya dhätäramacintyarüpam

ädityavarëaà tamasaù parastät || 9

prayäëakäle manasä'calena

bhaktyä yukto yogabalena caiva |

bhruvormadhye präëamäveçya samyak

sa taà paraà puruñamupaiti divyam || 10

The seeker who, at the time of death contemplates upon God with devotion, undoubtedly will attain God. He should use his power of Yoga to concentrate his life energy at the spot between the two eyebrows. He should meditate upon the Supreme Lord, who is the presiding power over all knowledge, who is the most ancient God without a beginning, who rules all the worlds, who is smaller than an atom, who supports the entire universe, whose form lies beyond human imagination, who is brilliant as the sun, and who remains beyond the darkness of ignorance.

yadakñaraà vedavido vadanti

viçanti yadyatayo vétarägäù |

yadicchanto brahmacaryaà caranti

tatte padaà saìgraheëa pravakñye || 11

I will tell you about the highest position which is sought by ascetics, which the scholars of Veda describe as indestructible. Seekers who have conquered desire, remain celibate, and perform austerities to attain it.

sarvadväräëi saàyamya

mano hådi nirudhya ca |

mürdhnyädhäyätmanaù präëam

ästhito yogadhäraëäm || 12

omityekäkñaraà brahma

vyäharanmämanusmaran |

yaù prayäti tyajandehaà

sa yäti paramäà gatim || 13

One who seals the body’s nine gates, keeps the sense organs controlled, the mind steady and stilled, concentrates the life force upon the Crown Chakra, internally chants OM with remembrance fixed upon me, and leaves the body, will attain the most exalted state called Liberation.

ananyacetässatataà

yo mäà smarati nityaçaù |

tasyähaà sulabhaù pärtha

nityayuktasya yoginaù || 14

Arjuna! I remain within easy reach of those who constantly remember me with no other distracting thoughts.

mämupetya punarjanma

duùkhälayamaçäçvatam |

näpnuvanti mahätmänaù

saàsiddhià paramäà gatäù || 15

Those who place their complete trust in me, will never be reborn in this world, which is impermanent, and is a haven for sorrows. They simply merge in me.

äbrahmabhuvanällokäù

punarävartino'rjuna |

mämupetya tu kaunteya

punarjanma na vidyate || 16

Arjuna! Starting from Brahma, all beings are subject to rebirth, except those who reach me. They alone are free from rebirth.

sahasrayugaparyantam

aharyadbrahmaëo viduù |

rätrià yugasahasräntäà

te'horätravido janäù || 17

Our one thousand Yugas constitute one day of Brahma. Another one thousand Yugas constitute one night. He who grasps this concept of Time will understand Brahman, the Highest Entity.

avyaktädvyaktayassarväù

prabhavantyaharägame |

rätryägame praléyante

tatraivävyaktasaïjïake || 18

Creation which emerges from the unmanifest Nature during the daytime of Brahma, again is withdrawn into that same unmanifest Nature, when it is Brahma’s night time.

bhütagrämassa eväyaà

bhütvä bhütvä praléyate |

rätryägame'vaçaù pärtha

prabhavatyaharägame || 19

Arjuna! This entire Creation with all its living beings gets absorbed into the night of Brahma, and re-emerges during his day time.

parastasmättu bhävo'nyaù

avyakto'vyaktätsanätanaù |

yassa sarveñu bhüteñu

naçyatsu na vinaçyati || 20

The only thing that is higher than Nature, is more desirable, and is permanent, is Parabrahman. When all else perishes, the Supreme Soul remains, eternally.

avyakto'kñara ityuktaù

tamähuù paramäà gatim |

yaà präpya na nivartante

taddhäma paramaà mama || 21

That highest state which is eternal, and beyond the grasp of sense organs, is my residence. Those who reach it will never be reborn.

puruñassa paraù pärtha

bhaktyä labhyastvananyayä |

yasyäntaùsthäni bhütäni

yena sarvamidaà tatam || 22

Arjuna! Understand that He, in whom reside all beings, and who pervades this entire Universe, that Paramatma is easily accessed by true devotees.

yatra käle tvanävåttim

ävåttià caiva yoginaù |

prayätä yänti taà kälaà

vakñyämi bharatarñabha || 23

Arjuna! I will tell you of the period during which if one dies, one attains Liberation, and the other period during which if one dies, one gets reborn.

agnirjyotirahaççuklaù

ñaëmäsä uttaräyaëam |

tatra prayätä gacchanti

brahma brahmavido janäù || 24

Those who die during the six-month period of the gods, when the sun travels northward, which is called Uttarayana, are not reborn. This period is associated with fire, light, daytime, and the waxing fortnight of the moon.

dhümo rätristathä kåñëaù

ñaëmäsä dakñiëäyanam |

tatra cändramasaà jyotiù

yogé präpya nivartate || 25

Those who die during the six-month period of the ancestral spirits, during which the sun travels southward, which is called Dakshinayana, will proceed first to the world of the Moon and will return to the earth to be reborn. Smoke, night, and the waning fortnight of the moon are associated with this period.

çuklakåñëe gaté hyete

jagataççäçvate mate |

ekayä yätyanävåttim

anyayä''vartate punaù || 26

These two paths are called Suklagati and Krishnagati, respectively. The first grants Liberation, and the second grants rebirth.

naite såté pärtha jänan

yogé muhyati kaçcana |

tasmätsarveñu käleñu

yogayukto bhavärjuna || 27

Arjuna! The Yogi who has this knowledge, does not succumb to delusion. Therefore, forever remain a Yogi.

vedeñu yajïeñu tapassu caiva

däneñu yat puëyaphalaà pradiñöam|

atyeti tatsarvamidaà viditvä

yogé paraà sthänamupaiti cädyam || 28

The wise understand, from my teachings and from the Sastras, the fruits of spiritual practices earned by the study of the Vedas, the performance of sacrificial rites known as Yajnas, by the conduct of penance, and the giving of charities. They attain the highest state of Brahman.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre çrékåñëärjuna saàväde akñara parabrahma yogo näma añöamo'dhyäyaù ||

|| atha navamo'dhyäyaù ||

# Räjavidyä Räjaguhya Yogaù

Chapter 9

Yoga of Sovereign Science and Sovereign Secret

**çré bhagavänuväca -**

idaà tu te guhyatamaà

pravakñyämyanasüyave |

jïänaà vijïänasahitaà

yaj jïätvä mokñyase'çubhät || 1

The divine Lord said: Arjuna! I will disclose to you the highly informative secret, knowing which, you can transcend all worldly sorrows.

räjavidyä räjaguhyaà

pavitramidamuttamam |

pratyakñävagamaà dharmyaà

susukhaà kartumavyayam || 2

This information is highly secretive, most exalted, Dharmic, easy, eternal, and it grants immediate, natural results.

açraddadhänäù puruñäù

dharmasyäsya parantapa |

apräpya mäà nivartante

måtyusaàsäravartmani || 3

Arjuna! Those who do not follow these edicts with sincerity will never get close to me. They fall into the well called birth and death.

mayä tatamidaà sarvaà

jagadavyaktamürtinä |

matsthäni sarvabhütäni

na cähaà teñvavasthitaù || 4

I, the formless one, pervade this entire Creation. All entities are within me. But I am not in them.

na ca matsthäni bhütäni

paçya me yogamaiçvaram |

bhütabhånna ca bhütasthaù

mamätmä bhütabhävanaù || 5

The things of the world do not cling to me. Understand the power of my lordship, which creates and sustains all living beings. Yet, it does not depend on them.

yathä''käçasthito nityaà

väyussarvatrago mahän |

tathä sarväëi bhütäni

matsthänétyupadhäraya || 6

Just as air takes shelter within the atmosphere, all living beings take shelter within me.

sarvabhütäni kaunteya

prakåtià yänti mämikäm |

kalpakñaye punastäni

kalpädau visåjämyaham || 7

Arjuna! During Pralaya, the deluge, all creatures merge into my Maya, the power of illusion. At the beginning of Creation, it is I who makes them take birth again.

prakåtià svämavañöabhya

visåjämi punaù punaù |

bhütagrämamimaà kåtsnam

avaçaà prakåtervaçät || 8

All living beings are under the governance of Nature. But it is I, who am above Nature, who gives them repeated births.

na ca mäà täni karmäëi

nibadhnanti dhanaïjaya |

udäsénavadäsénam

asaktaà teñu karmasu || 9

Despite that, I do not associate myself with their Karmas. I remain neutral. That is why, their actions do not bind me.

mayädhyakñeëa prakåtiù

süyate sacaräcaram |

hetunä'nena kaunteya

jagadviparivartate || 10

I, the Supreme Lord, by the power of my resolve, create and sustain this universe, using my Maya, the power of illusion.

avajänanti mäà müòhäù

mänuñéà tanumäçritam |

paraà bhävamajänantaù

mama bhütamaheçvaram || 11

Failing to recognize me as the Supreme Master of all that exists, the ignorant view me as a commoner, and treat me with disregard.

moghäçä moghakarmäëaù

moghajïänä vicetasaù |

räkñasémäsuréà caiva

prakåtià mohinéà çritäù || 12

Such persons get crushed under their own demonic tendencies, obsessed with worthless ambitions, engaged in wasteful activities, starved of discretion, and sunk in ignorance.

mahätmänastu mäà pärtha

daivéà prakåtimäçritäù |

bhajantyananyamanasaù

jïätvä bhütädimavyayam || 13

Arjuna! Some great ones resist the pressures of lust and other negative traits. They adopt a divine aspect. They realize that I am the sole support for this whole world. They know that I am imperishable, and that I alone exist. They serve me with a steady mind.

satataà kértayanto mäà

yatantaçca dåòhavratäù |

namasyantaçca mäà bhaktyä

nityayuktä upäsate || 14

jïänayajïena cäpyanye

yajanto mämupäsate |

ekatvena påthaktvena

bahudhä viçvatomukham || 15

Some pursue the path of Jnana Yoga, the Yoga of Knowledge. They engage in Jnana Yajna, the sacrificial rite where they burn their ignorance in exchange for spiritual wisdom. Some identify their individual soul with me, the Supreme Soul. They experience oneness with me, as they offer me adoration. Some others adopt servitude and rejoice in offering me their humble and reverential services. Some treat me as being separate from them, following the Dvaita philosophy. Some Advaitas, believing that I alone exist, and nothing else, become one with me.

ahaà kraturahaà yajïaù

svadhähamahamauñadham |

mantro'hamahameväjyam

ahamagnirahaà hutam || 16

All rituals prescribed in the Vedas, such as Srouta Yajnas, Smarta Karma, Sraddha Karmas, and Pitr Karmas, are not separate or different from me. All herbs, mantras, sacred fires, offerings, such as ghee, or other special substances used during homa, are not different from me.

pitä'hamasya jagataù

mätä dhätä pitämahaù |

vedyaà pavitramoìkäraù

åksäma yajureva ca || 17

I am Father, Mother, Grandfather, and Forefather to this Creation. I am its protector. I am the one who distributes the fruits of Karma. I am the only one to be known. I am the syllable OM. I am the three Vedas, Rig, Yajus, and Sama.

gatirbhartä prabhussäkñé

niväsaççaraëaà suhåt |

prabhavaù pralayassthänaà

nidhänaà béjamavyayam || 18

I am the sole refuge, overlord, witness to all actions, the supporter, friend, creator, sustainer, and destroyer. I am the one who grants comforts to living beings. It is I, who is also responsible for the deaths of living creatures.

tapämyahamahaà varñaà

nigåhëämyutsåjämi ca |

amåtaà caiva måtyuçca

sadasaccähamarjuna || 19

I am the one who burns things up. I am the one who causes rains. I am the immortal nectar. I am poison as well. Truth and falsehood are both my forms.

traividyä mäà somapäù pütapäpäù

yajïairiñövä svargatià prärthayante |

te puëyamäsädya surendralokam

açnanti divyändivi devabhogän || 20

Those who wish for heavenly pleasures, perform Vedic rites for obtaining them. Worshiping me through such rituals, consuming Soma, the beverage to destroy sins, they attain their goals.

te taà bhuktvä svargalokaà viçälaà

kñéëe puëye martyalokaà viçanti |

evaà trayédharmamanuprapannäù

gatägataà kämakämä labhante || 21

Once their merit gets exhausted, they are reborn amongst men. Thus, some humans follow the edicts prescribed in the Vedas, and infatuated with luxuries, keep whirling in the wheel of worldly life. Births and deaths are unavoidable for them.

ananyäçcintayanto mäà

ye janäù paryupäsate |

teñäà nityäbhiyuktänäà

yogakñemaà vahämyaham || 22

I take care of all the needs of those who place their complete trust in me with no second thought, and who constantly contemplate upon me and serve me.

ye'pyanyadevatä bhaktäù

yajante çraddhayänvitäù |

te'pi mämeva kaunteya

yajantyavidhipürvakam || 23

Those who worship other gods with sincere devotion are also devotees of mine. But their method of worship is not accepted by the scriptures.

ahaà hi sarvayajïänäà

bhoktä ca prabhureva ca |

na tu mämabhijänanti

tattvenätaçcyavanti te || 24

Those who fail to recognize my supreme status as the manifestation of all sacrificial rituals, and as the receiver of all offerings in all rites, offer worship to other gods. They are stuck in Time’s cycle of births and deaths.

yänti devavratä devän

pitèn yänti pitåvratäù |

bhütäni yänti bhütejyäù

yänti madyäjino'pi mäm || 25

Those who worship the various gods, reach the worlds of those gods. Those who worship forefathers reach the planes of the ancestral spirits. Those who worship demi-gods reach them. But those who worship me directly, merge in me alone.

patraà puñpaà phalaà toyaà

yo me bhaktyä prayacchati |

tadahaà bhaktyupahåtam

açnämi prayatätmanaù || 26

I accept with love, a leaf, flower, fruit, or even water, if offered to me with unwavering devotion.

yatkaroñi yadaçnäsi

yajjuhoñi dadäsi yat |

yattapasyasi kaunteya

tatkuruñva madarpaëam || 27

Arjuna! Whatever you do, whatever you consume, whatever you sacrifice, whatever you give away, whatever you yearn for, surrender all those to me.

çubhäçubhaphalairevaà

mokñyase karmabandhanaiù |

sannyäsayogayuktätmä

vimukto mämupaiñyasi || 28

By doing the same, any individual gets released from the bondage of Karma, which binds him with sin and merit. By adopting this Sanyasa Yoga, The Yoga of Renunciation, he becomes liberated and merges in me.

samo'haà sarvabhüteñu

na me dveñyo'sti na priyaù |

ye bhajanti tu mäà bhaktyä

mayi te teñu cäpyaham || 29

I treat everything as same. I have no likes and dislikes. Only those who serve me with devotion will be in me, and I will be in them.

api cetsuduräcäraù

bhajate mämananyabhäk |

sädhureva sa mantavyaù

samyagvyavasito hi saù || 30

Regardless of how wicked one might be, if he worships me with steady devotion, he will be considered worthy.

kñipraà bhavati dharmätmä

çaçvacchäntià nigacchati |

kaunteya pratijänéhi

na me bhaktaù praëaçyati || 31

An evil person soon abandons his bad ways. He turns virtuous and experiences supreme peace. Arjuna! I categorically declare that no devotee of mine ever goes to ruin.

mäà hi pärtha vyapäçritya

ye'pi syuù päpayonayaù |

striyo vaiçyästathä çüdräù

te'pi yänti paräà gatim || 32

Arjuna! Women, the lowborn, even the worst of sinners, seeking refuge in me, will be liberated.

kià punarbrähmaëäù puëyäù

bhaktä räjarñayastathä |

anityamasukhaà lokam

imaà präpya bhajasva mäm || 33

It requires no separate mention that pious brahmins, devotees, and royal sages, when they surrender to me, they attain Liberation.

manmanä bhava madbhaktaù

madyäjé mäà namaskuru |

mämevaiñyasi yuktvaivam

ätmänaà matparäyaëaù || 34

Fix your mind in me. Trust me. Serve me. Bow down to me. Gaze upon me alone. Then, you will share the same bliss that I experience.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre çrékåñëärjuna saàväde räjavidyä räjaguhya yogo näma navamo'dhyäyaù ||

|| AthaDaçamo'dhyäyaù ||

# Vibhüti-Yogaù

Chapter 10

Yoga of Divine Manifestations

**çré bhagavänuväca -**

bhüya eva mahäbäho

çåëu me paramaà vacaù |

yatte'haà préyamäëäya

vakñyämi hitakämyayä || 1

The divine Lord said: Arjuna! You are pleased with my words. Therefore, listen attentively to what I am going to share with you further.

na me vidussuragaëäù

prabhavaà na maharñayaù |

ahamädirhi devänäà

maharñéëäà ca sarvaçaù || 2

Even gods and sages cannot know my source, because I am the source even for them.

yo mämajamanädià ca

vetti lokamaheçvaram |

asammüòhassa martyeñu

sarvapäpaiù pramucyate || 3

I have no beginning or end. I am the ruler of all the worlds. He, who knows this, is freed from delusion, and all his sins are destroyed. He attains Liberation.

buddhirjïänamasammohaù

kñamä satyaà damaççamaù |

sukhaà duùkhaà bhavo'bhävaù

bhayaà cäbhayameva ca || 4

ahiàsä samatä tuñöiù

tapo dänaà yaço'yaçaù |

bhavanti bhävä bhütänäà

matta eva påthagvidhäù || 5

Intellectual acuity to grasp subtle concepts, knowledge of the soul, and of material objects also, freedom from delusion, patience, truth, tolerance, restraint of the senses and control of the mind, happiness, agony, birth, freedom from birth, fear, fearlessness, nonviolence, even mindedness, charity, fame, reputation, ill-repute, and all such other attributes occur because of me.

maharñayassapta pürve

catväro manavastathä |

madbhävä mänasä jätäù

yeñäà loka imäù prajäù || 6

By my resolve alone, the seven great sages including Bhrigu, and their ancestors, the four sages including Sanaka, the fourteen Manus including Svayambhuva Manu, were all born as my mind-born sons. It is my power that has created all living beings. From them has evolved this entire world of animate and inanimate things.

etäà vibhütià yogaà ca

mama yo vetti tattvataù |

so'vikampena yogena

yujyate nätra saàçayaù || 7

Those who learn of my Yoga and my glories, will undoubtedly become great Yogis.

ahaà sarvasya prabhavaù

mattassarvaà pravartate |

iti matvä bhajante mäà

budhä bhävasamanvitäù || 8

I am the root cause of all the three worlds. The wise, who know that everything happens only because of me, serve me with sincere devotion.

maccittä madgatapräëäù

bodhayantaù parasparam |

kathayantaçca mäà nityaà

tuñyanti ca ramanti ca || 9

The enlightened ever rejoice, mutually exchanging stories of my powers and glory, surrendering to me their lives, minds, and senses kept under perfect control.

teñäà satatayuktänäà

bhajatäà prétipürvakam |

dadämi buddhiyogaà taà

yena mämupayänti te || 10

It is I, who grants knowledge of Truth to realize me, to those who serve me constantly with a steady mind.

teñämevänukampärtham

ahamajïänajaà tamaù |

näçayämyätmabhävasthaù

jïänadépena bhäsvatä || 11

To shower my grace upon them, I light the lamp of Knowledge in the cave-like hearts of devotees. The moment the lamp is lit, their darkness of ignorance vanishes.

**arjuna uväca -**

paraà brahma paraà dhäma

pavitraà paramaà bhavän |

puruñaà çäçvataà divyam

ädidevamajaà vibhum || 12

ähustvämåñayassarve

devarñirnäradastathä |

asito devalo vyäsaù

svayaà caiva bravéñi me || 13

Arjuna said: All the great sages like Narada, Vyasa, and Asita-Devala have pronounced you to be the eternal, supreme, all-pervasive divine Lord. Now you yourself are telling me the same.

sarvametadåtaà manye

yanmäà vadasi keçava |

na hi te bhagavanvyaktià

vidurdevä na dänaväù || 14

Sri Krishna! I trust every word that you speak as the truth. You are the glorious manifestation of divine play. Even gods and demons cannot fathom you.

svayamevätmanä''tmänaà

vettha tvaà puruñottama |

bhütabhävana bhüteça

devadeva jagatpate || 15

Sri Krishna! Lord of lords! O Supreme Light! Lord of the Universe! You declare that other than you, none can know your true form.

vaktumarhasyaçeñeëa

divyä hyätmavibhütayaù |

yäbhirvibhütibhirlokän

imäàstvaà vyäpya tiñöhasi || 16

Therefore, please tell me yourself, of your various glorious manifestations in this great Creation. You alone can do it.

kathaà vidyämahaà yogin

tväà sadä paricintayan |

keñu keñu ca bhäveñu

cintyo'si bhagavanmayä || 17

O Supreme Yogi! Please tell me how I can recognize through contemplation, your divinity in the various entities of this world.

vistareëätmano yogaà

vibhütià ca janärdana |

bhüyaù kathaya tåptirhi

çåëvato nästi me'måtam || 18

Sri Krishna! Please describe to me in detail all the powers of your Yoga. A brief mention of them is not giving me satisfaction.

**çré bhagavänuväca -**

hanta te kathayiñyämi

divyä hyätmavibhütayaù |

prädhänyataù kuruçreñöha

nästyanto vistarasya me || 19

The divine Lord said: It is impossible to enumerate all my glorious powers. They are endless. Therefore, I will only mention to you a few important ones. Arjuna! Listen carefully.

ahamätmä guòäkeça

sarvabhütäçayasthitaù |

ahamädiçca madhyaà ca

bhütänämanta eva ca || 20

Arjuna! I am the indwelling soul in all beings. I am the change that occurs in all in the form of birth, lifespan, and death.

ädityänämaham viñëuù

jyotiñäà raviraàçumän |

marécirmarutämasmi

nakñaträëämahaà çaçé || 21

Among the Adityas, I am Vishnu. Among the effulgent, I am the Sun. Of the wind energies, I am Mareechi. Of starry objects, I am the Moon.

vedänäà sämavedo'smi

devänämasmi väsavaù |

indriyäëäà manaçcäsmi

bhütänämasmi cetanä || 22

Of the Vedas, I am Sama. Of the 300 crore deities, I am Indra. Of the eleven types of sense organs, I am Mind. I am the consciousness in all living beings.

rudräëäà çaìkaraçcäsmi

vitteço yakñarakñasäm |

vasünäà pävakaçcäsmi

meruççikhariëämaham || 23

Of the eleven Rudra’s, I am Sankara. Of the demi-gods and demons, I am Kubera. Of the eight Vasus, I am Agni, the Fire god. Of all tall peaks, I am Meru.

purodhasäà ca mukhyaà mäà

viddhi pärtha båhaspatim |

senänénämahaà skandaù

sarasämasmi sägaraù || 24

Among priests, I am Brihaspati. Among commanders-in-chief, I am Kumara Swami. Of water bodies, I am the ocean.

maharñéëäà bhågurahaà

girämasmyekamakñaram |

yajïänäà japayajïo'smi

sthävaräëäà himälayaù || 25

Among the sages, I am Bhrigu. Among all sound syllables, I am OM. Of all Yajnas, I am Japa. Of all immovable objects, I am the Himalaya.

açvatthassarvavåkñäëäà

devarñéëäà ca näradaù |

gandharväëäà citrarathaù

siddhänäà kapilo muniù || 26

Among trees, I am the Aswattha. Among celestial rishis, I am Narada. Among the Gandharvas, I am Chitraratha. Among the Siddhas, I am Sage Kapila.

uccaiççravasamaçvänäà

viddhi mämamåtodbhavam |

airävataà gajendräëäà

naräëäà ca narädhipam || 27

Among horses, I am Ucchaisravas, the celestial horse which emerged from the Ocean of Milk. Among all majestic elephants, I am Airavata. Amongst men, I am King.

äyudhänämahaà vajraà

dhenünämasmi kämadhuk |

prajanaçcäsmi kandarpaù

sarpäëämasmi väsukiù || 28

Of all weapons, I am Vajra. Among cows, I am Kamadhenu. I am also Manmatha, responsible for the creation of progeny. Among serpents, I am Vasuki.

anantaçcäsmi nägänäà

varuëo yädasämaham |

pitèëämaryamä cäsmi

yamassaàyamatämaham || 29

Amongst Nagas, I am Ananta. Of water gods, I am Varuna. Amongst ancestral spirits, I am Aryama. Amongst disciplinarians, I am Yama.

prahlädaçcäsmi daityänäà

kälaù kalayatämaham |

mågäëäà ca mågendro'haà

vainateyaçca pakñiëäm || 30

Amongst demons, I am Prahlada. Amongst units to be counted, I am Time. Amongst animals, I am the lion. Amongst birds, I am Garuda, the eagle.

pavanaù pavatämasmi

rämaççastrabhåtämaham |

jhañäëäà makaraçcäsmi

srotasämasmi jähnavé || 31

Among purifiers, I am Vayu, the wind. Among those wielding weapons, I am Sri Rama. Among reptiles, I am the Crocodile. Amongst rivers, I am Ganga.

sargäëämädirantaçca

madhyaà caivähamarjuna |

adhyätmavidyä vidyänäà

vädaù pravadatämaham || 32

I am the beginning, middle, and end of all Creation. Of branches of knowledge, I am the Science of Self. Of serious debates, I am logic.

akñaräëämakäro'smi

dvandvassämäsikasya ca |

ahameväkñayaù kälaù

dhätä'haà viçvatomukhaù || 33

In the alphabet, I am A. Of phrases, I am the dual phrase. I am Time which has no end. I am the giver of all fruits of actions.

måtyussarvaharaçcäham

udbhavaçca bhaviñyatäm |

kértiççrérväkca näréëäà

småtirmedhä dhåtiù kñamä || 34

I am death, which puts an end to all. Of things to come, I am future. Of feminine qualities, I am reputation, verbal expression, prosperity, memory, intelligence, forbearance, and forgiveness.

båhatsäma tathä sämnäà

gäyatré chandasämaham |

mäsänäà märgaçérño'ham

åtünäà kusumäkaraù || 35

Of the Sama chants, I am Brihatsama. Of Vedic meters, I am Gayatri. Amongst months, I am Margasirsha. Amongst seasons, I am Spring with its burst of blooms.

dyütaà chalayatämasmi

tejastejasvinämaham |

jayo'smi vyavasäyo'smi

sattvaà sattvavatämaham || 36

Among deceivers, I am gambling. I am the radiance in the radiant. I am victory in the successful. Of those who labor, I am effort. Of the gentle-natured, I am virtue.

våñëénäà väsudevo'smi

päëòavänäà dhanaïjayaù |

munénämapyahaà vyäsaù

kavénämuçanä kaviù || 37

In the Vrishni clan, I am Väsudeva. Of the Pandavas, I am Arjuna. Among sages, I am Vyasa. Among poets, I am Sukracharya.

daëòo damayatämasmi

nétirasmi jigéñatäm |

maunaà caiväsmi guhyänäà

jïänaà jïänavatämaham || 38

Among those who punish, I am justice. Among the victorious, I am strategy. Among the secretive, I am silence. I am knowledge possessed by the learned.

yaccäpi sarvabhütänäà

béjaà tadahamarjuna |

na tadasti vinä yatsyät

mayä bhütaà caräcaram || 39

I am the seed for everything, Arjuna! There is nothing in Creation that is not I. Everything in existence, is a form of mine.

nänto'sti mama divyänäà

vibhüténäà parantapa |

eña tüddeçataù proktaù

vibhütervistaro mayä || 40

My divine glories are limitless. I have given you only a brief sampling.

yadyadvibhütimatsattvaà

çrémadürjitameva vä |

tattadevävagaccha tvaà

mama tejo'mçasambhavam || 41

Understand that whatever is magnificent, eye-catching, brilliant, and grand, is a form of mine.

athavä bahunaitena

kià jïätena tavärjuna |

viñöabhyähamidaà kåtsnam

ekäàçena sthito jagat || 42

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre
çrékåñëärjuna-saàväde
vibhüti-yogo näma
daçamo'dhyäyaù ||

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|| AthaEkädaço'dhyäyaù ||

# Viçvarüpa-Sandarçana-Yogaù

Chapter 11

Yoga of the Vision of the Cosmic Form

**arjuna uväca -**

madanugrahäya paramaà

guhyamadhyätmasaïjïitam |

yattvayoktaà vacastena

moho'yaà vigato mama || 1

Arjuna said: By the secret knowledge that you have so compassionately shared with me, about what is soul and what is not soul, you have completely freed me from my delusion.

bhaväpyayau hi bhütänäà

çrutau vistaraço mayä |

tvattaù kamalapaträkña

mähätmyamapi cävyayam || 2

Sri Krishna, the lotus-eyed one! I have listened to you explaining in detail about the emergence and withdrawal of the elements, and of your inexhaustible glories.

evametadyathä''ttha tvam

ätmänaà parameçvara |

drañöumicchämi te rüpam

aiçvaraà puruñottama || 3

Now that I am fully convinced of your every word, that it is the absolute truth, I feel a strong desire to see your manifested divinity.

manyase yadi tacchakyaà

mayä drañöumiti prabho |

yogeçvara tato me tvaà

darçayätmänamavyayam || 4

O Lord! O Master of all Yogis! If you consider me eligible, please show me your universal form.

**çré bhagavänuväca -**

paçya me pärtha rüpäëi

çataço'tha sahasraçaù |

nänävidhäni divyäni

nänävarëäkåténi ca || 5

The divine Lord said: Arjuna! Look at my divine, other-worldly form, which constitutes various elements, is strange, and glows with different shapes and colors.

paçyädityänvasünrudrän

açvinau marutastathä |

bahünyadåñöapürväëi

paçyäçcaryäëi bhärata || 6

Arjuna! See in my wondrous form the twelve Adityas, the eight Vasus, the eleven Rudras, the Aswini twins, and the seven Maruts. Neither you, nor anyone else has ever seen this form before.

ihaikasthaà jagatkåtsnaà

paçyädya sacaräcaram |

mama dehe guòäkeça

yaccänyat drañöumicchasi || 7

See the various animate and the inanimate parts of the world appearing as different limbs in my cosmic body. You will find here the entire universe consisting of moving and fixed objects, and also living beings. You will notice here, numerous facets and functions of creation. Whatever you wish to see, you may see it all.

na tu mäà çakyase drañöum

anenaiva svacakñuñä |

divyaà dadämi te cakñuù

paçya me yogamaiçvaram || 8

You cannot see my cosmic form with your physical eyes. I will grant you divine vision, to see the extraordinary power of my yoga.

**saïjaya uväca -**

evamuktvä tato räjan

mahäyogeçvaro hariù |

darçayämäsa pärthäya

paramaà rüpamaiçvaram || 9

Sanjaya said: O King Dhritarashtra! Having said so, Sri Krishna, the King of Yogis, showed Arjuna his divine form.

anekavaktranayanam

anekädbhutadarçanam |

anekadivyäbharaëaà

divyänekodyatäyudham || 10

That divine form is effulgent with countless faces, eyes, wondrous shapes, and a variety of ornaments. It wields different types of divine weapons.

divyamälyämbaradharaà

divyagandhänulepanam |

sarväçcaryamayaà devam

anantaà viçvatomukham || 11

The cosmic form is decorated with divine garlands and celestial robes. It is smeared with divine fragrances. It springs wondrous surprises. It is brilliant and unfragmented, with faces everywhere.

divi süryasahasrasya

bhavedyugapadutthitä |

yadi bhässadåçé sä syät

bhäsastasya mahätmanaù || 12

This universal form’s brilliance exceeds that of a thousand suns rising all at once.

tatraikasthaà jagatkåtsnaà

pravibhaktamanekadhä |

apaçyaddevadevasya

çarére päëòavastadä || 13

Arjuna saw in that magnificent frame of the Lord of Lords, the entire universe with gods, ancestral spirits, humans, and other living beings. The entire group of living beings seems to form just one limb in the body.

tatassa vismayäviñöaù

håñöaromä dhanaïjayaù |

praëamya çirasä devaà

kåtäïjalirabhäñata || 14

Arjuna is spellbound looking at this amazing vision. He is speechless. His hair stands on end. He joins his palms in obeisance, and bowing down low offers his prostrations.

**arjuna uväca -**

paçyämi deväàstava deva dehe

sarväàstathä bhütaviçeñasaìghän |

brahmäëaméçaà kamaläsanastham

åñéàçca sarvänuragäàçca divyän || 15

Arjuna said: O God of gods! In your universal form, I see all the gods, the entire world with its objects and beings, sages including Vasishtha, serpents including Takshaka, all the hordes of celestials, the servants of the gods, and the Creator Brahma with four faces, seated on his lotus seat.

anekabähüdaravaktranetraà

paçyämi tvä sarvato'nantarüpam |

näntaà na madhyaà na punastavädià

paçyämi viçveçvara viçvarüpa || 16

O Lord of the Universe! Wherever I see, in your cosmic frame, in every direction I see innumerable hands, stomachs, faces, and eyes. The entire universe seems to consist of your body alone. There is neither a beginning to this form, nor is there an end. There is no definable middle either. The form is seen spreading everywhere.

kiréöinaà gadinaà cakriëaà ca

tejoräçià sarvato déptimantam |

paçyämi tväà durnirékñyaà samantät

déptänalärkadyutimaprameyam || 17

I see your cosmic figure wearing countless crowns and wielding myriad maces and discs. The blinding brightness of suns and fire makes it impossible to view your form. It is magnificent and indescribable.

tvamakñaraà paramaà veditavyaà

tvamasya viçvasya paraà nidhänam |

tvamavyayaççäçvatadharmagoptä

sanätanastvaà puruño mato me || 18

You are Parabrahma. You alone are the one to be known. You are the sole support for the entire Universe. You are the eternal protector of Dharma. You are immortal. You are Paramatma.

anädimadhyäntamanantavéryam

anantabähuà çaçisüryanetram |

paçyämi tväà déptahutäçavaktraà

svatejasä viçvamidaà tapantam || 19

You have no beginning, middle, or end. Your power is limitless. Your shoulders cannot be counted. The sun and the moon are your eyes. Your face glows like raging fire. With your radiance, you light up this whole universe.

dyäväpåthivyoridamantaraà hi

vyäptaà tvayaikena diçaçca sarväù |

dåñövädbhutaà rüpamidaà tavograà

lokatrayaà pravyathitaà mahätman || 20

Your form spreads across the entire cosmos all the way from the earth to the heavens. It fills all the directions. It is most amazing and astonishing. Seeing your most magnificent, frightening, and dreaded form, the three worlds tremble with fear.

amé hi tväà surasaìghä viçanti

kecidbhétäù präïjalayo gåëanti |

svastétyuktvä maharñisiddhasaìghäù

stuvanti tväà stutibhiù puñkaläbhiù || 21

All the celestial hosts enter into you. Some are offering salutations and prayers. Some are aghast with fear. Sages and Siddhas are showering praises upon you with different melodious chants.

rudrädityä vasavo ye ca sädhyäù

viçve'çvinau marutaçcoñmapäçca |

gandharvayakñäsurasiddhasaìghäù

vékñante tväà vismitäçcaiva sarve || 22

Rudras, Adityas, Vasus, Sadhyas, Visvedevatas, Aswini Twins, Maruts, Pitr Devatas, Gandharvas, Yakshas, Siddhas, and others are all gaping at you with amazement.

rüpaà mahatte bahuvaktranetraà

mahäbäho bahubähürupädam |

bahüdaraà bahudaàñöräkarälaà

dåñövä lokäù pravyathitästathä'ham || 23

Your form is blazing with incalculable faces, eyes, hands, feet, thighs, and bellies. With uncountable fangs, it appears terrifying. All living beings in all the worlds tremble with trepidation seeing this form of yours, and so do I.

nabhaùspåçaà déptamanekavarëaà

vyättänanaà déptaviçälanetram |

dåñövä hi tväà pravyathitäntarätmä

dhåtià na vindämi çamaà ca viñëo || 24

The fearsome fiery light emanating from your face is filling the entire sky. Your eyes, striking terror, wide and spitting fire, are balls of fire. My heart fills with fright to see this terrible form of yours. I am disconcerted. I have lost my courage. My peace is destroyed.

daàñöräkaräläni ca te mukhäni

dåñövaiva kälänalasannibhäni |

diço na jäne na labhe ca çarma

praséda deveça jaganniväsa || 25

O Supreme God! I am bewildered and terror-stricken to see your face, sporting sharp incisors, and burning wrathfully like a raging inferno signaling the end of the world. O Lord of the Universe! Please calm your fury. Kindly be merciful.

amé ca tväà dhåtaräñörasya puträù

sarve sahaivävanipälasaìghaiù |

bhéñmo droëassütaputrastathä'sau

sahäsmadéyairapi yodhamukhyaiù || 26

Hosts of kings including the Kauravas, Bhishma, Drona, and Karna, and mighty warriors from my army as well, are all rushing into your ghastly face and disappearing to their end.

vakträëi te tvaramäëä viçanti

daàñöräkaräläni bhayänakäni |

kecidvilagnä daçanäntareñu

sandåçyante cürëitairuttamäìgaiù || 27

Some, frenziedly entering your mouth as if thrust forcibly to their deaths, are getting their heads pulverized, caught and crushed between your terrible tusks.

yathä nadénäà bahavo'mbuvegäù

samudrameväbhimukhä dravanti |

tathä tavämé naralokavéräù

viçanti vakträëyabhivijvalanti || 28

All these great warriors rush into your fiery face, the way rivers gush into the ocean.

yathä pradéptaà jvalanaà pataìgäù

viçanti näçäya samåddhavegäù |

tathaiva näçäya viçanti lokäù

taväpi vakträëi samåddhavegäù || 29

Like moths flying into blazing fire with accelerated speed, to meet their death, these people are tumbling into your face.

lelihyase grasamänassamantät

lokänsamagränvadanairjvaladbhiù |

tejobhiräpürya jagatsamagraà

bhäsastavogräù pratapanti viñëo || 30

O God of gods! Your numerous blazing mouths are devouring the warriors, stretching out tongues in all directions, licking with gleeful satisfaction. Your blinding radiance is scorching the worlds with heat.

äkhyähi me ko bhavänugrarüpaù

namo'stu te devavara praséda |

vijïätumicchämi bhavantamädyaà

na hi prajänämi tava pravåttim || 31

O Supreme Lord! Please tell me who you are, with this most fierce countenance. I offer you prostrations. Please show me compassion. I wish to know you, who are the primordial Purusha. I am unable to fathom your intention.

**çré bhagavänuväca -**

kälo'smi lokakñayakåtpravåddhaù

lokänsamähartumiha pravåttaù |

åte'pi tväà na bhaviñyanti sarve

ye'vasthitäù pratyanékeñu yodhäù || 32

The divine Lord said: Arjuna! I am Time, pouncing aggressively to consume all the worlds. I have resolved to destroy all the creatures here. Whether you fight, or not, none in the enemy ranks will survive.

tasmättvamuttiñöha yaço labhasva

jitvä çatrün bhuìkñva räjyaà samåddham |

mayaivaite nihatäù pürvameva

nimittamätraà bhava savyasäcin || 33

Arjuna! Get up, and get ready to fight. Kill your enemies. Earn fame. Enjoy ruling the earth. Relish the royal luxuries. All these warriors have already been killed by me. Now you be merely my instrument.

droëaà ca bhéñmaà ca jayadrathaà ca

karëaà tathä'nyänapi yodhavérän |

mayä hatäàstvaà jahi mä vyathiñöhäù

yudhyasva jetäsi raëe sapatnän || 34

They, whom you hesitate to kill, have already been killed by me. Go ahead and kill those who are already dead. Fear not. Conquer your foes. Fight the war. Have no concern.

**saïjaya uväca -**

etacchrutvä vacanaà keçavasya

kåtäïjalirvepamänaù kiréöé |

namaskåtvä bhüya eväha kåñëaà

sagadgadaà bhétabhétaù praëamya || 35

Sanjaya said: King Dhritarashtra! Having heard Sri Krishna’s words, Arjuna, trembling, bowed down and offered obeisance with folded hands. Terrified, with a voice choking with fear, he spoke.

**arjuna uväca -**

sthäne håñékeça tava prakértyä

jagatprahåñyatyanurajyate ca |

rakñäàsi bhétäni diço dravanti

sarve namasyanti ca siddhasaìghäù || 36

Arjuna said: Sri Krishna! The entire world is rejoicing, singing your glories and praises. The demons are running helter-skelter, distraught with fear. Those with a wealth of penance are offering you reverential salutations.

kasmäcca te na nameranmahätman

garéyase brahmaëo'pyädikartre |

ananta deveça jaganniväsa

tvamakñaraà sadasattatparaà yat || 37

You are the Father even to Brahma, the Creator. Is there anyone who would not offer you worship? You transcend even the duality of the real and the unreal. You are the imperishable Supreme Lord.

tvamädidevaù puruñaù puräëaù

tvamasya viçvasya paraà nidhänam |

vettä'si vedyaà ca paraà ca dhäma

tvayä tataà viçvamanantarüpa || 38

You are primeval. You are without a beginning. You support this Universe. You are all-knowing. You are worthy to be known by all. This entire Creation is within you.

väyuryamo'gnirvaruëaççaçäìkaù

prajäpatistvaà prapitämahaçca |

namo namaste'stu sahasrakåtvaù

punaçca bhüyo'pi namo namaste || 39

Yama, Vayu, Agni, Varuna, Chandra, Brahma, are all you. I offer you repeated prostrations. I bow down to you again and again.

namaù purastädatha påñöhataste

namo'stu te sarvata eva sarva |

anantavéryämitavikramastvaà

sarvaà samäpnoñi tato'si sarvaù || 40

I offer you prostrations from front, from back, and from all sides. Your courage and strength are limitless. You pervade the entire universe. All forms are yours. You are everywhere.

sakheti matvä prasabhaà yaduktaà

he kåñëa he yädava he sakheti |

ajänatä mahimänaà tavedaà

mayä pramädätpraëayena vä'pi || 41

Unaware of your exalted divine stature, out of love and intimacy, mistakenly I had addressed you as Krishna, Yadava, and friend, and treated you like an ordinary human being.

yaccäpahäsärthamasatkåto'si

vihäraçayyäsanabhojaneñu |

eko'thaväpyacyuta tatsamakñaà

tatkñämaye tvämahamaprameyam || 42

During meals, outings, during rest or while seated, in public, and in private, I have joked and behaved frivolously with you. O Lord! Please forgive me.

pitä'si lokasya caräcarasya

tvamasya püjyaçca gururgaréyän |

na tvatsamo'styabhyadhikaù kuto'nyaù

lokatraye'pyapratimaprabhäva || 43

You are the Creator of this entire world. You are Father to the Universe. You are to be revered. There is none to equal you in all the three worlds. That being so, how is it possible for anyone to be superior to you?

tasmätpraëamya praëidhäya käyaà

prasädaye tvämahaméçaméòyam |

piteva putrasya sakheva sakhyuù

priyaù priyäyärhasi deva soòhum || 44

I fall at your feet. You are worthy of worship. I fervently beg for your grace, O Lord! As a father forgives son, as a friend forgives friend, as a lover forgives his beloved, please forgive me my blunders.

adåñöapürvaà håñito'smi dåñövä

bhayena ca pravyathitaà mano me |

tadeva me darçaya deva rüpaà

praséda deveça jaganniväsa || 45

Seeing your most marvelous form, which has never been seen before, or imagined, spoken of, or heard of, my mind is perturbed, jubilant, frightened, and wonder-struck. O Mighty Lord! I pray to you to please resume your previous pleasant form. Kindly bestow your grace upon me.

kiréöinaà gadinaà cakrahastam

icchämi tväà drañöumahaà tathaiva |

tenaiva rüpeëa caturbhujena

sahasrabäho bhava viçvamürte || 46

O God of innumerable arms! I wish to see you as before, with a crown, wielding a mace and a disc. Kindly withdraw this universal form which is difficult to bear. Kindly present yourself to me in your four-armed form.

**çré bhagavänuväca -**

mayä prasannena tavärjunedaà

rüpaà paraà darçitamätmayogät |

tejomayaà viçvamanantamädyaà

yanme tvadanyena na dåñöapürvam || 47

The divine Lord said: Arjuna! Out of love for you, I showed you my endlessly brilliant Universal Form, with help from my power of Yoga. This form has never been seen by anyone before.

na vedayajïädhyayanairna dänaiù

na ca kriyäbhirna tapobhirugraiù |

evaàrüpaççakya ahaà nåloke

drañöuà tvadanyena kurupravéra || 48

Despite studying the Vedas, performing Yajnas, carrying out Vedic rites, giving charities, or conducting dreadful penances, no one has ever seen this universal form of mine before. You alone have been graced by me with this boon. You are indeed blessed and fulfilled.

mä te vyathä mä ca vimüòhabhävaù

dåñövä rüpaà ghoramédåìmamedam |

vyapetabhéù prétamanäù punastvaà

tadeva me rüpamidaà prapaçya || 49

Arjuna! Let your mind not lose its balance from having had this vision. Do not be troubled. Do not be afraid. Now, with a calm mind, relish seeing my form with the four arms, wielding conch, wheel, mace, and lotus.

**saïjaya uväca -**

ityarjunaà väsudevastathoktvä

svakaà rüpaà darçayämäsa bhüyaù |

äçväsayämäsa ca bhétamenaà

bhütvä punassaumyavapurmahätmä || 50

Sanjaya said: King Dhritarashtra! Speaking these comforting words to Arjuna, the great Lord Sri Krishna withdrew his most dreaded cosmic form and appeared before Arjuna in his ordinary, pleasing form.

**arjuna uväca -**

dåñövedaà mänuñaà rüpaà

tava saumyaà janärdana |

idänémasmi saàvåttaù

sacetäù prakåtià gataù || 51

Arjuna said: Sri Krishna! Now, seeing your pleasant human form, my mind has regained its peace and calmness. My mind has become steady again. I am back to my normal self.

**çré bhagavänuväca -**

sudurdarçamidaà rüpaà

dåñöavänasi yanmama |

devä apyasya rüpasya

nityaà darçanakäìkñiëaù || 52

The divine Lord said: Arjuna! Others cannot bear to see the form which you have been shown. Even gods like Indra are always desiring to see my cosmic form.

nähaà vedairna tapasä

na dänena na cejyayä |

çakya evaàvidho drañöuà

dåñöavänasi mäà yathä || 53

This vision of my Universal Form, that has been granted to you, cannot be had by others even if they perform countless austerities, charities, sacrificial rites, or penance.

bhaktyä tvananyayä çakyaù

ahamevaàvidho'rjuna |

jïätuà drañöuà ca tattvena

praveñöuà ca parantapa || 54

Arjuna! Concentrated devotion is the only means to know me and to merge in me. It is the best way.

matkarmakånmatparamaù

madbhaktassaìgavarjitaù |

nirvairassarvabhüteñu

yassa mämeti päëòava || 55

Only he gets to see my cosmic form, who performs all his actions only for me, who regards me as the highest entity, who finds no interest in wealth, friends, or family, who constantly seeks refuge in me, harbors no ill-will towards any creature, and sees this entire universe as nothing but my form.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre çrékåñëärjuna-saàväde viçvarüpa saàdarçana yogo näma
ekädaço'dhyäyaù ||

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|| atha dvädaço'dhyäyaù ||

# bhakti yogaù

Chapter 12

Yoga of Devotion

**arjuna uväca -**

evaà satatayuktä ye

bhaktästväà paryupäsate |

ye cäpyakñaramavyaktaà

teñäà ke yogavittamäù || 1

Arjuna said: Sri Krishna! There are some who worship you in your manifested form. There are others who worship you as the formless Supreme Soul, the Nirguna Parabrahma. Of these, who is more adept at Yoga?

**çré bhagavänuväca -**

mayyäveçya mano ye mäà

nityayuktä upäsate |

çraddhayä parayopetäù

te me yuktatamä matäù || 2

The divine Lord said: Those who constantly contemplate upon me in their minds with one-pointed concentration, are superior.

ye tvakñaramanirdeçyam

avyaktaà paryupäsate |

sarvatragamacintyaà ca

küöasthamacalaà dhruvam || 3

sanniyamyendriyagrämaà

sarvatra samabuddhayaù |

te präpnuvanti mämeva

sarvabhütahite ratäù || 4

Those who worship me as the formless and invisible Supreme Entity also attain me, if they have transcended the dualities, have love towards all, are perfectly self-controlled, and adore me as the all-pervasive, unmoving, ever true and changeless Brahman, the cause of Maya, the power of illusion.

kleço'dhikatarasteñäm

avyaktäsaktacetasäm |

avyaktä hi gatirduùkhaà

dehavadbhiraväpyate || 5

To worship the formless, unmanifest God without attributes, is more difficult than to worship God with form. For those who are attached to their bodies, it is a tougher practice. But to those who have mastered it, it is the best way.

ye tu sarväëi karmäëi

mayi sannyasya matparäù |

ananyenaiva yogena

mäà dhyäyanta upäsate || 6

teñämahaà samuddhartä

måtyusaàsärasägarät |

bhavämi nacirätpärtha

mayyäveçitacetasäm || 7

Arjuna! I safely ferry across the ocean of worldliness, which is like death, those devotees who surrender to me all fruits of their actions, and contemplate upon me with concentration, regarding me as the highest goal,. I help them to attain me, who am eternal.

mayyeva mana ädhatsva

mayi buddhià niveçaya |

nivasiñyasi mayyeva

ata ürdhvaà na saàçayaù || 8

If you fix your attention entirely upon me, and lose yourself in my contemplation, you will forever reside in me.

atha cittaà samädhätuà

na çaknoñi mayi sthiram |

abhyäsayogena tataù

mämicchäptuà dhanaïjaya || 9

Arjuna! If you are unable to pin your attention on me with unwavering devotion, then, by the Yoga of Practice you may attempt to attain me.

abhyäse'pyasamartho'si

matkarmaparamo bhava |

madarthamapi karmäëi

kurvansiddhimaväpsyasi || 10

athaitadapyaçakto'si

kartuà madyogamäçritaù |

sarvakarmaphalatyägaà

tataù kuru yatätmavän || 11

If even that is not possible for you, control your mind and seek refuge in me. Offer to me the fruits of all your actions.

çreyo hi jïänamabhyäsät

jïänäddhyänaà viçiñyate |

dhyänätkarmaphalatyägaù

tyägäcchäntiranantaram || 12

Acquisition of spiritual knowledge is superior to engaging in physical yoga exercises. Deep contemplation is superior to the attainment of knowledge. Renouncing the fruits of all actions is even superior to meditation. By giving up all attachments, Liberation is attained.

adveñöä sarvabhütänäà

maitraù karuëa eva ca |

nirmamo nirahaìkäraù

samaduùkhasukhaù kñamé || 13

santuñöassatataà yogé

yatätmä dåòhaniçcayaù |

mayyarpitamanobuddhiù

yo madbhaktassa me priyaù || 14

I am most pleased with my devotee who harbors no ill-will towards any living creature, is friendly towards all, is compassionate, free from ego and possessiveness, forgiving, ever happy, self-controlled, determined, and has attention always fixed upon me.

yasmännodvijate lokaù

lokännodvijate ca yaù |

harñämarñabhayodvegaiù

mukto yassa ca me priyaù || 15

I like the devotee who is never a threat to the world, is not afraid of the world, and is unaffected by fear, happiness, sorrow, or any other mental disturbance.

anapekñaççucirdakñaù

udäséno gatavyathaù |

sarvärambhaparityägé

yo madbhaktassa me priyaù || 16

I favor the devotee who is free from desire, clean inside and out, impartial, and never performs actions with any expectation for a reward.

yo na håñyati na dveñöi

na çocati na käìkñati |

çubhäçubhaparityägé

bhaktimänyassa me priyaù || 17

I like him, who is untouched by exuberance, depression, negativity, or dualities such as good and bad qualities.

samaççatrau ca mitre ca

tathä mänäpamänayoù |

çétoñëasukhaduùkheñu

samassaìgavivarjitaù || 18

tulyanindästutirmauné

santuñöo yena kenacit |

aniketassthiramatiù

bhaktimänme priyo naraù || 19

I like the devotee who treats friend and foe alike, is indifferent to praise and insult, treats joy and sorrow the same, has no desire, is happy with whatever comes his way, enjoys silence, and has a determined mind.

ye tu dharmyämåtamidaà

yathoktaà paryupäsate |

çraddadhänä matparamäù

bhaktäste'téva me priyäù || 20||

Whoever follows my guidance in following Dharma, whoever praises, trusts, and worships me with faith, is very dear to me.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre çrékåñëärjuna-saàväde bhakti-yogo näma dvädaço'dhyäyaù ||

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|| AthaTrayodaço'dhyäyaù ||

# Kñetrakñetrajïa-Vibhäga-Yogaù

Chapter 13

Yoga of the Discrimination of Kshetra and Kshetrajna

**çré bhagavänuväca -**

idaà çaréraà kaunteya

kñetramityabhidhéyate |

etadyo vetti taà prähuù

kñetrajïa iti tadvidaù || 1

The divine Lord said: Arjuna! This body is Kshetra. The one who knows this, which is his place of residence, is Kshetrajna.

kñetrajïaà cäpi mäà viddhi

sarvakñetreñu bhärata |

kñetrakñetrajïayorjïänaà

yattaj jïänaà mataà mama || 2

Arjuna! I, who am the resident in all bodies, am Kshetrajna. Full grasp of Kshetra and Kshetrajna constitutes true knowledge.

tatkñetraà yacca yädåkca

yadvikäri yataçca yat |

sa ca yo yatprabhävaçca

tatsamäsena me çåëu || 3

I will explain to you briefly the nature, attributes, and the cause for the existence of this Kshetra. I will also tell you about who Kshetrajna is, and what his qualities are.

åñibhirbahudhä gétaà

chandobhirvividhaiù påthak |

brahmasütrapadaiçcaiva

hetumadbhirviniçcitaiù || 4

The sages have given various interpretations about Kshetra and Kshetrajna. The Brahma Sutras have explained them in detail, leaving no room for any doubt or ambiguity.

mahäbhütänyahaìkäraù

buddhiravyaktameva ca |

indriyäëi daçaikaà ca

païca cendriyagocaräù || 5

icchä dveñassukhaà duùkhaà

saìghätaçcetanä dhåtiù |

etatkñetraà samäsena

savikäramudähåtam || 6

Kshetra, the body, constitutes the following: Ego, from which stem the five elements; intellect, from which stems the ego; primal Nature which is the source of the intellect; the ten organs of action and perception; mind; perceptions of the five elements constituting sound, touch, form, taste, and scent; desire, aversion, sorrow; body and its awareness; and courage. Kshetra is a conglomeration of Mahat or intuition, and all sensory experiences.

amänitvamadambhitvam

ahiàsä kñäntirärjavam |

äcäryopäsanaà çaucaà

sthairyamätmavinigrahaù || 7

indriyärtheñu vairägyam

anahaìkära eva ca |

janmamåtyujarävyädhi-

duùkhadoñänudarçanam || 8

asaktiranabhiñvaìgaù

putradäragåhädiñu |

nityaà ca samacittatvam

iñöäniñöopapattiñu || 9

mayi cänanyayogena

bhaktiravyabhicäriëé |

viviktadeçasevitvam

aratirjanasaàsadi || 10

adhyätmajïänanityatvaà

tattvajïänärthadarçanam |

etaj jïänamiti proktam

ajïänaà yadato'nyathä || 11

Jnana or spiritual wisdom, expresses itself in the following behavioral characteristics: absence of self-centeredness; absence of conceit; nonviolence; patience; softness of nature; offering service to guru; outer and inner cleanliness; steadiness of mind; self-restraint; indifference towards sensory pleasures; absence of ego; awareness of the agonies of birth, death, old age, and disease; absence of involvement and attachment with spouse, children, and home: even mindedness whether faced with favorable or unfavorable circumstances; steadfastness in devotion towards me; residence in a tranquil atmosphere; keeping a distance from foolish persons; a determined pursuit of Truth; and an intense yearning for Liberation.

All qualities contrary to the above signify ignorance and must be eschewed.

jïeyaà yattatpravakñyämi

yaj jïätvä'måtamaçnute |

anädimatparaà brahma

na sattannäsaducyate || 12

I will tell you now of that which is worth knowing, and knowing which, immortality is achieved. It is the ageless Parabrahman, the Supreme Entity. It can be described neither as something that exists nor as something that does not exist. It cannot be comprehended by the senses.

sarvataù päëipädaà tat

sarvato'kñiçiromukham |

sarvataççrutimalloke

sarvamävåtya tiñöhati || 13

This Parabrahman is all-pervasive, and is universally present, with feet, hands, heads, faces, and ears spread everywhere in all directions.

sarvendriyaguëäbhäsaà

sarvendriyavivarjitam |

asaktaà sarvabhåccaiva

nirguëaà guëabhoktåca || 14

While the Supreme Soul appears to be inherent in all the sense organs, it really is not. It is not associated with anything, although it seems to be everywhere. It supports and sustains everything. Without having any attributes, it controls the three Gunas.

bahirantaçca bhütänäm

acaraà carameva ca |

sükñmatvättadavijïeyaà

dürasthaà cäntike ca tat || 15

It is inside and outside everything that exists, both animate and inanimate. Being subtler than the subtlest, it eludes comprehension. It is intimate to those who grasp it. It remains beyond the reach of the ignorant.

avibhaktaà ca bhüteñu

vibhaktamiva ca sthitam |

bhütabhartå ca taj jïeyaà

grasiñëu prabhaviñëu ca || 16

Paramatma, the Supreme Soul is unfragmented, like space. It is ever full. It only appears to be divided into objects and living beings. It nourishes all creatures, destroys them, and revives them when Creation begins.

jyotiñämapi tajjyotiù

tamasaù paramucyate |

jïänaà jïeyaà jïänagamyaà

hådi sarvasya viñöhitam || 17

It is this Brahman which lights up even the sun and the fire. It is untouched by darkness. It is Knowledge itself. It is what is to be known. It is the pinnacle of all knowledge. It dwells in the hearts of all.

iti kñetraà tathä jïänaà

jïeyaà coktaà samäsataù |

madbhakta etadvijïäya

madbhäväyopapadyate || 18

I will teach you about Kshetra, Jnana, and Jneya (that which is to be known). Knowing these three, my devotee becomes eligible to attain the highest Truth.

prakåtià puruñaà caiva

viddhyanädé ubhävapi |

vikärämçca guëämçcaiva

viddhi prakåtisambhavän || 19

Know that Prakriti (Nature) and Purusha (Supreme Soul) are ageless and incomprehensible. The body with its varied experiences, the three Gunas and the joys and sorrows stemming from them, are all only Nature’s creations.

käryakaraëakartåtve

hetuù prakåtirucyate |

puruñassukhaduùkhänäà

bhoktåtve heturucyate || 20

Prakriti creates the notion of doer-ship for all the activities of body and sense organs. Purusha thereby seems to experience pleasure and pain.

puruñaù prakåtistho hi

bhuìkte prakåtijänguëän |

käraëaà guëasaìgo'sya

sadasadyonijanmasu || 21

Purusha, residing in the body that has been created by Prakriti, due to proximity with the body and the Gunas, appears to experience pain and pleasure, and to go through rebirth from wombs of different kinds.

upadrañöä'numantä ca

bhartä bhoktä maheçvaraù |

paramätmeti cäpyuktaù

dehe'sminpuruñaù paraù || 22

Purusha, although residing in the body, has no connection with it. He is far and beyond it. He is simply an independent witness, support, indweller, and experiencer.

ya evaà vetti puruñaà

prakåtià ca guëaissaha |

sarvathä vartamäno'pi

na sa bhüyo'bhijäyate || 23

The seeker who clearly understands the nature of Prakriti and Purusha is not reborn, regardless of the actions he performs.

dhyänenätmani paçyanti

kecidätmänamätmanä |

anye säìkhyena yogena

karmayogena cäpare || 24

Different people experience Parmatma, approaching through different avenues, either through keen and subtle perception afforded by a perfectly purified heart, deep contemplation, acquired knowledge, or through Yoga of Desire-free Action.

anye tvevamajänantaù

çrutvä'nyebhya upäsate |

te'pi cätitarantyeva

måtyuà çrutiparäyaëäù || 25

Some approach sages who are enlightened, and serving them humbly, gain this experience. They also gain immortality by transcending worldly existence.

yävatsaïjäyate kiïcit

sattvaà sthävarajaìgamam |

kñetrakñetrajïasaàyogät

tadviddhi bharatarñabha || 26

Arjuna! Know that this entire Universe consisting of animate and inanimate creations emerges from the union of Kshetra and Kshetrajna.

samaà sarveñu bhüteñu

tiñöhantaà parameçvaram |

vinaçyatsvavinaçyantaà

yaù paçyati sa paçyati || 27

The true seer is he, who comprehends Paramatma who is equally present in everything, and yet, when all else perishes, remains imperishable.

samaà paçyanhi sarvatra

samavasthitaméçvaram |

na hinastyätmanä''tmänaà

tato yäti paräà gatim || 28

The one who sees the Supreme Spirit as being equally present everywhere, will never downgrade himself. He reaches the highest state.

prakåtyaiva ca karmäëi

kriyamäëäni sarvaçaù |

yaù paçyati tathä''tmänam

akartäraà sa paçyati || 29

The enlightened individual knows that all actions occur due to Prakriti, and that the Self does nothing.

yadä bhütapåthagbhävam

ekasthamanupaçyati |

tata eva ca vistäraà

brahma sampadyate tadä || 30

Man becomes God, when he recognizes the one Supreme Soul existing in all the innumerable forms.

anäditvännirguëatvät

paramätmäyamavyayaù |

çarérastho'pi kaunteya

na karoti na lipyate || 31

Arjuna! Paramatma, the Supreme Self has no beginning. It has no birth. It is unconnected with the Gunas. It is inexhaustible and changeless. Although Parmatma is expressed through the body, it neither acts, nor is touched by the fruits of actions.

yathä sarvagataà saukñmyät

äkäçaà nopalipyate |

sarvaträvasthito dehe

tathä''tmä nopalipyate || 32

Possessing the subtlest nature, space, although is spread everywhere, yet remains untouched by anything. Similarly, the Self occupies different bodies, and yet, remains untouched by their qualities.

yathä prakäçayatyekaù

kåtsnaà lokamimaà raviù |

kñetraà kñetré tathä kåtsnaà

prakäçayati bhärata || 33

Just as one Sun lights up the entire earth, Paramatma, the Kshetrajna, lights up all bodies.

kñetrakñetrajïayorevam

antaraà jïänacakñuñä |

bhütaprakåtimokñaà ca

ye viduryänti te param || 34

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre
çrékåñëärjuna-saàväde
kñetrakñetrajïa-vibhäga-yogo näma trayodaço'dhyäyaù ||

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|| AthaCaturdaço'dhyäyaù ||

# Guëatraya-Vibhäga-Yogaù

Chapter 14

Yoga of the Division of the Three Gunas

**çré bhagavänuväca -**

paraà bhüyaù pravakñyämi

jïänänäà jïänamuttamam |

yaj jïätvä munayassarve

paräà siddhimito gatäù || 1

The divine Lord said: Once again I will explain to you the path of Knowledge followed by sages to attain Liberation.

idaà jïänamupäçritya

mama sädharmyamägatäù |

sarge'pi nopajäyante

pralaye na vyathanti ca || 2

Those who attain this Knowledge grasp the truth about me and thus avoid the cycle of births and deaths.

mama yonirmahadbrahma

tasmingarbhaà dadhämyaham |

sambhavassarvabhütänäà

tato bhavati bhärata || 3

Arjuna! Prakriti, constituting the three Gunas, is my womb. In it I place the seed of Creation. From it, all aspects of Creation emerge.

sarvayoniñu kaunteya

mürtayassambhavanti yäù |

täsäà brahma mahadyoniù

ahaà béjapradaù pitä || 4

Prakriti is the Mother to all bodies emerging from all wombs. I am the Father who places the seed in her.

sattvaà rajastama iti

guëäù prakåtisambhaväù |

nibadhnanti mahäbäho

dehe dehinamavyayam || 5

Prakriti constitutes the three Gunas. When soul associates with Prakriti, it gets caught in the web of the three Gunas.

tatra sattvaà nirmalatvät

prakäçakamanämayam |

sukhasaìgena badhnäti

jïänasaìgena cänagha || 6

Of those three Gunas, Satva is pure, peaceful, and bright. By stimulating an interest in acquiring Jnana and peaceful pleasures, it hooks the soul into bondage.

rajo rägätmakaà viddhi

tåñëäsaìgasamudbhavam |

tannibadhnäti kaunteya

karmasaìgena dehinam || 7

Arjuna! Rajo Guna emerges from desire. It binds man by inciting excitement and ambition, thereby spurring lust and rage.

tamastvajïänajaà viddhi

mohanaà sarvadehinäm |

pramädälasyanidräbhiù

tannibadhnäti bhärata || 8

Tamo Guna stems from ignorance. It deludes and weaves the web of laziness, sleep, confusion, and forgetfulness and thus incarcerates the soul in the body.

sattvaà sukhe saïjayati

rajaù karmaëi bhärata |

jïänamävåtya tu tamaù

pramäde saïjayatyuta || 9

Arjuna! Satva Guna ties up the individual with pleasant comfort. Rajo Guna makes him active and ambitious. Tamo Guna obstructs discretion and causes danger and grief.

rajastamaçcäbhibhüya

sattvaà bhavati bhärata |

rajassattvaà tamaçcaiva

tamassattvaà rajastathä || 10

Arjuna! There are times when Satva Guna suppresses the other two Gunas and rides high. There are times when Tamo Guna predominates, crushing Satva and Rajo Gunas. At other times, subduing Satva and Tamas, Rajo Guna rules.

sarvadväreñu dehe'smin

prakäça upajäyate |

jïänaà yadä tadä vidyät

vivåddhaà sattvamityuta || 11

When the organs of perception are astute and efficient, Satva Guna is predominant.

lobhaù pravåttirärambhaù

karmaëämaçamasspåhä |

rajasyetäni jäyante

vivåddhe bharatarñabha || 12

When greed, passion, rage, restlessness, and ambition are rampant, Rajo Guna is predominant.

aprakäço'pravåttiçca

pramädo moha eva ca |

tamasyetäni jäyante

vivåddhe kurunandana || 13

When laziness, stupidity, indiscretion, inertia, and ignorance are broadly evident, Tamo Guna is predominant.

yadä sattve pravåddhe tu

pralayaà yäti dehabhåt |

tadottamavidäà lokän

amalänpratipadyate || 14

When they die, those whose lives were led predominantly with Satva Guna, will proceed to worlds occupied by the enlightened.

rajasi pralayaà gatvä

karmasaìgiñu jäyate |

tathä pralénastamasi

müòhayoniñu jäyate || 15

When they die, those whose lives were dominated by Rajo Guna, are reborn amongst ambitious human beings thirsting for activity.

When they die, those whose lives were influenced mostly by Tamo Guna, are reborn from the wombs of beasts, birds, insects, and germs.

karmaëassukåtasyähuù

sättvikaà nirmalaà phalam |

rajasastu phalaà duùkham

ajïänaà tamasaù phalam || 16

The fruit of actions performed with Satva Guna is pure joy. The fruit of actions performed with Rajo Guna is grief. The fruit of actions performed with Tamo Guna is misery from ignorance.

sattvätsaïjäyate jïänaà

rajaso lobha eva ca |

pramädamohau tamasaù

bhavato'jïänameva ca || 17

Satva Guna yields knowledge. Rajo Guna creates greed. Tamo Guna generates foolishness and stupidity.

ürdhvaà gacchanti sattvasthäù

madhye tiñöhanti räjasäù |

jaghanyaguëavåttisthäù

adho gacchanti tämasäù || 18

Satvic beings travel between the worlds of humans, demi-gods, and the highest Satya Loka. Rajasic beings are repeatedly reborn amidst humans. Tamasic persons suffer punishments in hell and are reborn as beasts and birds.

nänyaà guëebhyaù kartäraà

yadä drañöä'nupaçyati |

guëebhyaçca paraà vetti

madbhävaà so'dhigacchati || 19

Those who know that in this universe, no power or instrument of action exists other than the three Gunas, and that Paramatma transcends these three, get merged in me.

guëänetänatétya trén

dehé dehasamudbhavän |

janmamåtyujaräduùkhaiù

vimukto'måtamaçnute || 20

The soul, bound inside a body attains Supreme Bliss by avoiding birth, death, and old age, only when it transcends the three Gunas.

**arjuna uväca -**

kairliìgaistrénguëänetän

atéto bhavati prabho |

kimäcäraù kathaà caitän

trénguëänativartate || 21

Arjuna said: Sri Krishna! What are the characteristics of a person who has transcended the three Gunas, the Satva, Rajas, and Tamas?

**çré bhagavänuväca -**

prakäçaà ca pravåttià ca

mohameva ca päëòava |

na dveñöi sampravåttäni

na nivåttäni käìkñati || 22

The divine Lord said: Arjuna! Satva, Rajas, and Tamas express themselves respectively, as bright intelligence, worldliness, and delusion. When they present themselves to him, he who has transcended the three Gunas, rejects them, knowing them to be causes of misery. He does not miss them when they are absent.

udäsénavadäsénaù

guëairyo na vicälyate |

guëä vartanta ityeva

yo'vatiñöhati neìgate || 23

He, who has transcended the Gunas remains indifferent, as a mere witness. He is unaffected by the pleasures and pains caused by the Gunas. He is smart enough to know that he has no relationship whatsoever with the Gunas.

samaduùkhasukhassvasthaù

samaloñöäçmakäïcanaù |

tulyapriyäpriyo dhéraù

tulyanindätmasaàstutiù || 24

He who has transcended the three Gunas, is unaffected by joy and sorrow. His attention is fixed on Paramatma. He treats stone, gold, and a clod of mud as equal. He has no likes and dislikes. He is impervious to censure and praise.

mänäpamänayostulyaù

tulyo miträripakñayoù |

sarvärambhaparityägé

guëätétassa ucyate || 25

He who has gone beyond the three Gunas, makes no distinction between honor and dishonor, friend and foe. He takes no initiative for any action, except for self-preservation.

mäà ca yo'vyabhicäreëa

bhaktiyogena sevate |

sa guëänsamatétyaitän

brahmabhüyäya kalpate || 26

One who has transcended the three Gunas recognizes the Self that resides in the hearts of all. He offers worship with untainted devotion. He attains Liberation.

brahmaëo hi pratiñöhä'ham

amåtasyävyayasya ca |

çäçvatasya ca dharmasya

sukhasyaikäntikasya ca || 27

I am the abode of Brahman, the immortal, immutable, and inexhaustible Supreme Soul. I support eternal Dharma. I am Supreme Bliss.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre
çrékåñëärjuna-saàväde
guëatraya-vibhäga-yogo näma
caturdaço'dhyäyaù||

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|| AthaPaïcadaço'dhyäyaù ||

# Puruñottama-Yogaù

Chapter 15

Yoga of the Supreme Self

**çré bhagavänuväca -**

ürdhvamülamadhaùçäkham

açvatthaà prähuravyayam |

chandäàsi yasya parëäni

yastaà veda sa vedavit || 1

The divine Lord said: For this tree of worldly life, the roots are above. The branches are below. The leaves are the Vedas prescribing procedures for rituals. The Vedas describe this tree of worldly life as ancient and yet transient. This tree is illusory. He who grasps its nature is the knower of Veda.

adhaçcordhvaà prasåtästasya çäkhäù

guëapravåddhä viñayapraväläù |

adhaçca mülänyanusantatäni

karmänubandhéni manuñyaloke || 2

The living creatures are the numerous spreading branches of this tree, nourished by the three Gunas, namely, Satva, Rajas, and Tamas. The sense organs are the new shoots emerging everywhere from top to bottom. Virtue and wickedness, tied in with the actions performed by humans with a desire for the fulfillment of wishes, are the roots penetrating deep underneath.

na rüpamasyeha tathopalabhyate

nänto na cädirna ca sampratiñöhä |

açvatthamenaà suvirüòhamülam

asaìgaçastreëa dåòhena chittvä || 3

The beings of this world cannot perceive this tree that has been described above. They cannot know its nature. This tree of worldly life, which has no beginning, middle, or end, has strong, deep roots. It must be mercilessly felled with the axe called intense dispassion.

tataù padaà tatparimärgitavyaà

yasmingatä na nivartanti bhüyaù |

tameva cädyaà puruñaà prapadye

yataù pravåttiù prasåtä puräëé || 4

It is essential to seek that highest state, reaching which, one does not return to this world. One should seek refuge in that primordial Purusha, from whom proceeds this eternal flow of worldly existence.

nirmänamohä jitasaìgadoñäù

adhyätmanityä vinivåttakämäù |

dvandvairvimuktässukhaduùkhasaïjïaiù

gacchantyamüòhäù padamavyayaà tat|| 5

Only those enlightened ones can reach this highest abode, who have conquered the vices of arrogance, evil company, greed, and indiscretion, who have gained the highest spiritual wisdom, and have transcended the dualities of pleasure and pain.

na tadbhäsayate süryaù

na çaçäìko napävakaù

yadgatvä na nivartante

taddhäma paramaà mama || 6

Parama Pada, that most exalted state is self-effulgent. The sun and moon are powerless to illumine it. Once that state is reached, one never returns.

mamaiväàço jévaloke

jévabhütassanätanaù |

manaññañöhänéndriyäëi

prakåtisthäni karñati || 7

An ancient aspect of myself, by its association with ignorance, becomes the individual soul in human beings. For the enjoyment of worldly pleasures, it attracts towards itself the five sense organs and mind, which are distortions of Nature.

çaréraà yadaväpnoti

yaccäpyutkrämatéçvaraù |

gåhétvaitäni saàyäti

väyurgandhäniväçayät || 8

The way breeze carries scents with it, the individual soul carries with it, from the old body to the new, dominant feelings and tendencies.

çrotraà cakñussparçanaà ca

rasanaà ghräëameva ca |

adhiñöhäya manaçcäyaà

viñayänupasevate || 9

Utilizing mind, which associates itself with the five sense organs, namely, the ears, eyes, skin, nose, and tongue, the individual soul receives experiences of sound, form, taste, touch, and smell.

utkrämantaà sthitaà vä'pi

bhuïjänaà vä guëänvitam |

vimüòhä nänupaçyanti

paçyanti jïänacakñuñaù|| 10

The dull-witted are not aware of the existence of the individual soul, or occurrences associated with it, such as its leaving one body, and by the influence of the three Gunas, receiving another body. Only the enlightened perceive the individual soul with their internal eye of wisdom.

yatanto yoginaçcainaà

paçyantyätmanyavasthitam |

yatanto'pyakåtätmänaù

nainaà paçyantyacetasaù || 11

The Self-realized, through the practice of deep contemplation experience their Self, which is present as an inner witness. Those whose minds are impure, and hence lack such subtle perception, cannot comprehend this inner witness, despite the acquisition of scholarly knowledge from books.

yadädityagataà tejaù

jagadbhäsayate'khilam |

yaccandramasi yaccägnau

tattejo viddhi mämakam || 12

Understand that the light is mine, which illumines the sun, moon, and fire.

gämäviçya ca bhütäni

dhärayämyahamojasä |

puñëämi cauñadhéssarväù

somo bhütvä rasätmakaù || 13

By my own power, I pervade the earth and support all beings, both moving and unmoving. As the moon, with sap as the essence, I nourish the plant kingdom, including medicinal herbs and vegetation.

ahaà vaiçvänaro bhütvä

präëinäà dehamäçritaù |

präëäpänasamäyuktaù

pacämyannaà caturvidham || 14

I am present in the bodies of beings as Jatharagni, the fire of digestion. Applying the five vital airs circulating in the body, I cook the four types of food (chewed, crunched, licked, and sucked) ) consumed by creatures.

sarvasya cähaà hådi sanniviñöaù

mattassmåtirjïänamapohanaà ca |

vedaiçca sarvairahameva vedyaù

vedäntakådvedavideva cäham || 15

I am the indwelling Self in everyone. Remembrance of knowledge previously acquired, and forgetfulness, are both caused by me. I am the one, whom the four Vedas reveal, in the form of different deities. I am the comprehensive knower of Vedas. I am the ultimate Guru who propagates the Vedic tradition.

dvävimau puruñau loke

kñaraçcäkñara eva ca|

kñarassarväëi bhütäni

küöastho'kñara ucyate || 16

Purusha in this world, is of two categories: perishable and imperishable. All inert bodies are perishable Purushas. Purusha who becomes the indweller of bodies by the power of illusion (Maya), is imperishable.

uttamaù puruñastvanyaù

paramätmetyudähåtaù |

yo lokatrayamäviçya

bibhartyavyaya éçvaraù || 17

Paramatma is higher and beyond these two Purushas. He pervades all the three worlds. He protects and nourishes. He is imperishable and indestructible.

yasmätkñaramatéto'ham

akñarädapi cottamaù |

ato'smi loke vede ca

prathitaù puruñottamaù || 18

Because I am above and beyond the two Purushas, who are called Kshara and Akshara, the Vedas glorify me as the Supreme Soul, Paramatma, and extol me as the Highest Purusha, namely, Purushottama.

yo mämevamasammüòhaù

jänäti puruñottamam |

sa sarvavid bhajati mäà

sarvabhävena bhärata || 19

When one dispels delusion, and knows me to be the Supreme, one becomes the knower of all, and serves me by every means available.

iti guhyatamaà çästram

idamuktaà mayä'nagha |

etadbuddhvä buddhimänsyät

kåtakåtyaçca bhärata || 20

Arjuna! For your benefit, I have revealed to you this most subtle knowledge. Understand it, become knowledgeable, and fulfill your purpose

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre
çrékåñëärjuna-saàväde
puruñottama-yogo näma
païcadaço'dhyäyaù ||

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|| AthaÑoòaço'dhyäyaù ||

# Daiväsura-Sampad-Vibhäga-Yogaù

Chapter 16

Yoga of the Division Between the Divine and the Demonic

**çré bhagavänuväca -**

abhayaà sattvasaàçuddhiù

jïänayogavyavasthitiù |

dänaà damaçca yajïaçca

svädhyäyastapa ärjavam || 1

ahiàsä satyamakrodhaù

tyägaççäntirapaiçunam |

dayä bhüteñvaloluptvaà

märdavaà hréracäpalam || 2

tejaù kñamä dhåtiççaucam

adroho nätimänitä |

bhavanti sampadaà daivém

abhijätasya bhärata || 3

The divine Lord said: Know that those who are characterized by the following traits are born of a divine aspect: fearlessness, flawless mind and intellect, spiritual wisdom, generous nature, self-restraint, performance of sacrificial rites, study of Vedas, penance, gentle demeanor, nonviolence, truth, absence of anger, self-sacrifice, peace of mind, non-judgmental nature, softness of heart, compassion, freedom from greed, absence of jealousy, and indifference to receiving honors.

dambho darpo'bhimänaçca

krodhaù päruñyameva ca |

ajïänaà cäbhijätasya

pärtha sampadamäsurém || 4

The following are attributes of those born of a demonic aspect: arrogance, haughtiness, conceit, short temper, cruelty, and indiscretion.

daivé sampadvimokñäya

nibandhäyäsuré matä |

mä çucassampadaà daivém

abhijäto'si päëòava || 5

Richness in divine qualities grants Liberation. Prolific demonic traits cause worldly bondage. Arjuna! You are born of a divine aspect. Therefore, you have no reason to worry.

dvau bhütasargau loke'smin

daiva äsura eva ca |

daivo vistaraçaù proktaù

äsuraà pärtha me çåëu || 6

All living creatures in this world fall under the two categories of divine aspect or demonic aspect. I have given you details of the divine aspect. Now I will go into detail about the demonic aspect.

pravåttià ca nivåttià ca

janä na viduräsuräù |

na çaucaà näpi cäcäraù

na satyaà teñu vidyate || 7

Those with a demonic nature cannot discriminate between right and wrong actions. They lack cleanliness, truthfulness, and proper behavior. They are not virtuous. They cannot give up wickedness.

asatyamapratiñöhaà te

jagadähuranéçvaram |

aparasparasambhütaà

kimanyatkämahaitukam || 8

They claim this world to be a myth. They find it undependable. They deny the existence of God. They declare that the cause for creation is nothing other than the mating of the male with female. They view satisfying lustful desires as the ultimate purpose in life.

etäà dåñöimavañöabhya

nañöätmäno'lpabuddhayaù |

prabhavantyugrakarmäëaù

kñayäya jagato'hitäù || 9

Those with a demonic nature are small-minded. They are not useful to the world. They cause harm. Being atheists, they have no chance of traveling to higher worlds. They engage in cruel acts. They are mean-minded, born only to cause destruction to the world.

kämamäçritya duñpüraà

dambhamänamadänvitäù |

mohädgåhétvä'sadgrähän

pravartante'çucivratäù || 10

Enslaved by lust, these boastful, conceited, and arrogant individuals, gripped by foolish obstinacy, conduct worship to negative forces offering them meat and alcohol. They perform vile and cruel austerities.

cintämaparimeyäà ca

pralayäntämupäçritäù |

kämopabhogaparamäù

etävaditi niçcitäù || 11

Till death, they suffer agonies. They consider lustful pleasures most desirable. They are convinced that nothing else is higher.

äçäpäçaçatairbaddhäù

kämakrodhaparäyaëäù |

éhante kämabhogärtham

anyäyenärthasaïcayän || 12

Shackled by limitless desires, they earn money by unethical means to satisfy their sensual nature. Succumbing to lust and rage, they endanger their lives.

idamadya mayä labdham

imaà präpsye manoratham |

idamastédamapi me

bhaviñyati punardhanam || 13

asau mayä hataççatruù

haniñye cäparänapi |

éçvaro'hamahaà bhogé

siddho'haà balavänsukhé || 14

äòhyo'bhijanavänasmi

ko'nyo'sti sadåço mayä |

yakñye däsyämi modiñye

ityajïänavimohitäù || 15

Their thinking goes along the following lines: Today I got this. I will satisfy my desires. I have great wealth. I will amass even more. I have killed this enemy. I will kill the other enemies also. I am king. All luxuries belong to me alone. All that is there to enjoy, is for me alone. I am strong and capable. I live only for enjoyment. I am the wealthiest of all. There is none who is of a higher birth. There is none to equal me. I will conduct sacrificial rites. I will give charities. I will enjoy life.

anekacittavibhräntäù

mohajälasamävåtäù |

prasaktäù kämabhogeñu

patanti narake'çucau || 16

But, with mind perverted from foolishness, they become deluded. They neglect to perform good deeds. Obsessed by their desire for enjoyment, they fall into hell.

ätmasambhävitässtabdhäù

dhanamänamadänvitäù |

yajante nämayajïaiste

dambhenävidhipürvakam || 17

Filled with ego, they praise themselves. Blinded by their wealth, they disrespect traditions and scriptures. Devotion, humility, and proper procedure are absent in their rituals.

ahaìkäraà balaà darpaà

kämaà krodhaà ca saàçritäù |

mämätmaparadeheñu

pradviñanto'bhyasüyakäù || 18

They refuse to rid themselves of their ego, which is the root cause of all their misfortunes and wrongs committed. They are womanizers. They give in to outbursts of rage. Constantly they abuse me, who am the witness to all actions. They hate me. They rebel against my decrees. They ridicule those who are virtuous and are engaged in noble deeds.

tänahaà dviñataù krürän

saàsäreñu narädhamän |

kñipämyajasramaçubhän

äsuréñveva yoniñu || 19

To those who hate me, who engage in cruel acts, who are veritable sinners, I keep granting births with a demonic aspect.

äsuréà yonimäpannäù

müòhä janmani janmani |

mämapräpyaiva kaunteya

tato yäntyadhamäà gatim || 20

Arjuna! Such wretched ones obtain a demonic body with each birth. Unable to reach me, due to their aversion to the path of virtue, they get reborn as insects and germs.

trividhaà narakasyedaà

dväraà näçanamätmanaù |

kämaù krodhastathä lobhaù

tasmädetattrayaà tyajet || 21

Lust, rage, and greed are the three gateways to hell. They destroy the knowledge of Self. These three must be shunned.

etairvimuktaù kaunteya

tamodväraistribhirnaraù |

äcaratyätmanaççreyaù

tato yäti paräà gatim || 22

Arjuna! He who, after avoiding the three gateways to hell, namely, lust, rage, and greed, engages in penance and yoga, and performs Dharmic actions, attains Self-knowledge and thereby gets liberated.

yaççästravidhimutsåjya

vartate kämakärataù |

na sa siddhimaväpnoti

na sukhaà na paräà gatim || 23

Atheists, who denounce the Vedas and Sastras attain neither peace nor salvation.

tasmäcchästraà pramäëaà te

käryäkäryavyavasthitau |

jïätvä çästravidhänoktaà

karma kartumihärhasi || 24

The Vedas and Sastras are authoritative texts which grant discriminative knowledge of what is right and what is wrong. Grasp the subtle truths expressed therein, and perform your righteous duty.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre
çrékåñëärjuna-saàväde
daiväsura-sampad-vibhäga-yogo näma ñoòaço'dhyäyaù ||

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|| AthaSaptadaço'dhyäyaù ||

# Çraddhätraya-Vibhäga-Yogaù

Chapter 17

Yoga of the Threefold Sraddha

**arjuna uväca -**

ye çästravidhimutsåjya

yajante çraddhayänvitäù |

teñäà niñöhä tu kä kåñëa

sattvamäho rajastamaù || 1

Arjuna asked: Sri Krishna! When worship is offered with devotion, but does not comply with scriptural commands, does it fall under the category of Satvic, Rajasic, or Tamasic worship?

**çré bhagavänuväca -**

trividhä bhavati çraddhä

dehinäà sä svabhävajä |

sättviké räjasé caiva

tämasé ceti täà çåëu || 2

The divine Lord replied: Based on the tendencies carried over from past lives, living beings are born with interests, either Satvic, Rajasic, or Tamasic. I will explain those to you. These three tendencies occur because of their past virtues or vices.

sattvänurüpä sarvasya

çraddhä bhavati bhärata |

çraddhämayo'yaà puruñaù

yo yacchraddhassa eva saù || 3

Arjuna! Based on their mental make-up, living beings have certain interests. It is natural for man to have certain tastes. No one exists without any interests. The same interests that prevailed in the previous life get carried over into the present life.

yajante sättvikä devän

yakñarakñäàsi räjasäù |

pretän bhütagaëäïçcänye

yajante tämasä janäù || 4

Those who are Satvic, worship gods. Those who are Rajasic, worship demons and demi-gods. Those who are Tamasic, worship ghosts and ghouls. By observing their worship practices, one can learn of their tendency.

açästravihitaà ghoraà

tapyante ye tapo janäù |

dambhähaìkärasaàyuktäù

kämarägabalänvitäù || 5

karçayantaççarérasthaà

bhütagrämamacetasaù |

mäà caiväntaùçarérasthaà

tän viddhyäsuraniçcayän || 6

Those with a demonic nature are filled with ego, conceit, lust, and desire. They lack discrimination. Their penance gives discomfort to the five elements constituting their bodies, and to me, the indweller. Their worthless fasts cause inconvenience to themselves and to others.

ähärastvapi sarvasya

trividho bhavati priyaù |

yajïastapastathä dänaà

teñäà bhedamimaà çåëu || 7

The three Gunas bear an influence on food preferences and habits, and the manner in which rituals, penance, and charity are conducted.

äyussattvabalärogya-

sukhaprétivivardhanäù |

rasyässnigdhässthirä hådyäù

ähärässättvikapriyäù || 8

Foods favored by the Satvic promote longevity, vigor, strength, health, and happiness. They are fresh, tasty, and unspoiled. They are made with cow’s ghee and are appetizing.

kaövamlalavaëätyuñëa-

tékñëarükñavidähinaù |

ähärä räjasasyeñöäù

Foods favored by the Rajasic are bitter, sour, salty, excessively hot and spicy, and dry, creating thirst and heartburn. They cause disease and grief.

yätayämaà gatarasaà

püti paryuñitaà ca yat |

ucchiñöamapi cämedhyaà

bhojanaà tämasapriyam || 10

Stale, dried up, moldy, smelly, fermented, soiled, impure, pulpy, and leftover contaminated foods are favored by the Tamasic.

aphaläkäìkñibhiryajïaù

vidhidåiñöo ya ijyate |

yañöavyameveti manaù

samädhäya sa sättvikaù || 11

Rituals conducted as per scriptural rules are Satvic. They are performed without any expectation for rewards.

abhisandhäya tu phalaà

dambhärthamapi caiva yat |

ijyate bharataçreñöha

taà yajïaà viddhi räjasam || 12

Arjuna! Rajasic rituals are done with ostentation, with an expectation for reward, respect, and recognition.

vidhihénamasåñöännaà

mantrahénamadakñiëam |

çraddhävirahitaà yajïaà

tämasaà paricakñate || 13

Tamasic rituals are conducted without devotion and diligence, without any regard to proper procedure. No food offerings are made, nor is gratuity given.

devadvijagurupräjïa-

püjanaà çaucamärjavam |

brahmacaryamahiàsä ca

çäréraà tapa ucyate || 14

Physical penance is where gods, brahmins, gurus, and elders are worshiped, and cleanliness, gentle behavior, celibacy, and nonviolence are practiced.

anudvegakaraà väkyaà

satyaà priyahitaà ca yat |

svädhyäyäbhyasanaà caiva

väìmayaà tapa ucyate || 15

Speech penance is where words uttered are pleasing, give happiness, are truthful and endearing, and avoid causing fear or pain. Chanting the Vedas is penance by the tongue.

manaùprasädassaumyatvaà

maunamätmavinigrahaù |

bhävasaàçuddhirityetat

tapo mänasamucyate || 16

Mental penance is where the mind is kept calm, steady, gentle, silent and still, and pure.

çraddhayä parayä taptaà

tapastat trividhaà naraiù |

aphaläkäìkñibhiryuktaiù

sättvikaà paricakñate || 17

Satvic penance is where the above three types of austerity are maintained with earnestness, with a steady mind not desiring any result.

satkäramänapüjärthaà

tapo dambhena caiva yat |

kriyate tadiha proktaà

räjasaà calamadhruvam || 18

Rajasic penance is austerity conducted to earn fame, recognition, felicitation, wealth, and praise. It is done for show. It does not last.

müòhagräheëätmano yat

péòayä kriyate tapaù |

parasyotsädanärthaà vä

tattämasamudähåtam || 19

Tamasic penance harms others. It is conducted with an evil intention and stupid obstinacy, inflicting physical pain to body and the sense organs.

dätavyamiti yaddänaà

déyate'nupakäriëe |

deçe käle ca pätre ca

taddänaà sättvikaà småtam || 20

Satvic charity is given as a bounden duty, without expecting any return. It is given at an appropriate place and time to deserving candidates, with pure intentions.

yattu pratyupakärärthaà

phalamuddiçya vä punaù |

déyate ca parikliñöaà

taddänaà räjasaà småtam || 21

Rajasic charity is given unwillingly, under pressure, expecting either a return favor or an otherworldly reward.

adeçakäle yaddänam

apätrebhyaçca déyate |

asatkåtamavajïätaà

tattämasamudähåtam || 22

Tamasic charity is given to the undeserving, at inappropriate times and places.

om tatsaditi nirdeçaù

brahmaëastrividhassmåtaù |

brähmaëästena vedäçca

yajïäçca vihitäù purä || 23

‘OM TAT SAT’ are three syllables signifying knowledge of the Self. From these syllables emerged the Vedas, Yajnas, and brahmins.

tasmäd om ityudähåtya

yajïadänatapaùkriyäù |

pravartante vidhänoktäù

satataà brahmavädinäm || 24

That is why the knowers of Self begin sacrificial, charitable, and austere activities by chanting the Omkara. Such events are Satvic.

tadityanabhisandhäya

phalaà yajïatapaùkriyäù |

dänakriyäçca vividhäù

kriyante mokñakäìkñibhiù || 25

Seekers free from desires begin religious rituals, charities, and penance chanting the syllable TAT. Such activities are Satvic.

sadbhäve sädhubhäve ca

sadityetat prayujyate |

praçaste karmaëi tathä

sacchabdaù pärtha yujyate || 26

Arjuna! ‘SAT’ denotes the existence of God and His supremacy. Auspicious events are begun with the chanting of this syllable. Such rites are Satvic.

yajïe tapasi däne ca

sthitissaditi cocyate |

karma caiva tadarthéyaà

sadityeväbhidhéyate || 27

SAT syllable is used during sacrificial rites, charities, and penance conducted to please God. All such activities become sanctified by the utterance of the three syllables, Om Tat Sat.

açraddhayä hutaà dattaà

tapastaptaà kåtaà ca yat |

asadityucyate pärtha

na ca tatpretya no iha || 28

Arjuna! These three sacred events, or any other activities, would be considered unholy if they are conducted without earnestness and diligence. They do not yield benefit either in this world or the next. Merit earned by performing such rites in such manner is insignificant.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre çrékåñëärjuna-saàväde çraddhätraya-vibhäga-yogo näma saptadaço'dhyäyaù ||

|| AthaAñöädaço'dhyäyaù ||

# Mokña-Sannyäsa-Yogaù

Chapter 18

Yoga of Liberation by Renunciation

**arjuna uväca -**

sannyäsasya mahäbäho

tattvamicchämi veditum |

tyägasya ca håñékeça

påthakkeçiniñüdana || 1

Arjuna asked: Sri Krishna! What is Sanyasa (renunciation)? What is Tyaga (sacrifice)? What are their respective forms? Please explain to me in detail.

**çré bhagavänuväca -**

kämyänäà karmaëäà nyäsaà

sannyäsaà kavayo viduù |

sarvakarmaphalatyägaà

prähustyägaà vicakñaëäù || 2

The divine Lord said: The learned say that giving up actions done with desire for heavenly pleasures, is Sanyasa.

tyäjyaà doñavadityeke

karma prähurmanéñiëaù |

yajïadänatapaù karma

na tyäjyamiti cäpare || 3

The Sankhya philosophers say that since all actions bind one in Karma, it is best to give up all activities. But the Mimamsakas (investigational analysts) say that one should never give up sacrificial rites, charities, and penance.

niçcayaà çåëu me tatra

tyäge bharatasattama |

tyägo hi puruñavyäghra

trividhassamprakértitaù || 4

I will present to you my opinion about the three types of renunciation. Listen.

yajïadänatapaùkarma

na tyäjyaà käryameva tat |

yajïo dänaà tapaçcaiva

pävanäni manéñiëäm || 5

Sacrificial rites, charities, and penance must never be given up because they purify the mind.

etänyapi tu karmäëi

saìgaà tyaktvä phaläni ca |

kartavyänéti me pärtha

niçcitaà matamuttamam || 6

It is my belief that they must be performed without any attachment to the actions, without a sense of doer-ship, and without expectation for reward.

niyatasya tu sannyäsaù

karmaëo nopapadyate |

mohättasya parityägaù

tämasaù parikértitaù || 7

It is not proper to reject obligations. Foolishly giving up bounden duties is tantamount to Tamasic renunciation.

duùkhamityeva yatkarma

käyakleçabhayättyajet |

sa kåtvä räjasaà tyägaà

naiva tyägaphalaà labhet || 8

Refraining from any activity fearing physical strain, is Rajasic renunciation. Nothing is gained by it.

käryamityeva yatkarma

niyataà kriyate'rjuna |

saìgaà tyaktvä phalaà caiva

sa tyägassättviko mataù || 9

Arjuna! Fulfilling without attachment, and without a desire for their results, all obligatory duties as prescribed in the scriptures, is Satvic renunciation.

na dveñöyakuçalaà karma

kuçale nänuñajjate |

tyägé sattvasamäviñöaù

medhävé chinnasaàçayaù || 10

Such activities increase one’s Satva Guna. They grant spiritual knowledge. They clear doubts. They remove sorrows. They give comforts.

na hi dehabhåtä çakyaà

tyaktuà karmäëyaçeñataù |

yastu karmaphalatyägé

sa tyägétyabhidhéyate || 11

One who engages in such actions has no distaste for actions performed with an expectation for rewards, nor does he hate worldly issues. He leans towards spiritual practices, which lead to Liberation. Actions performed by one whose Satva Guna is strong, are Satvic activities.

aniñöamiñöaà miçraà ca

trividhaà karmaëaù phalam |

bhavatyatyäginäà pretya

na tu sannyäsinäà kvacit || 12

There are three types of activities: those that are enjoyable, those that are displeasing, and those that are in between. Those who perform actions with desires, obtain the results of such actions in the next world. Those who renounce the fruits of all actions, never suffer from the consequences of their actions.

païcaitäni mahäbäho

käraëäni nibodha me |

säìkhye kåtänte proktäni

siddhaye sarvakarmaëäm || 13

adhiñöhänaà tathä kartä

karaëaà ca påthagvidham |

vividhäçca påthakceñöäù

daivaà caivätra païcamam || 14

Arjuna! For the fulfillment of any action, there are five causes mentioned in the Sankhya Sastra. I will list them. Learn them. They are body, doer, sense organs, actions, and God. These are the five.

çaréraväìmanobhiryat

karma prärabhate naraù |

nyäyyaà vä viparétaà vä

païcaite tasya hetavaù || 15

Whatever is done by thought, word, and deed, whether the action is good or bad, these five are instrumental.

tatraivaà sati kartäram

ätmänaà kevalaà tu yaù |

paçyatyakåtabuddhitvät

na sa paçyati durmatiù || 16

While it is these five elements which perform all actions, one with an immature intellect falsely believes egotistically, that it is he, who is doing the actions.

yasya nähaìkåto bhävaù

buddhiryasya na lipyate |

hatvä'pi sa imällokän

na hanti na nibadhyate || 17

To the one who makes no claim that he is the doer, and whose mind is least concerned with the results of his effort, even if he were to kill all the creatures of the world, the sin of murder will not touch him.

jïänaà jïeyaà parijïätä

trividhä karmacodanä |

karaëaà karma karteti

trividhaù karmasaìgrahaù || 18

Three elements instigate any action and these are: knowledge, subject to be known, and the knower. Similarly, doer, action, and the instrument for the action are the three required elements for any activity.

jïänaà karma ca kartä ca

tridhaiva guëabhedataù |

procyate guëasaìkhyäne

yathävacchåëu tänyapi || 19

Sankhya Sastra makes three divisions, as knowledge, doer, and action. Let me explain those to you.

sarvabhüteñu yenaikaà

bhävamavyayamékñate |

avibhaktaà vibhakteñu

taj jïänaà viddhi sättvikam || 20

Satvic knowledge recognizes the one imperishable, changeless soul residing in all different bodies.

påthaktvena tu yaj jïänaà

nänäbhävän påthagvidhän |

vetti sarveñu bhüteñu

taj jïänaà viddhi räjasam || 21

Rajasic knowledge sees as different entities, the same one soul existing in various categories of beings.

yattu kåtsnavadekasmin

kärye saktamahaitukam |

atattvärthavadalpaà ca

tattämasamudähåtam || 22

Tamasic knowledge fails to recognize the existence of the indwelling soul, and believes that the physical body of each being or object is all that exists.

niyataà saìgarahitam

arägadveñataù kåtam |

aphalaprepsunä karma

yattatsättvikamucyate || 23

Those actions are Satvic, which are performed with no expectation for reward or recognition, and are done without attachment.

yattu kämepsunä karma

sähaìkäreëa vä punaù |

kriyate bahuläyäsaà

tadräjasamudähåtam || 24

Rajasic actions involve much stress and strain, and are performed egotistically, eager and greedy for results.

anubandhaà kñayaà hiàsäm

anapekñya ca pauruñam |

mohädärabhyate karma

yattattämasamucyate || 25

Tamasic action is done impulsively without concern whether it is beneficial or harmful, easy or tough.

muktasaìgo'nahaàvädé

dhåtyutsähasamanvitaù |

siddhyasiddhyornirvikäraù

kartä sättvika ucyate || 26

Satvic doer performs action with no ego, with courage, confidence, and enthusiasm, renouncing the fruits of action, unaffected by the good or bad consequences resulting from the action.

rägé karmaphalaprepsuù

lubdho hiàsätmako'çuciù |

harñaçokänvitaù kartä

räjasaù parikértitaù || 27

Rajasic doer performs actions, greedy for results, with much ego, unmindful of harm caused to others, showing no concern for cleanliness, and overreacting to pleasures and pains incurred in the process.

ayuktaù präkåtasstabdhaù

çaöho naiñkåtiko'lasaù |

viñädé dérghasütré ca

kartä tämasa ucyate || 28

Tamasic doer engages in action with a mind, that is unsteady, deceitful, lacking confidence, dilly-dallying, and highly egotistical.

buddherbhedaà dhåteçcaiva

guëatastrividhaà çåëu |

procyamänamaçeñeëa

påthaktvena dhanaïjaya || 29

Arjuna! Intellect and resolve are again divided into three types, based on the three Gunas.

pravåttià ca nivåttià ca

käryäkärye bhayäbhaye |

bandhaà mokñaà ca yä vetti

buddhissä pärtha sättviké || 30

Satvic intellect has a clear grasp of the difference between right and wrong, action and inaction, duty and what is not duty, fear and fearlessness, and bondage and liberation.

yayä dharmamadharmaà ca

käryaà cäkäryameva ca |

ayathävatprajänäti

buddhissä pärtha räjasé || 31

Rajasic intellect cannot distinguish clearly between right and wrong, what should be done and what should not be done, and often takes wrong decisions.

adharmaà dharmamiti yä

manyate tamasä''våtä |

sarvärthänviparétäàçca

buddhissä pärtha tämasé || 32

Tamasic intellect confuses right from wrong, twists facts, and distorts matters and situations.

dhåtyä yayä dhärayate

manaù präëendriyakriyäù |

yogenävyabhicäriëyä

dhåtissä pärtha sättviké || 33

Satvic resolve controls the mind, life energy, and activities of the senses, and remains firm and determined.

yayä tu dharmakämärthän

dhåtyä dhärayate'rjuna |

prasaìgena phaläkäìkñé

dhåtissä pärtha räjasé || 34

Rajasic resolve shows extreme stubbornness in obtaining the results of actions, in profiting in areas of ambition, wealth, and desires.

yayä svapnaà bhayaà çokaà

viñädaà madameva ca |

na vimuïcati durmedhä

dhåtissä tämasé matä|| 35
Tamasic resolve succumbs to dreams and delusions, fear, sorrow, depression, and pride, and remains foolishly obstinate.

sukhaà tvidänéà trividhaà

çåëu me bharatarñabha |

abhyäsädramate yatra

duùkhäntaà ca nigacchati || 36

yattadagre viñamiva

pariëäme'måtopamam |

tatsukhaà sättvikaà proktam

ätmabuddhiprasädajam || 37

Arjuna! There are three types of happiness. I will describe them to you.

Satvic happiness begins like poison, difficult and distasteful, but becomes pleasant gradually, resolving problems and relieving difficulties, and in the end grants boundless pleasure. Such happiness results from an intellect that is pure and nectarine.

viñayendriyasaàyogät

yattadagre'måtopamam |

pariëäme viñamiva

tatsukhaà räjasaà småtam || 38

Rajasic happiness is born from the interaction of objects with the sense organs. At first, it is highly pleasurable, but lands one in grief in the end.

yadagre cänubandhe ca

sukhaà mohanamätmanaù |

nidrälasyapramädotthaà

tattämasamudähåtam || 39

Tamasic happiness throws one in delusion both in the beginning and at the end, and constitutes stupor, exhaustion, and danger.

na tadasti påthivyäà vä

divi deveñu vä punaù |

sattvaà prakåtijairmuktaà

yadebhissyättribhirguëaiù || 40

Neither on earth, nor in heaven, nor anywhere else even amongst the gods, is found anything that does not constitute these three Gunas born from Nature.

brähmaëakñatriyaviçäà

çüdräëäà ca parantapa |

karmäëi pravibhaktäni

svabhävaprabhavairguëaiù || 41

Based on their natural aptitudes, the duties have been defined for persons of the four castes, namely, priestly, warrior, business, and labor classes.

çamo damastapaççaucaà

kñäntirärjavameva ca |

jïänaà vijïänamästikyaà

brahmakarma svabhävajam || 42

By nature, brahmins of the priestly class are endowed with virtues such as internal and external self-restraint, penance, cleanliness, forgiveness, uprightness, knowledge of sciences and scriptures, knowledge gained from experience, and belief in God.

çauryaà tejo dhåtirdäkñyaà

yuddhe cäpyapaläyanam |

dänaméçvarabhävaçca

kñätraà karma svabhävajam || 43

Courage, valor, boldness, absence of cowardice which makes one run away from the battlefield, righteous generosity, vigor, and leadership are the natural virtues of kshatriyas, the warrior class.

kåñigaurakñyaväëijyaà

vaiçyakarma svabhävajam |

paricaryätmakaà karma

çüdrasyäpi svabhävajam || 44

The natural flair of the vaisyas, the business class, is for agriculture, protection of cattle, and trade. The labor caste’s natural aptitude is to render services.

sve sve karmaëyabhirataù

saàsiddhià labhate naraù |

svakarmaniratassiddhià

yathä vindati tacchåëu || 45

One who follows his natural tendency and attends to his duties with earnestness and enthusiasm gains knowledge and fulfillment.

yataù pravåttirbhütänäà

yena sarvamidaà tatam |

svakarmaëä tamabhyarcya

siddhià vindati mänavaù || 46

All-pervasive Almighty God is responsible for the birth and occupations of all living beings. He who worships God through duties divinely ordained and assigned, attains purity of mind.

çreyänsvadharmo viguëaù

paradharmätsvanuñöhität |

svabhävaniyataà karma

kurvannäpnoti kilbiñam || 47

It is always best to follow one’s own duty and profession even though it may not seem perfect, rather than to switch to another’s culture and lifestyle, even if they appear more attractive, and are followed diligently.

sahajaà karma kaunteya

sadoñamapi na tyajet |

sarvärambhä hi doñeëa

dhümenägnirivävåtäù || 48

Arjuna! Even if there are some natural flaws in one’s calling, it should not be given up. Just as fire is always accompanied by smoke, all actions are always associated with some blemishes.

asaktabuddhissarvatra

jitätmä vigataspåhaù |

naiñkarmyasiddhià paramäà

sannyäsenädhigacchati || 49

The seeker who is disinterested in possessions, who has controlled his mind, is free from desires, and is not concerned about his body, by following the path of Knowledge, gains proficiency in performing desire-free actions.

siddhià präpto yathä brahma

tathä''pnoti nibodha me |

samäsenaiva kaunteya

niñöhä jïänasya yä parä || 50

Arjuna! I will explain to you how the seeker who gets enlightened by following the procedure of desire-free action, eventually merges in God.

buddhyä viçuddhayä yuktaù

dhåtyä''tmänaà niyamya ca |

çabdädénviñayäàstyaktvä

rägadveñau vyudasya ca || 51

viviktasevé laghväçé

yataväkkäyamänasaù |

dhyänayogaparo nityaà

vairägyaà samupäçritaù || 52

ahaìkäraà balaà darpaà

kämaà krodhaà parigraham |

vimucya nirmamo çäntaù

brahmabhüyäya kalpate || 53

The eligibility requirements for enlightenment are: freedom from delusion, mind controlled by firmly established knowledge, detachment from objects of perception, absence of love and hate, unflinching dispassion, solitary life, moderate food consumption, control of thought, speech, and action, regular meditation, absence of ego, absence of identification with the body, absence of arrogance, lust and anger, absence of attachment, absence of desire for comforts, and a peaceful mind.

brahmabhütaù prasannätmä

na çocati na käìkñati |

samassarveñu bhüteñu

madbhaktià labhate paräm || 54

One who is enlightened, does not seek anything else. He does not desire anything else. He does not grieve. He sees all creatures as equal. By achieving such a mental state of tranquility, he increases his devotion towards me.

bhaktyä mämabhijänäti

yävänyaçcäsmi tattvataù |

tato mäà tattvato jïätvä

viçate tadanantaram || 55

One whose devotion has fully matured, understands my form and attributes fully. With his unwavering devotion, he gets absorbed into me.

sarvakarmäëyapi sadä

kurväëo madvyapäçrayaù |

matprasädädaväpnoti

çäçvataà padamavyayam || 56

A Karma Yogi, a Yogi of Desire-free Action, even though he may be intensely active, if he fully trusts me, reaches this eternal, highest state.

cetasä sarvakarmäëi

mayi sannyasya matparaù |

buddhiyogamupäçritya

maccittassatataà bhava || 57

Offer to me all the fruits of your actions. Follow the Yoga of even mindedness. Know that I am the highest goal. Fix your mind upon me.

maccittassarvadurgäëi

matprasädättariñyasi |

atha cettvamahaìkärät

na çroñyasi vinaìkñyasi || 58

If you surrender to me, by my grace, you will transcend these worldly sorrows, which are otherwise impossible to overcome. You will be liberated. If you reject me out of arrogance, you will perish.

yadahaìkäramäçritya

na yotsya iti manyase |

mithyaiña vyavasäyaste

prakåtistväà niyokñyati || 59

Even if out of arrogance and ego, you refuse to fight this war, your resolve will be crushed. Your inborn warrior tendency will force you to fight.

svabhävajena kaunteya

nibaddhassvena karmaëä |

kartuà necchasi yanmohät

kariñyasyavaço'pi tat || 60

Arjuna! You declared that you will not fight due to the naturally induced mental delusion. But your inborn warrior nature will make you regret your decision and will force you to fight.

éçvarassarvabhütänäà

håddeçe'rjuna tiñöhati |

bhrämayansarvabhütäni

yanträrüòhäni mäyayä || 61

Arjuna! Iswara the Lord, throwing them into delusion, sports with all living beings as if they were puppets. He resides in the innermost hearts of all.

tameva çaraëaà gaccha

sarvabhävena bhärata |

tatprasädätparäà çäntià

sthänaà präpsyasi çäçvatam || 62

In every possible manner, seek refuge in the Supreme Soul, Paramatma. His compassion will grant you peace and Liberation.

iti te jïänamäkhyätaà

guhyädguhyataraà mayä |

vimåçyaitadaçeñeëa

yathecchasi tathä kuru || 63

I have given you the greatest, and the most secret knowledge. Ponder over it carefully and act as you see fit.

sarvaguhyatamaà bhüyaù

çåëu me paramaà vacaù |

iñöo'si me dåòhamiti

tato vakñyämi te hitam || 64

Because you are most dear to me, wishing the best for you, I will tell you once again. Please listen.

manmanä bhava madbhaktaù

madyäjé mäà namaskuru |

mämevaiñyasi satyaà te

pratijäne priyo'si me || 65

Fix your mind in me. With steady devotion, serve me alone. Offer worship only to me. Offer salutations only to me. Because I am most fond of you, I am giving you my word. You will decidedly attain me.

sarvadharmänparityajya

mämekaà çaraëaà vraja |

ahaà tvä sarvapäpebhyaù

mokñayiñyämi mä çucaù || 66

Leave off all obligations and seek refuge in me alone. I will shield you from all sins.

idaà te nätapaskäya

näbhaktäya kadäcana |

na cäçuçrüñave väcyaà

na ca mäà yo'bhyasüyati || 67

This science should not be taught to anyone who lacks penance, devotion, and service mindedness, or to anyone who is jealous of me.

ya imaà paramaà guhyaà

madbhakteñvabhidhäsyati |

bhaktià mayi paräà kåtvä

mämevaiñyatyasaàçayaù || 68

The one who shares with my devotees, this Gita Sastra, this Science of the Self, will certainly become identified with me.

na ca tasmänmanuñyeñu

kaçcinme priyakåttamaù |

bhavitä na ca me tasmät

anyaù priyataro bhuvi || 69

No other devotee is closer to my heart than he, who spreads this science called Gita. To me, none exists in this world except he.

adhyeñyate ca ya imaà

dharmyaà saàvädamävayoù |

jïänayajïena tenäham

iñöassyämiti me matiù || 70

He who regularly reads this Gita, worships me by way of Jnana Yajna.

çraddhävänanasüyaçca

çåëuyädapi yo naraù |

so'pi muktaççubhällokän

präpnuyätpuëyakarmaëäm || 71

Those who listen to this teaching with interest and dedication will obtain the merit obtained by those who perform the greatest of noble deeds. They will effortlessly reach higher worlds.

kaccidetacchrutaà pärtha

tvayaikägreëa cetasä |

kaccidajïänasammohaù

praëañöaste dhanaïjaya || 72

Arjuna! I hope you have registered in your mind all that I have taught you thus far. I hope the delusion born from ignorance has now left you.

**arjuna uväca -**

nañöo mohassmåtirlabdhä

tvatprasädänmayä'cyuta |

sthito'smi gatasandehaù

kariñye vacanaà tava || 73

Arjuna said: Sri Krishna! By your grace, my ignorance has been dispelled. My doubt has been cleared. I have gained Self-realization. Now I am ready to do your bidding.

**saïjaya uväca -**

ityahaà väsudevasya

pärthasya ca mahätmanaù |

saàvädamimamaçrauñam

adbhutaà romaharñaëam || 74

Sanjaya said: O King Dhritarashtra! I have listened to the most exalted nectarine dialog between the great Sri Krishna and Arjuna. My hair stands on end.

vyäsaprasädäcchrutavän

imam guhyatamaà param |

yogaà yogeçvarät kåñëät

säkñät kathayatassvayam || 75

By the grace of Sage Vyasa, I was fortunate enough to directly listen to the Gita Yoga Sastra personally being explained by Sri Krishna.

räjan saàsmåtya saàsmåtya

saàvädamimamadbhutam |

keçavärjunayoù puëyaà

håñyämi ca muhurmuhuù || 76

O King! Each time I recollect the amazing and sacred conversation between Sri Krishna and Arjuna, my mind swells with ecstasy.

tacca saàsmåtya saàsmåtya

rüpamatyadbhutaà hareù |

vismayo me mahänräjan

håñyämi ca punaù punaù || 77

As I keep remembering Sri Krishna’s most astonishingly wondrous Universal Form, I keep getting overwhelmed with ecstasy. My bliss knows no bounds.

yatra yogeçvaraù kåñëaù

yatra pärtho dhanurdharaù |

tatra çrérvijayo bhütiù

dhruvä nétirmatirmama || 78

It is my firm belief that wherever the Lord of all Yogis, Sri Krishna, and the bow-wielding Arjuna are present, there resides Lakshmi, the Goddess of Victory, and Prosperity.

|| iti çrémadbhagavadgétäsu upaniñatsu brahmavidyäyäà yogaçästre
çrékåñëärjuna-saàväde
mokña-sannyäsa-yogo näma añöädaço'dhyäyaù ||

|| om çäntiççäntiççäntiù ||

#

# Gétäsäram

gétäsäraà çåëuta sadä

manasi vikäsaà vahatamudä |

kämaà krodhaà tyajata hådä

bhüyät saàvit parasukhadä ||

viñädayogät pärthena

bhaëitaà kiïcinmoha dhiyä |

taà sandigdhaà mocayituà

gétäçästraà gétamidam || 1

säìkhyaà jïänaà jänéhi

çaraëägatipathamaväpnuhi |

ätmä nityassarvagataù

nainaà kiïcitkledayati || 2

phaleñu saktià maiva kuru

käryaà karma tu samäcara |

karmä baddhaù parameti

karmaëi saìgaù pätayati || 3

karmä'karma vikarmatvaà

cintayacätmani karmagatim |

nä'sti jïäna samaà loke

tyaja cä'haìkåtimiha dehe || 4

vaha samabuddhià sarvatra

bhava samadarçi tvaà hi sakhe |

yonanurakto na dveñöé

yogé yogaà jänäti || 5

mitraà tava te çatrurapi

tvameva nänyo janturayi |

yuktastvaà bhava ceñöäsu

ähärädiñu vividhäsu || 6

anätmarüpämañöavidhäà

prakåtimavidyäà jänéhi |

jévassaiva hi paramätmä

yasmin protaà sarvamidam || 7

akñaraparavarapuruñaà taà

dhyäyan preto yäti param |

tatastameva dhyäyan tvaà

kälaà yäpaya naçyantam || 8

sarvaà brahmärpaëabuddhyä

karma kriyatäà samabuddhyä |

bhaktyä dattaà patramapi

phalamapi tena svékriyate || 9

yatra vibhütiççréyuktä

yatravibhütissattvayutä |

tatrataméçaà paçyantaà

nerñyädveñau sajjete || 10

kälastasya mahänrüpaù

lokän sarvän saìgrasati |

bhaktyä bhagavadrüpaà taà

prabhavati lokässandrañöum|| 11

bhaktistasmin ratirüpä

saiva hi bhaktoddharaëa caëä |

bhävaà tasyämädhäya

buddhià tasmin niveçaya || 12

kñetraà tadjïaà jänéhi

kñetre mamatäà mä kuruca |

ätmänaà yo jänäti

ätmani so'yaà nanuramate || 13

sättvika räjasa tämasika

bandhana hetava atha varjyäù |

trayaà guëänäà yo'tétaù

saiva brähmaà sukhameti || 14

chitvä säàsärika våkñaà

padaà gaveñaya munilakñyam |

tatkila sarvaà tejoyat

vedaissarvaissaàvedyam || 15

såñöirdaivé cäsurikä

dvividhä proktä lokesmin |

daive saktä yäntiparam

äsurasaktä asuragatim || 16

niñöhä yajïe däne ca

tapasi proktä saditi parä |

satkila saphalaà saçraddhaà

tatkila niñphalamaçraddham || 17

dharmän sarvän tyaktvä tvaà

çaraëaà vraja paramätmänam |

mokñaà präpsyasi satyaà tvaà

santata saccidänanda ghanam || 18

|| om çäntiççäntiççäntiù ||

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