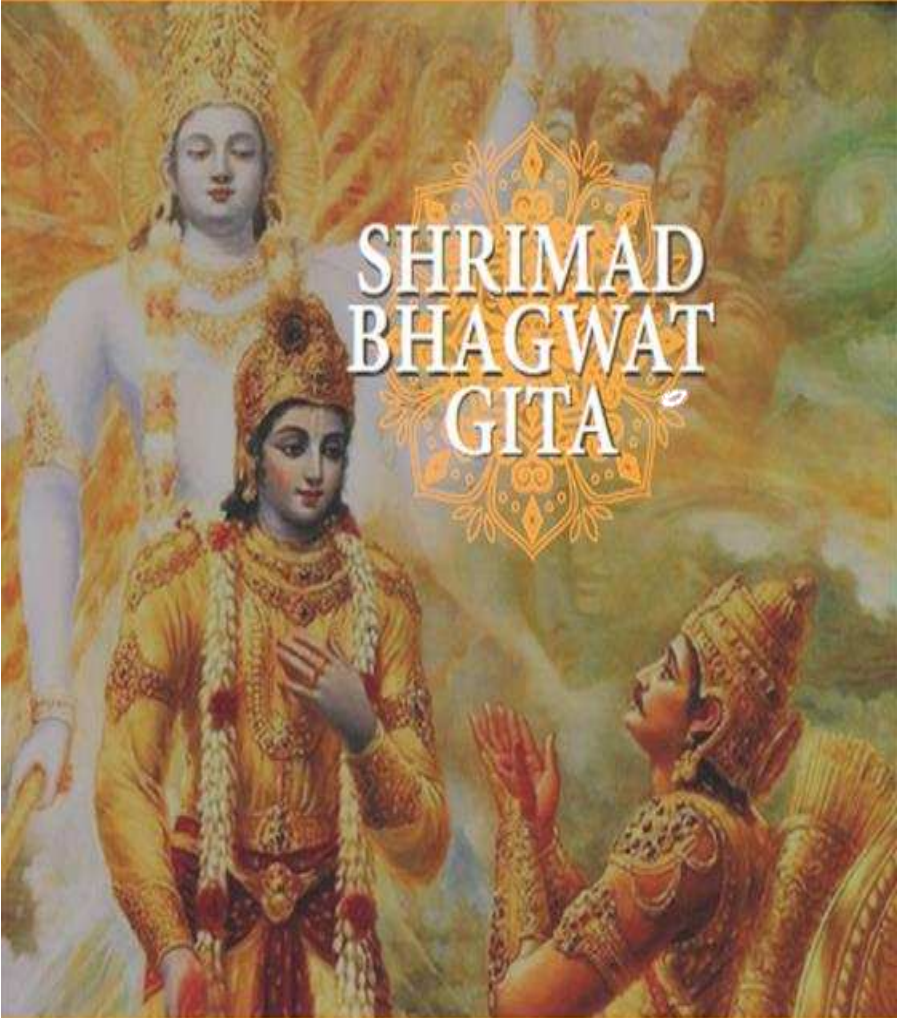


OM NAMO BHAGWATE VASUDEVAY



SHRI HINDU DHARM VEDIC EDUCATION FOUNDATION

Radha Krishna, Radha Krishna, Radha Krishna, Paahi Mam Sita Ram, Sita Ram, Sita Ram Raksh Mam

॥Shri Ganeshaya Namah ॥

॥ॐ Shri Parmatmane Namah ॥

Shrimad Bhagwat Gita

(Sanskrit Shloka with Transcription and English Translation)





शान्ताकारं भुजगशयनं पद्मनाभं सुरेशम् ।
 विश्वाधारं गगनसदृशं मेघ वर्णं शुभांगम् ॥
 लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम् ।
 वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

Shantakaram Bhujagashayanam Padmanabham

Suresham

Viswadhaaram Gagan Sadrishyam Megha Varnam

Shubangam

Lakshmi Kantam Kamala Nayanam Yogibhiirdyana

Gamyam

Vande Vishnum Bhava Bhaya Haram Sarva Lokaika

Natham

I bow before god Vishnu, who has peaceful and highly appealing form; who reclines on the five headed serpent Adishesha; who has a heavenly lotus emanating from his naval; who is the lord of all Gods; who support this universe; whose vision exceeds beyond all the skies; who has complexion similar to the clouds; who has a highly auspicious appearance; who is the Lord of Lakshmi (Goddess of Wealth); who has eyes similar to the lotus petals; who is meditated upon by the sages.

To Him, Lord Vishnu, I bow down, who is the remover of the earthly bondage, sorrows and fears and who is the lord of this whole universe.

II Shrimad Bhagwat Gita II

*With Sanskrit Shloka, Transcription
and English translation*



In the lotus feet of Shri Hari by:

Manish Kumar Tyagi

Founder and Chariman

Shri Hindu Dharm Vedic Education Foundation

II ॐ Namō Bhagvate Vasudevāy II

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Brief Background - Shri Hindu Dharm Vedic Education Foundation

Shri Hindu Dharm Vedic Education is a non-profitable charitable educational trust formed under the provisions of Indian Trust Act, 1882. The main objective of the organization is to promote Hindu Santana Dharma, its correct interpretation and ideologies and the teachings, which are currently being misinterpreted due to lack of knowledge of the religious scriptures. The current state of the society where Hindus are not guided or are misinformed about their scriptures is being misused by certain sections of the society for spreading prejudice against Sanatan Dharma.

The objective can be achieved by imparting the knowledge to our younger generation, who are our tomorrow and our future, at a very early stage through formal education. Unfortunately, the current education system has no place or value for reading or teaching of the Hindu religious scriptures, and education emanated through schools/colleges is focused only on preparing the younger generation to earn their livelihood. Post completion of education, we get sucked into the fast paced life and concentrate on just moving ahead with our family and securing our future; the, mundane routine

leaves no time to read the religious scriptures or gain the deep understanding of Hinduism, and we tend to believe the shallow and superficial knowledge imparted by some money making self proclaimed “Babas”.

The advantage of this situation is taken by opportunistic propagandists who further their agenda by twisting the verses and words of the religious texts, leaving no stone unturned to prove that Hinduism is only a soundbite and mislead the people to a great extent. The people, unaware of the true tenets of Hinduism believe the philosophies fed to them by these dubious people and follow their thoughts without verifying the authentic injunctions.

Also it is painful to see that reading Vedas and other religious scriptures is beyond consideration; majority of the young Hindu generation are not even aware of what constitutes the religious scriptures or even basic facts like how many forms of the Supreme God are there in Hinduism.

It is also a fact that in the entire world, there is no Hindu Country and the Hindu population is concentrated primarily in India and Nepal. The data related to the population census of India, also supports the magnitude of the horrific situation that

the Hindus are facing today. Hindu population is reducing in India. In 1951, the total Hindu population in India was 84.1% which was reduced to 80.5% in the population census of 2001 and further reduced to 79.80 in the census of 2011.

One of the reasons of this significant decline in the last five decades, is that there is no individual contribution of an average Hindu for the development and promotion of the religion. Every Hindu is afraid of the present situation and realizes that we are cornered not only in the world but in our own country as well. Yet, they take no steps to gain spiritual knowledge or to provide individual contribution for promoting the religion.

As an endeavor to redress this situation, Shri Hindu Dharm Vedic Education Foundation was founded and a Facebook page was created to connect people, to eliminate the misperceptions in the society regarding Hinduism and to provide people with correct information in accordance with the knowledge imparted in our religious scriptures. Further, the Hindu Dharm Vedic Education Trust was formed to promote the objective stated above.

It was also deemed essential to get the simplified version of Shrimad Bhagwat Gita available through various channels to provide easy access to

the divine knowledge recited by the almighty Lord Shri Krishna himself. Before undertaking this exercise, we conducted a survey of around 10,000 people between the age of 25-40 years to understand if they have read and understood the Bhagwat Gita, the results were shocking, and we discovered that 96 percent of the respondents have not even read the Bhagwat Gita.

Disturbed by the above statistics and considering that today's youth may not be able to identify themselves with the Sanskrit language, we decided to take an initiative to get the simplified version of Shrimad Bhagwat Gita available free of cost in Hindi and English. It is our endeavor that, not only in India but in the entire world, people should receive the copy of Bhagwat Gita to understand the spiritual depth of the Santana Dharma or Hindu Religion. The followers of Hindu Religion must read the Shrimad Bhagwat Gita and contribute to protect and promote the principles of this great religion.

In case you want us to help us for protecting and promoting Hindu Religion or want to sponsor the copies for free distribution, you may contribute any amount by clicking the **“Donate”** button at our website www.shdvef.com.

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

Those who destroy dharma get destroyed by dharma, but those who protect dharma and follow it faithfully, get protected by dharma itself.

You can forward your thoughts or any question that you may have to info@shdvef.com or hindudharminfo@gmail.com

Thanking you for your support and patronage.

Sri Hindu Dharm Vedic Education Foundation

The Splendor of Shrimad Bhagwat Gita

Shrimad Bhagwat Gita is engraved in Chapters 25 to 42 of the Bhishma Parva of the Holy Mahabharatha. Prior to the holy war between Pandavas and Kauravas, Shri Bhagwan Veda Vyas offered divine vision to King Dhritrashtra, however, attributable to his blindness since birth, Dhritrashtra did not consider it appropriate to get divine vision only to watch and witness slaughter and bloodshed of his own kith and kin. Nonetheless, he desired to hear the updates of the war on regular basis. Upon hearing this, Maharishi Veda Vyas blessed pious Sanjay with divine powers. With the divine powers, Sanjay was capable of witnessing all the events of the battlefield, to the extent of even what people were thinking in the battlefield, without physically participating or being present in the battlefield.

When Sanjay informed Dhritrashtra that the great old warrior Bhishma had been defeated and injured in the battlefield by Arjun, Dhritrashtra indicated his desire to know about the war right from the beginning. On Dhritrashtra's request, Sanjay recited the conversation between the Supreme God Shri Krishna and Arjun, which are these 700 shlokas. The one which can be sung or which is in form of a song is called Gita. Since, this divine knowledge was sung or recited by the Supreme God himself, it is called Shrimad Bhagwat Gita

Shrimad Bhagwat Gita is a synopsis of wisdom provided in Upanishads in Sanskrit language. The word “Upanishad” is considered feminine; hence with the adjective of Upanishad, Gita is also considered and treated as feminine. The famous shloka for the origin of Bhagwat Gita is:

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

Sarvaupnishado gaavo dugdha gopalnandana

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ।

Paartho vatsa sudhirbhokta dugdham Gitaamritam
mahat

Which symbolically means all upanishads are deemed as cows, that are being milked by the Supreme God, Shri Krishna; Arjun, as the calf, is the cause for milking the cow; and all devotees are beneficiaries of wisdom; wisdom symbolizing “nectar of that cow”. The usual worldly practice resonates with the same logic, that the calf is used only as a cause for the cow to produce milk; likewise in Mahabharata, the Supreme God, Shri Krishna saying:

“मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्”

Maiyaivaite nihta poorvmev nimitmatram bhav
savysaachin’

“O Arjun, these warriors stand already eliminated by me and you will only be an instrument of my work”

clearly reflects that Arjun was only the cause that spurred the recital of the Gita. The same has been confirmed by Shri Shankracharya in his commentary of the 11th Shloka in Chapter 2 in the following words:

'सर्वलोकानुग्रहार्थं अर्जुनं निमित्तीकृत्याह भगवान् वासुदेवः'
Sarvalokanugraharth Arjunm nimitikrityaha
Bhagwaan Vasudevah

Arjun was only the cause, the trigger point for the Supreme God Vasudev to preach the holy Gita for the benefit of mankind.

With little deliberation, the intelligent reader can find that there was no special reason to preach the entire Gita comprising of 700 Shlokas only to inspire Arjun to fight in the holy war; and there was no reason for the Supreme God to show his mighty supreme form to Arjun only post reciting 10 chapters as Arjun's dilemma was cleared by the end of the 10th chapter of the holy Gita and by witnessing the divine supreme form of Shri Krishna. Arjun could have been inspired to engage in the holy war only with one shloka and the sight of supreme divine form. The intent of preaching Gita was to benefit the world at large, with Arjun being only a pretext.

The Supreme God knew that Kaliyuga was approaching soon and post his transition from the earth, the horrific attacks of the Kaliyuga would affect the entire world. People would leave the path of karma, worship, knowledge leading to an extreme demonic state. To save people from this future calamity, to motivate them to follow the path of righteousness, performance of karmas, worship, knowledge and understanding of the absolute need of divine instruction, the Supreme God propagated the divine knowledge of Gita. Therefore, to say that Gita was preached only to motivate Arjun to participate in the war and hence Gita has primacy of karma is not right.

Secondly, the Gita could not have been preached to Arjun in the warzone to renounce all karma and thereby going to jungle for seeking moksha¹, because Arjun had already left his mighty bow 'Gandiv' due to love and affection towards his kith and kin. How can the Supreme God have encouraged Arjun to the renounce all karma in such circumstances? Arjun, who by saying 'I do not want any benefits by winning this war' (Nirvanampi Manyehahmantroo Jayashriyah), reflects that he valued attaining Moksha over attaining victory. To preach the benefits of moksha to him, in a battlefield no less, would be pointless. Due to this, such a theory does not seem reasonable.

¹ Salvation, liberation from the cycle of birth and death

Thirdly, urging Arjun to leave all the worldly pleasures and recite name of the Supreme God like Devashri Narad, also does not seems reasonable. If that was the intention of preaching Gita, then war-inspiring sentence like 'Arjun, you should engage in the holy war' (तस्माद् युध्यस्व भारत'-Tasamad Yudhishwas Bharat') and 'you should perform your duties' ('कुरु कर्मैव तस्मात्त्वम्' -'Kuru karmayev Tasamatvam') would not be a part of Gita.

Therefore, by making his friend and follower Arjun a cause, the Supreme God Lord Shri Krishna preached Gita for the welfare of the whole world and directed the following to Arjun:

यत्करोषि यदश्रासि यज्जुहोसि ददामि यत् ।

Yatashoshi Yadashnasi Yajhohosi Dadami yat

यत्तपस्यसि कोन्तेय तत् कुरुष्व मदर्पणम् ।

*Yatpasyaasya Kontey Tayur Kurushava
Madarampam*

Arjun! Whatever you do - eat, perform yagyas, donate, practice austerity, and offer all the work to me.

This is the command of karma Yoga from the Supreme God, following which the purpose of holding Arjun's 'Naravataar' would also attain significance by achieving victory in the holy war, and

by its meditative attainment, it would also achieve success.

We pray to the lotus feet of the Supreme God of this entire universe, the origin of all living beings, to bless humans to understand and adopt the meaning of each and every shloka of this holy Gita in their life and to channelize their energy in the right direction, towards the pious cause and to understand true meaning of human life.

In the beginning, while praying to the lotus feet of Lord Shri Krishna and with the belief of "Thy offering to you", we begin the explanation of holy Gita in its original form

Smt. Saroj Tyagi

Chief mentor and guide

Shri Hindu Dharm Vedic Education Foundation

ॐ शान्तिः ! शान्तिः ! शान्तिः !!!

ॐ *Peace! Peace! Peace!!!*

II Shrimad Bhagwat Gita II

Meaning of various names of Shri Krishna

Achuta	One who never falls from his position, immovable.
Ananta	One who is limitless and endless.
Arissudna	Slayer of enemies.
Aady	Begining of all.
Kamalpatraksh	One with the beautiful eyes like petals of lotus flower.
Krishna – Shyamsundar	Black or blue-skinned. The ultimate, highest and original manifestation of the Godhead. Source of all beings.
Keshava	The one having fine hair; Slayer of demon Keshi
Keshinisoodan	Slayer of demon Keshi.
Govinda	Herdsmen or Giver of enlightenment.
Jagatpati	Ruler of the worlds.

Jananniwas	Source of universe.
Janardana	Annihilator of ignorance, liberator of men.
Dev-Devta	Supreme God.
Devdev	God of all beings.
Devvar	Supreme in Gods.
Devesh	God of Gods.
Purushottam	Best amongst men.
Prabhu	Master.
Bhagwan	He who understands the creation and dissolution, the appearance and disappearance of beings, the wisdom and ignorance. One who possesses six kinds of Splendors.
Bhootbhavan	Origin of all beings.
Bhootesh	Lord of all beings.
Madhusoodan	Slayer of Demon Madhu.
Mahatma	Greatest Soul, a pious sage.
Mahabaahu	Mighty, chivalric.

Maadhav	Husband of Goddess Lakshmi.
Yadav	Descendent of Yadu.
Yogi	Yogi.
Yogishwar	God of all Yogi's, the one for whom people perform austericity.
Vaarshney	Born in Vrshni's clan.
Vasudev	Son of Vasudev.
Vishvmoorti	Idol, creator of entire universe.
Vishnu	Omnipresent.
Sahastrbaahu	The one with thousand hands.
Hrishiksha	Master of all the senses.

॥ ॐ Shri Pramattane Namah ॥

॥ Shrimad Bhagwat Gita ॥

Karnyas and Angnyas

॥ Ath Karnyas ॥

ॐ अस्य श्रीमद्भगवतगीतामालामंत्रस्य श्रीभगवान्
वेदव्यास ऋषिः, अनुष्टुप्छन्दः, श्रीकृष्णः परमात्मा देवता।

*Om Asy Shrimad bhagwatgita malamantrasy Shri
Bhagwan
Vedvyasa Rishi Anushtup Chandah Shrikrishna
Parmatma Devta*

Om, this is Shrimad bhagwat gita mala mantra. The blessed Veda-Vyasa is the Rishi of this Bhagavad-Gita mantra. The metre is the anushtup. Shri Krishna, the Supreme Self, is its Devata or god.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे। इति बीजम्।

*Ashochyannvashochstvam pragyavadanshch
Bhashse. Iti Beejam*

You grieve over those who should not be grieved for, and
yet speak like the learned, that is Bija

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज । इति शक्तिः ।
Sarvardhaman Parityajya Mamekam Sharam.
Iti Shakti

Relinquishing all dharmas (righteousness) come to me alone for shelter, that is the Shakti.

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः । इति कीलकम् ।

Aham Tvam Sarvpapebhyo Mokshyashyami Ma
Shuchah. Iti Keelkam.

I will liberate you from all kinds of sins, so do not fear, that is Kilakam.

**नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । इति इत्यंगुष्ठाभ्यां
 नमः ।**

Nainam chindanti shashtrani nainam dahati pavakah

Weapons cannot cut it, nor can fire burn it. By chanting this mantra touch two index fingers with your thumbs.

**न चैन कदयन्त्यापो न शोषयति मारुतः । इति तर्जनीभ्यां
 नमः ।**

Na Chain Kandyantypo Na Shoshyati Maruta. Iti
Tarjanibhyam Namah

Water cannot wet it nor can wind dry it. By chanting this mantra touch your two thumbs with the two index fingers.

**अच्छेद्योऽयनदाह्योऽयमक्लेद्योऽशोष्य एव च। इति
मध्यमाभ्यां नमः।**

*Acchedyoyan dahyoyam kaledyo shoshy Eva Cha. Iti
Madhymabhyam Namah*

This soul is incapable of being cut; it is not affected by fire, resistant to water and is inexhaustible as well. By chanting this mantra touch two middle fingers with your thumbs.

**नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः। इत्यनामिकाभ्यां
नमः।**

*Nityah Sarvagatah Sthanur Chaloyam Sanatanah.
Itynamikabhyam Namah*

This soul is eternal, omnipresent, immovable, constant and everlasting. By chanting this mantra touch two ring fingers with your thumbs.

**पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः। इति
कनिष्ठिकाभयं नमः।**

*Pashya me partha rupani shatasho 'tha sahastrasah.
Iti Kanishtikabhyam Namah*

Witness presently in hundreds and thousands of my multifarious divine forms. By chanting this mantra touches two baby fingers with your thumbs.

**नानाविधानि दिव्यानि नानावर्णाकृतिनि च। इति करतल
करपृष्ठाभ्यां नमः।**

*Nana-vidhani divyani nana-varnakrtini cha. Iti kartal
prishthabhyam namah*

Which are of various forms colors and shapes. By chanting this Mantra place your left hand below right hand and then right hand below left hand.

॥ इति करन्यासः ॥

Iti Karnyasah

॥ अथ अंगन्यास ॥

Ath Angnyas

नैन छिन्दन्ति शस्त्राणि नैन दहति पावकः । इति हृदयाय
नमः ।

*Nainam chindanti shashtrani nainam dahati pavakah.
Iti hridayay namah*

Weapons cannot cut it, nor can fire burn it. By chanting this mantra touch your heart with your right hand.

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः । इति शिरसैस्वाहा ।
Na chainam kledayanty apo na soshayati marutah

Water cannot wet it nor can wind dry it. By chanting this mantra touch your forehead with your right hand.

अच्छेद्योऽयनदाह्योऽयमक्ले द्योऽशोष्य एव च । इति शिखायै
वषट् ।

*Acchedyo 'yam- adahyo 'yam-akledyo 'soshya eva
cha . Iti shikhaiye Vasht*

This soul is incapable of being cut; it is not affected by fire, resistant to water and inexhaustible as well. By chanting this mantra touch your head with your right hand.

**नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः । इति कवचाय हुम
।**

*Nityah sarva-gatah sthanur-achalo 'yam sanatanah.
Iti kavchay hum*

This soul is eternal, omnipresent, immovable, constant and everlasting. Chanting this mantra touch your left knee with right hand and right knee with left hand.

**पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः । इति नेत्रयाय
वौषट ।**

*Pashya me partha rupani shatasho 'tha sahastrasah.
Iti netryay vaushat*

O Arjun! witness presently in hundreds and thousands of my multifarious divine forms. By chanting this mantra touch your eyes with the right hand.

**नानाविधानि दिव्यानि नानावर्णाकृतीनि च । इति अस्त्राय
फट ।**

*Nana-vidhani divyani nana-varnakrtini cha. Iti Astray
phat*

Which are of various forms colors and shapes. By chanting this Mantra hit your left palm with the index and middle figure of the right hand.

॥ इति अङ्गन्यास ॥
Iti Angnyas

॥ॐ Shri Pramatmane Namah ॥

॥Shrimad Bhagwat Gita ॥

Gita Dhyanam

Meditation on Shri Gitaji

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन
ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीम्- अष्टादशाध्यायिनीम् अम्ब
त्वामनुसन्दधामि भगवद्- गीते भवद्वेषिणीम् ॥ १ ॥

*Om paarthaaya pratibodhitaam bhagavataa
naaraayanenaswayam,
Vyaasena grathitaam puraanamuninaa madhye
mahaabhaaratam;
Advaitaamritavarshineem bhagavateem
ashtaadashaa dhyaayineem,
Amba twaam anusandadhaami bhagavadgeete
bhavadweshineem.*

O Bhagavad-Gita, sung by the supreme God himself, you are the bestower of the enlightenment to Arjun. You have been interwoven within the scripture Mahabharata by Shri Vedavyasa, the writer of the Puranas. In eighteen chapters, you are the rain of ever-flowing nectar, and the almighty potency of the

supreme God which destroy the sorrows and pain of the this material world. O Mother, I keep you in my heart forever.

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

*Namostu te vyaasa vishaalabuddhe
phullaaravindaayatapatranetra;
Yena twayaa bhaaratatailapoornah prajwaalito
jnaanamayah pradeepah.*

O master of great, formidable intelligence, Shri Vyasadeva, whose eyes resemble the beautiful petals of a blooming lotus flower, who lit the lamp of knowledge by created mahabharta. I offer my respectful obeisance's unto you.

**प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥**

*Prapannapaarijaataaya totravetraikapaanaye;
Jnaanamudraaya krishnaaya Gitaamritaduhe namah.*

I offer my respectful obeisances unto the Supreme God Shri Krishna, who fulfills all the desires of his dedicated devotees. He holds a whip in one hand while the other is poised in the gesture of instruction to Arjun. He is the extractor of the nectar like Gita.

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

*Sarvopanishado gaavo dogdhaa gopaalanandanah;
Paartha vatsah sudheer bhoktaa dugdham
Gitaamritam mahat.*

The Upanisads. crest-jewels of the Vedas, are like a cow, and the milker of the cow is Lord Shri Krishna, the son of Nanda Maharaj. Arjun is the calf, the nectar of the Gita is the milk, and the virtuous devotees are the beneficiaries of that milk.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥

*Vasudevasutam devam kamsachaanooramardanam;
Devakeeparamaanandam krishnam vande
jagadgurum.*

I offer my respectful obeisance's unto the lotus feet of Shri Krishna, who is the son of Vasudeva, the vanquisher of demons like Kans and Chanur, the provider of the divine bliss and joy to mother Devaki, the supreme God of all Gods, and the master and guru of the whole universe.

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

*Bheeshmadronatataa jayadrathajalaa
 gaandhaaraneelotpala;
 Shalyagraahavatee kripena vahanee karnena
 velaakulaa;
 Ashwatthama-vikarna-ghora-makaraa
 duryodhanaavartinee;
 Sotteernaa khalu paandavai rananadee kaivartakah
 keshavah.*

Shri Keshava assisted Pandavas to cross the river of battle, of which one bank was Bhishma and the other one was Dronacharya. Jayadratha was the water, the sons of Gandhari were the blue lotus flower, and Shalya was the crocodile. Kripacharya was the current, and Karna was the everchanging rising and declining tides; Ashvatthama, Vikarna etc. were the fearful alligators and Duryodhana was the whirlpool.

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
 नानाख्यानककेसरं हरिकथा- सम्बोधनाबोधितम् ।
 लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा भूयाद्भारतपङ्कजं
 कलिमल- प्रध्वंसिनः श्रेयसे ॥ ७ ॥

*Paaraasharya vachah sarojamamalam
 Gitaarthagandhotkatam;
 Naanaakhyaanakakesaram harikathaa
 sambodhanaabodhitam;
 Loke sajjana shatpadairaharahah pepeeyamaanam
 mudaa;
 Bhooyaadbhaaratapankajam kalimala
 pradhwamsinah shreyase.*

The words of Shri Krishna Dvaipayana Vyasadeva, the son of Parashara Muni, are pure lotus flower. The meaning of the Gita is the far reaching fragrance of that lotus, and the various narrations are its stamen. The revelations of hari katha, narrations about the supreme God, are the river. In this world, the pure devotees are the bees who are constantly absorbed in drinking the nectar of the lotus flower. May that lotus of Mahabharata, which is the vanquisher of all evils in this age of Kali, graciously bestow auspiciousness upon us.

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

*Mookam karoti vaachaalam pangum langhayate
 girim;
 Yatkripaa tamaham vande
 paramaanandamaadhavam.*

I offer my respectful obeisance's unto the lotus feet of Lord Shri Krishna, whose grace makes the dumb eloquent and the lame can cross mountains.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः वेदैः
साङ्गपदक्रमोपनिषदैः गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनः यस्यान्तं न
विदुः सुरासुरगणाः देवाय तस्मै नमः ॥ ९ ॥

*Yam brahmaa varunendrarudramarutah stunwanti
divyaih stavaih,
Vedaih saangapadakramopanishadair gaayanti yam
saamagaah,
Dhyaanaavasthitatadgatena manasaa pashyanti yam
yogino,
Yasyaantam na viduh suraasuraganaa devaaya
tasmai namah.*

I offer my respectful obeisance's unto the supreme God whose glories are praised with celestial prayers by Lord Brahma², Lord Varuna³, Lord Indra⁴, Lord Rudra⁵, and the Maruts⁶, and whose glories are recited by the knowers of the Sama-veda; whose glories are sung by all the Vedas, along with their six

² The creator of this world

³ The God of water

⁴ The king of all Gods; God of rain

⁵ The annihilator

⁶ Reffered as storm Gods in vedas. They are sons of Rudra and attendants of Indra

subsidiary divisions and the Upanisads; who is seen within the hearts of the yogis absorbed in meditational trance, and whose infinite glories cannot be known, either by the Gods or the demons.

॥ इति ध्यानम ॥

Note with regard to Mantra, Kar-nyasa and Ang-nyasa:

- Every mantra, in the Sanatan Hindu religion, has a Rishi, who received that mantra in his heart from the Supreme Soul;
- A metre, which governs the inflection of the voice. A god called devta, higher or lower-as its informing power.
- The Bija, seed, is a significant word, or series of words, which gives it a special power; sometimes this word is a sound which harmonizes with the key-note of the individual using it, and varies with the individual; sometimes this word expresses the essence of the mantra, and the result of the mantra is the flower springing from this seed; this essence of the Gita is in the words quoted.

- The Shakti is the energy of the form of the mantra, i.e. the vibration-forms set up by its sounds; these in the Gita carry the man to the Lord.
- The Kilakam, the pillar, is that which supports and makes strong the mantra; this is the ceasing of sorrow, by the freeing from imperfections.
- Then follow certain special directions, intended to set up relations between the centers in the man's body and the corresponding centers in the body of the Lord-the universe.
- The thumbs, the earth symbol, are connected with the physical plane, and are utilized in control of its subtle forces.
- The index fingers, the water-symbol, are connected with the astral plane, and are similarly used with astral forces.
- The middle fingers, the fire-symbol, the apex of the pyramid of the hand, are similarly used with mental forces.

- The ring figures, the air-symbol, are similarly used with intellectual forces.
- The little fingers, the most powerful in the subtle worlds, are the & kasha-symbol, and are similarly used with inside forces.
- The other organs of the body are the other poles of the magnet of the body: thumbs and heart; index fingers and head; middle fingers and the point of juncture of the occipital and parietal sutras; the fourth fingers and the sūkshma sharira; the little fingers and the creative organ. These are the positive and negative poles of the magnet we call the body; either may be positive, either negative, according to the object aimed at, but they work together.
- From other stand-points, these dispositions may be regarded as having on the one hand, an inhibitory, or, on the other, a stimulative effect on the physical or subtler function of the organs concerned, according to the purpose in view in the subsequent meditation or practice.
- To the western world these correspondences may seem fantastic and superstitions; to India in

which the faint tradition of the Great Science lingers, they sound as echoes of a mightier age, when Gods and Men walked familiarly together in the hidden Ways.

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Shrimad Bhagwat Gita

अथ प्रथमो अध्यायः (अर्जुनविषादयोगः)

First Chapter - Arjun Vishad Yoga

The Delusion of Arjun

धृतराष्ट्र उवाचः

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१.१॥

Dhritarastra Uvacha:

*Dharma-kshetre kuru-kshetre samaveta yuyutsavah
Mamakah pandavas chaiva kim akurvata Sanjay*

Dhritrastra said:

O Sanjay, gathered on the holy field of Kuruksetra, eager to battle, what did my sons and the sons of Pandu do? (1.1)

सञ्जय उवाचः

**दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥१.२॥**

Sanjay Uvacha:

*Drishtva tu pandavanikam vyudham Duryodhanas
tada
Acharyam upasangamya raja vachanam abravat*

Sanjay said:

At that time, sighting the army of the Pandavas arrayed for battle, King Duryodhan approached Dronacharya⁷ and said these words: (1.2)

**पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥१.३॥**

*Paschyaitam pandu-putranam acharya mhatim
chmum
Vyudham drupada-putrena tava sishyena dheemta*

O Master, please look at the mighty army of the Pandavas arrayed for battle by your talented pupil, Dhrshtadyumna⁸, son of Drupada. (1.3)

⁷ Royal preceptor to the Kauravas and Pandavas. Considered as an avatar of Brihaspati.

⁸ Son of Drupada and brother of Draupadi and Shikhandi, was commander of Pandavas.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥१.४॥

*Atra shura maheshvasa bhimArjun-sama yudhi
yuyudhano viratashchya drupadash cha maharathah*

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥१.५॥

*Dhrishtaketus chekitanah kashirajash cha viryavan
Purujit kuntibhojash cha shaibyash chya nara-
pungavah*

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥१.६॥

*yudhamanyush cha vikranta uttamaujash cha
viryavan nh
saubhadro draupadeyash cha sarva eva maharathah*

Amongst the army, there are fierce soldiers and expert bowmen like Bhima and Arjun, as well as others who are equal expert, such as Satyaki⁹, King Virata¹⁰, the great fighter Drupada¹¹, Dhrishtaketu¹²,

⁹ Powerful warrior belonging to the Vrishni clan of the Yadavas.

¹⁰ King of Matsya Kingdom in whose court the Pandavas spent a year in concealment during their exile.

Chetikana¹³, the mighty hero Kashiraja¹⁴, Purujit, Kuntibhoja¹⁵, the noble King Shaibya¹⁶, valiant Yudhamanyu¹⁷, heroic Uttamauja¹⁸, son of Subhadra-Abhimanyu¹⁹, and the sons of Draupadi²⁰; all of who are certainly great warriors. (1.4,1.5,1.6)

**अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥१.७॥**

*Asmakam tu visishta ye tan nibodha dvijottama
Nayaka mama sainyasya samjnartham tan bravimi te*

O best of Brahmins, please also be informed of the great heroes and leaders of our armies. I shall now fully describe them for your information (1.7)

¹¹ Father of Draupadi (wife of Pandavas); king of the land of Southern Panchala.

¹² The king of Chedi, was described as the elder son of King Shishupala.

¹³ Son of Dhrishtaketu and grandson of Shishupala.

¹⁴ Kashiraj was a king of Kashi, whose daughters Amba, Ambalika and Ambika were carried away by Bhishma.

¹⁵ Kunti-Bhoja was the king of Kunti kingdom and adoptive father and cousin of Surasena.

¹⁶

¹⁷ King of Panchal, great fighter who fight fiercely in the battle

¹⁸ Brother of Yudhamanyu

¹⁹ Son of Arjuna and Subhadra

²⁰ Prativindhya from Yudhishtir, Sutasoma from Bheem, Srutakarma from Arjuna, Satanika from Nakula, and Srutasena from Shadeva

**भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥१.८ ॥**

*Bhavan bhishmash cha karnash cha krpash cha
samitim-jayah
Asvatthama vikarnash cha saumadattis tathaiva cha*

Yourself -Dronacharya, Bhishma²¹ and Karna²² and Kripacharya²³ who is unconcoured victorious in battle; and even Ashvatthama²⁴, Vikarna²⁵ and Bhurishrava²⁶ (son of Somadatta); (1.8)

**अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥१.९ ॥**

*Anye cha bahavah shura mad-arthe tyakta-jivitah
Nana-shastra-praharanah sarve yuddha-visharadah*

And there are many other valiant heroes who are equipped and armed with various weapons, skilled in

²¹ He was the eighth son of Kuru King Shantanu and the Goddess Ganga, was well known for his pledge of Celibacy.

²² Abandoned son of Surya (the Sun deity) and princess Kunti. Arch enemy of Arjuna and friend of Duryodhna.

²³ Great archer and teacher of the royal children, kauravas and pandavas. His sister Kripa was married to Dronacharya.

²⁴ Son of Dronacharya. Born with a precious powerful gem on his forehead. Considered as immortal.

²⁵ Borthor of Duryodhna. Considered as third stongest Kaurava after Duryodhana and Dushashana

²⁶ prince of a minor kingdom in the kingdom of Bahlika.

different types of warfare and are ready to sacrifice their life for me. (1.9)

**अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१.१०॥**

*Aparyaptam tad asmakam balam
bhismaabhirakshitam
Paryaptam tvid metesham balam bhimabhirakshitam*

This army of ours, fully protected by Bhishma, is unconquerable; while that army of Pandavas guarded by Bhima, is easy to conquer. (1.10)

**अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥१.११॥**

*ayaneshu cha sarveshu yatha-bhagam avasthitah
bhisnam evabhiraksantu bhavantah sarva eva hi*

Therefore, stationed in your respective positions on all fronts, you all should guard, Bhishma in particular, from all sides. (1.11)

**तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्छैः शङ्खं दध्मौ प्रतापवान् ॥१.१२॥**

Tsya sanjanayan harsham kuru-vrddhah pitamahah

*Simha-nadam vinadyocchaih shankham dadhmau
pratapavan*

Then, with a war-cry similar to the roar of a lion, Bhishma, the mighty aged men of the Kurus, loudly blew his conch shell, which pleased the heart of Duryodhana. (1.12)

**ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोभवत् ॥१.१३ ॥**

*Tatah sankhas cha bheryas cha panavanaka-
gomukhah
Sahasaivabhyahanyanta sa shabdastumulo 'bhavat*

Conches, kettledrums, tabors, drums and trumpets were blown together from all sides and those produced the horrific tumultuous vibrations. (1.13)

**ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१.१४ ॥**

*Tatah shvetair hayair yukte mahati syandane sthitau
madhavah pandavas chaiva divyau sankhau
pradadhmatuh*

Then, seated in a glorious chariot carried by white horses, Shri Krishna as well as Arjun blew their divine conches. (1.14)

**पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१.१५॥**

*Panchajanyam hrsikesho devadattam dhananjayah
Paundram dadhmau maha-sankhambhima-karma
vakodarah*

Shri Krishna blew his conch named Pachyajanya; Arjun blew his conch called Devadatta; while Bhima, the doer of unnatural deeds, blew his mighty conch Paundra. (1.15)

**अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१.१६॥**

*Anantavijayam raja kunti-putro yudhisthirah
Nakulah sahaddevash cha shughosa-manipushpakau*

King Yudhisthira, son of Kunti, blew his conch Anantavijaya; while Nakula and Sahadeva blew their conches called Sughosa and Manipushpaka, respectively. (1.16)

**काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१.१७॥**

*Kasyash cha paramesv-ashah sikhandi cha maharathah
Dhrstadyumno viratash cha satyakish chaparajitah*

**द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक्पृथक् ॥१.१८॥**

*Drupado draupadeyash cha sarvasash prthivi-pate
Saubhadrash cha maha-bahuh sankhan dadhmuh
prthak prthak*

And then O lord of the earth, the expert bowman Kashiraj, the great warrior Sikhandi, Dhirstadyumna, King Virata, the unconquerable Satyaki, King Drupada, the sons of Draupadi and the mighty son of Subhadra, Abhimanyu - all blew their respective conch shells from all sides: (1.17-1.18)

**स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलोभ्यनुनादयन् ॥१.१९॥**

*Sa ghosho dhartarashtranam hridayani vyadarayat
Nabhash cha prthivim chaiva tumulo
'bhyanunadayan*

And that dreadful sound, echoing through heaven and earth, pierced the hearts of Dhritarastra's sons and their army. (1.19)

**अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥१.२०॥**

*Atha vyavasthitan drshtva dhartarashtran kapi-
dhvajah*

*Pravrtte shastra-sampate dhanur udyamya
pandavah*

**हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेच्युत ॥१.२१॥**

*Hrsikesam tada vakyam idam aha mahi-pate
senayur ubhayor madhye ratham sthapaya mechyut*

O King, at that time, Dhananjaya, mounted on a chariot decorated with the flag of shri Hanuman, getting ready to fight, picked up his bow and requested Shri Krishna to place his chariot in the middle of the two armies. (1.20-1.21)

**यावदेतान्निरिक्षेहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥१.२२॥**

*yavad etan nirikse 'ham yoddhu-kaman avasthitan
kair maya saha yoddhavyam asmin rana-
samudyame*

And to keep it there till he had carefully observed these warriors who were eager to fight, and had seen with whom he would have to engage in the battle. (1.22)

**योत्स्यमानानवेक्षेहं य एतेत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥१.२३॥**

*yotsyamanan avekhse 'hamya ete 'tra samagatah
dhartarastrasya durbuddheryuddhe priya-
chikirshavah*

Arjuna said : I want to see the well-wishers of evil-
minded Duryodhana, who have drawn up for battle
from this side. (1.23)

**एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ १.२४ ॥**

*Evam ukto hrshikesho gudakeshen bharat
Senayor ubhaya madhye sthapayitva rathottamam*

**भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान् कुरूनिति ॥ १.२५ ॥**

*Bhishma-drona-pramukhatah sarvesham cha mahi-
kshitam
Uvacha partha pashyaitan samavetan kuru niti*

Sanjaya said: O King, thus requested by Arjun, Shri
Krishna placed the magnificent chariot between the
two armies in front of Bhishma, Drona and all other
kings and said, "Arjun, look at these Kauravas
assembled here." (1.24-1.25)

**तत्रापश्यत्स्थितान् पार्थः पितृन्थ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ।
श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ॥ १.२६ ॥**

*Tatrapasyat sthitan parthah pitrn atha pitamahan
Acharyan matulan bhratran putran pautran sakhims
tatha
Svashuran shuhrdash chaiva senayor ubhayor api*

**तान्समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदत्रिदमब्रवीत् ॥ १.२७ ॥**

*Tan samikshya sa kaunteyah sarvan bandhun
avasthitan
Krpaya parayavishto vishid tridam abravat*

There, within both armies, Arjun saw his paternal elders, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, fathers-in-law, friends, and other well-wishers. Thus, seeing his own kinsmen present on the battlefield, the son of Kunti, Arjun griefstricken and overwhelmed, with great compassion, said the following words: (1.26-1.27)

अर्जुन उवाचः

**दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ १.२८ ॥**

Arjun uvacha:

*Drishtvemam sva-janam Krishna yuyutshum
samupasthitam*

Sidanti mama gastrani mukham cha parishushyati

Arjun said:

O Krishna! On sighting my kinsmen standing here for battle, my limbs refuse to support my body and my throat parches. (1.28)

**वेपथुश्च शरीरे में रोमहर्षश्च जायते ।
गाण्डीवं स्तंसते हस्तात्त्वक्चैव परिदह्यते ॥ १.२९ ॥**

*Vepathush cha sharire me roma-harshash cha jayate
Gandivam stramsate hastat tvak chaiva paridahyate*

I am shivering and getting goosebumps. My mighty bow, Gandiva, is slipping from my hand and I am getting burning sensation on my entire skin. (1.29)

**न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।
निमित्तानि च पश्यामि विपरीतानि केशव ॥१.३० ॥**

*Na cha shaknomy avasthatum bhramativa cha me
manah*

Nimittani cha pashyami vipritani keshava

I am not able to concentrate and as such am finding it difficult to even stand; and Keshava, I perceive all bad omens. (1.30)

न च श्रेयोनुपश्यामि हत्वा स्वजनमाहवे ।
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥१.३१॥

*Na cha shreyo 'nupashyami hatva sva-janam ahave
Na kankse vijayam Krishna na cha rajyam shukhani
cha*

I do not see any benefit in killing my kinsmen in the battle. Krishna, I do not desire victory, kingdom, or any other pleasures. (1.31)

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥१.३२॥

*Kim no rajyena govinda kim bhogair jivitena va
yesham arthe kankhsitam no rajyam bhogah
shukhani cha*

त इमेवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥ १.३३ ॥

*Ta ime 'vasthita yuddhe pranams tyaktva dhanani
cha
Acharyah pitarah putras tathaiva cha pitamahah*

Govinda! of what use will kingdom, or luxuries, or even life be to me. Those people for whom we desire the throne, luxuries and pleasures are standing here on the battle-field risking their lives

and wealth - teachers, uncles, sons, nephews, grand uncles and great grand-uncles. (1.32-1.33)

**मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।
एतात्र हन्तुमिच्छामि घ्नतोपि मधुसूदन ॥ १.३४ ॥**

*Matulah svashurah pautrah syalah sambandhinas
tatha
Etann hantum icchami ghnato 'pi madhusudhana*

Maternal uncles, fathers-in-law, grand-sons, brothers-in law and other relatives. O Madhusudana ! even if all of them are standing here with the intention to kill me, I do not want to kill them. (1.34)

**अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।
निहत्य धार्तराष्ट्रः का प्रीतिः स्याज्जनार्दन ॥ १.३५ ॥**

*Api trailokya-rajyasya hetoh kim nu mahi-kрте
Nihatya dhartarastran ka pritih syaj janardana*

Even if I get the throne of all the three worlds, I do not desire to kill them; then why should I do it for a piece of land? O Janardan! What pleasure will we get by killing the son of Dhritrashtra? (1.35)

**पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥१.३६ ॥**

*Papam evashrayed asman hatvaitan atatayinah
Tasman narha vayam hantum dhartarastran sva-
bandhavan
Sva-janam hi katham hatva shukhinah syama
madhava*

We will definitely sin by killing these felons. Therefore, we should not be engaged in killing our own relatives, the sons of Dhritarastra, because, O Madhva! how can we be happy by killing our own kinsmen. (1.36)

**यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥१.३७॥**

*Yady apy ete na pashyanti lobhopahata-chetasah
Kula-kshaya-kritam dosham mitra-drohe cha
patakam*

**कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥१.३८॥**

*Katham na gyeyam asmabhih papad asman
nivartitum
kula-kshaya-kirtam dosham prapashyadbhir
janardana*

Even if these people, with their minds blinded by greed; perceive no evil in killing their own family and no sin in destroying their kinsmen; why should not

we, O Janardan! who understand sin and after effects of destroying one's own family, think of not committing this sin. (1.37-1.38)

**कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोभिभवत्युत ॥१.३९॥**

*Kula-kshaye pranashyanti kula-dharmah sanatanah
Dharme nashte kulam krtsnam adharmo 'bhibhavaty
uta*

Destruction of the entire family and kinsmen and the age old family traditions result in the spread of sins widely in the clan. (1.39)

**अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥१.४०॥**

*Adharmabhibhavat Krishna pradushyanti kula-striyah
Strishu dushtashu varshneya jayate varna-sankarah*

With the widespread sins in the family, the women of the family become impious; and from the degraded women, O descendant of Varshney, the unwanted cross bred children from different / other castes are born. (1.40)

**सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥१.४१॥**

*Sankaro narakayaiva kula-ghnanam kulasya cha
Patanti pitaro hy esam lupta-pindodaka-kriyah*

The cross bred children are born to take the family and the clan itself to hell. The ancestors of such impious families also fall from their place in heaven to hell due to the absence of the tradition of the ceremonial offering of the food and water to the ancestors. (1.41)

**दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥१.४२॥**

*Doshair etaih kula-ghnanam varna-sankara-karakaih
utsadyante jati-dharmah kula-dharmash cha
shashvatah*

By the evil deeds of the cross bred children, the age-long traditions and family customs will fall extinct. (1.42)

**उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥१.४३॥**

*Utsanna-kula-dharmanam manushyanam janardana
Narake niyatam vaso bhavatity anushushruma*

O Janardana, we have heard that men whose family tradition get extinct, dwell in hell for an indefinite period. (1.44)

**अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥१.४४॥**

*Aho bata mahat papam kartum vyavasita vayam
yad rajya-shukha-lobhena hantum sva-janam
udyatah*

Oh, what a pity! though possessed with intelligence, we have set our mind for committing a great sin. Our greed to acquire the throne and other wordly pleasures has led us to falling down to the extent of planning to kill our own kinsmen. (1.45)

**यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥१.४५॥**

*Yadi mam apratikaramashastram shastra-panayah
Dhirtarashtra rane hanyustan me khsemataram
bhavet*

It would be better for me if the sons of Dhritarastra, armed with weapons, kill me in the battle even if I am unarmed and unresisting. (1.46)

**एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ १.४६ ॥**

*Evam uktvArjunh sankhye rathopastha upavishat
visrjya sa-sharam chapam shoka-samvigna-manasah*

Arjun, whose mind was agitated by grief, and heart overwhelmed with sorrow, having thus spoken on the battlefield, cast aside his bow and arrows and sat down at the back of the chariot. (1.47)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादेऽर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥१॥*

Om, thus end chapter one of Shrimad Bhagwat Gita upnishad, the knowledge of supreme truth, the dialogue between Shri Krishna and Arjun entitled the delusion of Arjun

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथ द्वितीयोध्यायः साङ्ख्ययोगः

Second Chapter: Sankhyayoga

The reality of soul and its immortality

सञ्जय उवाचः

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २.१ ॥

Sanjaya Uvacha :

*Tam tatha krpayavishtam asrhu-purnakulekshanam
Vishidantam idam vakyam uvacha madhushudanah)*

Sanjaya said:

Shri Krishna then addressed the following words to the agitated Arjun, who was overwhelmed with grief; whose eyes were filled with tears; and who was full of sorrow. (2.1)

श्रीभगवानुवाचः

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २.२ ॥

Shri Bhagavan uvacha:

*Kutas tva kashmalam idam vishame samupasthitam
Anarya-jushtam svargyam kirti-karam Arjun*

Shri Bhagavan said:

O Arjun, how has this delusion overtaken you at this odd hour? Neither is this followed by the superior and noble souls, nor will this bestow heaven or fame, to you. (2.2)

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्य् उपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥२.३॥

*Klaibyam ma sma gamah partha naitat tvayy
upapadyate
Kshudram hridaya-daurbalyam tyaktvottishtha
parantapa (2.3)*

Hence, O Arjun, you should not get this delusion as it is not becoming of a brave warrior like you . Therefore, O Parantap²⁷, do not yield to the timidity,

²⁷ Scorcher of enemies

get over this by relinquishing this weakness of your heart and stand up, (2.3)

अर्जुन उवाच:

**कथं भीष्ममहं साङ्ख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥२.४॥**

Arjun Uvacha:

*Katham bhishmam aham sankhye dronam cha
madhushudana
ishubhih pratiyotsyami pujarhav ari-shudana*

Arjun said:

How shall I fight with Bhishma and Drona with arrows on the battle field, O Madusudana? They are worthy of deepest reverence, O destroyer of foes. (2.4)

**गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान्
॥२.५॥**

*Gurun ahatva hi mahanubhavan shreyo bhoktum
bhaikhsyam apiha loka
Hatvartha-kamamstu guru nahaiva bhunjiya bhogan
rudhira-pradigdhan*

It is better to live on alms in this world without slaying these gurus and noble elders, because even after killing them we shall, after all, achieve and enjoy only blood-stained pleasures in the form of wealth and worldly enjoyments. (2.5)

**न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस् तेवस्थिताः प्रमुखे धार्तराष्ट्राः
॥२.६॥**

*Na chaitad vidmah kataran no gariyo yad va jayema
yadi va no jayeyuh
Yaneva hatva na jijivishamas te 'vasthitah pramukhe
Dhartarastrah*

We do not even know which is preferable to us - to fight or not to fight; nor do we know whether we will win or whether they will conquer us. Those, by killing whom, even we do not wish to live, those dear sons of Dhritrashtra are standing in front of us as our enemies. (2.6)

**कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेहं शाधि मां त्वां
प्रपन्नम् ॥२.७॥**

*Karpanya-dosopahata-svabhavah prcchami tvam
dharma-sammudha-chetah*

*Yacchreyah syan nischitam bruhi tan me sishyas te
'ham shadhi mam tvam prapannam*

Therefore, discouraged by timidity and disillusioned about my duty, I ask you to guide me to the path which is decidedly good for me, as I am your disciple. I have come under your shelter and put myself in your hands; please direct me to the right path as your discipile. (2.7)

**न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम्।
अवाप्य भूमावसपत्नमृद्धं राज्यं
सुराणामपि चाधिपत्यम् ॥२.८॥**

*Na hi prapashyami mamapanudyad yac- chokam-
ucchosanam- indriyanam
Avapya bhumav asapatnam- rddham rajyam
suranam- api chadhipatyam*

Even if I attain the undisputed monarchy with the magnificent and prosperous kingdom of the entire earth and I achieve the position of king of Gods (Indra), I do not see how I can drive away this deep anguish that dries up my senses. (2.8)

सञ्जय उवाच:

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥२.९॥

Sanjaya Uvacha :

*Evam- uktva Hrshikesham Gudakeshah parantapah
na yotsya iti govindam-uktva tushnim babhuva ha*

Sanjaya said:

O King, having thus spoken to Shri Krishna, Arjun again clearly said to him, "I will not fight," and became silent. (2.9)

**तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥२.१०॥**

*Tam-uvacha hrshikeshah prahasann iva bharata
Senayor- ubhayor- madhye vishidantam, idam
vachah*

Then, O Dhritarashtra, Shri Krishna, with a slight smile, said the following words to the grief struck Arjun, amidst the two armies. (2.10)

श्रीभगवानुवाचः

**अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥२.११॥**

Shri Bhagavan Uvacha

*Ashochyan- anvasochas- tvam pragya-vadams- cha
bhashase*

Gatasun-agatasums -cha nanushochanti panditah

Shri Bhagavan said:

Arjun, you grieve over those who should not be grieved for, and yet you speak like the learned; but wise men do not sorrow either over the dead or for the living. (2.11)

**नत्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥२.१२॥**

*Na- tv- evaham jatu nasamna tvam neme janadhipah
Na chaiva Na bhavishyamah sarve vayam- atah
param*

There was never a time in the past when I was not here, or when you or these kings were not here. Nor will there be a time when these will not exist in the future. Since the soul is imperishable, we were there in the past will remain in existence in the future, as well. (2.12)

**देहिनोस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥२.१३॥**

*Dehino-'smin- yatha dehe kaumaram yauvanam jara
tatha dehantara-praptir-dhiras- tatra na muhyati*

Just as childhood, youth and old age are attributed to the soul through this body, which attains another body when the earlier one is destroyed, the wise man do not get deluded about this. (2.13)

**मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनो नित्यास्तांस्तितिक्षस्व भारत ॥२.१४॥**

*Matra-sparshas- tu kaunteya sitoshna-shukh-dukh-
dah
Agamapayino- 'nityas-tams- titikshasva bharata (2.14)*

O Kauntey²⁸, the contact between the senses and their objects, which give rise to the feeling of heat and cold, pleasure and pain etc., are transitory and momentary; hence, O Bharata, you should bear them. (2.14)

**यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोमृत्त्वाय कल्पते ॥२.१५॥**

*Yam hi na vyathayanty-ete purusham purusharsabha
sama-duhkha-shukham dhiram so 'mrtatvaya kalpate*

²⁸ Son of Kunti

O Purushartha²⁹, the wise man to whom pain and pleasure are alike, and who is not distressed by these senses and their objects, becomes eligible for salvation (Moksha). (2.15)

**नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥२.१६ ॥**

*Nasato vidyate bhavo nabhavo vidyate satah
Ubhayor- api- drishtou antstv anayos tattva-
darshibhih*

The unreal has no existence, and the real never cease to exist, the reality of both has, thus, been achieved by the knowledge and wise men. (2.16)

**अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥२.१७ ॥**

*Avinasi tu tad- viddhi yena sarvam-idam tatam
Vinasham- avyayasyasya na kaschit- kartum- arhati*

Know that to be imperishable alone, which pervades this entire universe; no one has power to destroy this indestructible one. (2.17)

**अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥२.१८ ॥**

²⁹ Chief of men

*Antavanta ime deha nityasyoktah sharirinah
Anashino 'prameyasya tasmad yudhyasva bharata*

The owner of this body, eternal soul is imperishable, indefinable and these bodies are perishable; therefore, O Bharata, you should not decline to fight (2.18)

**य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥२.१९॥**

*Ya enam veti hantaram yaschainam manyate hatam
Ubhau tau na vijanito nayam hanti na hanyate*

The one who perceives the soul to be capable of being killed and he who takes it as killed, both are ignorant; Indeed, the soul neither kills, nor is killed. (2.19)

**न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोयं पुराणो न हन्यते हन्यमाने शरीरे
॥२.२०॥**

*Na jayate mriyate va kadachin nayam bhutva bhavita
va na bhuyah
Ajo nityah shashvato 'yam purano na hanyate
hanyamane sharire*

Neither is the soul ever born nor does it ever die, because it is unborn, perpetual, eternal and ancient. Being inexhaustible the soul is never destroyed although the body being perishable gets destroyed. (2.20)

**वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२.२१॥**

*Vedavinashinam nityam ya enam- ajam- avyayam
katham sa purushah partha kam ghatayati hanti kam*

O Partha, how can a person who knows the soul to be constant, indestructible, birthless, and inexhaustible, kill anyone or cause anyone to be killed? (2.21)

**वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोपराणि ।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही
॥२.२२॥**

*Vasamsi jirnani yatha vihaya navani grhnati naro
'parani
tatha sharirani vihaya jirnani anyani samyati navani
dehi*

As a person accepts new clothing, rejecting that which is old and wornout, so does the soul continue

to accept a new body, giving up the old and useless one. (2.22)

**नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२.२३॥**

*Nainam chindanti shashtrani nainam dahati pavakah
na chainam kledayanty apo na soshayati marutah*

Weapons cannot cut it, nor can fire burn it, water cannot wet it, nor can wind dry it. (2.23)

**अच्छेद्योयमदाह्योयमक्लेद्योशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोयं सनातनः ॥२.२४॥**

*Acchedyo 'yam- adahyo 'yam-akledyo 'soshya eva
cha
Nityah sarva-gatah sthanur- achalo 'yam sanatanah*

This soul is incapable of being cut; it is not affected by fire, is resistant to water and imperishable as well. This soul is eternal, omnipresent, immovable, constant and everlasting. (2.24)

**अव्यक्तोयमचिन्त्योयमविकर्योयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२.२५॥**

*Avyakto 'yam- acintyo 'yam-avikaryo 'yam- ucyate
tasmad evam viditvainam nanusocitum- arhasi*

This soul is obscure; incredible; and is considered as absolute. Therefore, O Arjun, knowing this soul as such, you should not grieve. (2.25)

**अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२.२६॥**

*Atha- chainam nitya-jatam nityam va manyase
mratam
Tathapi tvam maha-baho naivam sochitum arhasi*

And, Arjun, if you consider this soul to be a subject of constant birth and death, even then you should not grieve. (2.26)

**जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येथे न त्वं शोचितुमर्हसि ॥२.२७॥**

*Jatasya hi dhruvo mratyur dhruvam janma mrtasya
cha
tasmad apariharye 'rthe na tvam sochitum arhasi*

Because, even as per this theory, death is certain for those who are born, and rebirth is inevitable for the dead. You should not, therefore, grieve over the inevitable. (2.27)

**अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२.२८॥**

*Avyaktadini bhutani vyakta-madhyani bharata
avyakta-nidhanany eva tatra ka paridevana*

O Bharata! all beings, before their birth, were invisible; at death, they return to being invisible again; only in interim, they become visible. Hence, in this case, there is no reason to mourn. (2.28)

**आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्ब्रुवति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्
॥२.२९॥**

*Ashcharya-vat pashyati kaschid enam ashcharya-
vad vadati tathaiva chanyah
Ashcharya-vacchainam anyah shrnoti shrutvapy
enam ved na chaiva kaschit*

Hardly anyone, perceives the marvel of the soul; likewise, hardly some speak about its magnificent aspects; and likewise, hardly some hear of its glory and splendor. Despite hearing, speaking and looking at the splendor of the soul, very few realize its true form. (2.29)

**देही नित्यमवध्योयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥२.३०॥**

*Dehi nityam avadhyo 'yam dehe sarvasya bharata
tasmatsarvani bhutani na tvam sochitum arhasi*

O Bharata! this soul dwelling in the bodies of all living beings is absolute; therefore, you should not mourn for any living being. (2.30)

**स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोन्यत्क्षत्रियस्य न विद्यते ॥२.३१॥**

*Sva-dharmam- api chavekhsya na vikampitum arhasi
Dharmyad- dhi yuddhach-chreyo 'nyat khsatriyasya
na vidyate*

Besides, considering your own duty too, you should not fear anything; as there is nothing more dear to a Kshatriya³⁰, than participating in a righteous war. (2.31)

**यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥२.३२॥**

*Yadrcchaya chopapannam svarga-dvaram apavrtam
Shukhinah khsatriyah partha labhante yuddham
idrsam*

O Partha³¹, blessed are the Kshatriya's, who get such an unsolicited opportunity for war; which opens the door to heaven. (2.32)

³⁰ People belong to warrior class

³¹ Descendent of Prithu

अथ चेत्त्वमिमं धार्म्यं सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥२.३३॥

*Atha chet tvam imam dharmyam sangramam na
karishyasi
Tatah sva-dharmam kirtim cha hitva papam
avapsyasi*

Therefore, if you refuse to fight this righteous war, then, moving away from your own duty as Kshatriya and your own honour, you will incur sin. (2.33)

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥२.३४॥

*Akirtim chapi bhutani kathayishyanti te 'vyayam
sambhavitasya chakirtirmaranad atirichyate*

People will also recount your perpetual dishonor; and for the one who is highly esteemed, dishonour is worse than death. (2.34)

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥२.३५॥

*Dhayad-ranad- uparatam mamsyante tvam maha-
rathah
yesham cha tvam bahu-mato bhutva yasyasi
laghavam*

And the great warriors who think highly of you, will now despise you, thinking that it was fear which drove you away from battle. (2.35)

**अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥२.३६॥**

*Avachya-vadamsh cha bahun vadishyanti tavahitah
Nindantas tava samarthyam tato dukhataram nu
kim*

And your enemies, slandering your might and strength, will speak many undesirable words; what can be more painful than this? (2.36)

**हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥२.३७॥**

*Hato va prapsyasi svargamjitva va bhokshyase
mahim
tasmad uttistha kaunteya yuddhaya krta-nischayah*

Either you will die in the war and attain heaven, or you will win and enjoy the pleasures on this earth; therefore, stand up, O Kaunteya, be determined to fight. (2.37)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥२.३८॥

*Shukha-duhkhe same krtva labhalabhau jayajayau
tato yuddhaya yujyasva naivam papam avapsyasi*

Treating alike victory and defeat, gain and loss, pleasure and pain, get ready to fight; resultantly, you will not incur sin. (2.38)

**एषा तेभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥२.३९॥**

*Esha te 'bhihita sankhye buddhir yoge tv- imam srnu
Buddhya yukto yaya partha karma-bandham
prahasyasi*

I have just explained to you the wisdom of the conception of reality (gyan yoga). Now hear, the conception of knowledge, or knowelge-yoga; O Partha, by which you will be able to cast away the bondage of karma. (2.39)

**नेहाभिक्रमनाशोस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥२.४०॥**

*Nehabhikrama-nasho 'sti pratyavayo na vidyate
Svalpam- apy asya dharmasya trayate mahato
bhayat*

In this path, there is neither a loss of effort, nor any fear of contrary result. Even a little knowledge of this path protects from the terrible fear of birth and death. (2.40)

**व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोव्यवसायिनाम् ॥२.४१॥**

*Vyavasayatmika buddhir ekeha kuru-nandana
Bahu-shakha hyanantas cha buddhayo
'vyavasayinam*

Arjun, in this yoga, the intellect is determined and focused in a single direction; whereas the intellect of the undecided (ignorant men moved by desires) wanders in all directions, following innumerable aims. (2.41)

**यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥२.४२॥**

*yamimam pushpitam vacham pravadanty
avipashcintah
Veda-vada-ratah partha nanyad- astiti vadinah*

**कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥२.४३॥**

*Kamatmanah svarga-para janma-karma-phala-
pradam
Kriya-visesha-bahulam bhogaisvarya-gatim prati*

**भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥२.४४॥**

*Bhogaishvarya-prasaktanam tayapahrta-chetasam
Vyavasayatmika buddhih samadhau na vidhiyate*

O Partha! those inconsiderate, full of worldly desires, devoted to the rituals specified in Vedas, who look upon heaven as the supreme goal and argue that there is nothing beyond heaven, with their utter flowery speech, initially, recommend many rituals of various kinds for the attainment of pleasure and power with rebirth as their fruit. Those, whose, minds are captivated by such teachings, and who are deeply attached to worldly pleasures, cannot attain the focused and determinate intellect. (2.42, 2.43, 2.44)

**त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्वस्थो निर्योगक्षेम आत्मवान् ॥२.४५॥**

Trai-gunya-vishaya veda nistraigunyo bhavArjun

*Nirdvandvo nitya-sattva-stho niryoga-kshema
atmavan*

O Arjun, the Vedas deal with three attributes or Gunas³² (modes of Prakriti) and the means of attaining such enjoyments; rise above the three modes to a state of pure spiritual consciousness. Freeing yourself from dualities, eternally fixed in truth, and without concern for material gain and safety, be focused in the self. (2.45)

**यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥२.४६॥**

*Yavan artha udapane sarvatah samplutodake
Tavan sarveshu vedeshu brahmanasya vijanatah*

A learned person, who has obtained enlightenment, has the same use for the rituals specified in Vedas, as one having found plenty source of water, has, with a small reservoir. (2.46)

**कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोस्त्वकर्मणि ॥२.४७॥**

karmanye- vadhikaras- te ma phaleshu kadachana

³² Gunas = Attributes or form of energy. These are Sattva – purity, Rajas - activity of passion and Tamas – inertia or darkness. Explained in detail in Chapter 14

*Ma karma-phala-hetur- bhur- ma te sango 'stv
akarmani*

Your duty is to perform your karmas only, but never to desire for the fruit thereof. So never let the fruit of karma be your motive nor let your attachment to the fruit be the reason for not performing your duty (akarma). (2.47)

**योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥२.४८॥**

*Yoga-sthah kuru karmani sangam- tyaktva
dhananjaya
Siddhy-asiddhyoh samo bhutva samatvam yoga
uchyate*

O Dhananjaya, perform your karmas (duties) dwelling in union with the divine God, renouncing attachments and balance evenly in success and failure, victory or defeat; this equilibrium or evenness of temper is called Yoga. (2.48)

**दूरेण हावरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥२.४९॥**

*Durena hyavaram karma buddhi-yogad dhananjaya
buddhau sharanam anviccha krpanah phala-hetavah*

karma (with a selfish motive) is far inferior to this Karmyoga; O Dhananjaya, seek refuge in this equipoise of mind; pitiable are those who perform their karma only for its fruits. (2.49)

**बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥२.५०॥**

*Buddhi-yukto jahatiha ubhe shukrta-dushkrate
Tasmad yogaya yujyasva yogah karmasu kaushalam*

Endowed with equanimity, one abandons both, good and evil in this life itself. Therefore, strive for the practice of this yoga of equanimity, which is the art of performing your karmas skillfully. (2.50)

**कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छहन्त्य् अनामयम् ॥२.५१॥**

*karma-jam buddhi-yukta hi phalam tyaktva
manishinah
janma-bandha-vinirmuktah padam gacchanty
anamayam*

The wise men possessing an equipoised mind, renouncing the fruit of karma, get liberated from the bond of birth and attain the blissful supreme state. (2.51)

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥२.५२॥

*Yada te moha-kalilam buddhir vyatitarishyati
Tada gantasi nirvedam shrotavyasya shrutasya cha*

When your mind escapes from this tangle of delusion, then you will acquire indifference to what has been heard and is yet to be heard. (2.52)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥२.५३॥

*Shruti-vipratipanna te yada sthasyati nischala
Samadhav achala buddhis-tada yogam avapsyasi*

When your intellect, confused by hearing conflicting statements, stands steady and fixed in contemplation (in meditation) on God, then you will attain yoga i.e., you will attain union with the supreme being. (2.53)

अर्जुन उवाचः

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥२.५४॥

Arjun Uvacha:

Sthita-pragasy ka bhasha samadhi-sthasya keshava

Sthita-dhiih kim prabhasheta kimasita vrajeta kim

Arjun said:

What are the signs of him who has achieved a stable mind, fixed in contemplation (in meditation) on God? O Keshava, how does the man of stable mind talk? How does he sit? How does he walk? (2.54)

श्रीभगवानुवाच:

**प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥२.५५॥**

Shri Bhagavan Uvacha:

*Prajahati yada Kaman sarvan partha mano-gatan
Atmany evatmana tushtah sthita-prajnas tadocyate*

Shri Bhagavan said:

O Partha, when the man sacrifices all worldly pleasures, all desires of the heart, and is satisfied in the self, then he is known to be of stable mind. (2.55)

**दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥२.५६॥**

*Duhksheshv-anudvigna-manah Shukheshu vigata-
sprhah*

Vita-raga-bhaya-krodhah sthita-dhir munir uchyate

Those, whose mind is free from anxiety amid pain, indifferent amid pleasures, free from passion, fear and anger, are known to be sages of stable mind. (2.56)

**यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥२.५७॥**

*Yah sarvatranabhishnehas- tat- tat- prapya
shubhashubham
nabhinandati na dveshti tasya pragya pratisthita*

He who is unattached to everything, while dealing with fair and foul, good and evil, who neither likes nor dislikes, is considered of stable mind. (2.57)

**यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥२.५८॥**

*Yada samharate chayam kurmo 'nganiva sarvashah
indriyanindriyarthebhyas tasya prajna pratisthita*

When like a tortoise, which draws in, its limbs, from all directions, he withdraws his senses from the object of senses, his mind should be considered as stable. (2.58)

**विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोप्यस्य परं दृष्ट्वा निवर्तते ॥२.५९॥**

*Vishaya vinivartante niraharasya dehinah
rasa-varjam raso 'py asya param drstva nivartate*

Although, objects of sensual pleasures turn away from a person who rejects the pleasures of senses with a controlled mind, but still the desire for those sensual pleasures remains in him. However, once he witness the Supreme Soul, even these desires are eliminated. (2.59)

**यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥२.६०॥**

*Yatato hyapi kaunteya purushasya vipaschitah
indriyani pramathini haranti prasabham manah*

O Son of Kunti, desire for the worldly pleasures overpowers the senses of even a wise man, who is striving to achieve stable mind but is not completely devoted to self-control (2.60)

**तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥२.६१॥**

*Tani sarvani samyamy yukta asita mat-parah
vashe hi yasyendriyani tasya pragya pratisthita
(2.61)*

Therefore, having controlled all senses and composing his mind, he should sit harmonized, devoting his heart and soul to Me. For he, who has mastered his senses is known to have a stable mind.
(2.61)

**ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोभिजायते ॥२.६२॥**

*Dhyayato vishayan pumsah sangas teshupajayate
Sangat sanjayate kamah kamat krodho 'bhijayate*

The man who keeps thinking about sense-objects, develops attachment for them; from attachment springs up desire, and unfulfilled desire fuels anger.
(2.62)

**क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥२.६३॥**

*Krodhad bhavati sammohah sammohat smrti-
vibhramah*

*Smrti-bhramshad buddhi-nasho buddhi-nahsat
pranashyati*

From anger arises delusion, delusion leads to confused memory; confused memory gives rise to destruction of reasoning; and destruction of reasoning, leads to complete ruining of self. (2.63)

**रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥२.६४॥**

*Raga-dvesha-vimuktais tu vishayan indriyais charan
Atma-vashyair vidheyatma prasadam adhigacchati*

But the disciplined practitioner, while enjoying the various sense-objects through his senses, free from karma and repulsion, mastered by self, attains peace of mind. (2.64)

**प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥२.६५॥**

*Prasade sarva-duhkhanam hanir asyopajayate
Prasanna-chetaso hy ashu buddhih paryavatishthate*

With the attainment of such peace, all his sorrows perish and that person with a peaceful mind, post

withdrawing himself from all sides, becomes firmly established in the Supreme Soul, i.e., God. (2.65)

**नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥२.६६॥**

*Nasti buddhir ayuktasya na chayuktasya bhavana
Na chabhavayatah shantirashantasya kutah
shukham*

One with a uncontrolled mind and senses, neither has an assertive intellect, nor a steady focus on God. For one who never achieves unity of the mind with God, there is no peace; and how can there be happiness for one lacking peace of mind. (2.66)

**इन्द्रियाणां हि चरतां यन्मनोनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥२.६७॥**

*Indriyanam hi charatam yan mano 'nuvidhiyate
Tad asya harati pragyam vayur navam*

Just as wind controls the path of the boat sailing in the water, even a single desire towards sensual pleasures can control the intellect and mind of that undisciplined person. (2.67)

**तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥२.६८॥**

*Tasmad yasya maha-baho nigrhitani sarvashah
Indriyanindriyarthebhyas tasya pragya pratisthita*

Thus, O mighty armed, whose senses are completely restrained from the object of sense is said to have a steady mind. (2.68)

**या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥२.६९॥**

*Ya nisha sarva-bhutanam tasyam jagarti samyami
Yasyam jagrati bhutani sa nisha pasyato muneh*

What all living beings consider as night, is the awakening day and what all living beings consider as the day is the night of ignorance for that introspective sage who has realized the God. (2.69)

**आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी
॥२.७०॥**

*Apuryamanam achala-pratistham samudram apah
pravishanti yadvat
Tadvat kama yam pravishanti sarve sa shantim
apnoti na kama-kami*

Just as the ocean remains undisturbed by the flow of water from different rivers merging into it, likewise the sage who remains unmoved despite the flow of desirable objects all around him, attains peace, and not the person who strives to satisfy desires. (2.70)

**विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥२.७१॥**

*Vihaya kaman yah sarvan pumamsh charati
nihsprhah
Nirmamo nirahankarah sa shantim adhigacchati*

He, who, has given up all desires, and moves free from attachment, egoism and thirst for all objects of senses, attains peace. (2.71)

**एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेपि ब्रह्मनिर्वाणमृच्छति ॥२.७२॥**

*Esha brahmi sthithi partha nainam prapya vimuhyati
Sthitvasyam anta-kale 'pi brahma-nirvanam rcchati*

O Partha, such is the state of the soul which has realized the Supreme God; having reached this state, he overcomes delusion and even at the last

moment in that state of mind, liberated from the cycle of life and death, merges with the Supreme Soul with complete happiness and bliss. (2.72)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम द्वितीयोऽध्यायः ॥२॥*

Om, thus ends chapter two of Shrimad Bhagwat Gita Upnishad, the knowledge of supreme truth, the dialogue between Shri Krishna and Arjun entitled Sankhya yoga ॥2॥

॥ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथ तृतीयोध्यायः (कर्मयोगः)

Third Chapter: karma Yoga

The duties of a human being

अर्जुन उवाचः

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥३.१॥

Arjun Uvacha:

*Jyayasi chet karmanas te mata buddhir janardana
Tat kim karmani ghore mam niyojayasi keshava*

Arjun said:

O Keshava! if you consider knowledge as superior to Action, then why do you urge me to execute this dreadful karma? (3.1)

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोहमाप्नुयाम् ॥३.२॥

*Vyamisreneva vakyena buddhim mohayasiva me
Tad ekam vada nishchitya yena shreyo 'ham apnuyam*

With these perplexing words you are confusing my mind. Therefore, please tell me with certainty that one path through which I may attain the highest well being. (3.2)

श्रीभगवानुवाचः

**लोकेस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥३.३॥**

Shri Bhagavan Uvacha:

*Loke 'smin dvi-vidha nishtha pura prokta mayanagha
Gyan-yogena sankhyanam karma-yogena yoginam*

Shri Bhagavan said:

O Anagha, in this world, two paths of spiritual discipline have been enunciated by Me. The path of knowledge (Gyan-yoga) for those inclined towards contemplation and the path of karma (Karm-yoga) for those inclined towards karma. (3.3)

**न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोश्रुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥३.४॥**

*Na karmanam anarambhan naiskarmyam purusho
'snute
Na cha sannyasanad eva siddhim samadhigacchati*

Neither can anybody attain freedom from karma without performing karmas nor can anybody achieve perfection of knowledge, merely, by renouncing this entire world . (3.4)

**न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥३.५॥**

*Na hi kaschit khsanam api jatu tisthaty akarma-krt
Karyate hyavasah karma sarvah prakrti-jair gunaih*

Surely, no one can ever remain inactive (without performing any karma) even for a moment in this world, because everybody is compelled to perform karma by their natural qualities/ instincts. (3.5)

**कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥३.६॥**

*Karmendriyani samyamya ya aste manasa smaran
Indriyarthan vimudhatma mithyacharah sa uchyate*

The one, who, outwardly restrains the organs of senses but keeps dwelling on them in his mind, is

considered as a man of deluded intellect and is called a hypocrite. (3.6)

**यस्त्विन्द्रियाणि मनसा नियम्यारभतेर्जुन ।
कर्मैन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥३.७॥**

*Yas tv indriyani manasa niyamyarabhate 'rjuna
Karmendriyaih karma-yogam asaktah sa visishyate*

On the other hand, one who controls the organs of sense and karma by will power and remains unattached to them, even while performing karma; O Arjun, he performs Karm yoga or Yoga of Action through these and is certainly superior. (3.7)

**नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥३.८॥**

*Niyatam kuru karma tvam karma jyayo hy
akarmanah
Sharira-yatrapi cha te na prasiddhyed akarmanah*

Therefore, you must perform your duties as specified in the scriptures, since karma is certainly superior to akarma. Abstaining from performing karma, you cannot even maintain your own body. (3.8)

**यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥३.९॥**

*Yajnarthat karmano 'nyatra loko 'yam karma-bandhanah
Tad-artham karma kaunteya mukta-sangah
samachara*

Man is bound by his own karma except when it is performed for the sake of performing yagyaa (sacrifices). Therefore, you must perform your duties efficiently, O Kaunteya, free from attachments, for the sake of performing yagya alone. (3.9)

**सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोस्त्विष्टकामधुक् ॥३.१०॥**

*Saha-yajnah prajah srstva purovacha prajapatih
Anena prasavishyadhvamesha vo 'shtv ista-kama-dhuk*

After creating mankind with the spirit of yagya at the beginning of creation, the creator, Brahma, said to them, “You shall prosper by performing your allotted duty, this shall bestow on you all that you wish to achieve”. (3.10)

**देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥३.११॥**

Devan bhavayatanena te deva bhavayantu vah

Parasparam bhavayantah sreyah param avapsyatha

Satiate the Gods by performing yagya and Gods will be bestow their blessings on to you. Thus, cooperating with each other (mankind and God), prosperity will reign for all. (3.11)

**इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥३.१२॥**

*Ishtan bhogan hi vo deva dasyante yajna-bhavitah
Tair dattan apradayaibhyo yo bhunkte stena eva sah*

Elevated by yagya, the Gods will surely confer on you all the desired necessities of life. But those who enjoy what is given by Gods, without making offerings in return, are thieves undoubtedly. (3.12)

**यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥३.१३॥**

*Yajna-shistashinah santo mucyante sarva-kilbishaih
Bhunjate te tvagham papa ye pachanty atma-karanat*

The righteous, who eat the remains of the offering of the yagya are absolved of all sins, but the impious who cook food only for the sake of nourishing their body, they eat sinful food. (3.13)

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥३.१४ ॥

*Annad bhavanti bhutani parjanyaad anna-sambhavah
Yagyaanad bhavati parjanya yagyaah karma-
samudbhavah*

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥३.१५ ॥

*karma brahmodbhavam viddhi brahmakshara-
samudbhavam
Tasmat sarva-gatam brahma nityam yagyae
pratishthitam*

All beings are dependent on food. Food is produced through rain, rain arises from yagyaa and yagyaas are dependent upon performace of prescribed karma. Prescribed karmas are described in Vedas and the Vedas evolved from the indestructible Supreme Soul himself. Hence, the all pervading infinite Supreme God is eternally present while performing yagya. (13.4, 3.15)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥३.१६ ॥

*Evam pravartitam chakram nanuvartayatiha yah
Aghayur indriyaramo mogham partha sa jivati*

O Partha ! Those, who on this earth do not follow the constant revolving wheel (God to human to God) manifested by the Supreme Being himself, do not perform their prescribed duties. They keep committing sin and their lives revolve only around the worldly pleasures and thus, their life is in vain. (3.16)

**यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥३.१७॥**

*Yast atma-rati eva syadatma-trptash cha manavah
Atmany eva cha santushtashtasya karyam na vidyate*

But those, who rejoice in the soul, are satiated and feel contented in the soul, have no duty. (3.17)

**नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥३.१८॥**

*Naiva tasya krtenartha nakrteneha kashchana
Na chasya sarva-bhuteshu kaschid artha-
vyapashrayah*

Those self-realized souls have nothing to gain or lose, either in discharging or in renouncing their karmas. Niether do they have any interest in any object nor are they dependant on any other living beings to fulfill their interest. (3.18)

**तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥३.१९ ॥**

*Tasmad asaktah satatam karyam karma samachara
Asakto hy acharan karma param apnoti purushah*

Therefore, perform all your karmas efficiently without attachment. By performing desirable karmas without being attached to its fruits, man reaches the Supreme Soul. (3.19)

**कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥३.२० ॥**

*karmanaiva hi samsiddhimasthita janakadayah
Loka-sangraham evapi sampashyan kartum arhasi*

King Janaka and other wise men attained salvation only by performing their karmas efficiently, having an eye for the welfare of the world. Likewise, you too should perform all your karmas efficiently. (3.20)

**यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥३.२१ ॥**

*Yadyad acharati shreshthstatta devetaro janah
Sa yat pramanam kurute lokas tad anuvartate*

Whatever karmas are performed by the great persons, common people follow the same. As people have the tendency to behave in the same manner as great wise men, whatever standards are setup up by the wise men, the common men follow the same. (3.21)

**न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥३.२२॥**

*Na me parhasti kartavyam trishu lokeshu kinchana
Nanavaptam avaptavyam varta eva cha karmani*

There is nothing in the three worlds, O Partha, that should be done by me nor anything unattained that might be attained. Yet, I continue to perform my karmas. (3.22)

**यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥३.२३॥**

*Yadi hy aham na varteyam jatu karmany atandritah
Mama vartmanuvartante manushyah partha
sarvashah*

O Partha! If I stop performing my karmas responsibly at any time, great damage will be caused to the

world, as everybody in this world will follow me and stop performing their respective karmas. (3.23)

**उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥३.२४॥**

*Utsideyurime loka na kuryam karma chedaham
Sankarasya cha karta syamupahanyam imah prajah*

If I cease to perform my karma, these worlds will perish as my akarma will lead to destruction of dharma; destruction of dharma will lead to cross breeding and indeed, I will be responsible for causing the confusion, and destruction of human race. (3.24)

**सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥३.२५॥**

*Saktah karmanya vidvamso yatha kurvanti bharata
Kuryad vidvams tathasaktash chikirshur loka-
sangraham*

As the unwise act with attachment to their karma, O Bharata, the wise should also perform their karma without any attachment for leading the people on the right path. (3.25)

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥३.२६॥

Na buddhi-bhedam janayedagyanam karma-sanginam

Joshayet sarva-karmani vidvan yuktah samacharan

The wise man, who have established themselves in the Supreme God, should not disturb the mind of the ignorant people attached to furutive karma, but should encourage them to perform all their karmas in an enlightened manner without any attachment, by setting an example of duly performing his own karmas. (3.26)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥३.२७॥

Prakrteh kriyamanani gunaih karmani sarvashah

Ahankara-vimudhatma kartaham iti manyate

All karmas are performed by various attributes of material nature. The ignored egoistic fool, deluded by false identification to the body, thinks “I am doing it.” (3.27)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥३.२८॥

Tattva-vit tu maha-baho guna-karma-vibhagayoh

Guna guneshu vartanta iti matva na sajjate

However, O mighty- armed, those who know the essence of the attributes of material nature and their karmas, understand that it is only that attribute (in the shape of the senses, mind, etc.,) that moves among the other attributes (objects of perception), and do not get attached to them. (3.28)

**प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नवित्रं विचालयेत् ॥३.२९॥**

*Prakrter guna-sammudhah sajjante guna-karmashu
tanakrtsna-vido Mandan krtsna-vin na vichalayet*

Those deluded by the attributes of material nature remain attached to those attributes and karmas. But the wise man should not unsettle the mind of those that are ignorant of this fact. (3.29)

**मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३.३०॥**

*Mayi sarvani karmani sannyasyadhyatma-chetasa
nirashirnirmamo bhutva yudhyasva vigata-jvarah*

Therefore, dedicating all karmas to me, with your mind focused on me, you should fight without having any hope, affection or remorse. (3.30)

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोनसूयन्तो मुच्यन्ते तेपि कर्मभिः ॥३.३१॥

*Ye me matam idam nityam anutisthanti manavah
Shraddhavanto 'nashuyanto mucyante te 'pi
karmabhih*

Those who abide by the teachings of mine with devout mind, with profound faith and with out any complaints are released from the bondages of all karmas. (3.31)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥३.३२॥

*Ye tvetad abhyashuyanto nanutisthanti me matam
Sarva-gyana-vimudhamstan viddhi
nashtanachetasah*

But those, who find fault in me and deny to follow teachings of mine, disregard these principles, ultimately get destroyed. (3.32)

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३.३३॥

*Sadrsam chestate svasyah prakrter gyanvanaapi
Prakrtim yanti bhutani nigrahaah kim karishyati*

All living creatures follow their natural tendencies. Even the wise man acts per the tendencies of his own nature. What can restraint avail? (3.33)

**इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छहेतौ ह्यस्य परिपन्थिनौ ॥३.३४॥**

*Indriyasyendriyasyarthe raga-dveshau vyavasthitau
Taylor na vasham agacchetau hy asya paripanthinau*

Affection and aversion for the objects of sense abide in the senses . No one should come under the domain of these two as they are two obstructors in the the way of attaining blissful redemption. (3.34)

**श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३.३५॥**

*Sreyansva-dharmo vigunah para-dharmat
svanushthitah
sva-dharme nidhanam shreyah para-dharmo
bhayavahah*

It is far better to perform one's natural prescribed duty, though with faults, than to perform another's prescribed duty, though perfectly. In fact, it is preferable to die while discharging one's own duty, than to follow the path of another, which is full of danger. (3.35)

अर्जुन उवाचः

**अथ केन प्रयुक्तोयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३.३६ ॥**

Arjun Uvacha:

*Atha kena prayukto 'yam papam charati purusah
anicchannapi varsneya baladiva niyojitah*

Arjun said:

O Varshneya! then what force compels the human being to forcibly commit sins, even unwillingly?
(3.36)

श्रीभगवानुवाचः

**काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३.३७ ॥**

Shri Bhagavan Uvacha:

*Kama ehsha krodha esha rajo-guna-samudbhavah
Mahashano maha-papma viddh enamiha vairinam*

Shri Bhagavan said:

Developed out of passion, lust transforms into anger and it is never satiated from the endless needs. Hence you should treat this as the most sinful and as an enemy of yours. (3.37)

**धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३.३८॥**

*Dhumenavriyate vahniryathadarso malena cha
Yatholbenavrto garbhastatha teneda mavrtam*

As a flame is covered by smoke, mirror by dirt, and embryo by the womb, similarly the knowledge gets covered by lust. (3.38)

**आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३.३९॥**

*Avrtam gyananametena gyananino nitya-vairina
Kama-rupena kaunteya dushpurenanalena cha*

And, O Kauntey, knowledge covered by lust or desire is the eternal enemy of the wise, which is unappeasable like fire and keeps growing. (3.39)

**इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥३.४०॥**

*Indriyani mano buddhirasyadhistanam uchyate
Etair vimohayatyehsa gyanmavrtya dehinam*

The senses, the mind and the intellect are places where it resides. This lust influences the senses, mind and intellect and thus supracess, covers, confuse wisdom and the soul. (3.40)

**तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥३.४१॥**

*Tasmāt tvam indriyany adau niyamy
bharatvarshabha
Papmanam prajahi hyenam gyana-vigyana -
nashanam*

Therefore, O best of Bharata! you must first control your senses and then eliminate the evil enemy called lust or desire, which is the embodiment of sin and destroys wisdom and knowledge. (3.41)

**इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥३.४२॥**

*Indriyani parana hur indriyebhyah param manah
manasas tu para buddhiryo buddheh paratas tu sah*

The senses are said to be superior to the body; but superior to the senses is the mind. Superior than the mind is the intellect; and what is superior than the intellect is the soul. (3.42)

**एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानम् आत्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥३.४३॥**

*Evam buddheh param buddhva samstabhyatmanam
atmana*

Jahi shatrum maha-baho kama-rupam durasadam

Thus, O mighty armed Arjun, knowing that the soul is superior to the intellect and controlling the mind with knowledge, kill this formidable enemy called lust or desire, that is difficult to conquer. (3.43)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥३॥*

Om, thus ends chapter three of Shrimad Bhagwat Gita Upnishad, the knowledge of supreme truth, the dialogue between Shri Krishna and Arjun entitled Karmyoga ॥3॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता
Shrimad Bhagwat Gita

अथ चतुर्थोध्यायः ज्ञानकर्मसंन्यासयो

Fourth Chapter: Gyan karma sanyas yoga

The path of divine knowledge to teach ultimate truth

श्रीभगवानुवाचः

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेब्रवीत् ॥४.१॥

Shri Bhagavan Uvacha:

*Imam vivasvate yogam proktavan aham avyayam
vivasvan manave praha manur iksvakave 'bravit*

Shri Bhagavan said :

I taught this immortal Yoga (knowledge) to the Sun God Vivasvan. Vivasvan conveyed it to Manu³³ and Manu imparted it to Ishkavaku³⁴. (4.1)

³³ Son of Vivasvan

³⁴ Son of Manu

**एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥४.२॥**

*Evam parampara-praptam imam rajarshayo viduh
Sa kaleneha mahata yogo nashtah parantapa*

Thus, transmitted in succession, O Prantapa, this Yoga remained known to the royal sages (Rajrishis³⁵). However, by efflux of time, this yoga perished from this world. (4.2)

**स एवायं मया तेद्य योगः प्रोक्तः पुरातनः ।
भक्तोसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥४.३॥**

*Sa evayam maya te 'dya yogah proktah puratanah
bhakto 'si me sakha ceti rahasyam hy etad uttamam*

Since you are my devotee and friend, I have imparted the same ancient Yoga to you on this day; this is a supreme secret. (4.3)

अर्जुन उवाचः

**अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४.४॥**

³⁵ Royal Saint. A Rajarshi will not have to leave the kingship to become saint.

Arjun Uvacha :

*Aparam bhavato janma param janma vivasvatah
Katham etad vijaniyam tvam adau proktavan iti*

Arjun said:

You are of recent origin, while the birth of Vivasvan dates to the ancient times. Then, how should I believe you when you say that you taught this yoga to Vivasvan in the beginning; at the creation of this Universe? (4.4)

श्रीभगवानुवाच:

**बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥४.५॥**

Shri Bhagavan Uvacha:

*Bahuni me vyatitani janmani tava chArjun
tanyaham veda sarvani na tvam vettha parantapa*

Shri Bhagavan said:

O Arjun, you and I have taken various births even prior to this. You have forgotten them, but I remember them all, O Parantapa. (4.5)

**अजोपि सन्नव्ययात्मा भूतानामीश्वरोपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥४.६॥**

*Ajo 'pi sann avyayatma bhutanam isvaro 'pi san
Prakrtim svam adhishthaya sambhavamy atma-
mayaya*

Though I am unborn and imperishable in nature, yet I manifest myself in various avatars in this world through my own divine power Yogmaya³⁶. (4.6)

**यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४.७॥**

*Yada yada hi dharmasya glanir bhavati bharata
Abhyutthanam adharmasya tadatmanam srijamy
aham*

O Bharata! whenever there is a decline in righteousness and an increase in unrighteousness, then I manifest myself on the earth. (4.7)

**परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥४.८॥**

Paritranaya sadhunam vinashaya cha dushkrtam

³⁶ Maya, the power of thought that produces form, which is transient and therefore unreal compared with the eternal reality .

Dharma-samsthapanarthaya sambhavami yuge yuge

For the protection of the righteous, for the destruction of evil-doers, and for establishing righteousness on a firm footing, I appear on this earth, age after age. (4.8)

**जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोर्जुन ॥४.९॥**

*Janma karma cha me divyam evam yo vetti tattvatah
tyaktva deham punar janma naiti mam eti so 'rjuna
(9)*

O Arjun! Those who understand the divine nature of my birth and activities (that, in reality everything belongs to me) do not take birth in this world again post leaving their body, but come to my eternal abode (attain Moksha). (4.9)

**वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥४.१०॥**

*Vita-raga-bhaya-krodha man-maya mam upashritah
Bahavo gyana -tapasa puta mad-bhavam agatah*

Liberated from passion, fear and anger, solely absorbed in me, taking refuge in me, purified by the austerity of wisdom; many in past have become one

with me, i.e., have attained salvation with my divine love. (4.10)

**ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्य् अहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥४.११॥**

*Ye yatha mam prapadyante tams tathaiva bhajamy
aham
Mama vartmanuvartante manusyah partha
sarvashah*

O Parth! whatever path my devotees take to reach me, I also reach out to them in the similar manner because all men in this world follow my path, knowingly or unknowingly. (4.11)

**कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥४.१२॥**

*Kankshantah karmanam siddhim yajanta iha devatah
Khsipram hi manushe loke siddhir bhavati karma-ja*

In this world, human beings seeking the fulfillment of their material desires, worship various Gods; Since by doing this, their material desires are quickly fulfilled. (4.12)

**चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥४.१३॥**

*Chatur-varnyam maya srshtam guna-karma-
vibhagasah
Tasya kartaram api mam viddhy akartaram avyayam*

The four categories of society³⁷ were created by me according to the natural attributes predominant in each one of them and allocating corresponding karmas to them. Though I am the creator, the immortal lord, you should consider me as non-doer. (4.13)

**न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योभिजानाति कर्मभिर्न स बध्यते ॥४.१४॥**

*Na mam karmani limpanti na me karma-phale sprha
Iti mam yo 'bhijanati karmabhir na sa badhyate*

Neither my karma affects me, nor do I desire for the fruit of my karma; He, who thus knows me is not bound by effects of his karma. (4.14)

**एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥४.१५॥**

*Evam gyatva krtam karma purvair api
mumukshubhih*

³⁷ Brahmin, Kshatriya, Vaishya and Shudra

*kuru karmaiva tasmāt tvam purvaih purvataram
krtam*

Having thus known, even the ancient seekers of moksha have performed their karmas for liberation in the similar manner. Therefore, you should also follow the footsteps of the ancient seekers of moksha and perform your karma. (4.15)

**किं कर्म किमकर्मेति कवयोप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेशुभात् ॥४.१६॥**

*Kim karma kim akarmeti kavayo 'py atra mohitah
Tat te karma pravakshyami yagya gyatava moksyase
'shubhat*

What is karma and what is akarma? Even men of great intelligence get mystified over this question. Therefore, I shall explain to you the truth about karma, knowing which you may free yourself from its evil effect (material bondage). (4.16)

**कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥४.१७॥**

*karmano hyapi boddhavyam boddhavyam cha
vikarmanah
Akarmanash cha boddhavyam gahana karmano
gatih*

You must know and understand the truth about karma, the truth of akarma and the truth about prohibited karma. The truth about the ways of karma are covert and hence difficult to understand. (4.17)

**कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥४.१८॥**

*karmany akarma yah pashyed akarmani cha karma
yah
Sa buddhiman manushyeshu sa yukta krtsna-
karma-krit*

Those who see akarma in karma, and karma in akarma, are the wisest among humans. Those are yogis, who perform all their karmas by mastering them. (4.18)

**यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥४.१९॥**

*Yasya sarve samarambhah kama-sankalpa-varjitah
Gyanagni-dagdha-karmanam tam ahuh panditam
budhah (19)*

Even the wise call him a sage, a person whose karmas are liberated from the material pleasures, and who has eliminated the reaction of karma in the fire of wisdom. (4.19)

**त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोपि नैव किञ्चित्करोति सः ॥४.२०॥**

*Yaktva karma-phalasangam nitya-trpto nirasrayah
karmany abhipravrtto 'pi naiva kincit karoti sah*

Having adandoned attachment to the fruit of karmas remain ever satisfied and no longer depend on the world, though, fully engaged in performing their karma, they do not do anything at all. (4.20)

**निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४.२१॥**

*Nirashir yata-chittatma tyakta-sarva-parigraha
shariram kevalam karma kurvan naponoti kilbisham*

Having abandoned the expectations and ownership and all material desires with mind and intellect; completely in control, they incur no sin even while performing karma through their body. (4.21)

**यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥४.२२॥**

*Yadrccha-labha-santushto dvandvatito vimatsarah
Samah siddhav asiddhau cha krtvapi na nibadhyate*

The karmayogis, who are contented with whatever they have got on their own, liberated from envy,

reach beyond the dualities of life and remain equipoised in success and failure; they are not bound by their karmas. (4.22)

**गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥४.२३॥**

*Gata-sangasya muktasya gyanavasthita-chetasah
Yajnayacharatah karma samagram praviliyate*

Who is liberated from attachment, who has no identification with body and does not claim it as his own, whose mind is established only in the God and who performs all actions as a sacrifices to the God, he is liberated from all karmic reactions. (4.23)

**ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥४.२४॥**

*Brahmarpanam brahma havir brahmagnau
brahmana hutam
Brahmaiva tena gantavyam brahma-karma-
samadhina*

For those who are completely absorbed in God alone, the performance of yagya is Brahma, their offerings are Brahma, act of offering is Brahma, and the sacrificial fire is also Brahma. Such people, who see God in everything, easily attain him. (4.24)

**दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥४.२५॥**

*Daivam evapare yagyaam yoginah paryupasate
Brahmagnav apare yagyaam yagyaenaivopajuhvati*

Some yogis worship the God through various methods of worshipping and material offering unto them. Others finds that Supreme Soul, the ultimate God, in their souls through the divine fire of yagya. (4.25)

**श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।
शब्दादीन् विषयानन्य इन्द्रियाग्निषु जुहति ॥४.२६॥**

*Shrotradinindriyany anye samyamagnishu juhvati
Shabdadin vishayan anya indriyagnishu juhvati*

Some yogis offer their hearing and other senses in the sacrificial fire of restrain, while others offer their speaking abilities and all other objects of senses as sacrifices in the fire of self-discipline (4.26)

**सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥४.२७॥**

*Sarvanindriya-karmani prana-karmani chapare
Atma-samyama-yogagnau juhvati Gyana-dipite*

Others, kindled by wisdom, offer the functions of all their senses and life energy into the fire of Yoga through controlled mind. (4.27)

**द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥४.२८॥**

*Dravya-yajnas tapo-yajna yoga-yajnas tathapare
Svadhyaaya-Gyana-yajnas cha yatayah samshita-
vratah*

Some perform yagya by sacrificing material possessions, some offer severe austerities as sacrifice, some practice the path of yogic practices, while some striving souls, observing austere vows, perform sacrifice in the form of cultivating knowledge through the study of scriptures and sacred texts (4.28)

**अपाने जुह्वति प्राणं प्राणेपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥४.२९॥**

*Apane juhvati pranam prane 'panam tathapare
Pranapana-gati ruddhva pranayama-parayanah*

**अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
सर्वेष्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥४.३०॥**

Apare niyataharah pranam praneshu juhvati

Sarve 'pyete gagya-vido yagyaa-ksapita-kalmasah

Some yogis offer the sacrifice with the the act of exhalation into that of inhalation and some by performing act of inhalation into that of exhalation. There are some who perform Pranayama (breath-control), who having regulated their diet and controlled the processes of exhalation and inhalation. Some yogis conduct yagya by offering their breath as sacrifice into the life-energy. All these are knowledgeable yogis who know how to eliminate their impurities and sins by performing various yagyaas and understand the meaning of sacrificial worship. (4.29, 4.30)

**यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥४.३१॥**

*Yagyaa-shistamrta-bhujo yanti brahma sanatanam
nayam loko 'sty ayajnasy kuto 'nyah kuru-sattama*

O Best of Kurus, those who accept and eat the left overs of yagya attain the eternal divine God. However, the people who do not perform yagya are not happy either in this world or the other. (4.31)

**एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान् विद्धि तान् सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥४.३२॥**

*Evam bahu-vidha yagyaa vitata brahmano mukhe
karma-jan viddhi tan sarvanevam gyatva vimoksyase*

Many forms of yagyaa have been explained in the Vedas. Thus, by knowing that all originate from the action of mind, senses and body, you shall be liberated from the material bondage of karma (through their performance). (4.32)

**श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥४.३३॥**

*Shreyan dravya-mayad gyakgy gyana -yajnah
parantapa
Sarvam karmakhilam partha gyane parisamapyate*

O Parantapa, performing yagya of knowledge is superior to any other, performed with sacrifice to the material things; as all actions in their entirety culminate in knowledge, O Partha. (4.33)

**तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४.३४॥**

*Tad viddhi pranipatena pariprashnena sevaya
Upadekshyanti te gyanam gyaninas tattva-darshinah*

Understand the true nature of that knowledge by approaching spiritual masters. If you prostrate

yourself at their feet, render them service, and question them with an open heart, those wise saints of truth will instruct you in that knowledge as they have experienced that truth. (4.34)

**यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥४.३५॥**

*Yaj gyatva na punar moham evam yasyasi pandava
Yena bhutanya sheshen drakshyasy atmany atho
mayi*

O Pandava, once you will know this truth, you shall not fall into confusion. In light of that knowledge you will see that this entire creation is nothing except but a part of the supreme God and everything eloves from and belongs to me. (4.35)

**अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥४.३६॥**

*Api ched asi papebhyah sarvebhyah papa-krttamah
Sarvam gyana-plavenaiva vrjinam santarishyasi*

Even those who are considered as the most sinful of all sinners, can cross this sinful ocean of material existence by sitting in the boat of divine knowledge. (4.36)

**यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥४.३७॥**

*Yathaidhamsi samiddho 'gnirbhasmasat kurute 'rjuna
Gyanagnih sarva-karmani bhasmasat kurute*

O Arjun, as the blazing fire turns the fuel to ashes, likewise the fire of divine knowledge turns all karmas to ashes. (4.37)

**न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥४.३८॥**

*Na hi gyanen sadrishyam pavitramiha vidyate
Tat svayam yoga-samsiddhah kalenatmani vindati*

On this earth, there is nothing as purifying as divine knowledge; one who has attained purity of mind through a prolonged practice of karmayoga, automatically receives such divine knowledge in self, eventually. (4.38)

**श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥४.३९॥**

*Shraddhaval labhate gyanam tat-parah
samyatendriyah
Gyanam labdhva param shantimacirenadhigacchati*

Those who have mastered their senses, have deep faith and are exclusively devoted to this practice attain divine knowledge. With the revelation of the truth, they immediately attain the realization of the Supreme God and thus attain the everlasting supreme peace. (4.39)

**अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।
नायं लोकोस्ति न परो न सुखं संशयात्मनः ॥४.४०॥**

*Ajnash chasraddadhanash cha samshayatma
vinashyati
Nayam loko 'sti na paro na shukham
samshayatmanah*

But the ignorant, faithless and self doubting get lost on the spiritual path and eventually get destroyed. For those doubting souls, there is no happiness either in this world or any other. (4.40)

**योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४.४१॥**

*Yoga-sannyasta-karmanam gyana-sanchinna-
samsayam
Atmavantam na karmani nibadhnanti dhananjaya*

O Dhananjaya, according to the essence of karmayoga, karmas do not bind him, who has

dedicated all his karmas to God, whose doubts have been eliminated by the divine knowledge, and who are situated in the knowledge of self. (4.41)

**तस्मादज्ञानसञ्भूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४.४२॥**

*Tasmad gyana-sambhutam hrit-stham
gyanasinatmanah
chittvainam samshayam yogam atisthottishtha
bharata*

Therefore, O Bharata, by eliminating the doubts of your heart and the inborn ignorance with the sword of divine knowledge, establish yourself in karma yoga. Arise, take action and stand up to fight. (4.42)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यास योगो नाम चतुर्थोऽध्यायः
॥४॥*

Om, thus ends chapter four of shrimad bahgwat Gita upnishad, the knowledge of supreme thruth, the dialoge between Shri Krishna and Arjun entitled Gyan karm Sanyas yoga ॥4॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता
Shrimad Bhagwat Gita

अथ पञ्चमोध्यायः. संन्यासयोगः

Fifth Chapter: Sanyas Yoga

The path of karma and renunciation

अर्जुन उवाचः

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥५.१॥

Arjun Uvacha:

*Sannyasam karmanam Krishna punar yogam cha
shamsasi
Yac chreya etayor ekam tanme bruhi shunischitam*

Arjun said:

O Krishna! you praise the path of renunciation of karma (Sankhyoga) and also advise to follow the path of karma (karmayoga) at the same time. Please

tell me which of the two is conclusively better for my good. (5.1)

श्रीभगवानुवाच:

**संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥५.२॥**

Shri Bhagavan Uvacha:

*Sannyasah karma-yogas cha Nishsreyasa-karav
ubhau
Tayos tu karma-sannyasat karma-yogo visisyate*

Shri Bhagavan said:

Although, both the path of knowledge and the path of karma lead to attainment of same supreme bliss. However, if compared to each other, the path of karma (being easier to practice) is superior to the renunciation of karma (Sankhyoga). (5.2)

**ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥५.३॥**

*Gey sa nitya-sannyasi yo na dveshti na kanksati
Nirdvandvo hi maha-baho shukham bandhat
pramuchyate*

O mighty armed, the karmayogi, who neither hates nor desires any thing, should be always considered renounced. Free from all dualities of life, he is easily liberated from the bondage of this material world. (5.3)

**सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥५.४॥**

*Sankhya-yogau prthag balah pravadanti na panditah
Ekam apy asthitah samyag ubhayor vindate phalam*

It is the ignorant, not the wise, who speak that Sankhyayoga and karmayoga lead to divergent results. Those, who establish themselves firmly in either of these path, can achieve the same result from both, i.e., realization of God (5.4)

**यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपिगम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५.५॥**

*Yat sankhyaih prapyate sthanam tad yogair api
gamyate
ekam sankhyam cha yogam cha yah pashyati sa
pashyati*

The realization of the Supreme Soul which is attained by the Sankhyayogi can also be attained by the karmayogi working devotedly. Therefore, those

who consider Sankhyagoga and karmayoga as one, really realize the truth. (5.5)

**संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥५.६॥**

*Sannyasas tu maha-baho duhkham aptum ayogatah
Yoga-yukto munir brahmana cirenadhigacchati*

O mighty armed, without karmayoga, Sankhyayoga is difficult to accomplish. Whereas the karmayogi, who keeps his mind fixed on the Supreme Soul and performs his karma with devotion, attains God easily. (5.6)

**योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥५.७॥**

*Yoga-yukto vishuddhatma vijitatma jitendriyah
Sarva-bhutatma-bhutatma kurvann api na lipyate*

The Karamayogi, who has fully conquered his mind and mastered his senses, whose heart is pure, and who has identified himself with the self of all beings (realize that the Supreme Soul is present in all souls), remains unaffected by the affects of performing karma. (5.7)

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यञ्शृण्वन् स्पृशञ्छिघ्नन्नश्नन् गच्छन् स्वपञ्चसन् ॥५.८॥

*Naiva kincit karomiti yukto manyeta tattva-vit
pashyan srnvan sprshan jighranna shnan gacchan
svapan svasan*

प्रलपन् विसृजन् गृह्णन्निषन्निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥५.९॥

*Pralapan visrjan grhnannunmisan nimishann api
indriyanindriyartheshu vartanta iti dharayan*

Those steadfast in karma yog must always believe “I am not the doer” even while engaged in seeing, hearing, touching, smelling, eating or drinking, walking, sleeping, breathing, speaking, grasping and opening or closing the eyes. With this divine knowledge, they understand that it is only their material senses that are moving amongst their objects. (5.8, 5.9)

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥५.१०॥

*Brahmany adhaya karmani sangam tyaktva karoti
yah
Lipyate na sa papena padma-patram ivambhasa*

Those who dedicate all their karmas to the Supreme Soul, by abandoning all attachments to this material world, remain untouched by the sins in the same manner as a lotus leaf remains untouched by the water. (5.10)

**कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥५.११॥**

*Kayena manasa buddhya kevalair indriyair api
Yoginah karma kurvanti sangam tyaktvatma-
shuddhaye*

The karmayogis perform all karma with their material senses, mind, intellect and body only for the purpose of self-purification. (5.11)

**युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥५.१२॥**

*Yuktah karma-phalam tyaktva shantim apnoti
naishtikim
ayuktah kama-karena phale sakto nibadhyate*

Those who dedicate all their karmas to the Supreme Soul with no attachment to the fruit of karma, attain the everlasting peace. However, those driven by desire, being attached to the fruit of karma, remain attached to this material world. (5.12)

**सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥५.१३॥**

*Sarva-karmani manasa sannasyaste shukham vashi
Nava-dvare pure dehi naiva kurvan na karayan*

The embodied beings, who have renounced all karmas and are self-controlled, reside happily in the city of nine gates³⁸, free from thinking, they are the doers or the cause of anything. (5.13)

**न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥५.१४॥**

*Na kartrtvam na karmani lokasya srjati prabhuh
Na karma-phala-samyogam svabhas tu pravartate*

God does not determine either the sense of being a doer or the nature of actions, nor does God create the fruits of actions. All this is enacted by the modes of material nature. (5.14)

**नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥५.१५॥**

³⁸ This material human body is considered as city of nine gates with two eyes, two ears, two nostrils, the mouth, the genitals and the anus.

*Nadatte kasyacit papam na chaiva shukrtam vibhuh
ajnanenavrtam gyanam tena muhyanti jantavah*

The omnipresent God does not accept the sanity or sin of anyone, But human beings constantly fall prey to delusion, as their knowledge is covered by ignorance. (5.15)

**ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥५.१६॥**

*Gyanena tu tad agyanam yesham nashitam atmanah
Tesham aditya-vaj gyanam prakashayati tat param*

But for those, who have destroyed ignorance through divine knowledge, the divine knowledge illuminates and reveals the Supreme soul to them like the sun illuminates and reveals everything during the daytime. (5.16)

**तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥५.१७॥**

*Tad-buddhayas tad-atmanas tan-nisthas tat-
parayanah
Gacchanty apunar-avrttim gyana-nirdhuta-kalmasah*

Those whose mind and intellect are completely merged in God, who remain constantly established in God with full faith, and consider only him as their supreme goal, their sins get destroyed by the light of divine knowledge and they reach the ultimate destination stage from where there is no return. (5.17)

**विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥५.१८॥**

*Vidya-vinaya-sampanne brahmane gavi hastini
Shuni chaiva shva-pake cha panditah sama-
darshinah*

The wise men, possessed with divine knowledge, see everybody with the same eye and humility, be it a learned and cultured man or a complete fool and uncultured man or even a cow, an elephant, a dog, and a pariah (5.18)

**इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥५.१९॥**

*Ihaiva tair jitah sargo yesham samye sthitam manah
Nirdosham hi samam brahma tasmad brahmani te
sthitah*

Those whose minds are established in equality, who treat everybody with the same vision, have conquered this entire universe in their life as they stand established in the supreme God, since no supreme God is flawless and does not make a distinction between living beings. (5.19)

**न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥५.२०॥**

*Na prahrshyet priyam prapya nodvijet prapya
chapriyam
Sthira-buddhirsammudho brahma-vid brahmani
sthitah*

Those who possess a steady intellect, who are free from delusion, neither greatly rejoice on obtaining what is dear to them, nor grieve much on obtaining what is unpleasant. They, with their divine knowledge, know the eternal elements of the supreme God and establish themselves in him. (5.20)

**बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्रुते ॥५.२१॥**

*Bahya-sparshesv asaktatma vindatyatmani yat
shukham
Sa brahma-yoga-yuktatma shukhamaksayamashnute*

Those, whose mind remain's unattached to the sensual pleasures, derive divine bliss through meditation. That yogi, having united his soul with the Supreme Soul through meditation, enjoys eternal bliss. (5.21)

**ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥५.२२॥**

*Ye hi samsparsha-ja bhoga duhkha-yonaya eva te
Ady-antavantah kaunteya na teshu ramate budhah*

The pleasures that arise from the contact of sensual objects, though appearing as enjoyable to the worldly people, are merely a source of suffering only. O Kauntey, they have a beginning and an end and thats why the wise man does not rejoice or indulge in them. (5.22)

**शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥५.२३॥**

*Shaknotihaiva yah sodhum prak sarira-vimokhsanat
Kama-krodhodbhavam vegam sa yuktah sa shukhi
narah*

Those who are able to control lust and anger in this very life, before they leave this body, can be considered as yogi and they alone are happy. (5.23)

**योन्तःसुखोन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोधिगच्छति ॥५.२४॥**

*Yo 'ntah-shukho 'ntar-aramas tathantar-jyotir eva yah
Sa yogi brahma-nirvanam brahma-bhuto
'dhigacchati*

Those yogis, who are happy within themselves, enjoy the delights of the soul and are even illuminated by the inner light (light of the soul), remain united with the supreme God and attain eternal peace and happiness. (5.24)

**लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥५.२५॥**

*Labhante brahma-nirvanamrishayah khsina-
kalmashah
Chinna-dvaidha yatatmanah sarva-bhuta-hite ratah*

The sages, whose sins have been eliminated, whose doubts have been dispelled by divine knowledge, whose disciplined mind is firmly established in God and who are actively engaged in the service of all beings, attain eternal peace and happiness. (5.25)

**कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥५.२६॥**

*Kama-krodha-vimuktanam yatinam yata-chetasam
Abhito brahma-nirvanam vartate viditatmanam*

Those wise men, who have controlled their mind and have realized God, who are free from the bondage of lust and anger attain eternal peace and happiness.
(5.26)

**स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरेभ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥५.२७॥**

*Sparshan krtva bahir bahyamsh chakshus
chaivantare bhruvoh
Pranapanau samau krtva nasabhyantara-charinau*

**यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥५.२८॥**

*Yatendriya-mano-buddhir munir moksa-parayanah
Vigateccha-bhaya-krodho yah sada mukta eva sah*

Withdrawing all thoughts of external enjoyments, with the gaze focussed on the space between the eye-brows, equalizing the breaths of Prana (outgoing) and Apana (ingoing) within the nostrils and thus controlling the senses, mind and intellect,

such a contemplative soul with the sole motive of pursuing liberation, become free from desire, fear and passion; always live in peace and happiness. (5.27, 5.28)

**भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥५.२९॥**

*Bhoktaram yajna-tapasam sarva-loka-mahesvaram
shuhrdam sarva-bhutanamjnatva mam
shantimrcchati*

Having realized that I am the enjoyer of all yagyaas and austerities, the supreme lord of all the worlds, and the selfless friend of all beings, my devotee attains tranquility. (5.29)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पंचमोऽध्यायः ॥५॥*

Om, thus end chapter five of shrimad bahgwat Gita upnishad, the knowledge of supreme thruth, the dialoge between Shri Krishna and Arjun entitled Karm Sanyas yoga ॥5॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथ षष्ठोऽध्यायः. (आत्मसंयमयोगः)

Sixth Chapter: Aatm Sanyam Yoga

The path of self realization

श्रीभगवानुवाचः

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्रिर्न चाक्रियः ॥ ६.१ ॥

Shri Bhagavan Uvacha

*Anashritah karma-phalam karyam karma karoti yah
Sa sannyasi cha yogi cha na niragnir na chakriyah*

Shri Bhagavan said:

Those who perform their duties without expecting the fruit of karmas should be considered as a sanyasi (hermit or Sankhayogi) and a yogi (karmayogi) both. Those who have only renounced performing yagyaas by sacrificing sacred fire alone cannot be considered to be a sanyasi. Similarly, a

person who has merely given up all karmas cannot be considered as yogi. (6.1)

**यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥६.२॥**

*yam sannyasam iti prahuryogam tam viddhi pandava
Na hy asannyasta-sankalpo yogi bhavati kashchana*

O Pandava, what is known as Sanyasa is known to be Yoga, none can be considered a yogi without relinquishing wordly desires. (6.2)

**आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥६.३॥**

*Arurukshor muner yogam karma karanamucyate
Yogarudhasya tasyaiva samah karanam uchyate*

To the contemplative soul, who intends perfection of karmayoga, karma without attachment is said to be the means. To the sage, who is already established in Yoga, meditation in tranquility, without any thoughts of the worldly desires, is said to be means. (6.3)

**यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥६.४॥**

Yada hi nendriyartheshu na karmashvanusajjate

sarva-sankalpa-sannyasi yogarudhastadocyate

Those who cease to have any attachment either for the objects of senses, or for karmas, and have renounced all thoughts of the material world are said to have attained perfection of yoga. (6.4)

**उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥६.५॥**

*Uddhared atmanatmanam natmanam avasadayet
Atmaiva hy atmano bandhur atmaiva ripur atmanah*

One can elevate or degrade oneself by the power of his mind. One's own self can either be a friend or an enemy (depending upon his karmas). (6.5)

**बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६.६॥**

*Bandhur atmatmanas tasyayenatmaivatmana jitah
Anatmanas tu shatrutve vartetatmaiva shatru-vat*

For those who have conquered their mind, senses and body, their own self is the friend of their soul. Similarly, for those who have not conquered their mind, senses and body, their own self, behaves offensively like an enemy. (6.6)

**जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥६.७॥**

*Jitatmanah prashantasya paramatma samahitah
Shitosna-shukha-duhkhesu tatha manapamanayoh*

The self-controlled yogis, who have conquered their mind and remain balanced amidst dualities of life, i.e., in cold and heat, pleasure and pain, respect and disrespect, always remain peaceful and steadfast in their devotion to the God. (6.7)

**ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥६.८॥**

*Gyana-vigyana-triptatma kuta-stho vijitendriyah
Yukta ityucyate yogi sama-loshtrasma-kanchanah*

The yogis who are satisfied with wisdom and knowledge, who remains undisturbed in all circumstances, who have completely mastered their senses, and for whom earth, stone and gold are alike, are known as God-realized souls. (6.8)

**सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥६.९॥**

*Shuhrn-mitraray-udasina-madhyastha-dvesya-
bandhushu*

Sadhushvapi cha papeshu sama-buddhir visishyate

Those yogi, who show equal intellect towards their well-wishers and enemies, friends and foes, righteous and sinful and treat everybody on the same scale, are considered as supreme amongst others. (6.9)

**योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥६.१०॥**

*Yogi yunjita satatamatmanam rahasi sthitah
Ekaki yata-cittatma nirashir aparigraha)*

The yogi's by living in seclusion all by themselves, should constantly engage their mind in meditation by controlling their mind and body, free from hope and greed. (6.10)

**शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥६.११॥**

*Shuchau deshe pratisthapy sthiram asanam
atmanah
Naty-ucchritam nati-nicham chailajina-kushottaram*

To practice this yog, one should firmly make his seat (aasan) at a sanctified place, free from impurities, by placing the the sacred kusha grass, deerskin and a

cloth spread thereon, one over another. The seat should neither be very high nor very low. (6.11)

**तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥६.१२॥**

*Tatraikagram manah kritva yata-cittendriya-kriyah
Upavishyasane yunjyad yogam atma-vishuddhaye*

And firmly seated thereon, focussing the mind and controlling the functions of the mind and senses, one should practise yoga for self-purification. (6.12)

**समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥६.१३॥**

*Aamam kaya-shiro-grivam dharayann achalam
sthirah
Samprekshya nasikagram svam disash
chanavalokayan*

Holding the back, head and neck straight and steady, remaining firm and fixing the gaze at the tip of his nose, without looking in any other direction. (6.13)

**प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥६.१४॥**

Prashantatma vigata-bhir brahmachari-vrate sthitah

Manah samyamyam maccitto yukta asita mat-parah

Firm in the vow of complete chastity, keeping himself perfectly calm and with the unwaivering mind fixed on me, the vigilant Yogi should sit absorbed in me, i.e., meditate on me keeping me as the only goal. (6.14)

**युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥६.१५॥**

*Yunjann evam sadatmanam yogi niyata-manasah
Shantim nirvana-paramam mat-samstham
adhigacchati*

Thus, constantly focussing on me, the yogi of disciplined mind attains the everlasting peace (nirvana), consisting of supreme happiness, which resides in me. (6.15)

**नात्यश्रतस्तु योगोस्ति न चैकान्तमनश्रतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥६.१६॥**

*Natyashnatas 'tu yogo 'sti na chaikantam anashnatah
na chati-svapna-silasya jagrato naiva chArjun*

O Arjun, this yoga is neither for him who overeats, nor for him who observes a complete fast. It is

neither for him who sleeps too much, nor for him who sleeps too little. (6.16)

**युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥६.१७॥**

*Yuktahara-viharasya yukta-chestasya karmashu
Yukta-svapnavabodhasya yogo bhavati duhkha-ha*

But this yoga, capable of mitigating all sorrows and pain, is only accomplished by those who have controlled diet and recreation, balanced in performing karmas, and are regulated in sleep. (6.17)

**यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥६.१८॥**

*Yada viniyatam chittam atmany evavatisthate
Nisprahah sarva-kamebhyo yukta ity uchyate tada*

When the mind which is thoroughly disciplined gets immersed in God alone, then the person who is free from the craving of selfish desires and all enjoyments, is said to be established in Yoga. (6.18)

**यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥६.१९॥**

*Yatha dipo nivata-stho nengate sopama smrita
Yogino yata-cittasya yunjato yogamatmanah*

As a lamp that does not flicker in a windless place, such is stated to be the picture of the disciplined mind of the yogi, practising meditation on God. (6.19)

**यत्रोपरमते चित्तं निरुद्धं योगसेवया
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥६.२०॥**

*Yatroparamate chittam niruddham yoga-sevaya
yatra chaivatmanatmanam pashyann atmani tushyati*

When the mind achieves tranquility and is restrained from material pleasures by the practice of yoga, then the yogi is able to realize God through the purified mind, and his soul rejoices in inner peace. (6.20)

**सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यम् अतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥६.२१॥**

*Shukham atyantikam yattad buddhi-grahyam
atindriyam
Vetti yatra na chaivayam sthitash chalati tattvatah*

In that delightful state of subtle and purified intellect, the soul experiences eternal pleasure and

thus, the yogi never deviates from that eternal Supreme Soul. (6.21)

**यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥६.२२॥**

*Yam labdhva chaparam labham manyate nadhikam
tatah
Yasmin sthito na duhkkena gurunapi vichalyate*

Having gained that supreme state, one does not consider any other gain as higher than that. Being thus established, one does not move from his path, even in the midst of great sorrows. (6.22)

**तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥६.२३॥**

*Tam vidyad duhkha-samyoga-viyogam yoga-
samgyitam
Sa nischayena yoktavyo yogo 'nirvinna-chetasa*

That state, which is free from the sorrow is known as yoga. It is the duty of mankind to practice that yoga with a persistent mind. (6.23)

**सङ्कल्पप्रभवान् कामास्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥६.२४॥**

*Sankalpa-prabhavan kamamstyaktva
sarvanashesatah
Manasaivendriya-gramam viniyamy samantatah*

Completely renounce all desires arising from thoughts of the world, and fully restrain all the senses, from all sides, by the mind. (6.24)

**शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥६.२५॥**

*Shanaih shanair upamed buddhya dhrti-grhitaya
Atma-samstham manah kritva na kinchidapi
chintayet*

Slowly and steadily, with conviction in the intellect to attain tranquillity and concentrating the mind on God alone, one should not think of anything else but God. (6.25)

**यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥६.२६॥**

*Yato yato nischalat manash chanchalam asthiram
Tatas tato niyamyaitad atmany eva vasam nayet*

Withdrawing the restless and fidgety mind from all objects and senses to which it gets attracted, he should repeatedly concentrate on God. (6.26)

**प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥६.२७॥**

*Prashanta-manasam hyenam yoginam shukham
uttamam*

Upaiti shanta-rajasm brahma-bhutam akalmasham

The yogi, whose mind has attained tranquility, who is sinless, whose passion is subdued and who has identified himself with eternal divine energy, achieves supreme happiness as a matter of course. (6.27)

**युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥६.२८॥**

*Yunjann evam sadatmanam yogi vigata-kalmashah
Shukhena brahma-samshparsamatyantam shukham
ashnute*

The sinless yogi, thus uniting himself constantly with God, enjoys the eternal bliss of oneness with the supreme God. (6.28)

**सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥६.२९॥**

*Sarva-bhuta-stham atmanam sarva-bhutani chatmani
Ikshate yoga-yuktatma sarvatra sama-darshanah*

The yogi who has united his consciousness with the all pervading, infinite God, sees every thing in this world, with equal eyes. He sees all living beings in God and God in all living beings. (6.29)

**यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥६.३०॥**

*Yo mam pashyati sarvatra sarvam cha mayi pashyati
Tsyaham na pranasyhami sa cha me na pranashyati*

He who sees me everywhere in all beings, and all things in me, never loses my sight and I never loose sight of him. (6.30)

**सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोपि स योगी मयि वर्तते ॥६.३१॥**

*Sarva-bhuta-sthitam yo mam bhajaty ekatvam
asthitah
Sarvatha vartamano 'pi sa yogi mayi vartate*

The yogi, who has established union with me and worships me as the Supreme Soul residing in all beings, dwells only in me, irrespective, of his activities or mode of living. (6.31)

**आत्मौपम्येन सर्वत्र समं पश्यति योर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥६.३२॥**

*Atmaupamyena sarvatra samam pashyati yo 'rjuna
Shukham va yadi va duhkham sa yogi paramo matah*

O Arjun, the yogi who see, equality in everything and considers the joys and sorrow of all others, with a same eye, as if they were are of his own, is considered highest of all. (6.32)

अर्जुन उवाचः

**योयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥६.३३॥**

Arjun Uvacha:

*Yo 'yam yogas tvaya proktah samyena
madhushudana
Etasyaham na pashyami chanchalatvat sthitim
sthiram*

Arjun said:

O Madhusudana! the yoga of equanimity which, you have just decribed, appears unstable and unattainable to me, owing to restlessness of my mind. (6.33)

**चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥६.३४॥**

*Chanchalam hi manah Krishna pramathi balavad
drdham
Tasyaham nigraham manye vayoriva shudushkaram*

Since Krishna, the mind is very restless, turbulent, stubborn and strong, therefore, I consider it as difficult to control it as it is to control the wind. (6.34)

श्री भगवानुवाचः

**असञ्शयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥६.३५॥**

Shri Bhagavan Uvacha:

*Asamshayam maha-baho mano durnigraham chalam
Abhyasena tu kaunteya vairagyena cha grihyate*

Shri Bhagavan said:

O mighty armed Kaunteya, the mind is no doubt restless and indeed very difficult to restrain, but it can be controlled by repeated practice of meditation and detachment. (6.35)

**असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योवाप्तुमुपायतः ॥६.३६॥**

Asamyatatmana yogo dushprapa iti me matih

Vashyatmana tu yatata shakyo 'vaptum upayatah

Yoga is difficult to attain for those with uncontrolled mind. However, those who have learnt to control their mind, and who are constantly striving to achieve perfection, can easily attain it through practice. Such is my conviction. (6.36)

अर्जुन उवाचः

**अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥६.३७॥**

Arjun Uvacha:

*Ayatih shraddhayopeto yogac chalita-manasah
Aprapya yoga-samsiddhim kam gatim krishna
gacchati*

Arjun said:

O Krishna, what happens to the soul which although begins the path of yoga with faith, but eventually divertes from it due to unsteady mind and unfulfilled desires, and thus fails to reach perfection, i.e., realization of God (6.37)

**कच्छिन्नोभयविभ्रष्टश्चिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥६.३८॥**

*Kaccin nobhaya-vibhrastas chinnabhram iva
nashyati
Apratistho maha-baho vimudho brahmanah pathi*

O Krishna, drifted from the path leading to realization of God and without any support, are they not lost like a torn cloud, deprived of both God-Realization and heavenly enjoyment? (6.38)

**एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥६.३९॥**

*Etan me shamsayam krishna chettumarha
syasesatah
Tvad-anyah samshayasyasya chetta na hy
upapadyate (39)*

O Krishna, I can only rely on you to eliminate this doubt of mine completely, as none other than you is capable of eliminating this doubt. (6.39)

श्रीभगवानुवाचः

**पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥६.४०॥**

Shri Bhagavan Uvacha:

*Partha naiveha namutra vinasash tasya vidyate
Na hi kalyana-krt kashchid durgatim tata gacchati*

Shri Bhagavan said:

O Parth, there is no destruction for him, either in this world or the other, who engages on the spiritual path. O beloved, no one who strives for the self-redemption, i.e., realization of God attains any misery. (6.40)

**प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोभिजायते ॥६.४१॥**

*Prapya punya-krtam lokan ushitva shasvatih samah
Shucinam Shrimatam geheyoga-bhrasto 'bhijayate*

The unsuccessful yogis attain the abode of virtuous and after dwelling there for countless years, they are reborn in this world, into the house of the pious and prosperous people. (6.41)

**अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥६.४२॥**

*Athava yoginam eva kule bhavati dhimatam
Etad dhi durlabhataram loke janma yad idrsam*

Or if they become dispassionate due to prolonged practice of yoga, they are reborn into the family of

divine enlightened yogis; but such a birth is very difficult to attain in this world. (6.42)

**तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥६.४३॥**

*Tatra tam buddhi-samyogam labhate paurva-
dehikam
Yatate cha tato bhuyah samsiddhau kuru-nandana*

O Kurunandana, after being reborn in this world, they regain the spiritual insight of their previous birth and strive harder than ever to achieve the perfection of yoga. (6.43)

**पूर्वाभ्यासेन तेनैव हियते ह्यवशोपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥६.४४॥**

*Purvabhyasena Tenaiva Hriyate Hyavaso 'pi sah
Jigyashurapi yogasya shabda-brahmativartate*

By the practice gained in the previous birth, they irresistibly become attracted to yoga and on the strength of their past discipline, they naturally rise above the path of fruitful ritualistic principles, mentioned in the Vedas. (6.44)

**प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥६.४५॥**

*Prayatnad yatamanas tu yogi samshuddha-kilbisah
Aneka-janma-samsiddhastato yati param gatim*

With the accumulated merits of the previous births, when these yogis dilligently engage in making further progress, they become purified from all their sins and by attaining perfection, reach the supreme state in this very life. (6.45)

**तपस्विभ्योधिको योगी ज्ञानिभ्योपि मतोधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥६.४६॥**

*Tapasvibhyo 'dhiko yogi gyanibhyo 'pi mato 'dhikah
Karmibhyash chadhiko yogi tasmad yogi bhavArjun*

The yogi (karmayogi) is superior to the tapasvi (ascetic), he is even regarded as superior to gyanis (learned person). The Yogi is also superior to those who perform karma (ritualistic performer) with some ulterior motive. Therefore, O Arjun, strive to be a Yogi. (6.46)

**योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥६.४७॥**

*Yoginam api sarvesham mad-gatenantar-atmana
shraddhavan bhajate yo mam sa me yuktatamo
matah*

Among all the yogis, the one who devoutly worships me with full faith and his mind is completely absorbed in me, is considered to be the highest of all. (6.47)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥६॥*

Om, thus end chapter six of shrimad bahgwat Gita upnishad, the knowledge of supreme thruth, the dialoge between Shri Krishna and Arjun entitled Aatmsanyamyoga ॥6॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथ सप्तमोध्यायः ज्ञानविज्ञानयोगः

Seventh Chapter: Gyan Vigyan Yoga

Knowledge of ultimate truth and consiousness

श्रीभगवानुवाचः

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७.१ ॥

Shri Bhagavan Uvacha:

*Mayy asakta-manah partha yogam yunjan mad-
asrayah
Asamsayam samagram mam yatha gyaasyasi
tacchrnu*

Shri Bhagavan said:

O Arjun, now listen, how with the focused mind,
concentrated exclusively on me, through practicing

yoga and by completely surrendering to me, you will know me, the Supreme Soul, in entirety and without any iota of doubt. (7.1)

**ज्ञानं तेहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयो अन्यज्ज्ञातव्यमवशिष्यते ॥७.२॥**

*Gyanam teham sa-vigyana-idam
vakshayamyasesatah
Yajgyatva neha bhuyo 'nyajgyatavyam avashisyate*

I shall now reveal this knowledge and wisdom in its entirety, post which, nothing else will remain to be known in this world. (7.2)

**मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥७.३॥**

*Manushyanam sahasreshu kashchidyatati siddhaye
Yatatam api siddhanam kashchin mam vetti tattvatah*

Among thousands of men barely one strives for the perfection and amongst those who have achieved perfection, barely one knows me in reality. (7.3)

**भूमिरापोनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥७.४॥**

*Bhumir apo'nalo vayuh kham mano buddhir eva cha
Ahankara itiyam me bhinna prakrtir ashtadha*

**अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥७.५॥**

*Apareyam itas tv anyam prakrtim viddhi me param
Jiva-bhutam maha-baho yayedam dharyate jagat*

Earth, water, fire, air, space, mind, intellect, reasoning and ego - these are eight components of my material energy. O mighty armed, the only other beside these, by which the whole universe is sustained, know it to be my higher conscious nature energy. (7.4, 7.5)

**एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥७.६॥**

*Atadyonini bhutani sarvanity upadharaya
Aham krtsnasya jagatah prabhavah pralayas tatha*

You should know that all beings are manifested by these two-fold energies of mine (material and conscious), and that I am the source of the entire creation, and likewise the place where it gets ultimately dissolved. (7.6)

**मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७.७॥**

*Mattah parataram nanyatkincid asti dhananjaya
Mayi sarvam idam protam shutre mani-gana iva*

There is nothing higher than me, O Dhananjaya. This entire world is attached to me like pearls are attached to the thread. (7.7)

**रसो अहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥७.८॥**

*Rso aham apshu kaunteya prabhasmi sashi-
suryayoh
Pranavah sarva-vedeshu sabdah khe paurusham
nrishu*

O Kaunteya, I am the fluidity of water and the radiance of the sun and moon. I am the sacred text OM in the Vedic mantras, I am the sound in the ether and the virility in men. (7.8)

**पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥७.९॥**

*Punyo gandhah prthivyam cha tejas chashmi
vibhavasau
jivanam sarva-bhuteshu tapashchasmi tapasvishu*

I am the pure fragrance in the earth and the brilliance in fire, I am the life in all beings and the penance of ascetics. (7.9)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥७.१०॥

*Bijam mam sarva-bhutanam viddhi partha
sanatanam
Buddhir burddhimatam asmi tejas tejasvinam aham*

O Partha, I am the eternal seed of origin of all beings, I am the intellect of the intelligent and the splendor of the glorious. (7.10)

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥७.११॥

*Balam balavatam chaham kama-raga-vivarjitam
Dharmaviruddho bhuteshu kamo 'smi
bharatarshabha*

O Lord of the Bharatas, I am the strength, free from passion and desire, in the strong and I am the energy of procreation in living beings, which is supported by morality and righteousness. (7.11)

ये चैव सात्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥७.१२॥

*Ye chaiva sattvika bhava rajasastamasashchaye
Matta eveti tan viddhi na tvaham teshu te mayi*

The three states of material existence - Sattva (the quality of goodness), Rajas (the quality of passion) and Tamas (the quality of ignorance) are manifested by my energy. In reality, they are in me, but I am beyond them. (7.12)

**त्रिभिर्गुणमयैर्भवैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥७.१३॥**

*Tibhircuna-mayairbhavairebhih sarvam idam jagat
Mohitam nabhijanati mamebhyah param avyayam*

Deluded by the objects evolved from the three modes of nature, the people in this world are unable to recognize me who is beyond them, imperishable and eternal. (7.13)

**दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥७.१४॥**

*Daivi hyesha guna-mayi mama maya duratyaya
Mam eva ye prapadyante mayam etam taranti te*

My divine illusion, consisting of three modes of nature, is extremely difficult to overcome. But those who constantly worship me and completely surrender unto me, surpass it easily. (7.14)

**न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥७.१५॥**

*Na mam dushkritino mudhah prapadyante
naradhamah
Mayayapahrta-gyana ashuram bhavam ashritah*

However, yet these deprived men of evil deeds whose knowledge is deluded, wisdom is destroyed and who have embraced the nature of demons do not worship me or surrender unto me. (7.15)

**चतुर्विधा भजन्ते मां जनाः सुकृतिनोर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥७.१६॥**

*Chatur-vidha bhajante mam janah shukrtino 'rjuna
Arto jigyasurarartharhi Gyani cha bharatarhsabha*

O best of the Bharatas, four kind of devotees with noble deeds worship me, the seeker of worldly possessions, the distressed and the seekers of knowledge and wisdom. (7.16)

**तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोत्यर्थमहं स च मम प्रियः ॥७.१७॥**

*Tesham Gyani nitya-yukta eka-bhaktir vishishyate
Priyo hi gyannino'tyarthamaham sa cha mama priyah*

Amongst these, I consider those to be the superior, who worship me with knowledge and who are exclusively devoted to me. I am extremely dear to them; they are extremely dear to me. (7.17)

**उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥७.१८॥**

*Udarah sarva evaite gyani tvatmaiva me matam
Asthitah sa hi yuktatma mam evanuttamam gatim*

Indeed, all those who are devoted to me are noble. But those men of wisdom, whose mind and intellect is merged with me, who are firmly established in me alone, and who have consider me alone as their supreme goal, I consider them as my very self (7.18)

**बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥७.१९॥**

*Bahunam janmanamante gyananavanmam
prapadyate
Vashudevah sarvamiti sa mahatma sudurlabhah*

After innumerable births and spiritual practices, the enlightened soul endowed with knowledge surrenders himself completely into the supreme God and worships me. Such a great soul is indeed very rare. (7.19)

**कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥७.२०॥**

*Kamaistaistairhrta-gyanah prapadyante 'nya-devatah
tam tam niyamamasthaya prakrtya niyatah svaya*

Those whose knowledge has been carried away by the material desires, follow other dieties. Being prompted by their own nature, they worship other deities by adopting particular rituals meant to appease these dieties. (7.20)

**यो यो यां यां तनुं भक्तः श्रद्धयार्चितुम् इच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥७.२१॥**

*Yo Yo yam yam tanum bhaktahsraddhayarcitum
icchati
Tasya tasyachalam shraddham tameva
vidadhamyaham*

Whichever diety the devotee chooses to worship with respect, I stabilize the faith of that devotee in that very form. (7.21)

**स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैवः विहितान् हि तान् ॥७.२२॥**

Sa taya shraddhaya yuktastasyaradhanamihate

labhate cha tatah kamanmayaiva vihitan hi tan

Endowed with faith, the devotee worships a particular deity and obtains the objects of desire. But in reality, I alone arrange to fulfill these desires. (7.22)

**अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥७.२३॥**

*Antavat tu phalam tesham tadbhavaty alpa-
medhasam*

Devan deva-yajo yanti mad-bhakta yanti mamapi

However, the fruit gained by these people of lesser intelligence is perishable. The worshippers of other deities attain that deity only, whereas my devotees, in whatever manner or form they worship me, eventually attain me and me alone. (7.23)

**अव्यक्तं व्यक्तिमापन्नं मन्यन्ते माम्अबुद्धयः।
परं भावमजानन्ती ममाव्ययमनुत्तमम् ॥७.२४॥**

*Avyaktam vyaktimapannam manyante mam
abuddhayah*

Param bhavamajananto mamavyayam anuttamam

Ignorant of my incomparable and imperishable supreme nature, the ignorant believe that the Supreme Soul has assumed a finite form through

birth (as an ordinary human being). They do not understand the glorious imperishable nature of my personal form which is beyond the reach of mind and senses, the embodiment of truth, knowledge and bliss. (7.24)

**नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोयं नाभिजानाति लोको मामजमव्ययम् ॥७.२५॥**

*Naham prakashah sarvasya yoga-maya-samavrtah
Mudho 'yam nabhijanati loko mamajam- avyayam*

Being veiled by my divine illusion (yogmaya), everybody cannot see me. Hence, those devoid of knowledge, fails to recognize me. I am the unborn and imperishable Supreme Soul (7.25)

**वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७.२६॥**

*Vedaham samatitani vartamanani charjun
Bhavishyani cha bhutani mam tu veda na kaschana*

O Arjun, I know all living beings of past, present and future but no one (devoid of faith and knowledge) knows me. (7.26)

**इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥७.२७॥**

*lccha-dvesha-samutthena dvandva-mohena bharata
Sarva-bhutani sammoham sarge yanti parantapa*

O Bharata, the dualities of desire and aversion arise from ignorance and illusion. O Parantapa, all living beings in this world, are falling prey to ignorance and illusion, which arise from desire and hatred. (7.27)

**येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥७.२८॥**

*Yesham tvanta-gatam papam jananam punya-
karmanam
te dvandva-moha-nirmukta bhajante mam drdha-
vratah*

But those men of virtuous deeds whose sins have been destroyed, gets liberated from delusion in the form of dualities of life and worship me with a firm devotion and determination. (7.28)

**जरामरणमोक्षाय मामाश्रित्य यतन्ति ये।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥७.२९॥**

*Jara-marana-mokshaya mam ashritya yatanti ye
Te brahma tad viduh krtsnamadhyatmam karma
chakhilam*

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेपि च मां ते विदुर्युक्तचेतसः ॥७.३०॥

*Sadhibhutadhidaivam mam sadhiyajnam cha ye
viduh*

Prayana-kale 'pi cha mam te vidur yukta-cetasah

They who, having taken refuge in me, striving for liberation from old age and death learn the absolute truth (brahma), the individual self and the entire field of karma. Those who know me as the cause of the Adhibhuta (all forms of matter) and Adhidaiva (Brahma) and Adhiyagyaa (the unmanifest divine energy dwelling in the heart of all beings), those enlightened souls possess a steadfast mind even at the time of death. (7.29-7.30)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥७॥

Om, thus end chapter seven of Shrimad Bahgwat Gitaupnishad, the knowledge of supreme truth, the dialogue between Shri Krishna and Arjun entitled gyanvigyanयोग ॥7॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथ अष्टमोऽध्यायः अक्षरब्रह्मयोगः

Eight Chapter: Akshar Brahm Yoga

The path for attaining salvation (moksha)

अर्जुन उवाचः

किं तद्ब्रह्म किमध्यात्मं किं कर्मपुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥८.१॥

Arjun Uvacha:

Kim tad brahma kim adhyatmam kim karma
purushottama
Adhibhutam cha kim proktam adhidaivam kim
uchyate

Arjun said :

Krishna, what is Brahma, what is Adhyatma, and what is Karma? What is called Adhibhuta and what is termed as Adhidaiva? (8.1)

**अधियज्ञः कथं कोत्र देहेस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोसि नियतात्मभिः ॥८.२॥**

*Adhiyajnah katham kotra dehe sminmadhushudana
Prayana-kale cha katham geyosi niyatatmabhih*

Krishna, who is Adhiyagya and how does he dwell in the body? And how can this be realized at the time of death by those having controlled their mind (8.2)

श्रीभगवानुवाचः

**अक्षरं ब्रह्म परमं स्वभावोद्ध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥८.३॥**

Shri Bhagavan Uvacha:

*Aksharam brahma paramam svabhavo 'dhyatmam
ucyate
Bhuta-bhavodbhava-karo visargah karma-samjnitah*

Shri Bhagavan said :

The indestructible Supreme Soul is Brahma, one's own individual soul is called Adhyatma and discharge of duties which develop material personality of living beings, is called karma. (8.3)

**अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोहमेवात्र देहे देहभृतां वर ॥८.४॥**

*Adhibhutam ksharo bhavah purusash
chadhidaivatam
Adhiyagyaoham evatra dehe deha-bhrtam vara*

All perishable objects are Adhibhuta, the omnipresent transcendent Purusha (Brahma) is Adhidaiva and in this body, myself, dwelling as the inner observer, am Adhiyagya, O Arjun! (8.4)

**अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥८.५॥**

*Anta-kale cha mameva smaran muktva kalevaram
Yah prayati samad-bhavam yati nasty atra
samshayah*

Those who depart from this world, thinking of me alone even at the time of death, attain my supreme state. There is certainly no doubt about it. (8.5)

**यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥८.६॥**

*Yam yam vapi smaran bhavam tyajaty ante
kalevaram
Tam tam evaiti kaunteya sada tad-bhava-bhavitah*

O Kauntey, whatever one remembers while leaving the body at the time of death, one attains that state

only, since he keeps contemplating about that matter. (8.6)

**तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्ममिवैष्यस्यसंशयः ॥८.७॥**

*Tasmat sarveshu kaleshu mamanusmara yudhya
cha
Mayy arpita-mano-buddhir mam evaishyasy
asamshayah*

Therefore, Arjun, think of me constantly and perform your karma to fight. With your mind and intellect fixed on me, there is no doubt that you shall attain me. (8.7)

**अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८.८॥**

*Abhyasa-yoga-yuktena chetasa nanya-gamina
Paramam purusham divyam yati parthanucintayan*

O Partha, those who meditate on me with their disciplined and devoted mind, the omnipresent supreme divine radiant soul, in accordance with the knowledge provided in scriptures and disseminated by the spiritual masters, attain me. (8.8)

कविं पुराणमनुशासितारं अणोरणीयांसमनुस्मरेद्यः ।

**सर्वस्य धातारमचिन्त्यरूपं आदित्यवर्णं तमसः परस्तात्
॥८.९॥**

*Kavim puranamanushasitaram anor aniyamsam
anusmaredyah
Sarvasya dhataramacintya-rupam aditya-varnam
tamasah parastat*

Those who contemplate on the omnipresent, the controller and supporter of all, subtler than the subtlest, posseser of the inconceivable divine form, brighter than the sun and far beyond the darkness of ignorance. (8.9)

**प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्स तं परं पुरुषमुपैति दिव्यम्
॥८.१०॥**

*Prayana-kale manasachalena bhaktya yukto yoga-
balena chaiva
Bhruvor madhye pranam aveshya samyaksa tam
param purusham upaiti divyam*

Those who at the time death, with disciplined and devoted mind attained by the practice of yoga, fix their pran (life-breath) in the space between the two eyebrows and keep contemplating about God with great devotion, certainly achieve him. (8.10)

**यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥८.११॥**

*Yad aksharam veda-vido vadanti vishanti yadyatayo
vita-ragah
Yadicchanto Brahmacharyam charanti tatte padam
sangrahena pravakshye*

The learned scholars of the Vedic Scriptures have described him as imperishable, into which the great ascetics derived of sensual pleasures enters and desiring which vow of celibacy is maintained. I shall now explain to you briefly the path to attain it. (8.11)

**सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च
मूर्ध्नाधायाम्नः प्राणमास्थितो योगधारणाम् ॥८.१२॥**

*Sarva-dvarani samyamya mano hradi nirudhya cha
Murdhny adhayatmanah pranamasthito
yogadharanam*

**ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥८.१३॥**

*Om ityekaksaram brahma vyaharan mam anusmaran
Yah prayati tyajan deham sa yati paramam gatim*

Restraining all the senses and firmly fixing the mind on the heart, and then drawing the life-breath to the head, and thus remain persistent in yogic

concentration on God. Those who leave the body thinking about me and depart reciting Om, the one syllabled depicting brahma, they go onto the highest path and attain the supreme goal. (8.12-8.13)

**अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥८.१४॥**

*Ananya-chetah satatam yo mam smarati nityashah
Tasyaham shulabhah partha nitya-yuktasya yoginah*

O Partha, for those yogis who constantly think of me with exclusive devotion, I am easily attainable, as they always remain absorbed in me. (8.14)

**मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥८.१५॥**

*Mamupetya punarjanma duhkhalayam shashvatam
Napnuvanti mahatmanah samsiddhim paramam
gatah*

Those great souls who have attained the ultimate perfection by taking refuge in me are not subjected to rebirth in this world, which is transient and full of sorrow and misery. (8.15)

**आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥८.१६॥**

*Abrahma-bhuvanal lokah punar avartino 'rjuna
mam upetya tu kaunteya punar janma na vidyate*

O Arjun, all the worlds beginning with the world of Brahma are subject to the cycle of repeated birth and death, but those who attain me, O Kaunteya, for them, there are no further rebirths. (8.16)

**सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां ते अहोरात्रविदो जनाः ॥८.१७॥**

*Sahasra-yuga-paryantamahar yad brahmano viduh
Tatrim yuga-sahasrantam te 'ho-ratra-vido janah*

Those yogis, who know that a single day and night of brahma (kalp), consist of thousand cycles of four ages (Mahayugas), know and understand the reality about the day and night (time). (8.17)

**अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥८.१८॥**

*Avyaktad vyaktayah sarvah prabhavanty ahar-agame
Ratry-agame praliyante tatraivavyakta-samgyke*

With the advent of his day (brahma's day), all living beings emanate from the unmanifest source and with the advent of his night, they merge into the same unmanifest source. (8.18)

**भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेवशः पार्थ प्रभवत्यहरागमे ॥८.१९॥**

*Bhuta-gramah sa evayam bhutva bhutva praliyate
Ratry-agame 'vashah partha prabhavaty ahar-agame
(19)*

O Partha, this multitude of living beings, repeatedly, take birth with the advent of Brahma's day and get dissolved on the arrival of the cosmic night, to automatically manifest again at the commencement of the next cosmic day. (8.19)

**परस्तस्मात्तु भावोन्योव्यक्तोव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥८.२०॥**

*Parastasmāt tu bhavo 'nyo 'vyakto 'vyaktat sanatanah
Yah sa sarveshu bhuteshu nashyatsu na vinashyati*

Therefore, certainly, there exists another unmanifested eternal Supreme Soul, which does not get destroyed even after destruction of all living beings. (8.20)

**अव्यक्तोक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥८.२१॥**

Avyakto 'khsara ityuktastamahuh paramam gatim

*Yam prapya na nivartante taddhama paramam
mama*

That unmanifested, eternal Supreme Soul is the ultimate goal or highest path, and upon attaining it, no one returns to this mortal world. That is my supreme abode. (8.21)

**पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥८.२२॥**

*Purushah sa parah partha bhaktya
labhyastvananyaya
Yasyantah-sthani bhutani yena sarvamidam tatam*

O Partha, that eternal unmanifested Supreme Soul is greater than all that exist. Although, he is all pervading and is the genesis of all living beings, yet he can be reached only through unconditional devotion. (8.22)

**यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥८.२३॥**

*Yatra kale tvanavrttimavrttim chaiva yoginah
Prayata yanti tam kalam vakshyami bharatarshabha*

O best of Bharatas, I shall now describe both the paths of leaving this world, the one following, which

the yogis gets librated and the other one, which leads to rebirth . (8.23)

**अग्निर्जोतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥८.२४॥**

*Agnirjyotirahah shuklah shan-masa uttarayanam
Tatra prayata gacchanti brahma brahma-vido janah*

Those who understand the Supreme Brahma, and who depart from this world, during the six months of the sun's northern course, the bright fortnight of the moon, and the bright part of the day, attain the supreme destination. (8.24)

**धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥८.२५॥**

*Dhumo ratristatha krishnah shan-masa
dakshinayanam
Tatra chandramasam jyotir yogi prapya nivartate*

The practitioners of Vedic rituals, who pass away during the six months of the sun's southern course, the dark fortnight of the moon, the time of smoke, the night, are led by the Gods, one after another and attain their abodes. After enjoying the fruit of their meritorious deeds in heaven, they again return to this mortal world. (8.25)

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥८.२६॥

*Shukla-krishne gati hyete jagatah shashvate mate
Ekaya yatyanavrttimanyayavartate punah*

These two, bright and dark paths, are eternal in this world. The way of light leads to liberation and the way of darkness leads to rebirth. (8.26)

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥८.२७॥

*Naite srti partha janan yogi muhyati kaschana
Tasmatsarveshu kaleshu yoga-yukto bhavarjun*

O Partha, yogis who know the secret of these two paths never get deluded. Therefore, O Arjun, at all times, be firm in Yoga (i.e., strive constantly for my realization). (8.27)

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम्
॥८.२८॥

*Vedeshu yagyaeshu tapahsu chaiva daneshu yat
punya-phalam pradishtam
Atyeti tatsarvamidam viditva yogi param sthana
upaiti chadyam*

The yogi, after realizing this profound truth, doubtlessly transcends all the reward of Vedic rituals, performance of yagya, austerity and charity, and attain the eternal supreme abode. (8.28)

*ॐ तत्सदिति श्री मद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्री कृष्णार्जुनसंवादे अक्षर ब्रह्मयोगो नामाष्टमोऽध्यायः ॥८॥*

Om, thus end chapter Eight of shrimad bahgwat Gita upnishad, the knowledge of supreme thruth, the dialoge between Shri Krishna and Arjun entitled Akshar bramh Yoga ॥8॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथ नवमोऽध्यायः राजविद्याराजगुह्ययोगः

Ninth Chapter: Rajvidya rajguhya yoga

Hidden knowledge of the ultimate truth

श्रीभगवानुवाचः

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयेशुभात् ॥९.१॥

Shri Bhagavan Uvacha:

*Idam tu te guhyatamam pravakhsyamy anashuyave
Gyanam Vigyanam -sahitam yagyaatva mokshyase
'shubhat*

Shri Bhagavan said:

Since you are not envious of the good deeds of people, I shall now impart to you this atmost secret knowledge of devotion and manifest divinity, gaining which you shall be liberated from this miserable and material worldly existence. (9.1)

**राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुम् अव्ययम् ॥९.२॥**

*Raja-vidya raja-guhyam pavitram idam uttamam
Pratyakshavagamam dharmyam shu-shukham
kartum avyayam*

This knowledge is a supreme science and a supreme secret. It purifies those who hear it. This holy knowledge is attainable to the righteous, easy to practise and imperishable. (9.2)

**अश्रद्धधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥९.३॥**

*Ashraddadhanah purusha dharmasyasya parantapa
Aprapya mam nivartante mrtyu-samsara-vartmani*

O Parantapa, people who have no faith in this dharma are unable to attain me. They repeatedly, revolve in the mortal world by following the cycle of death and rebirth. (9.3)

**मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥९.४॥**

*Maya tatamidam sarvam jagadavyakta-murtina
Mat-sthani sarva-bhutani na chaham teshav*

This entire cosmic world is pervaded by me in my unmanifested form. All living beings dwell in me, but I do not dwell in them. (9.4)

**न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥९.५॥**

*Na cha mat-sthani bhutani pashya me yogam
aishvaram
Bhuta-bhrinna cha bhuta-stho mamatma bhuta-
bhavanah*

But, still the living beings do not abide in me. Just witness the wonderful power of my divine nature. Although, I am the creator and guardian of all beings, I am not influenced by them or by their material nature. (9.5)

**यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥९.६॥**

*Yathakasa-sthito nityam vayuh sarvatra-go mahan
Tatha sarvani bhutani mat-sthanity upadharaya*

Just as the mighty air, which keeps rotating in all directions, always, rests in the sky. Likewise, all living beings always abide in me. (9.6)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥९.७॥

*Sarva-bhutani kaunteya prakrtim yanti mamikam
Kalpa-ksaye punastani kalpadau visrjamyaham*

Kaunteya, at the end of creation (night of brahma) all living beings merge into my primitive material energy. At the beginning of creation (day of brahma), I manifest them again. (9.7)

**प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥९.८॥**

*Prakrtim svamavashtabhya visrjami punah punah
Bhuta-gramamimam kritsnama vasham prakrter
varshat*

With my material energy, I, repeatedly, bring into life all life-forms according to the force of their nature, determined by the results of their karmas and aspirations of their earlier births. (9.8)

**न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९.९॥**

*Na cha mam tani karmani nibadhnanti dhananjaya
Udasina-vad asinam asaktam teshu karmasu*

O Dhananjaya, those actions, however, do not bind me. I remain unattached to such actions like a neutral observer. (9.9)

**मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥९.१०॥**

*Mayadhyaksena prakrtih shuyate sa-characharam
Hetunanena kaunteya jagad viparivartate*

O Kaunteya, with my direction, this material energy originates in this universe consisting of moving and stationary beings and because of this material energy, the universe revolves in the cycle of destruction and creation. (9.10)

**अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥९.११॥**

*Avajananti mam mudha manusim tanum ashritam
Param bhavam ajananto mama bhutamaheshvaram*

Unable to comprehend my supernatural divine human form, deluded souls are unable to recognize me. They are unable to comprehend the divinity of my personality, as the supreme lord of all beings. (9.11)

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥९.१२ ॥

*Moghasa mogha-karmano mogha-gyana vichetasah
Raksasimashurim chaiva prakrtim mohinim shritah*

Those deluded people with futile hopes and knowledge and fruitless karmas embrace demonic and atheistic nature. (9.12)

**महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥९.१३ ॥**

*Mahatmanas tu mam partha daivim prakrtimashritah
Bhajantyananya-manaso gyatva bhutadimavyayam*

O Partha, on the other hand, great souls who take shelter in my divine nature, realizing that I the imperishable eternal source and origin of all living beings, constantly engage worshipping me with a devoted mind. (9.13)

**सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥९.१४ ॥**

*Satatam kirtayanto mam yatantash cha drdha-vratah
Namasyantash cha mam bhaktya nitya-yukta
upasate*

By chanting my divine names and glorious stories, striving for my realization with great determination

and humbly bowing down before me, they constantly worship me with a balanced mind and devotion. (9.14)

**ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥९.१५॥**

*Gyanyagyaen chapyanye yajanto mam upasate
Ekatvena prthaktvena bahudha visvato-mukham*

Others who follow the path of knowledge worship me in many forms. Some worship me in my absolute, formless aspect as one with themselves, while others worship me in my universal form, separate from them. Yet, others worship me in the infinite manifestation of my cosmic form. (9.15)

**अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रो अहमहमेवाज्यमहमग्निरहं हुतम् ॥९.१६॥**

*Aham kratur aham yagyaah svadhaham aham
aushadham
Mantra 'ham aham evajyam aham agnir aham hutam*

I am the Vedic ritual, I am the yagya, I am the offering to the departed. I am the auspicious offering of the autumnal crop, and I am the vedic mantra. I am the medicinal herb and foodgrains. I am the ingredients of yagya such as ghee (clarified butter), I

am the sacred fire, and I am the act of offering.
(9.16)

**पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥९.१७॥**

*Pitaham asya jagato mata dhata pitamahah
Vedyam pavitram omkara rik sama yajur eva cha*

I am the sustainer and ruler of this universe, I am the father, mother and grandsire of this universe, I am the conferrer of the fruits of all karmas and the object of all knowledge. I am the sacred syllable OM. I am the Rig Veda, Sam Veda and Yajur Veda. (9.17)

**गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्यम् ॥९.१८॥**

*Gatir bharta prabhuh sakshi nivasah saranam shuhrt
Prabhavah pralayah sthanam nidhanam bijam
avyayam*

I am the supreme goal of all living beings and I am also their sustainer, maintainer, controller, witness, guardian, refuge, shelter and unconditional well-wisher. I am the beginning, conclusion and sustenance. I am the reservoir and the eternal seed.
(9.18)

**तपाम्यहमहं वर्षं निगृणहाम्यत्सुजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥९.१९॥**

*Tapamy aham aham varsham nigrhnamy utsrjami
cha
Amrtam chaiva mrtyush cha sad asacchaham Arjun*

O Arjun, I radiate heat as the sun, and I withhold and send forth the rains. Immortality, death, spirit and matter, I am everything. (9.19)

**त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकं अश्नन्ति दिव्यान् दिवि देवभोगान्
॥९.२०॥**

*Trai-vidya mam soma-pah puta-papa yagyairishtva
svar-gatim prarthayante
te punyam asadya surendra-lokam ashnanti divyan
divi deva-bhogan*

Those inclined towards fruitive rituals prescribed in the vedas worship me by performing ritualistic yagyaas and purify themselves by drinking the sap of the soma plant. By virtue of their pious activities, they attain the adobe of Indra, and enjoy the pleasures of lords in heaven. (9.20)

**ते तं भुक्त्वा स्वर्गलोकं विशालक्षीणे पुण्ये मर्त्यलोकं
विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नागतागतं कामकामा लभन्ते ॥९.२१॥**

*Te tam bhuktva svarga-lokam vishalam kshine punye
martya-lokam vishanti
Evam trayi-dharmamanuprapanna gatagatam kama-
kama labhante*

After enjoying that great heavenly delight, they are reborn in this mortal world once the stock of their pious deeds get exhausted. Thus, those who follow the vedic rituals, desiring heaven or other objects of pleasure, repeatedly follow the cycle of death and rebirth in this mortal world. (9.21)

**अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥९.२२ ॥**

*Ananyash chintayanto mam ye janah paryupasate
Tesham nityabhiyuktanam yoga-kshemam
vahamyaham*

However, those who always worship me with exclusive devotion and who constantly focus their mind in me; I personally assume the responsibility of such devotees. I provide what they lack and preserve what they possess. (9.22)

**येष्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥९.२३ ॥**

Yepy anya-devata-bhakta yajante shraddhayanvitah

Tepi mam eva kaunteya yajanty avidhi-purvakam

O Kaunteya, even those devotees who worship other dieties with full faith worship me alone, although improperly. (9.23)

**अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥९.२४॥**

*Aham hi sarva-ygyana bhokta cha prabhur eva cha
Na tu mam abhijananti tattvenatash chyavanti te*

Because I am the only enjoyer and the lord of all yagyaas. But those who fail to realize my divine nature in essence, are reborn in this material world. (9.24)

**यान्ति देवव्रता देवान् पितृन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोपि माम् ॥९.२५॥**

*Yanti deva-vrata devan pitrn yanti pitr-vratah
Bhutani yanti bhutejya yanti mad-yajino 'pi mam*

Those who worship other dietes attain those dieties. Those who worship ancestors attains their ancestors. Those who worship ghosts and spirits attain those ghosts and spirits and those who worship me attain me alone. (9.25)

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥९.२६॥

*Patram puspam phalam toyam yo me bhaktya
prayacchati*

Tad aham bhakty-upahrtam ashnami prayatatmanah

Whosoever offers to me with devotion a leaf, a flower, a fruit or even water, I delightfully accept that article offered by my devotee with love and pure consciousness. (9.26)

**यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥९.२७॥**

Yat karoshi yad ashnasi yaj juhoshi dadasi yat

Yat tapasyasi kaunteya tat kurushva madarpanam

Whatever you do, whatever you eat, whatever you offer to the sacred fire, whatever you contribute as a gift, whatever austerities you perform, O Kauntey, offer them all to me. (9.27)

**शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥९.२८॥**

*Shubhashubha-phalair evam mokshyase karma-
bandhanaih*

Sannyasa-yoga-yuktatma vimukto mam upaishyasi

By dedicating all your karmas to me, you will be liberated from the consequences of all karmas, be it good or bad and thus, with your mind established in the yoga of renunciation, you will attain me. (9.28)

**समोहं सर्वभूतेषु न मे द्वेष्योस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥९.२९॥**

*Samo ham sarva-bhuteshu na me dveshyosti na priyah
Ye bhajanti tu mam bhaktya mayi te teshu chapy aham*

I am equally disposed to and present in all beings; there are no friends or enemies for me. Yet those who worship with me with love and devotion abide in me and I reside in them. (9.29)

**अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥९.३०॥**

*Api chet su-duracharo bhajate mam ananya-bhak
Sadhur eva sa mantavyah samyag vyavasito hi sah*

Even if the dreadful sinners worship me with exclusive devotion, they too must be treated as righteous, because they have made the correct resolution. (9.30)

**क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥९.३१॥**

*Kshipram bhavati dharmatma shashvacchantim
Nigacchati
Kaunteya pratijanihi na me bhaktah pranashyati*

Quickly they (dreadful sinners) become virtous and attain eternal tranquility, O Kauntey, know it for certain that my devotees never perish. (9.31)

**मां हि पार्थ व्यपाश्रित्य येपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेपि यान्ति परां गतिम् ॥९.३२॥**

*Mam hi partha vyapashritya yepi syuh papa-yonayah
Striyo vaisyashstatha shudrastepi yanti param gatim*

O Partha, whosoever takes refuge in me, irrespective of their birth, race, sex or creed; be it women, Vaishyas³⁹, Shudras⁴⁰ or people born through the sinful womb, they too attain the supreme destination. (9.32)

**किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥९.३३॥**

³⁹ People belonging to trader caste

⁴⁰ People belonging to service caste

*Kim punar brahmanah punya bhakta rajarshayas
tatha
Anityam shukham lokamimam prapya bhajasva mam*

Then there should not be any doubt about the holy Brahmins and royal sages who are devoted to me. Therefore, having come to this joyless and transient mortal world, constantly worship me with devotion. (9.33)

**मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तत्वैवमात्मानं मत्परायणः ॥९.३४॥**

*Man-mana bhava mad-bhakto mad-yaji mam
namaskuru
Mam evaishyasi yuktvaivamatmanam mat-parayanah*

Dedicate your thoughts to me, devote all your karmas to me, worship me and offer obeisance to me. Having dedicated your mind and body to me, you will certainly attain me. (9.34)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्री कृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः
॥९॥*

Om, thus end chapter nine of shrimad bahgwat Gita upnishad, the knowledge of supreme thruth, the dialoge between Shri Krishna and Arjun entitled Raj-vidya Guha-yoga ॥9॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता
Sheemad Bhagwat Gita

अथ दशमोध्यायः विभूतियोगः

Tenth Chapter: Vibhuti Yoga

The glories of ultimate truth

श्रीभगवानुवाच :

भूय एव महाबाहो शृणु मे परमं वचः।
यत्तेहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१०.१॥

Shri Bhagavan Uvacha:

*Bhuya eva maha-baho shrnu me paramam vachah
Yat te 'ham priyamanaya vakshyami hita-kamyaya*

Shri Bhagavan said:

O mighty-armed, listen to my divine words once again. Only desiring your wellbeing and welfare, I shall disclose them to you since you are my beloved friend. (10.1)

**न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥१०.२॥**

*Na me viduh shura-ganah prabhavam na
maharshayah
Aham adir hi devanam maharshinam cha sarvashah*

Neither Gods nor the great sages know the secret of my origion, because I am the primitive origin of all these Gods and great sages. (10.2)

**यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥१०.३॥**

*Yo mam ajam anadim cha vetti loka-maheshvaram
Asammudhah sa martyeshu sarva-papaih
pramuchyate*

Those who know me as unborn and beginningless and as the supreme lord of the all beings and this entire universe; they, among mortals, become free from illusion and get liberated from all sins. (10.3)

**बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमःशमः ।
सुखं दुःखं भवोभावो भयं चाभयमेव च ॥१०.४॥**

*Buddham asammohah kshama satyam damah samah
Shukham duhkham bhavo 'bhavo bhayam
chabhayam eva cha*

**अहिंसा समता तुष्टिस्तपो दानं यशोयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥१०.५॥**

*Aahimsa samata tushtistapo danam yasho 'yashah
Bhavanti bhava bhutanam matta eva prthag-vidhah*

Intelligence, knowledge, clarity of thoughts, forbearance, truthfulness, control over senses and mind, happiness, sorrow, birth and death, fear and courage, non-violence, equanimity, contentment, austerity, charity, fame, and infamy; all these various qualities of living beings arise from me. (10.4, 10.5)

**महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥१०.६॥**

*Maharshayah sapta purve chatvaro manavas tatha
Mad-bhava manasa jata Yesham loka imah prajah*

The seven great sages⁴¹, the four great saints⁴², and the fourteen Manus⁴³ or progenitors of human race, are all born at my will. From them, all the people in this world have descended. (10.6)

⁴¹ Bhrigu, Marichi, Atri, Pulsaty, Pulah, Ritu and Vashishta

⁴² Sanak, Skandan, Sanatan and Sanatkumar

⁴³ Svayambhuva, Svarocisha, Uttama, Tapasa, Raivata, Cakshusha, Vaivasvata, Savarni, Daksha-savarni, Brahma-savarni, Dharma-savarni, Rudra-savarni, Deva-savarni and Indra-savarni Manu

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोविकम्पेन योगेन युज्यते नात्र संशयः ॥१०.७॥

*Etam vibhutim yogam cha mama yo veti tattvatah
So 'vikalpena yogena yujyate natra samshayah*

There is no doubt that those who know this supreme divine glory and supernatural powers get established in me with determined devotion (Bhaktiyoga). (10.7)

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥१०.८॥

*Aham sarvasya prabhavomattah sarvam pravartate
Iti matva bhajante mam budha bhava-samanvitah*

I am the origin of all creation and everything in this world evolves from me. The wise who understand this perfectly, worship me with great faith and devotion. (10.8)

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥१०.९॥

*Mac-chitta mad-gata-prana bodhayantah
parasparam
kathayantash cha mam nityam tushyanti cha ramanti
cha*

The devotees with their mind focussed on me and their life and soul surrendered to me, derive great joy and contentment in enlightening one another about me and conversing about my glories. (10.9)

**तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०.१०॥**

*Tesham satata-yuktanam bhajatam priti-purvakam
Dadami buddhi-yogam tam yena mam upayanti te*

To those devotees, who are constantly dedicated to me, I confer the divine knowledge, through which they can attain me. (10.10)

**तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥१०.११॥**

*Tesham evanukampartham aham ajnana-jam tamah
Nashayamy atma-bhavastho gyana -dipena bhasvata*

Out of compassion for them, I, placed within their hearts, destroy the darkness born out of ignorance with the radiant lamp of knowledge. (10.11)

अर्जुन उवाचः

**परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१०.१२॥**

Arjun Uvacha :

*Param brahma param dhama pavitram paramam
bhavan
Purusam shashvatam divyam adi-devam ajam
vibhum*

**आहुस्त्वामृषयः सर्वे देवर्षिनारदस्तथा ॥
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१०.१३ ॥**

*Ahus tvam rshayah sarve devarshir naradas tatha
Asito devalo vyasahsvayam chaiva bravishi me*

Arjun said:

O Lord, you are the supreme absolute truth, the supreme abode and the supreme saviour. All the prominent sages like Devarshi Narad⁴⁴, Asit, Deval and Vyas have described you as the self-illuminating, self-manifest eternal God, the primal deity, the unborn and greatest and now, you too are declaring it to me yourself. (10.12, 10.13)

**सर्वमेतद्वत्तं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥१०.१४ ॥**

⁴⁴ Narad is son of Lord Brahma, a vedic sage

*Sarvam etadrtam manye yan mam vadasi keshava
Na hi te Bhagavan vyaktim vidur deva na danavah*

O Keshava, I completely accept everything you have told me as truth. O Lord, now it is confirmed that no one, either the Gods or the demons, can understand your true personality. (10.14)

**स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१०.१५॥**

*Svayam evatmanatmanam vettha tvam
purushottama
Bhuta-bhavana bhutesha deva-deva jagat-pate*

Indeed, you alone know yourself, O supreme being, the creator and lord of all beings, the God of Gods and the lord of the universe. (10.15)

**वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥१०.१६॥**

*Vaktum arhasy asheshena divya hy atma-vibhutayah
Yabhir vibhutibhir lokan imams tvam vyapya tishthasi*

Therefore, you alone can describe to me your your divine super natural magnificence, through which you pervade all the worlds. (10.16)

**कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योसि भगवन्मया ॥१०.१७॥**

*Katham vidyam aham yogimstvam sada
parichintayan
Keshu keshu cha bhaveshu chintyo 'si Bhagavan
maya*

O Almighty Lord of the all living beings, by following which process of continuous meditation can I know you? And O blessed Lord, while meditating, in what forms can I think of you? (10.17)

**विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेमृतम् ॥१०.१८॥**

*Vistarenatmano yogam vibhutim cha janardana
bhuyah kathaya tṛptirhi shrnvato nasti me 'mrtam*

O Janardana, please once again elaborate your divine magnificence and manifestations, since I can never be satisfied of hearing your nectar like words and teachings. (10.18)

श्रीभगवानुवाचः

**हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१०.१९॥**

Shri Bhagavan Uvacha :

*Hanta te kathayishyami divya hyatma-vibhutayah
Pradhanyatah kuru-sreshtha nasty anto vistarasya
me*

Shri Bhagavan said :

O Kurushrestha, I shall now describe my broad divine magnificence to you, as there is no end to its detail. (10.19)

**अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥१०.२०॥**

*Aham atma gudakesha sarva-bhutashaya-shthitah
Ahamadischa madhyam cha bhutanam anta eva cha*

O Gudakesha, I am the universal supersoul situated in the hearts of all living beings. I am the beginning, middle and also the end of all beings. (10.20)

**आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥१०.२१॥**

*Adityanam aham Vishnurjyotisham ravir amshuman
Maricirmarutamasmi naksatranamaham shasi*

Amongst the twelve sons of Aditi⁴⁵, I am Vishnu and amongst all luminious objects, I am the Sun. I am Marichi amongst the Maruts⁴⁶ and the moon among the stars. (10.21)

**वेदानां सामवेदोस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥१०.२२॥**

*Vedanam sama-vedo 'smi devanam asmi vasavah
Indriyanam manash chasmi bhutanam asmi chetana*

Amongst the Vedas, I am the Samaveda and amongst the Gods, I am the Indra. Among the senses, I am the mind and amongst the living beings, I am the consciousness (life-energy). (10.22)

**रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥१०.२३॥**

*Rudranam shankarash chasmi vittesho yaksha-
rakhshasam
Vashunam pavakash chasmi meruh Sikharinam
aham*

⁴⁵ Vivasvan, Aryama, Pusah, Tvashtha, Savitar, Bhaga, Dhata, Varuna, Mitra, Sakra and Vishnu

⁴⁶ The forty-nine wind-Gods. Followers of Indra

Amongst the eleven rudras⁴⁷, I am Shankar and amongst demons, I am Kubera⁴⁸. Amongst the eight vasus⁴⁹, I am the God of fire, and amongst the mountains, I am the Meru. (10.23)

**पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥१०.२४॥**

*Purodhasam cha mukhyam mam viddhi partha
brhaspatim
Senaninam aham skandah sarasam asmi sagarah*

O Partha, amongst the priests, I am their chief, Brahaspati⁵⁰. Amongst the warrior chiefs, I am Skanda⁵¹ and amongst the reservoirs of water, I am the ocean. (10.24)

**महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोस्मि स्थावराणां हिमालयः ॥१०.२५॥**

⁴⁷ Har, Bahuroop, Triyambak, Aparajit, Shishakapi, Shambhu, Kapardi, Raivat, Mrigvyadh, Sharv and Kapali

⁴⁸ Lord of Wealth and the God-king of the semi-divine Yakshas. He is regarded as the regent of the North (Dik-pala), and a protector of the world (Lokapala)

⁴⁹ Dhara, Anala, Anila, Apa, Pratyush, Prabhas, Som and Dhruv.

⁵⁰ An ancient sage born from the first great light. He is considered Guru (teacher) of all the Devtas

⁵¹ Son of lord Shiva. Also known as Kartikeya and Murugan and Subhramanya. Chief warrior of the army of devatas.

*Maharshinam bhrguraham giramasmyekam
aksharam
Yajnanam japa-yajno 'smi sthavaranam himalayah*

Amongst the great sages, I am Bhirgu⁵². Amongst speech, I am the sacred syllable OM. Amongst offerings, I am the offering of chanting sacred names silently (Japa), and amongst the immovable, I am the Himalaya. (10.25)

**अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥१०.२६॥**

*Ashvatthah sarva-vrikshanam devarshinam cha
naradah
Gandharvanam citrarathah siddhanam kapilo munih*

Amongst all trees, I am the Asvattha⁵³, amongst the holy sages, Narada, amongst the Gandharvas (holy musicians), Chitrarath⁵⁴ and amongst the siddhas, I am sage Kapila⁵⁵. (10.26)

**उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥१०.२७॥**

⁵² one of the seven great sages - the Saptarshi's and creator of Bhriгу Sanhita.

⁵³ Holy banyan tree.

⁵⁴ King of holy singers and musicians

⁵⁵ Incarnation of Lord Vishnu. First masters of Sankhya Yoga.

*Ucchaihshravasam ashvanam viddhi mam
amrtodbhavam
Airavatam gajendranam naranam cha naradhipam*

Amongst horses, know me to be the holy horse Uccaihsrava, who came out at the time of churning of the ocean for the nectar. Know me as Airavata⁵⁶ among elephants, and the king amongst humans. (10.27)

**आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥१०.२८ ॥**

*Ayudhanam aham vajram dhenunam asmi
kamadhuk
Prajanash chasmi kandarpah sarpanamasm
vashukih*

I am the Vajra⁵⁷ amongst weapons and Kamadhenu⁵⁸ amongst the cows. I am Kaamdev⁵⁹, amongst all causes for procreation; amongst serpents I am Vasuki⁶⁰. (10.28)

⁵⁶ King of elephants. Elephant of the clouds.

⁵⁷ Weapon of Lord Indra, considered to be strongest weapon amongst all.

⁵⁸ Divine Goddess - mother of all cows.

⁵⁹ God of human love or desire.

⁶⁰ King of serpents blessed with the precious jewel 'nagamani' on his head

**अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥१०.२९॥**

*Anantash chasmi naganam varuno yadasam aham
Pitrnam aryama chasmi yamah samyamatamaham*

Amongst the snakes I am Anant⁶¹, amongst aquatics, I am Varun⁶². Amongst the defied ancestors, I am Aryama⁶³; amongst rulers, I am Yamraj⁶⁴. (10.29)

**प्रल्हादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोहं वैनतेयश्च पक्षिणाम् ॥१०.३०॥**

*Prahladash chashmi daityanam kalah
kalayatamaham
Mriganam cha mrgendro 'ham vainateyash cha
pakshinam*

I am prahlad⁶⁵ amongst the demons. I am time, amongst all reckoners. Know me to be the lion amongst animals, and Garuda⁶⁶ amongst the birds. (10.30)

⁶¹ Also called as Sheshanaga or Adishesha is the king of all snakes and one of the primal beings of creation.

⁶² God of rain and water.

⁶³ God of Pitra- ancestors

⁶⁴ God of Death.

⁶⁵ Son of powerful demon king Hiranyakashipu and staunch devotee of Lord Vishnu.

⁶⁶ King of all birds. Vahana (mount) of the Lord Vishnu.

**पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्तोतसामस्मि जाह्ववी ॥१०.३१॥**

*Pavanah pavatamasmi ramah shastra-bhrtam aham
Jhashanam makarash chasmi srotasam asmi jahnavi*

Amongst purifiers, I am the wind, amongst warriors, I am Shri Ram. Amongst the water creatures, I am crocodile and amongst rivers, I am the holy Ganges. (10.31)

**सर्गणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥१०.३२॥**

*Sarganamadir antash cha madhyam chaivaham
Arjun
Adhyatma-vidya vidyanam vadah pravadatam aham*

O Arjun, I am the beginning, middle and the end of all creations. Amongst wisdom, I am the wisdom of spirituality and amongst debates, I am the logical conclusion. (10.32)

**अक्षराणामकारोस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥१०.३३॥**

*Aksharanam akaro 'smi dvandvah samasikasya cha
Aham vakhsayah kalo dhataham vishvato-mukhah*

Among the sounds represented by the various letters, I am 'A, the first letter of the alphabet. I am the dual word in grammatical compounds. I am the endless time, and amongst creators, I am Lord Brahma. (10.33)

**मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥१०.३४ ॥**

*Mrtyuh sarva-harash –chaham- udbhavas- cha
bhavisyatam
Kirtih shrir vakrcha narinam smrtirmedha dhrtih
khsama*

I am the all-destroying death, and the origin of all that yet to be born. Amongst feminine qualities, I am fame, prosperity, fine speech, memory, intelligence, courage, and forgiveness. (10.34)

**बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोहमृतूनां कुसुमाकरः ॥१०.३५ ॥**

*Brhat-sama तथा samnam gayatri chandasam aham
Masanam marga-shirso 'hamrtunam kushumakarah*

Amongst the hymns in the Sama Veda, know me to be the Brihatsama. Amongst poetic meters, I am the

Gayatri. Amongst the twelve months of the Hindu calendar⁶⁷, I am Margsheersh, and of seasons, I am spring, which brings forth flowers. (10.35)

**द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोस्मि व्यवसायोस्मि सत्त्वं सत्त्ववतामहम् ॥१०.३६॥**

*Dyutam chalayatam asmi tejas tejasvinam aham
Jayo 'smi vyavasayo 'smi sattvam sattvavatam aham*

I am the gambler of the cheats and the splendor of the splendid. I am the victory of the victorious, the resolve of the resolute, and the virtue of the virtuous. (10.36)

**वृष्णीनां वासुदेवोस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥१०.३७॥**

*Vrshninam vashudevo 'smi pandavanam
dhananjayah
Muninam apyaham vyasah kavinamushana kavih*

I am Vasudeva amongst Yadavas, and Arjun amongst the Pandavas. I am Ved Vyasa⁶⁸ among the

⁶⁷ Chaitr, Vaisakh, Jyeshth, Ashadh, Shraavan, Bhadr, Ashvin, Kartik, Agahan, Paush, Margsheersh, Phalgun

⁶⁸ Author of 18 puranas and Mahabharata

sages, and sage Shukracharya⁶⁹ among the wise.
(10.37)

**दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवताम् अहम् ॥१०.३८॥**

*Dando damayatam asmi nitirasmi jigishatam
Maunam chaivasmi guhyanam jnanam jnanavatam
aham*

I am the regulating power of rulers and the diplomatic policy of victory-seekers. Amongst secrets, I am the silence and amongst the wise, I am their wisdom. (10.38)

**यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥१०.३९॥**

*Yacchapi sarva-bhutanam bijam tadahamarjun
Na tadasti vina yatsyanmaya bhutam characharam*

O Arjun, I am the seed of origin of all living beings. No creature, moving or stationary, can exist without me. (10.39)

⁶⁹ The wise sage who was Guru of demons and taught political science to Bheeshma in his early age.

नान्तोस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥१०.४०॥

*Nantosti mama divyanam vibhutinam parantapa
Esha tuddeshatah prokto vibhuter vistaro maya*

O Parantapa, there is no end to my divine manifestations. What I have explained to you is a very broad example of my infinite glory. (10.40)

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोशंसंभवम् ॥१०.४१॥

*Yadyad vibhutimat sattvam Shrimad urjitam eva va
Tattad evavagaccha tvam mama tejo-'msha-
sambhavam*

Whatever is glorious, good, beautiful and mighty, understand that, it is a part of the manifestation of my glory. (10.41)

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥१०.४२॥

*Atha va bahunaitena kim gyatena tavarjun
Vishtabhyaham idam kritsnam ekamshena sthito
jagat*

But Arjun, why do you need to understand this elaborate knowledge. I pervade this entire universe and support this entire creation with only fraction of my being. (10.42)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायांयोगशास्त्रे
श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥१०॥*

Om, thus end chapter ten of shrimad bahgwat Gita upnishad, the knowledge of supreme thruth, the dialoge between Shri Krishna and Arjun entitled Vibhuti yoga ॥10॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथैकादशोऽध्यायः विश्वरूपदर्शनयोगः

Eleventh Chapter: Vishwaroop Darshan Yoga

The ultimate universal form

अर्जुन उवाचः

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥११.१॥

Arjun Uvacha:

*Mad-anugrahaya paramam guhyam adhyatma-
samjnitam
Yat tvayoktam vachastena moho'yam vigato mama*

Arjun said:

Having heard the supremely confidential spiritual knowledge, which you have revealed out of compassion to me, my delusion has now completely vanished. (11.1)

**भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥११.२॥**

*Bhavapyayau hi bhutanam shrutau vistarasho maya
tvattah kamala-patranksha mahatmyamapi chavyayam*

O beautiful lotus-eyed Lord, I have heard in detail about the appearance and dissolution of living beings, and I have also heard of your eternal magnificence. (11.2)

**एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥११.३॥**

*Evametadyathattha tvamatmanam parameshvara
Drashtum icchami te rupamaishvaram purushottama*

O Supreme lord, you are precisely what you declare yourself to be. Now, I desire to see your divine almighty form, O Purushottam! (11.3)

**मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥११.४॥**

*Manyase yadi tacchakyam maya drashtum iti prabho
Yogeshvara tato me tvam darshayatmanam avyayam*

O Yogeshwar, if you think I am capable to see your divine almighty form, then kindly reveal the imperishable eternal form to me. (11.4)

श्रीभगवानुवाच :

**पश्य मे पार्थ रूपाणि शतशोथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥११.५॥**

Shri Bhagavan Uvacha :

*Pashya me partha rupani shatasho 'tha sahastrasah
Nana-vidhani divyani nana-varnakrtini cha*

Shri Bhagavan said:

O Partha, witness ! my hundreds and thousands wonderful form of various forms, colours and shapes. (11.5)

**पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥११.६॥**

*Pashyadityan vashun rudran ashvinau marutas tatha
Bahuny adrshta-purvani pashyashcharyani bharata*

O Bharata, witness in me the twelve sons of Aditi, the eight Vasus, the eleven Rudras, the two Ashvini Kumar's and the forty nine Maruts, and witness many wonderful forms, never seen before. (11.6)

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥११.७॥

*Ihaika-stham jagat kritsnam pashyadya sa-
characharam
Mama dehe gudakesa yac chanyad drashtum
icchasi*

O Gudakesha! witness in me this entire universe. All moving and stationary things or whatever you desire to see in this world, you can see them was in my this universal form. (11.7)

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥११.८॥

*Na tu mam shakyase drashtum anenaiva sva-
chakshusa
Divyam dadami te chakshuh pashya me
yogamaishvaram*

But surely you cannot see my universal form with these human eyes of yours. Therefore, I give you divine vision through which you shall be able to see my almighty, supreme absolute magnificence. (11.8)

सञ्जय उवाचः

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥११.९॥

Sanjaya Uvacha :

*Evamuktva tato rajanmaha-yogehsvaro harih
Darshayam asaparthaya paramam rupam aishvaram*

Sanjaya said:

My lord! Having spoken thus, the almighty lord Shri Hari exhibited his divine and magnificent form to Arjun. (11.9)

**अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥११.१०॥**

*Aneka-vaktra-nayanamanekadbhuta-darsanam
Aneka-divyabharanam divyanekodyatayudham*

**दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११.११॥**

*Divya-malyambara-dharam divya-gandhanulepanam
Sarvascharya-mayam devam anantam visvato-
mukham*

In that universal form, Arjun saw the supreme God possessing many mouths and eyes, decorated with many divine ornaments and having many kinds of divine weapons. He was wearing many divine

garlands on his body and was besmeared all over with divine sandal-pastes and fragrances. The supreme God revealed himself as wonderful and infinite lord, having faces on all sides. (11.10, 11.11)

**दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥११.१२ ॥**

*Divi shurya-sahastrasya bhaved yugapad utthita
Yadi bhah sadrshi sa syadbhasastasya mahatmanah*

If the radiance of a thousand rising suns were to blaze out together in the sky, even they would not match the magnificence of that great form. (11.12)

**तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥११.१३ ॥**

*Tatraika-stham jagatkritsnam pravibhaktam
anekadha
Apashyad deva-devasya sharire pandavastada*

At that moment, Arjun could see the entire universe established at one place, in that body of the Supreme God. (11.13)

**ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥११.१४ ॥**

Tatah sa vismayavishto hrshta-roma dhananjayah

Pranamya shirasa devam kritanjali abhashata

Then Dhananaja, overwhelmed with astonishment, with his whole body tingling in ecstasy, bowed his head, hands folded in prayer, addressed him thus. (11.14)

अर्जुन उवाच:

**पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसंघान् ।
ब्रह्माणमीशं कमलासनस्थं ऋषींश्च सर्वानुरगांश्च दिव्यान्
॥११.१५॥**

Arjun Uvacha :

*Pashyami devams tava deva dehe sarvams tatha
bhuta-visesha-sanghan
brahmanam isham kamalāsana-stham rishirsh cha
sarvan uragamsh cha divyan*

Arjun said:

O Shri Krishna, I witness within your body all the Gods and all species of life with distinctive mark. I could see all sages and serpents, lord Brahma seated on the lotus flower, as well as lord Shiva. (11.15)

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतो नन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप
॥११.१६॥

*Aneka-bahudara-vaktra-netram pashyami tvam
sarvato 'nanta-rupam
Nantam na madhyam na punas tavadim pashyami
vishveshvara vishva-rupa*

O lord of the universe, I see your infinite form everywhere with numerous arms, stomach, faces, and eyes and having innumerable forms extended on all sides. Manifested in the form of universe, you do not have beginning, middle, or end. (11.16)

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम्।
पश्यामि त्वां दुरिरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम्
॥११.१७॥

*Kiritinam gadinam chakrinam cha tejo-rashim
sarvato diptimantam
pashyami tvam durnirikshyam samantad
diptanalarka-dyutim aprameyam*

I see your infinite form decorated with a crown and armed with a mace and discus, as a mass of splendour flaming all round. Having the brilliance of a blazing fire and of sun, it is difficult to look at you and your are immeasurable from all sides, in the sky. (11.17)

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम्।
 त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे
 ॥११.१८॥

*Tvam aksharam paramam veditavyam tvamasya
 visvasya param nidhanam
 Tvam avyayah shashvata-dharma-gopta sanatanas
 tvam purusho mato me*

I recognize you as the supreme imperishable being, the ultimate truth to be known by the vedic scriptures and you are the support of all creations. You are the imperishable preserver of the eternal religion (Sanatan Dharma) and you are the everlasting supreme divine personality. This is my firm conviction. (11.18)

अनादिमध्यान्तमनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम्।
 पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम्
 ॥११.१९॥

*Anadi-madhyantam ananta-viryam ananta-bahum
 sashi-surya-netram
 Pashyami tvam dipta-hutasha-vaktram sva-tejasa
 visvam idam tapantam*

I see you without beginning, middle or end, possessing unlimited powers and endowed with

numerous arms. The moon and the sun represent your eyes, and the blazing fire represents your mouth. I see you scorching this entire universe by your radiance. (11.19)

**द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन्
॥११.२०॥**

*Ddyava-prthivyor idam antaram hi vyaptam
tvayaikena disash cha sarvah
Drishtvadbhutam rupamugram tavedam loka-trayam
pravyathitam mahatman*

You alone, pervade the space between the earth and heaven and all directions that are stretched in between. O mighty one, witnessing your wondrous and furious form, I see the three worlds trembling in fear. (11.20)

**अमी हि त्वां सुरसंघा विशन्ति केचिद्धीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः स्तुवन्ति त्वां स्तुतिभिः
पुष्कलाभिः ॥११.२१॥**

*Ami hi tvam shura-sangha vishanti kechid bhitah
pranjalayo grnanti
Svastity uktva maharshi-siddha-sanghah stuvanti
tvam stutibhih pushkalabhih*

All the Gods are taking shelter under you by entering into you; in awe, some are praying with folded hands and chanting your names and glories. Multitudes of Maharishis and Siddhas, are praising you through meaningful vedic hymns and prayers. (11.21)

**रुद्रादित्या वसवो ये च साध्या विश्वेश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे
॥११.२२॥**

*Rudraditya vasavo ye cha sadhya vishve 'shvinau
marutash cosmaphs cha
Gandharva-yakshashura-siddha-sangha vikshante
tvam vismitash chaiva sarve*

The Rudras⁷⁰, Adityas⁷¹, Vasus⁷², Sadhyas⁷³, Vishvadevas⁷⁴, the two Ashvini kumaras, Maruts⁷⁵, Ushmapas⁷⁶, Gandharvas⁷⁷, Yakshas⁷⁸, Asuras⁷⁹, and

⁷⁰ 11 Rudras – see above

⁷¹ 12 Adityas – see above

⁷² 8 Vasus - Prthvi, Agni, Vayu, Varuna, Aditya, Dyaus Chandramas and Nakstrani

⁷³ 12 Sadhyas – Man, Manta, Pran, Nar, Apan, Viryavan, Vinirbhay, Nay, Dans, Narayan, Vrish and Pramunch

⁷⁴ Gods of the Universe

⁷⁵ 49 Maruts – see above

⁷⁶ Pitrgana - Ancestors of a person who are considered as deities

⁷⁷ DemiGods skilled in music and singing

⁷⁸ Natural spirits or demiGods responsible for protecting natural treasures hidden in the earth and tree roots

Siddhas⁸⁰ are all witnessing you in amazement.
(11.22)

**रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहुरूपादम् ।
बहूदरं बहुदञ्ष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम्
॥१.२३॥**

*Rupam mahat te bahu-vaktra-netram maha-baho
bahu-bahuru-padam
Bahudaram bahu-damshtra-karalam drishtva lokah
pravyathitas tathaham*

O mighty lord, witnessing this magnificent and terrifying form of yours possessing numerous mouths, eyes, arms, stomachs, legs and terrifying teeth, the world, including me is frightened. (11.23)

**नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च
विष्णो ॥११.२४॥**

*Nabhah-sprsham diptamaneka-varnam vyattananam
dipta-vishala-netram
Dreshuva hi tvam pravyathitantar-atma dhrtim na
vindami shamam cha visno*

⁷⁹ Powerful superhuman demiGods possessing good or bad qualities

⁸⁰ liberated souls who have destroyed all karmas and have obtained moksha

O Lord Vishnu, seeing your form reaching the sky, shining brightly in many colors, with mouth wide open and possessing enormous blazing eyes, my heart is trembling with fear. I have lost all my strength and peace. (11.24)

**दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसंनिभानि।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास
॥११.२५॥**

*Damshttra-karalani cha te mukhani drishtvaiva
kalanala-sannibhani
Disho na jane na labhe cha sharma prasida devesh
jagan-nivasa*

O Supreme God of all the Gods, looking at your many mouths bearing your terrifying teeth, resembling the raging fire at the time of annihilation, I am completely lost as to where I am and where to take shelter. I can no longer distinguish between directions, nor can I attain peace. O Jaganniwas, please be merciful to me. (11.25)

**अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसंघैः।
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः
॥११.२६॥**

*Ami cha tvam Dhritarashtrasya putrah sarve
sahaivavani-pala-sanghaih*

*Bhishmo Dronah Suta-putras tathasau
sahasmadiyair api yodha-mukhyaih*

**वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि।
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः
॥११.२७॥**

*Vaktrani te tvaramana vishanti danshtra-karalani
bhayanakani
Kechid vilagna dashanantareshu sandrshyante
curnitair uttamangaih*

I see all the sons of Dhritarashtra, along with their allied kings, including Bheeshma, Dronacharya, Karn, and also the generals from our side, rushing headlong into your fearsome mouths. And I can also see some with crushed heads trapped between your frightful teeth. (11.26, 11.27)

**यथा नदीनां बहवोम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति
॥११.२८॥**

*Yatha nadinam bahavo 'mbu-vegah samudram
evabhimukha dravanti
Tatha tavami nara-loka-vira vishanti vaktrany
abhivijvalanti*

As the countless streams of rivers rush towards the sea alone, so are these great warriors entering into your blazing mouths. (11.28)

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास् तवापि वक्त्राणि समृद्धवेगाः
॥११.२९॥

*Yatha pradiptam jvalanam patanga vishanti nashaya
samrddha-vegah
Tathaiva nashaya vishanti lokas tavapi vaktrani
samrddha-vegah*

As moths rush with great speed into the blazing fire to perish, so are all these people entering with great speed into your mouths to gets destroyed. (11.29)

लेलिह्यसे ग्रसमानः समन्ताल् लोकान् समग्रान्
वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो
॥११.३०॥

*Lelihyase grasamanah samantal lokan samagran
vadanair jvaladbhih
Tejobhir apurya jagat samagram bhasas tavograh
pratapanti vishno*

Swallowing through your blazing mouths, you are licking all those people on all sides through your fiery tounge. O Vishnu, you are scorching the entire

universe with the fierce, all-pervading rays of your
effulgence (11.30)

आख्याहि मे को भवानुग्ररूपो नमोस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम्
॥११.३१॥

*Akhyahi me ko bhavan ugra-rupo namo 'stu te deva-
vara prasida
Vignatum icchami bhavantam adyam na hi prajanam
tava pravrttim*

O Supreme God, please tell me, who you are in such
a frightful form. I bow before you with folded hands,
have mercy on me. You are the creator of this entire
creation, I wish to know more about you, as it is
difficult for me to comprehend your nature and
workings. (11.31)

श्रीभगवानुवाचः

कालोस्मि लोकक्षयकृत्प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋतेपि त्वां न भविष्यन्ति सर्वे येवस्थिताः प्रत्यनीकेषु योधाः
॥११.३२॥

Shri Bhagavan Uvacha:

*Kalo asmi loka-kshaya-krt pravrdhho lokan
samahartumiha pravrttah*

*Rtepi tvam na bhavishyanti sarve ye 'vasthitah
pratyantikeshu yodhah*

Shri Bhagavan said:

I am the eternal mighty time, the source of destruction that comes forth to annihilate the worlds. The warriors arrayed in the opposing army shall be eliminated even without your participation. (11.32)

**तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्व राज्यं
समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्
॥११.३३॥**

*Tasmāt tvam uttishtha yasho labhasva jitva shatrun
bhunksva rajyam samrddham
Mayaivaite nihatah purvameva nimitta-matram bhava
savya-sachin*

Therefore Arjun, arise and conquer your foes, win glory and enjoy the affluent kingdom. These warriors stand already eliminated by me and you will be only being an instrument of my work. (11.33)

**द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान्
॥११.३४॥**

*Dronam cha Bhisnam cha jayadratham cha
karnam tathanyan api yodha-viran
Maya hatamstvam jahi ma vyathishtha yudhyasva
jetasi rane sapatnan*

You should not fear to kill Drona, Bheeshma, Jayadratha and Karna and even other brave warriors as they have already been killed by me. Stand up, conquer your foes and fight, as you will surely conquer the enemies in this war. (11.34)

सञ्जय उवाच:

**एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य
॥११.३५॥**

Sanjaya Uvacha :

*Etacchrutva vachanam keshavasya krtanjalir
vepamanah kiriti
Namaskrtva bhuya evaha krishnam sa-gadgadam
bhita-bhitah pranamya*

Sanjaya said:

Hearing these words of Lord Keshava, Arjun trembled with dread. With folded hands, he bowed before Shri Krishna again and again, overwhelmed

with fear and spoke to Shri Krishna in a faltering voice. (11.35)

अर्जुन उवाच:

**स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः
॥११.३६॥**

Arjun Uvacha :

*Sthane hrishikehsa tava prakirtya jagat prahirshyaty
anurajyate cha
Rakhamsi bhitani disho dravanti sarve namasyanti
cha siddha-sanghah*

Arjun said:

O Hrishiksha, with your magnificence the entire universe is rejoicing and singing your glories. Being afraid, the demons flee in all directions and all, including the groups of Siddhas, offer respectful obeisance unto you. (11.36)

**कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥११.३७॥**

*Kasmac cha te na nameran mahatman gariyase
brahmano 'py adi-kartre*

*Ananta devesh jagan-nivasa tvam aksharam sad-
asat tat param yat*

O mightiest! Why, everyone including Brahma should not bow to you? O infinite God of Gods, abode of the universe, you are the imperishable reality beyond both the manifest (sat) and the non-manifest (asat). (11.37)

**त्वमादिदेवः पुरुषः पुराणस् त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप
॥११.३८॥**

*Tvam adi-devah purushah puranas tvamasya
vishvasya param nidhanam
Vettasi vedyam cha param cha dhama tvaya tatam
visvam ananta-rupa*

You are the primeval God and the original divine personality. You are the ultimate resting place of this universe. You are both, the knower and the knowable. You are the supreme abode. O possessor of the infinite forms, you alone pervade this entire universe. (11.38)

**वायुर्यमोग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेस्तु सहस्रकृत्वः पुनश्च भूयोपि नमो
नमस्ते ॥११.३९॥**

*Vayur yamo 'gnir varunah sashankah prajapatis tvam
prapitamahas cha
namo namaste'stu sahasra-kritvah punash cha
bhuyo 'pi namo namas te*

You are Vayu⁸¹, Yamaraj⁸², Agni⁸³, Varuna⁸⁴, Chandra⁸⁵ and Brahma⁸⁶ and the creator of Brahma as well. I offer my obeisances unto you thousands and thousands of times, again and yet again! (11.39)

**नमः पुरस्तादथ पृष्ठतस्ते नमोस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोसि सर्वः
॥११.४०॥**

*Namah purastad atha pristhatas te namo 'stu te
sarvata eva sarva
Ananta-viryamita-vikramas tvam sarvam samapnosi
tato 'si sarvah*

O Lord of infinite prowess, my salutations to you from front and rear, indeed from all sides. You, possess infinite valor and might and pervade everything, and thus, you are everything. (11.40)

⁸¹ God of wind

⁸² God of death

⁸³ God of Fire

⁸⁴ God of Water

⁸⁵ God of Moon

⁸⁶ Creator of this world

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
 अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि
 ॥११.४१॥

*Sakheti matva prasabham yad uktam he Krishna he
 yadav he sakheti
 Ajanata mahimanam tavedam maya pramadat
 pranayena vapi*

यच्चावहासार्थमसत्कृतोसि विहारशय्यासनभोजनेषु ।
 एकोथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम्
 ॥११.४२॥

*Yacchavahasartham asat-krto 'si vihara-shayyasana-
 bhojaneshu
 Eko 'tha vapy acyuta tat-samaksham tatkshamaye
 tvam aham aprameyam*

Due to delusions and affection, treating you as my friend, I have unfortunately addressed you as 'O Krishna', 'O Yadava', or 'O my dear friend'. I have also disrespected you in ignorance, while playing, resting, sitting or eating, either alone or before other companions. O infallible one and possessor of incomparable power, I pray to you to kindly forgive me. (11.41, 11.42)

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

**न त्वत्समोस्त्यभ्यधिकः कुतो न्यो लोकत्रयेऽप्यप्रतिमप्रभाव
॥११.४३॥**

*Pitasi lokasya characharasya tvam asya pujiyash cha
gurun gariyan
Na tvat-samo 'sty abhyadhikah kuto 'nyo loka-traye
'py apratima-prabhava*

You are the worthiest to worship being the father, spiritual master and the pride of this entire universe and of all moving and stationary beings. Infact, you are superior to all these as well. Therefore, O possessor of incomparable power, how can anybody be superior to you, when there is no none even equal to you in all the three worlds? (11.43)

**तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम्
॥११.४४॥**

*Tasmat pranamya pranidhaya kayam prasadaye
tvam aham isam idyam
Piteva putrasya sakheva sakhyuh priyah priyayarhasi
deva sodhum*

Therefore, O adorable Lord, bowing acutely and prostrating my body at your feet, I seek your blessings as you are the ruler of all and worthy of all praise. Please be merciful and forgive my offenses

like a father forgives his son, a friend forgives his friend and a lover forgives his beloved, (11.44)

**अदृष्टपूर्वं हृषितोस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥११.४५॥**

*Adrista-purvam hrishito 'smi drishtva bhayena cha
pravyathitam mano me
Tadeva me darshaya deva rupam prasida devesha
jagan-nivasa*

Having witnessed your universal form, which has never been seen before, I feel elated with joy. But at the same time, my mind trembles with fear. O Devesh, O Jaganniwas, please be merciful and show me your pleasing divine form. (11.45)

**किरीटिनं गदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥११.४६॥**

*Kiritinam gadinam chakra-hastam icchami tvam
driastum aham tathaiva
Tenaiva rupena chatur-bhujena sahastra-baho bhava
vishva-murte*

O Lord with a thousand arms, I wish to see you adorned in the same way with a crown on the head, and holding a mace and a discus in your hands, O

Universal Being, appear again in the same four-armed form. (11.46)

श्रीभगवानुवाच:

**मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम्
॥११.४७॥**

Shri Bhagavan Uvacha :

*Maya prasannena tavarjunedam rupam param
darshitam atma-yogat
Tejo-mayam vishvam anantam adyam yanme
tvadanyena na drishta-purvam*

Shri Bhagavan said:

O Arjun, being pleased with you, I have today revealed this radiant, all-pervading, unlimited, and primeval form, by my divine yogmaya. This foremost universal form has never been seen by anyone else before. (11.47)

**न वेद यज्ञाध्ययनैर्न दानैःन च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर
॥११.४८॥**

*Na veda-yajnadhyayanair na danair na cha kriyabhir
na tapobhir ugraih*

*Evam-rupah shakya aham nriloke drashtum tvad
anyena kuru-pravira*

O Arjun, in this world, no one except you have seen this universal form of mine, which cannot be perceived either by study of vedas or the performance of vedic rituals, charity, or severe austerities. (11.48)

**मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्गमेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य
॥११.४९॥**

*Ma te vyatha ma cha vimudha-bhavo drishtva rupam
ghoram idrn mamedam
Vyapeta-bhih prita-manah punas tvam tad eva me
rupam idam prapasya*

Be neither afraid, nor be perturbed with such a frightful form of mine. With a fearless and complacent mind, witness once again the same four-armed form of mine (bearing the conch, discus, mace and lotus). (11.49)

सञ्जय उवाचः

**इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा
॥११.५०॥**

Sanjaya Uvacha :

*Ity Arjunm vashudevas tathoktva svakam rupam
darshayam asa bhuyah
Ashvasayam asa cha bhitam enam bhutva punah
saumya-vapur mahatma)*

Sanjaya said:

Having spoken thus to Arjun, Shri Bhagavan Vasudeva displayed his four-armed form again and then, he further comforted, the frightened Arjun by assuming his two hand gentle human form. (11.50)

अर्जुन उवाच:

**दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥११.५१॥**

Arjun Uvacha :

*Dristvedam manusham rupam tava saumyam
janardana
Idanim asmi samvrttah sa-chetah prakrtim gatah*

Arjun said :

O Janardana, seeing your charming gentle human form, my fear has been dispelled, and my inner peace has returned (11.51)

श्रीभगवानुवाचः

**सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥११.५२ ॥**

Shri Bhagavan Uvacha:

*Sudurdarsham idam rupam drshtavan asi yan mama
Deva apyasya rupasya nityam darshana-kankshinah
Shri Bhagavan said:*

This form of mine, which you have just seen is exceedingly difficult to perceive. Even the Gods are always eager to witness this form. (11.52)

**नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥११.५३ ॥**

*Naham vedair na tapasa na danena na cejyaya
Shakya evam-vidho drishtum drishtavan asi mam
yatha*

Neither by study of the Vedas, nor by austerity, charity, or sacrifice, can anyone witness supreme eternal form of mine which you are now seeing. (11.53)

**भक्त्या त्वनन्यया शक्य अहमेवंविधोर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥११.५४ ॥**

*Bhaktya tv ananyaya shakya aham evam-vidho 'rjuna
Gytum drashtum cha tattvena praveshtum cha
parantapa*

O Arjun, only by exclusive devotion towards me, I can be seen and be known as I am standing before you. (11.54)

**मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥११.५५॥**

*Mat-karma-krn mat-paramo mad-bhaktah sanga-
varjitah
Nirvairah sarva-bhuteshu yah sa mam eti pandava*

O Pandava, those who perform all their duties only for my sake, who depend upon me and are devoted to me, who are free from attachment and enmity towards all beings, such devotees certainly come to me. (11.55)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायांयोगशास्त्रे
श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥११॥*

Om, thus end chapter eleven of shrimad bahgwat Gita upnishad, the knowledge of supreme thruth, the dialoge between Shri Krishna and Arjun entitled vish darshanroopa yoga ॥11॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथ द्वादशोऽध्यायः भक्तियोगः

Twelfth Chapter: Bhakti Yoga

The Path of Devotion

अर्जुन उवाचः

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१२.१॥

Arjun Uvacha:

*Evam satata-yukta ye bhaktas tvam paryupasate
Ye chapy aksharam avyaktam tesham ke yoga-
vittamah*

Arjun said:

Between those, who, with their concentrated minds, worship you in the definite form and those who, wordhip you as the imperishable unmanifest Brahma, who do you consider better in established in Yoga. (12.1)

श्रीभगवानुवाचः

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥१२.२॥

Shri Bhagavan Uvacha:

*Mayy avesya mano ye mam nitya-yukta upasate
Sraddhaya parayopetas te me yuktatama matah*

Shri Bhagavan said:

Those who concentrate their minds on me, who worship me with supreme faith and remain ever united with me, I consider them to be the best yogis.
(12.2)

ये त्वक्षरमनिर्देश्यं अव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थं अचलं ध्रुवम् ॥१२.३॥

*Ye tvaksharam anirdesyam avyaktam paryupasate
Sarvatra-gam achintyam cha kuta-stham achalam
dhruvam*

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयाः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥१२.४॥

*Sanniyamyendriya-gramam sarvatra sama-
buddhayah
Te prapnuvanti mam eva sarva-bhuta-hite ratah*

Those, however, who constantly worship the formless aspect of absolute truth, the imperishable, the indefinable, the unmanifest, the all-pervading, the unthinkable, the unchanging, the eternal, and immoveable, by restraining their senses and being even-minded everywhere, such persons engaged in the welfare of all beings, as their very self, also attain Me. (12.3, 12.4)

**क्लेशोधिकतरस्तेषां अव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥१२.५॥**

*Klesho 'dhikataras tesham avyaktasakta-chetasam
Avyakta hi gatih duhkham dehavadbhir avapyate*

Those whose minds are attached to the unmanifest, their path of realization has greater troubles, because, devoid of any particular form and attributes; success is achieved with great difficulty. Hence, worship of unmanifest is exceedingly difficult for human beings. (12.5)

**ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्परः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥१२.६॥**

*Ye tu sarvani karmani mayi sannasya mat-parah
Ananyenaiva yogena mam dhyayanta upasate*

**तेषां अहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥१२.७॥**

*Tesham aham samuddharta mrtyu-samsara-sagarat
Bhavami na cirat partha mayy aveshita-chetasam*

However, those who offer all their karmas unto me, take refuge in me alone, constantly think of me with pure devotion by meditation or renunciation, and who thus worship me with devoted mind, O Partha, I swiftly lift up those devoted souls from the ocean of death, existence and other material sufferings. (12.6, 12.7)

**मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥१२.८॥**

*Mayy eva mana adhatsva mayi buddhim niveshaya
Nivasishyasi mayy eva ata urdhvam na samshaya*

Therefore, by establishing your mind and your intellect in me alone, you will abide solely in me. There is no doubt about that. (12.8)

**अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥१२.९॥**

*Atha chittam samadhatum na shaknoshi mayi
sthiram
Abhyasa-yogena tato mamicchaptum dhananjaya*

O Dhananjaya, if you cannot establish your mind in me with firm faith, then try to reach me with the repeated practice of remembering me with devotion while constantly restraining your mind from worldly affairs. (12.9)

**अभ्यासेष्यसमर्थोसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥१२.१०॥**

*Abhyase 'py asamartho 'si mat-karma-paramo bhava
Mad-artham api karmani kurvan siddhim avapsyasi*

If you cannot even practice remembering me with devotion, then just try to engage in karmas related to me (devotional hearing of my glories and chanting my name). Thus, performing devotaional services to me, you shall attain me. (12.10)

**अथैतदप्यशक्तोसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥१२.११॥**

*Athaitad apy ashakto 'si kartum mad-yogam ashritah
Sarva-karma-phala-tyagam tatah kuru yatatmavan*

And if you are unable to even do that, then with a controlled mind, renounce all fruits of actions and perform your karma with devotion, as an offering unto me. (12.11)

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२.१२॥

*Shreyo hi gyanam abhyasaj jnanad dhyanam
vishishyate
Dhyanat karma-phala-tyagas tyagacchantir
anantaram*

From a mechanical practice, knowledge is better.
From knowledge, meditation is better. From
meditation, renouncing the fruit of karmas is better;
since on renunciation of fruit of karma, peace is
attained. (12.12)

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१२.१३॥

*Adveshta sarva-bhutanam maitrah karuna eva cha
Nirmamo nirahankarah sama-duhkha-shukhah
kshami*

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१२.१४॥

*Santustah satatam yogi yatatma drdha-nischayah
Mayyarpita-mano-buddhiryo mad-bhaktah sa me
priyah*

Those who are free from malice towards all beings,
who are friendly and compassionate, balanced in joy

and sorrow; who are free from attachment to possessions and egoism and are ever forgiving; who remains contented and have surrendered their mind and intellect unto me with firm conviction, those devotees of mine are very dear to me. (12.13, 12.14)

**यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१२.१५॥**

*Yasman nodvijate loko lokan nodvijate cha yah
Harsamarsa-bhayodvegair mukto yah sa cha me
priyah*

Those who do not disturb anybody or get disturbed by anyone, and who are liberated from mundane happiness, anger, fear, and anxiety; certainly those devotee of mine are very dear to me. (12.15)

**अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१२.१६॥**

*Anapeksah shuchir daksha udasino gata-vyathah
Sarvarambha-parityagi yo mad-bhaktah sa me
priyah*

Those, who are indifferent to the worldly gain, who are pure externally and internally, who are skilfull, undisturbed, and free from selfishness in all

undertakings, such devotees of mine are very dear to me. (12.16)

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥१२.१७॥

*Yo na hrshyati na dveshti na sochati na kankshati
Shubhashubha-parityagi bhaktiman yah sa me
priyah*

Those, who neither rejoice nor hate, neither grieve nor desire; who renounces, both good and evil karmas, and are full of devotion; such devotee of mine are very dear to me. (12.17)

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१२.१८॥

*Samah shatrau cha mitre cha tatha manapamanayoh
Shitoshna-shukha-duhkheshu samah sanga-
vivarjitah*

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१२.१९॥

*Tulya-ninda-stutir mauni santushto yena kenacit
Aniketah sthira-matir bhaktiman me priyo narah*

Those, who are alike to friend and foe, equipoised in honor and dishonor, cold and heat, pleasures and

pain, and are free from all attachments; those who take praise and reproach alike, who are given to silent contemplation, who are contented with what comes their way, without attachment to family and home, whose intellect is firmly fixed in me, and who are full of devotion to me; such persons are very dear to me. (12.18, 12.19)

**ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्तेतीव मे प्रियाः ॥१२.२०॥**

*Ye tu dharmamrtam idam yathoktam paryupasate
Shraddadhana mat-parama bhaktas te 'tiva me
priyah*

Those devotees, however, who take refuge in me with inspirational faith and worship this divine path of devotion, are adored by me as my very own. (12.20)

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायांयोगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥१२॥**

Om, thus end chapter twelve of shrimad bahgwat Gita upnishad, the knowledge of supreme truth, the dialogue between Shri Krishna and Arjun entitled bhakti yoga ॥12॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथ त्रयोदशोऽध्यायः (क्षेत्रक्षेत्रज्ञविभागयोगः)

Thirteenth Chapter: Kshetra Kshetregy vibhag yoga

The individual and supreme conciusness

अर्जुन उवाच:

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥१३.१॥

Arjun Uvacha:

*Prakrtim purusam chaiva kshetram kshetra-jnam eva
cha
Etad veditum icchami jnanam gyeyam cha kesava*

Arjun said :

O Krishna, I wish to understand what is Prakriti and Purushah and what is Kshetra and Kshetregya? What

is true knowledge and what is the goal of this knowledge. (13.1)

श्रीभगवानुवाचः

**इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१३.२॥**

Shri Bhagavan Uvacha

*Idam shariram kaunteya kshetram ity abhidhiyate
Etad yo vetti tam prahuh kshetrasya iti*

Shri Bhagavan said:

O Kaunteya, this material body is called the Khsetra (field) and those who know this body are called Kshetrasya (knower of the field) by the discerning sages, who know truth about both. (13.2)

**क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥१३.३॥**

*Kshetra-gyam chapi mam viddhi sarva-kshetreshu
bharata
Kshetra-kshetrjnanayor gyanam yat taj jnanam matam
mama*

O Bhartha! Understand me as the Kshetrageya (Soul) in all the individual Kshetras (Bodies). In my opinion, the knowledge of Kshetra (body) and Kshetrageya (soul), i.e., understanding the body as the field and the God as the soul (evolution of individual soul from the Supreme Soul), is the true knowledge. (13.3)

**तक्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥१३.४॥**

*Tatkshetram yaccha yadrkcha yadvikari yatash cha
yat
Sa cha yo yat-prabhavash cha tat samasena me
shrnu*

Now hear carefully as I will explain to you, in brief, about what the Kshetra (field) is? What is its material nature? What transformations it produces, from what it is created, who is the knower of the field of activities and what are its influences? (13.4)

**ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥१३.५॥**

*Rishibhir bahudha gitam chandobhir vividhah prthak
Brahma-sutra-padaish chaiva hetumadbhir
vinishcitaih*

The truth about the Kshetra and the Kshetrasya has been explained by the sages in manifold ways. It has been separately stated in various Vedic chants also in the conclusive and reasoned texts of the Brahmasutras⁸⁷. (13.5)

**महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥१३.६॥**

*Maha-bhutany ahankaro buddhir avyaktam eva cha
Indriyani dashaikam cha pancha chendriya-gocharah*

**इच्छा द्वेषः सुखं दुःखं संघातश्चेतनाधृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥१३.७॥**

*Ichha dvesah shukham duhkham sanghatash
chetana dhrtih
Etat kshetram samasena sa-vikaram udahrtam*

The Kshetra (field of activities) is composed of five great elements⁸⁸, the ego, the intellect, the unmanifest primeval matter, the ten organs⁸⁹, the

⁸⁷ The Brahmasūtras is a Sanskrit text, attributed to Badarayana. The text systematizes and summarizes the philosophical and spiritual ideas in the Upanishads. It consists of 555 aphoristic verses (sutras) in four chapters, which primarily explain nature of human existence and universe, and ideas about the metaphysical concept of Ultimate Reality called Brahma.

⁸⁸ Earth, Water, Fire, Air and Ether

⁸⁹ Five knowledge senses- Eye, Tongue, Tactile sense, Nose, and Ear
+ Five senses of karma- Voice, Hands, Legs, Anus, and Genital

mind, and the five objects of sense⁹⁰. In addition, desire and aversion, happiness and misery, the body, the consciousness, the will, and the six material transformations⁹¹, summarily, all these comprise the kshetra and its transformations. (13.6, 13.7)

**अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥१३.८॥**

*Amanitvam adambhitvam ahimsa kshantir arjavam
Acharyopasanam shaucham sthairyam atma-
vinigraha*

Humility, freedom from hypocrisy, non-violence, forbearance, morality, devout service of the Guru, internal and external purity, steadfastness and self-control of body, mind and the senses. (13.8)

**इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥१३.९॥**

*Indriyartheshu vairagyam anahankara eva cha
Janma-mrtyu-jara-vyadhi- duhkha-
doshanudarshanam*

⁹⁰ Sound, Touch, Colour, Taste and Smell

⁹¹ birth, sustenance, growth, maturity, decline, and destruction

Dispassion towards the objects of senses, absence of egoism, keeping in mind the evils of birth, disease, old age, and death; (13.9)

**असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥१३.१०॥**

*Asaktir anabhisvngah putra-dara-grihadishu
Nityam cha sama-chittatvam istanistopapattishu*

Unattachment, absence of self identification with son, wife or home and constant equipoise of mind, both in favourable and unfavourable circumstances; (13.10)

**मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥१३.११॥**

*Mayi chananya-yogena bhaktir avyabhicharini
Vivikta-desha-sevitvam aratir jana-samsadi*

Constant and exclusive devotion towards me, an inclination for solitariness and living in holy places; and finding no enjoyment in the company of men; (13.11)

**अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतो न्यथा ॥१३.१२॥**

*Adhyatma-gyana -nityatvam tattva-jnanartha-
darsanam*

Etaj gyanam iti proktam agyanam yad ato 'nyatha

Perception of the eternity absolute truth, and realization of the divine spiritual knowledge - certainly, all this, I declare to be knowledge, and everything contrary is ignorance (13.12).

**ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्रुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१३.१३॥**

*Gyeyam yat tat pravakshyami yaj gyatvamrtam
ashnute*

Anadi mat-param brahma na sattannasad uchyate

I will now disclose to you about that which ought to be known, and by knowing which one attains supreme bliss. That Supreme Soul (brahm), which lies beyond beginning and end, is said to be neither Sat (being) nor Asat (non- being). (13.13)

**सर्वतः पाणिपादं तत्सर्वतोक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३.१४॥**

*Sarvatah pani-padam tat sarvato 'khsi-shiro-mukham
Sarvatah shrutimal lokesarvam avrtya tishthati*

He has hands and feet on all sides, eyes, head and mouth in all directions, and ears at all places as he pervades everything in this universe. (13.14)

**सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१३.१५॥**

*Sarvendriya-gunabhasam sarvendriya-vivarjitam
Asaktam sarva-bhrch chaiva nirgunam guna-bhoktr
cha*

Though he perceives all sense-objects, he is actually devoid of all senses. Even though unattached, he is the sustainer of all. Although he is without any attributes, yet he is the enjoyer of the three modes of material nature⁹² (Prakriti). '(13.15)

**बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके चत् ॥१३.१६॥**

*Bahirantkash cha bhutanam acharam charam eva
cha
Sukhsmatvat tad avigyeyam durastham chantike cha
tat*

He exists inside and outside of all living beings, either those who are moving or those who are

⁹² Tamas (darkness/ignorance), Rajas (excess/passion) and Sattva (goodness/balance)

stationary. He is subtle and hence is incomprehensible. He is very far but yet he is very near. (13.16)

**अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१३.१७॥**

*Avibhaktam cha bhuteshu vibhaktam iva cha sthitam
Bhuta-bhartr cha taj gyeyam grasisnu prabhavisnu
cha*

Although indivisible, yet he is divided among all living beings. Know that omnipresent Supreme lord to be the maintainer (Vishnu), annihilator (Shiva) , and creator (Brahma) of all beings. (13.17)

**ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥१३.१८॥**

*Jyotishamapi tajjyotis tamasah param ucyate
Gyanam gyeyam Gyangamyam hridi sarvasya
vishthitam*

He is the source of light in all humanities, and is entirely beyond darkness of ignorance. He is knowledge himself, the object of knowledge and the goal of knowledge. He dwells within heart of all living beings. (13.18)

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं सनासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१३.१९॥

*Iti kshetram tatha gyanam gyeyam choktam
sanasatah
Mad-bhakta etadvigyay mad-bhavayopapadyate*

Thus, I have described the truth about the Kshetra (field), the meaning and the object of knowledge, worth knowing, in brief. Only my devotees can understand this in reality and thus, by doing so, they enters into my divine being. (13.19)

प्रकृतिं पुरुषं चैव विद्ध्यनादि उभावपि ।
विकाराञ्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१३.२०॥

*Prakritim purusham chaiva viddhy anadi ubhav api
Vikarams cha gunamsh chaiva viddhi prakriti-
sambhavan*

You should certainly know that Prakriti (material energy) and the Purush (the individual souls) are both beginning less. Also know that all transformations of the body and the three modes of nature are produced by material energy. (13.20)

कार्य कारण कर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥१३.२१॥

*Karya-karana-kartrtve hetuh prakrtir uhcyate
Purusah shukha-duhkhanam bhoktrtve hetur ucyate*

Material energy (Prakrti) is said to be responsible for cause and effect in the matter of creation; and in the matter of experiencing happiness and distress, Purusha (individual soul) is said to be responsible. (13.21)

**पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोस्य सदसद्योनिजन्मसु ॥१३.२२॥**

*Purusah prakrti-stho hi bhunkte prakrti-jan gunan
Karanam guna-sangosya sadasadyonijanmasu*

When Purush (individual soul) established in Prakriti (material energy) desires to enjoy the three qualities, attachment to the qualities causes its birth in superior and inferior wombs, i.e., the soul is born in the higher or lower species of life. (13.22)

**उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेस्मिन् पुरुषः परः ॥१३.२३॥**

*Upadrastanumanta cha bharta bhokta maheshvarah
Paramatmeti chapyukto dehe 'smin purusah parah*

Within the body, the superior soul (Paramatma) is present as the soul's intimate witness, sanctioner, supporter, ultimate controller and the guardian. (13.23)

**य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोपि न स भूयोभिजायते ॥१३.२४॥**

*Ya evam veti purusham prakrtim cha gunaih saha
Sarvatha vartamano 'pi na sa bhuyo 'bhijayate (24)*

Those who understand the individual soul (Purusha) and the material energy (Prakriti), together with the three qualities, will not take birth again and shall be liberated regardless of their present condition. (13.24)

**ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥१३.२५॥**

*Dhyanenatmani pashyanti kechid atmanam atmana
Anye sankhyena yogena karma-yogena chapare*

Some try to perceive the Supreme Soul within their hearts through meditation, and others try to do so through the cultivation of knowledge, while others strive to attain that realization by the path of action. (13.25)

**अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥१३.२६॥**

*Anye tv evam ajanantah shrutvanyebhya upasate
Te'pi chatitaranty eva mrtyum shruti-parayanah*

However, those who are unaware about any of these spiritual paths, get enaged in worshipping the supreme lord after hearing about him from others. By adhering to such hearing devotedly, they can also certainly surpass this material world of deathly suffering. (13.26)

**यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥१३.२७॥**

*Yavat sanjayate kincitsattvam sthavara-jangamam
Kshetra-kshtragra-samyogat tad viddhi
bharatarshabha*

○ Bharatsharbah, whatever is born in the world, whether moving or stationary, know it to be born from the combination of the Kshetra (field of activities) and Kshtragra (its knower). (13.27)

**समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥१३.२८॥**

*Samam sarveshu bhuteshu tisthantam
paramesvaram
Vinashyatsv avinasyantam yah pashyati sa pashyati*

They alone, who realize that Supreme Soul is abiding equally in all beings, and who understands him to be imperishable in this perishable body, can truly see him. (13.28)

**समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥१३.२९ ॥**

*Samam pashyan hi sarvatra samavasthitam
ishvaram
Na hinastyatmanatmanam tato yati param gatim*

Those who see the supreme soul situated everywhere and within all living beings, either moving or stationary, do not degrade themselves (due to highest state attained by the mind and soul) equally and thus attains the supreme state (13.29)

**प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥१३.३० ॥**

*Prakrtyaiva cha karmani kriyamanani sarvasah
Yah pashyati tathatmanamakartaram sa pashyati*

And those, who understand that all karmas of the body are performed by Prakriti (material nature) alone and consider that the embodied soul actually does nothing, truly see him. (13.30)

**यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥१३.३१॥**

*Yada bhuta-prthag-bhavameka-stham anupashyati
Tata eva cha vistaram brahma sampadyate tada*

When they perceive the diverse variety of all living beings situated in the same material nature and understand that all are given birth by it, attain the Brahma. (13.31)

**अनादित्वात्रिगुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोपि कौन्तेय न करोति न लिप्यते ॥१३.३२॥**

*Anaditvan nirgunatvat paramatmayam avyayah
Sharira-stho 'pi kaunteya na karoti na lipyate (32)*

The supreme soul is beginningless, imperishable and devoid of any material qualities. O Kauntey, although situated within body, it neither acts, nor gets tainted by the sphere of karma or material energy. (13.32)

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥१३.३३॥

*Yatha sarva-gatam saukhsmyad akasham
nopalipyate
Sarvatravasthito dehe tathatma nopalipyate*

It is situated everywhere and holds everthing within it; yet due to its distinct nature, it does not get containinated by what it holds. Similarly, though its consciousness pervades the entire body, the soul is not affected by any attributes of the body. (13.33)

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥१३.३४॥

*Yatha prakasayatyekah kritsnam lokam imam ravih
Kshetram kshetri tatha kritsnam prakasayati bharata*

O Bharata, as one sun illuminates the entire universe, so does the supereme soul illuminate the the entire body. (13.34)

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥१३.३५॥

*Kshetra-ksetragynayor evam antaram gyana
chakshusa
Bhuta-prakrti-moksam cha ye vidur yanti te param*

Those, who by the culmination of knowledge can perceive the difference between the Kshtera (field) and Kshetragya (knower of the field) and the liberation of the living beings from material nature, attain the supreme. (13.35)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायांयोगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥१३॥*

Om, thus end chapter thirteen of shrimad bahgwat Gita upnishad, the knowledge of supreme truth, the dialogue between Shri Krishna and Arjun entitled Kshetra Kshetregy vibhag yoga ||13||

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथ चतुर्दशोध्यायः गुणत्रयविभागयोगः

Fourteenth Chapter: Gunatry Vibahg Yoga

The Three Modes of Material Nature

श्रीभगवानुवाचः

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानम् उत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१४.१॥

Shri Bhagavan Uvacha:

*Param bhuyah pravaksyami gyananam gyanam
uttamam
Yajjnatva munayah sarve param siddhim ito gatah*

Shri Bhagavan said :

I shall explain once again, the best of all knowledge, the supreme wisdom by gaining which, all the great sages have attained the highest perfection. (14.1)

**इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥१४.२॥**

*Idam gyanamupashritya mama sadharmyamagatah
Sarge 'pi nopajayante pralaye na vyathanti cha*

Those who, by practising this wisdom, have entered into my being. They are neither born again at the time of universal creation, nor get destroyed at the time of universal annihilation. (14.2)

**मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्य् अहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥१४.३॥**

*Mama yonir mahad brahma tasmin garbham
dadhamy aham
Sambhavah sarva bhutanam tato bhavati bharata*

O Bharata, the total material substance i.e., Brahma or Prakriti, is the womb of all creatures; in that womb, I place the seed of life, i.e., the soul and hence, all living beings are born. (14.3)

**सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥१४.४॥**

*Sarva-yonishu kaunteya murtayah sambhavanti yah
Tasam brahma mahadyoniraham bija-pradah pita*

O Kaunteya, for all species of life that are produced, the material energy (Prakriti) is the conceiving mother, while I am the seed giving father. (14.4)

**सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥१४.५॥**

*Sattvam rajas tama iti gunah prakrti-sambhavah
Nibadhnanti maha-baho dehe dehinam avyayam*

O mighty armed, the material energy (Prakriti) consists of three gunas (modes) – Sattva (goodness/balance), Rajas (passion /excess) and Tamas (ignorance/darkness). These three modes bind the eternal soul to the perishable body. (14.5)

**तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥१४.६॥**

*Tatra sattvam nirmalatvat prakasakam anamayam
Shukha-sangena badhnati jnana-sangena chanagha*

Amongst these, sattva guna- the mode of goodness, being purer than the others is illuminating and full of well being. O Anagha, it binds the soul by creating attachment for the sense of happiness and knowledge. (14.6)

**रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥१४.७॥**

*Rajo Ragatmakam vridhhi trishna-sanga-
samudbhavam*

Tan nibadhnati kaunteya karma-sangena dehinam

O Kaunteya, Rajo Guna is the mode of passion. It arises from worldly obsessions for sensual enjoyment and affection. It binds the soul through attachment with furutive karmas. (14.7)

**तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥१४.८॥**

*Tamastv agyanam-jam viddhi mohanam sarva-
dehinam*

Pramadalasya-nidrabhishtan nibadhnati bharata

And Bharat! Tamo guna is born out of ignorance, and is the deluder of all beings. This mode of ignorance deludes the soul by carelessness, laziness, and slumber. (14.8)

**सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥१४.९॥**

Sattvam shukhe sanjayati rajah karmani bharata

Gyananam avrtya tu tamah pramade sanjayaty uta

O Bharata ! Sattva (Goodness) binds the soul to bliss, and Rajas (Passion) guides the soul towards karma. While Tamas (ignorance) covers wisdom and binds the soul to neglect and laxity. (14.9)

**रजस्तमश्चाभिभूय सत्त्वं भवति भारत।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१४.१० ॥**

*Rajas tamash chabhibhuya sattvam bhavati bharata
Rajah sattvam tamash chaiva tamah sattvam rajas
tatha*

O Bharata ! by overpowering Rajas (passion) and Tamas (ignorance), Sattva (goodness) prevails; by overpowering Sattva (goodness) and Tamas (ignorance), Rajas (passion) prevails and by overpowering Sattva (goodness) and Rajas (passion), Tamas (ignorance) prevails. Thus, each mode, in turn, conquers the others in an unending battle for supremacy. (14.10)

**सर्वद्वारेषु देहेस्मिन् प्रकाश उपजायते।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥१४.११ ॥**

*Sarva-dvareshu dehe 'smin prakhasa upajayate
Gyanam yada tada vidyad vivrddham sattvam ity uta*

When all gates of the body are illuminated with knowledge, consider it to be the predominance of sattva (goodness). (14.11)

**लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१४.१२॥**

*Lobhah pravrttir arambhah karmanam ashamah
sprha
Rajasy etani jayante vivrddhe bharatarshabha*

O Bharat Sharabh! with the predominance of Rajas (passion), greed, overexertion, ambitious attempts, restlessness and incessant desire for sensual pleasure are developed in a person. (14.12)

**अप्रकाशोप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१४.१३॥**

*Aprakaso 'pravrttish cha pramado moha eva cha
Tamasy etani jayante vivrddhe kuru-nandana*

O Kuru Nandan ! with the growth of Tamas (ignorance), ignorance, inertia, negligence, and delusion, all these appear in a person. (14.13)

**यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥१४.१४॥**

*Yada sattve pravrdde tu pralayam yati deha-bhirt
Tadottama-vidam lokanamalan pratipadyate*

Those who die with predominance of sattva (goodness) reach the pure ethereal world, attained by the learned men of noble deeds. (14.14)

**रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१४.१५॥**

*Rajasi pralayam gatva karma-sangishu jayate
Tatha pralinas tamasi mudha-yonishu jayate*

Those who die with predominance of Rajas (passion), they are reborn amongst people attached to the fruitive karma and those who die with the prevalence of the mode of Tamas (ignorance) are reborn as a species amongst creatures, such as insects etc. (14.15)

**कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१४.१६॥**

*karmanah shukrtasyahuh sattvikam nirmalam
phalam
Rajasas tu phalam duhkham ajnanam tamasah
phalam (16)*

It is said that the fruit of karma performed in the mode of Sattva (Goodness) bestows pure results.

Actions done in the mode of Rajas (passion) result in pain, while those performed in the mode of Tamas (ignorance), result in ignorance. (14.16)

**सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतो ज्ञानमेव च ॥१४.१७॥**

*Sattvat sanjayate gyanam rajaso lobha eva cha
Pramada-mohau tamaso bhavato gyananam eva cha*

From the mode of Sattva arises knowledge, from the mode of Rajas (passion) arises greed and from the mode of Tamas (ignorance) arises negligence and delusion. (14.17)

**ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१४.१८॥**

*Urdhvam gacchanti sattva-stha madhye tisthanti
rajasah
Jaghanya-guna-vrtti-stha adho gacchanti tamasah*

Persons in the mode of sattva (goodness) rise upwards, those in the mode of Rajas (passion) remain in between, and abominable persons, in the mode of Tamas (ignorant), fall downwards. (14.18)

**नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोधिगच्छहति ॥१४.१९॥**

*Nanyam gunebhyah kartaram yada
drashtanupashyati
Gunebhyash cha param vetti mad-bhavam so
'dhigacchati*

When the persons perceive that apart from the three modes of nature there are no other causes of karma in this mortal world, and when they know me as the transcendental Lord of the three modes, they attain my divinely nature. (14.19)

**गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान्।
जन्ममृत्युजरादुःखैर्विमुक्तोमृतमश्नुते ॥१४.२०॥**

*Gunan etan atitya trin dehi deha-samudbhavan
Janma-mrityu-jara-duhkhair vimukto 'mrtam asnute*

By transcending the three modes of material nature associated with the body, one gets liberated from birth, disease, old age, death, and misery and drinks the nectar of immortality. (14.20)

अर्जुन उवाचः

**कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥१४.२१॥**

Arjun Uvacha:

*Kair lingais trin gunan etan atito bhavati prabho
Kim acharah katham chaitams trin gunan ativartate*

Arjun said :

What are the charactersctics of those who have gone beyond the three modes, and how do they conduct? And My Lord, how do they go beyond the bondage of the three modes? (14.21)

श्रीभगवानुवाचः

**प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
त द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥१४.२२॥**

Shri Bhagavan Uvacha:

*Prakasam cha pravrttim cha moham eva cha
pandava
Na dvesti sampravrttani na nivrttani kanksati*

**उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योवतिष्ठति नेङ्गते ॥१४.२३॥**

*Udasina-vad asino gunair yo na vichalyate
Guna vartanta ity evam yo 'vatishthati nengate*

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥१४.२४॥

*Sama-duhkha-shukhah sva-sthah sama-loshtashma-
kanchanah
Tulya-priyapriyo dhirastulya-nindatma-samstutih*

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥१४.२५॥

*Manapamanayos tulyas tulyo mitrari-pakshayoh
sarvarambha-parityagi gunatitah sa ucyate*

Shri Bhagavan said :

Those who are transcendent to the three modes, neither hate illumination (the effect of Sattva), activity (the effect of Rajas), and delusion (the effect of ignorance), when these are present, nor crave for them at their cessation, who remain perfectly poised, being situated indifferently and unperturbed by the effects of these modes, remembering that the 'modes are engaging (with their respective objects)'.
Those who are equally disposed to joy and sorrow and are situated in continuous self-perception, who look upon a lump of earth, a rock, or a piece of gold as equal, who are equipoised amidst pleasant and unpleasant things, who are intelligent, and accepts

both blame and praise, honor and dishonor with equanimity, who treat both friend and foe alike and who are completely aloof to all causes of obsession and renunciation - certainly those have arisen above the three modes of material nature. (14.22-14.25)

**मां च योव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥१४.२६॥**

*Mam cha yo 'vyabhicharena bhakti-yogena sevate
Sa gunan samatityaitan brahma-bhuyaya kalpate*

Those who constantly worship me through exclusive devotion also rise above these three modes; becomes eligible for attaining eternal divine Supreme Soul - brahma. (14.26)

**ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥१४.२७॥**

*Brahmano hi pratishthaham amrtasyavyayasya cha
Shasvatasya cha dharmasya shukhasyaikantikasya
cha*

Indeed, I am the basis of formless Brahma, the absolute immortal and imperishable of the eternal dharma and of unending divine bliss. (14.27)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायांयोगशास्त्रे
श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नामचतुर्दशोऽध्यायः ॥१४॥

Om, thus end chapter fourteen of shrimad bahgwat
Gita upnishad, the knowledge of supreme truth, the
dialogue between Shri Krishna and Arjun entitled
Gunatry Vibahg Yoga ॥14॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथ पञ्चदशोऽध्यायः. (पुरुषोत्तमयोगः)

Fifteenth Chapter: Purushotam Yoga

Realization of the Supreme Soul- the ultimate truth

श्रीभगवानुवाचः

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्यम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१५.१॥

Shri Bhagavan Uvacha:

*Urdhva-mulam adhah-sakham asvattham prahur
avyayam
Chandamsi yasya parnani yas tam veda sa veda-vit*

Shri Bhagavan said :

This material world is like an eternal Banyan tree with its roots facing upwards and its branches downwards. Its leaves are the Vedic hymns and those who know the secret of this tree is the knower of the Vedas. (15.1)

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
 अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके
 ॥१५.२॥

*Adhash chordhvam prasrtas tasya shakha guna-
 pravreddha visaya-pravalah
 Adhash cha mulany anusantatani karmanubandhini
 manushya-loke*

Some of the branches of the tree extend upwards and some of the branches extend, downwards. It develops with the water of the three modes of the material nature and its buds symbolize the objects of senses. The roots of the tree hang downwards causing the flow of karma; which binds them with the actions and reactions in this material world of humans. (15.2)

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
 अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥१५.३॥

*Na rupam asyeya tathopalabhyate nanto na chadir na
 cha sampratishtha
 Asvattham enam su-virudha-mulam asanga-
 shastrena dridhena chittva*

The real form of this tree cannot be perceived in this world as it does not have beginning, end or

continued existence. But this deep rooted Banyan Tree can be cut down with the strong axe of detachment. (15.3)

**ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥१५.४॥**

*Tatah padam tat parimargitavyam yasmin gata na
nivartanti bhuyah
Tam eva chadyam purusam prapadye yatah pravrttih
prasrta purani*

Thereafter, one should diligently search for the base of the tree which is the Supreme Lord himself, from whom the flow of this eternal creation has started, and having attained him, there is no return in this material world. (15.4)

**निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः गच्छहन्त्यमूढाः पदमव्ययं तत्
॥१५.५॥**

*Nirmana-moha jita-sanga-dosha adhyatma-nitya
vinivrtta-kamah
Dvandvair vimuktah shukha-duhkha-samjnair
gacchanty amudhah padam avyayam tat.*

Those who are free from pride and delusion, who have conquered the evil of attachment, who have

established eternal union with the God, who are free from the worldly desire arising out of senses and who have reached beyond the dualities of pleasure and pain, such liberated wise men attain my eternal abode. (15.5)

**न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥१५.६॥**

*Na tad bhasayate suryo na sashanko na pavakah
Yad gatva na nivartante tad dhama paramam mama*

Neither the sun nor the moon, nor even fire can illuminate that supreme abode of mine, having, attained which, one does not return to this material world. (15.6)

**ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥१५.७॥**

*Mamaivamso jiva-loke jiva-bhutih sanatanah
Manah-shashthanindriyani prakriti-sthani karshati*

The eternal souls in this material body are my own particles. However, bound by Prakriti (material nature), they struggle with the five senses and the mind, which is the sixth. (15.7)

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहित्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥१५.८॥

*Shariram yad avapnoti yac chapy utkramatisvarah
Ghrhitvaitani samyati vayur gandhanivashayat*

As the air carries fragrance from one place to another similarly the embodied soul carries all the senses and mind to the new body when it departs from the old body. (15.8)

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥१५.९॥

*Shrotram chakshuh sparshanam cha rasanam
ghranam eva cha
Adhishthaya manash chayam vishayan upasevate*

Using the senses of hearing, sight, touch, taste and smell, which are grouped along with the mind, only the soul enjoys the objects of senses. (15.9)

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१५.१०॥

*Utkramantam sthitam vapi bhunjanam va
gunanvitam
Vimudha nanupashyanti pashyanti gyan -
chakshusah*

Neither do the ignorant perceive the soul residing in the body, enjoying sense objects nor do they perceive it when it departs from the body. Only those who are endowed with the eye of knowledge, can realize it. (15.10)

**यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥१५.११॥**

*Yatanto yoginash chainam pashyanty atmany
avasthitam
Yatantopya krtatmano nainam pashyantya chetasah*

Those striving people, who have perfected the art of uniting the soul with the Supreme Soul, can even see the soul residing in the body. The ignorant, however, whose mind is not purified, can never see the soul, despite all endeavors. (15.11)

**यदादित्यगतं तेजो जगद्भासयतेखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१५.१२॥**

*Yad aditya-gatam tejo jagad bhasayate 'khilam
Yac chandramasi yac chagnau tat tejo viddhi
mamakam*

You should surely know that the radiance which emanates from the sun and illuminates the entire universe, and the radiance of the moon and the heat of the fire, too comes from me. (15.12)

**गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१५.१३ ॥**

*Gam avishya cha bhutani dharayamy aham ojasa
Pushnami chausadhih sarvah somo bhutva
rasatmakah*

Permeating the earth, it is I who nourishes all living and stationary beings with my vital energy. By becoming the moon, I nourish all the crops and plants with the juice of life. (15.13)

**अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१५.१४ ॥**

*Aham vaishvanaro bhutva praninam deham ashritah
Pranapana-samayuktah pachamy annam chatur-
vidham*

Taking the form of fire present in the stomach of all creatures and uniting with the ascending (prana) and descending (apana) vital breaths, it is I who consume the four kinds of food. (15.14)

**सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥१५.१५॥**

*Sarvasya chaham hridi sannivishtho mattah smrtir
jnanam apohanam cha
vedaish cha sarvair aham eva vedyo vedanta-
krdveda-vid eva chaham*

I am situated in the heart of all living beings; the consciousness, knowledge and forgetfulness originates from me. I am the one, worth knowing through the Vedas. I am the author of Vedanta and the knower of the meaning of Vedas. (15.15)

**द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोक्षर उच्यते ॥१५.१६॥**

*Dvavimau purushau loke ksharash chaksara eva cha
Ksharah sarvani bhutani kuta-stho 'khsara ucyate*

There are two energies in this world, the perishable (Kshar) and the imperishable (Akshar). All living beings in this material world are perishable and all the liberated souls are imperishable. (15.16)

**उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१५.१७॥**

Uttamah purushas tv anyah paramatmety udahrtah

Yo loka-trayam avishya bibharty avyaya ishvarah

Apart from these, there exists the indestructible supreme divine soul. He is the Supreme Lord, the imperishable controller and supporter of all beings in the three worlds. (15.17)

**यस्मात्क्षरमतीतोहमक्षरादपि चोत्तमः ।
अतोस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१५.१८॥**

*Yasmat khsaram atito 'ham akhsarad api cottamah
Ato 'smi loke vede cha prathitah purushottamah*

Since I am completely beyond the perishable world, and am superior even to the imperishable soul, hence I am known as the ultimate divine personality (Purushottama) in the entire universe and in the Vedas. (15.18)

**यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भ्रजति मां सर्वभावेन भारत ॥१५.१९॥**

*Yo mam evam asammudho janati purushottamam
Sa sarva-vid bhajati mam sarva-bhavena bhārata*

O Bharata, those who thus, realize me as the supreme divine personality, know everything to be known (have completed the knowledge truly), and they constantly worship me in all respects. (15.19)

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतत्बुद्ध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥१५.२० ॥

*Iti guhyatamam shastram idam uktam mayanagha
Etad buddhva buddhiman syat krta-krtyas cha
bharata*

Thus, O Bharata I have disclosed this most secret meaning of Vedic scriptures to you. By understanding this, a person becomes spiritually enlightened and accomplishes all that needs to be accomplished in life. (15.20)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुन संवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥१५ ॥

Om, thus end chapter fifteen of shrimad bahgwat Gita upnishad, the knowledge of supreme truth, the dialogue between Shri Krishna and Arjun entitled Purshottama Yoga ॥15 ॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता
Sheemad Bhagwat Gita

अथ षोडशोऽध्यायः दैवासुरसंपद्विभागयोगः

Sixteenth Chapter: Daiv Asur
Sampadwibhag Yog

The Divine and Demoniatic qualities of people

श्रीभगवानुवाचः

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१६.१॥

Shri Bhagavan Uvacha:

*Abhayam sattva-samshuddhir gyana-yoga-
vyavasthitih
Danam damash cha yagyaash cha svadhyayas tapa
arjavam*

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥१६.२॥

*Ahimsa satyam akrodhas tyagah shantir apaishunam
Daya bhuteshv aloluptvam mardavam hrir chapalam*

**तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥१६.३॥**

*Tejah kshama dhrtih shaucham adroho nati-manita
Bhavanti sampadam daivim abhijatasya bharata*

Shri Bhagwan said :

O Bharata, all these qualities appear in a man endowed with a virtuous and divine nature, viz. - fearlessness, purity of mind, dedication to spiritual knowledge, charity, control of senses, performance of yagyaa for worshipping God, other deities and one's elders, study of the Vedas and other sacred books, austerity and sincerity, nonviolence of all forms, truthfulness, absence of anger, detachment from material things, tranquillity, disinclination to see other's faults, compassion towards all living beings, absence of greed, gentleness, modesty, steadfastness, vigor, forgiveness, fortitude, cleanliness, and absence of envy and ego.(16.1 - 16.3)

**दम्भो दर्पोभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥१६.४॥**

*Dambho darpo 'bhimanash cha krodhah parushyam
eva cha*

Agyanam chabhijatasya partha sampadamashurim

Hypocrisy, arrogance, pride, anger, sternness and ignorance arise in one who is born with demoniacal properties. (16.4)

**दैवी संपद्धिमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोसि पाण्डव ॥ १६.५ ॥**

*Daivi sampad vimokshaya nibandhayashuri mata
Ma shuchah Sampadam daivimabhijato 'si pandava*

The divine nature is considered as conducive for liberation, and the demonical nature is conducive to bondage. You should not grieve, O Pandava; you are born with the divine qualities. (16.5)

**द्वौ भूतसर्गौ लोकेस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥१६.६ ॥**

*Dvau bhuta-sargau loke 'smin daiva asura eva cha
daivo vistarasah prokta ashuram partha me shrnu*

There are only two types of beings in this world, O Partha –those possessing a divine nature and those possessing a demonic nature. Of these, I have described the divine qualities at length. Now hear from me about those who possess demonic nature. (16.6)

**प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥१६.७ ॥**

*Pravrattim cha nirvarttim cha jana na vidur ashurah
Na shaucham napi chacharo na satyam teshu
vidyate*

Those possessing demonic nature cannot differentiate between the actions that are best or worst for them. Hence, they possess neither purity, nor good conduct, not and even truthfulness. (16.7)

**असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥१६.८ ॥**

*Asatyam apratistham te jagad ahur anishvaram
Aparaspara-sambhutam kim anyat kama-haitukam*

Persons possessing a demoniac disposition believe that this world does not have any foundation; its imaginary and there is no existence of God. It is created from the mutual union of the male and female only due to lust and nothing else. (16.8)

**एतां दृष्टिमवष्टभ्य नष्टात्मानोल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोहिताः ॥१६.९ ॥**

*Etam drishstim avashtabhya nashtatmano 'pa-
buddhayah*

Prabhavanty ugra-karmanah kshayaya jagato 'hitah

Holding on to this false view, these unwise souls, with small intellect and cruel actions arise as enemies of mankind and get involved in the activities for the destruction of the universe. (16.9)

**काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान् प्रवर्तन्तेशुचिव्रताः ॥१६.१०॥**

*Kamam ashritya dushpuram dambha-manamadanvitah
mohad grhitvasad-grahan pravartante 'shuci-vratah*

Resorting to insatiable lust, full of hypocrisy, pride and arrogance, holding evil ideas due to delusion; they engage in Karma's with impure intentions. (16.10)

**चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥१६.११॥**

*Chintam aparimeyam cha pralayantam upashritah
Kamopabhoga-parama etavad iti nishcitah*

**आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥१६.१२॥**

Asha-pasha-shatair baddhah kama-krodha-parayanah

ihante kama-bhogartham anyayenartha-sanchayan

Overwhelmed with life full of unlimited fears and anxieties, the demonic consider the gratification of senses and desires as their highest goal of life. Fascinated by hundreds of multifarious desires; and driven by lust and anger, they strive to accumulate wealth by unjust means, purely for the gratification of their senses. (16.11, 16.12)

**इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१६.१३॥**

*Idam adya maya labdham imam prapsye
manoratham
idam astidam api me bhavishyati punar dhanam*

The demonic persons think that they have gained so much wealth today and tomorrow, they will get what they want; all this wealth is their and in the future, they will have even more. (16.13)

**असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरो अहमहं भोगी सिद्धोहं बलवान् सुखी ॥१६.१४॥**

*Asau maya hatah shatrur hanishyeh chaparan api
Ishvaro 'ham aham bhogi siddho 'ham balavan
shukhi*

That the enemy has been destroyed by them and that they shall soon destroy others too. They think that they are blessed with supernatural powers and are like God himself. That they are successful, powerful, mighty and happy. (16.14)

**आढ्योभिजनवानस्मि कोन्योस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१६.१५॥**

*Adhyo 'bhijanavan asmi ko 'nyo 'sti sadrsho maya
Yakshye dasyami modishya ity agyana-vimohitah*

**अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेशुचौ ॥१६.१६॥**

*Aneka-chitta-vibhrantamoha-jala-samavrtah
Prasaktah kama-bhogeshu patanti narake 'shuchau*

That they are wealthy and own a large family and thus, who else can compare themselves to these? They will perform yagyas to please Gods, they will give alms, they will rejoice. Thus blinded by ignorance, enveloped in delusion and addicted to the enjoyment of sensuous pleasures, their mind gets puzzled by numerous thoughts and, these men of a devilish disposition descend to the foulest hell. (16.15, 16.16)

**आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१६.१७॥**

*Atma-sambhavitah stabdha dhana-mana-madanvitah
Yajante nama-yagyaaste dambhenavidhi-purvakam*

Under the influence of wealth and honour, these self-conceited and stubborn people perform ostentatious nominal yagyaas without following the sacred rituals. (16.17)

**अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोभ्यसूयकाः ॥१६.१८॥**

*Ahankaram balam darpam kamam krodham cha
samshritah
Mam atma-para-deheshu pradvishanto
'bhyashuyakah*

Blinded by egoism, strength, arrogance and carried away by lust and anger, the demonic abuse me and look for faults in me, the Supreme Soul, which is present in their own body and in the bodies of others. (16.18)

**तानहं द्विषतः क्रुरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१६.१९॥**

*Tan aham dvishatah kruran samsareshu
naradhaman*

Kshipamy ajasram ashubhan ashuriv eva yonishu

Because these demons are envious, cruel, evil, and decadent, I continuously throw them into the wombs of those with similar demonic nature, to follow the cycle of rebirth in this material world. (16.19)

**आसुरीं योनिमापन्ना मूढा जन्मनिजन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥१६.२०॥**

*Asurim yonim apanna mudha janmani janmani
Mam aprapyaiva kaunteya tato yanty adhamam
gatim (20)*

Failing to reach Me, O Kaunteya, these ignorant souls keep taking rebirth in the demonic forms species and thus, they descend lower and lower to the most dreadful and degraded condition of life. (16.20)

**त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥१६.२१॥**

*Tri-vidham narakasyedam dvaram nashanam
atmanah
Kamah krodhas tatha lobhas tasmad etat trayam
tyajet*

There are three gates of self destruction for the soul, which leads to hell - lust, anger, and greed.

Therefore, they must be completely abandoned.
(16.21)

**एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ १६.२२ ॥**

*Etair vimuktah kaunteya tamo-dvarais tribhir narah
Acharaty atmanah shreyastato yati param gatim*

Those who are liberated from these three gates of darkness, endeavour for the welfare of their soul and thereby, attain, the supreme goal. (16.22)

**यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥१६.२३ ॥**

*Yah sashtra-vidhimutsrjya vartate kama-karatah
Na sa siddhim avapnoti na shukham na param gatim*

Those who act impulsively under the influence of desire, discarding the injunctions of the scriptures can never attain perfection, happiness, or the supreme goal in life. (16.23)

**तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥१६.२४ ॥**

*Tasmac chastram pramanam te karyakarya-
vyavasthitau
gyatva sashtra-vidhanoktam karma kartum iharhasi*

Therefore, let the scriptures alone be your guide in determining what should be done and what should not be done. Understand the injunctions and teachings of scriptures; and then perform your karma accordingly. (16.24)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुन दैवासुरसम्पद्विभागयोगो नाम षोडशोऽध्यायः ॥१६॥*

Om, thus end chapter sixteen of shrimad bahgwat Gita upnishad, the knowledge of supreme truth, the dialogue between Shri Krishna and Arjun entitled Daiv Asur Sampadwibhag Yoga ॥16॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथ सप्तदशोध्यायः श्रद्धात्रयविभागयोगः

Seventeenth Chapter: Shraddhatray Vibhag Yoga

The Three modes of Faith

अर्जुन उवाचः

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥१७.१॥

Arjun Uvacha

*Ye sashtra-vidhim utsrjya yajante sraddhayanvitah
Tesham nishtha tu ka Krishna sattvam aho rajas
tamah*

Arjun said:

O Krishna, those who worship God with faith but neglect the injunctions of the scriptures, where do

they stand, Sattva (Goodness), Rajas (Passion) or Tamas (Ignorance) ? (17.1)

श्रीभगवानुवाच:

**त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥१७.२ ॥**

Shri Bhagavan Uvacha :

*Tri-vidha bhavati shraddha dehinam sa svabhava-ja
Sattviki rajasi chaiva tamasi cheti tam shrnu*

Shri Bhagavan said :

Each person develops inborn faith according to an embodied soul's previously developed tendencies which can be of three kinds – Saatvic (Goodness) Rajasic (Passion) and Tamasic (Ignorance). Let me explain these to you. (17.2)

**सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोयं पुरुषो यो यच्छ्रद्धः स एव सः ॥१७.३ ॥**

*Sattvanurupa sarvasya shraddha bhavati bharata
Shraddha-mayo 'yam puruso yo yac-chraddhah sa
eva sah*

O Bharata, the faith of all men confirms to their perception of mind. The very nature of the living

being is based on faith and whatever is the nature of their faith, that is certainly what they are. (17.3)

**यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणाञ्चान्ये यजन्ते तामसा जनाः ॥१७.४॥**

*Yajante sattvika devan yaksha-rakshamsi rajasah
Pretan bhuta-ganams chanye yajante tamasa janah*

Those who are of Sattvika (Goodness) mode, worship the supreme God. Those of Rajasika (Passion) mode worship dieties and demons. while others, who are of Tamasika (Ignorance), worship the spirits and ghosts. (17.4)

**अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥१७.५॥**

*Ashastra-vihitam ghoram tapyante ye tapo janah
Dambhahankara-samyuktah kama-raga-balanvitah*

**कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान् विद्भ्यासुरनिश्चयान् ॥१७.६॥**

*Karshayantah sharira-stham bhuta-gramam acetasah
Mam chaivantah sharira-stham tan viddhy asura-
nischayan*

Consider them as demons, who perform stern austerities not instructed by the vedic scriptures but motivated by hypocrisy, ego and lust. Propelled by desire and attachment, they torture not only the five elements in the body, but also myself, who dwells, within them as the Supreme Soul. (17.5, 17.6)

**आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥१७.७॥**

*Aharas tv api sarvasya tri-vidho bhavati priyah
Yagyatapas tatha danam tesham bhedam imam
shrnu*

In accordance with the three modes of material nature, there are also three kinds of food. In the same way, there are three kinds of yagyaas, three kinds of austerity, and three kinds of charity. Now hear about all of theses. (17.7)

**आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥१७.८॥**

*Ayuh-sattva-balarogya-shukha-priti-vivardhanah
Rasyah snigdha sthira hridya aharah sattvika-priyah*

Foods that promote life span, intelligence, vigour, health, happiness and cheerfulness, and which are

juicy, delicious, nourishing and naturally tasteful are dear to those having Saatvik (goodness) faith. (17.8)

**कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥१७.९॥**

*Katv-amlalavanaty-ushna tikshna-ruksha-vidahinah
Ahara rajasasyeshta duhkha-shokamaya-pradah*

Foods that are too bitter, too sour, salty, very hot, spicy, dry and zesty and which eventually produce pain, grief and disease, are dear to those having Rajasik (Passion) faith. (17.9)

**यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१७.१०॥**

*Yata-yamam gata-rasam puti paryushitam cha yat
Ucchishtam api chamedhyam bhojanam tamasa-
priyam*

Foods that are stale, tasteless, rotten and contaminated and impure are dear to those having Tamasik (ignorance) faith. (17.10)

**अफलाङ्घिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥१७.११॥**

*Aphalakanksibhir yagyao vidhi-drishto ya ijyate
Yashtavyam eveti manah samadhaya sa sattvikah*

Yagya, that is performed in accordance with the scriptures, without expectation of any reward in return, with the firm conviction that it is a matter of duty to person, such yagyas are considered of Saatvik (goodness). (17.11)

**अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१७.१२॥**

*Abhishandhaya tu phalam dambhartham api chaiva
yat
Ijyate bharata-shrestha tam yagyaam viddhi rajasam*

O Bharatshreshta, the yagya that is performed for material benefit or for self glorification, know it to be Rajasik (Passion). (17.12)

**विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१७.१३॥**

*Vidhi-hinam asrshtannam mantra-hinam adaksinam
Shraddha-virahitam yajnam tamasam parichakshate*

The yagya that are performed devoid of any faith and contrary to the scriptures, in which no food is offered, and no mantras are chanted and no donations are made, are considered to be of Tamasik (ignorance). (17.13)

**देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१७.१४॥**

*Deva-dvija-guru-pragya-pujanam saucham arjavam
Brahmacharyam ahimsa cha shariram tapa uchyate*

Worshipping of Supreme Lord, the Brahmins, the Guru, the men of wisdom and the elders, when performed with cleanliness, simplicity, celibacy and nonviolence, are considered as austerity performed through the body. (17.14)

**अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१७.१५॥**

*Anudvega-karam vakyam satyam priya-hitam cha yat
Svadyayabhyasanam chaiva van-mayam tapa
ucyate*

Speech that does not cause distress, which is truthful, pleasing and beneficial, as well as regular recitation of the vedas, are considered as verbal austerity. (17.15)

**मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१७.१६॥**

*Manah-prasadah saumyatvam maunam atma-
vinigrahah*

Bhava-samshuddhir ity etattapo manasam uchyate

Happiness of mind, equanimity, silence, firmness, self-control, and purification of consciousness are all considered as mental austerity. (17.16)

**श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७.१७॥**

*Sraddhaya paraya taptam tapas tat tri-vidham naraih
Aphalakanksibhir yuktaih sattvikam parichakshate*

When these three fold austerities are performed by a desireless devout soul with dedicated faith in the Supreme God, they are considered as austerities in the nature of Sattvika (Goodness). (17.17)

**सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥१७.१८॥**

*Satkara-mana-pujartham tapo dambhena chaiva yat
Kriyate tad iha proktam rajasam chalam adhravam*

That austerities which are performed ostentatiously for the sake of gaining respect, honor, praise and reward are considered as falling in the nature of Rajasik (Passion). They are unstable and transitory in this world. (17.18)

**मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ॥
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१७.१९ ॥**

*Mudha-grahenatmano yat pidaya kriyate tapah
parasyotsadanartham va tat tamasam udahrtam*

That austerities that are performed with deluded understanding, causing self-hurt or with the objective of causing harm to others, are considered to be falling in the nature of Tamasika (Ignorance). (17.19)

**दातव्यमिति यद्दानं दीयतेनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥१७.२० ॥**

*Datavyam iti yad danam diyate 'nupakarine
Deshe kale cha patre cha tad danam sattvikam
smrtam*

Charity given, without expecting anything in return, as a matter of duty, with due consideration of place, time, and recipient, is considered as Saatvik (Goodness). (17.20).

**यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥१७.२१ ॥**

*Yat tu pratyupakarartham phalam uddisya va punah
Diyate cha pariklishtam tad danam rajasam smrtam*

Charity given with reluctance, with the hope of a return or in expectation of reward, is considered a Rajsik (Passion). (17.21)

**अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥१७.२२॥**

*Adesha-kale yad danam apatrebhyash cha diyate
Asat-krtam avajnatam tat tamasam udahrtam*

Charity given disrespectfully to an unworthy recipient, at an improper place and time is considered as Tamasik (Ignorance) (17.22).

**ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥१७.२३॥**

*Om tat sad iti nirdesho brahmanas tri-vidhah smrtah
Brahmanas tena vedashcha yagyaash cha vihithah
pura*

The term 'OM TAT SAT' is mentioned in the scriptures as the threefold symbolic representation of the Supreme Absolute Truth (Parabrahm). At the beginning of the universe, the Brahmins, the Vedas, and the yagyaas were created by this threefold combination. (17.23)

**तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥१७.२४॥**

*Tasmad om ity udahrtya yagyaa-dana-tapah-kriyah
Pravartante vidhanoktah satatam brahma-vadinam*

Therefore, the acts of sacrifice, charity and austerity and recitation of Vedas always commence by uttering OM, as prescribed in the sacred scriptures (17.24)

**तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥१७.२५॥**

*Tad ity anabhashandhaya phalam yagya-tapah-kriyah
Dana-kriyash cha vividhah kriyante moksha-
kanksibhih*

With the belief that everything belongs to God, the acts of yagya and austerity as well as charity are performed by uttering the word 'TAT' by those who do not desire fruitive rewards, but seek to be free from material bondage. (17.25)

**सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥१७.२६॥**

*Sad-bhave sadhu-bhave cha sad ity etat prayujyate
Prashaste karmani tatha sac-chabdah partha yujyate*

**यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥१७.२७॥**

*Yagyae tapasi dane cha sthithi sad iti cocyate
karma chaiva tad-arthiyam sad ity evabhidhiyate*

The word 'SAT' represents eternal existence and goodness. Being focused while performing yagya, charity and austerity, is also described by the word SAT. Also karmas, solely meant for the satisfaction of the Supreme Soul, are also symbolized by the word SAT (17.26, 17.27)

**अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेष्य नो इह ॥१७.२८॥**

*Ashraddhaya hutam dattam tapas taptam krtam cha
yat
Asad ity ucyate partha na cha tat pretya no iha*

O Partha, any act of yagya, charity, and austerity or karma performed without faith in the supreme God are known as 'ASAT'. They never bestow an auspicious result, either in this world or the next (17.28)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्री
कृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥१७॥*

Om, thus end chapter seventeen of shrimad bahgwat Gita upnishad, the knowledge of supreme truth, the dialogue between Shri Krishna and Arjun entitled Shraddhatray Vibhag Yoga ||17||

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता Sheemad Bhagwat Gita

अथाष्टादशोऽध्यायः मोक्षसंन्यासयोगः

Eighteenth Chapter: Moksha Sanyas Yoga

The way to attain Moksha

अर्जुन उवाचः

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥१८.१॥

Arjun Uvacha:

*Sannyasasya maha-baho tattvam icchami veditum
Tyagasya cha hrishikhesa prthak keshi-nishudana*

Arjun said :

O Mighty armed, Hrshikesa, Keshisudana, I want to understand the nature of, and distinction between, Sanyas (renunciation of karma) Tyag (renunciation of desire for fruits of karma). (18.1)

श्रीभगवानुवाचः

**काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८.२ ॥**

Shri Bhagavan Uvacha:

*Kamyanam karmanam nayasam sanniyasam kavayo
viduh
Sarva-karma-phala-tyagam prahus tyagam
vichakshanah*

Shri Bhagavan said :

The learned and wise understand and declare the relinquishment of karma motivated by future desire as Sanyas and relinquishment of fruit of all karmas as Tyag. (18.2)

**त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥१८.३ ॥**

*Tyajyam dosha-vad ity eke karma prahur manishinah
Yagya-dana-tapah-karma na tyajyam iti chapare*

Some scholars declare that all kinds of karma should be relinquished as they contain a measure of evil, and they, are therefore, worth giving up. While, the others maintain that acts of Yagyaa, charity and penance should never be relinquished. (18.3)

**निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥१८.४॥**

*Nischayam shrnu me tatra tyage bharata-sattama
Tyago hi purusa-vyaghra tri-vidhah samprakirtitah*

O Best of Bharatas, between Sanyas and Tyag, first hear my conclusion on the subject of Tyag. Tyag has been declared to be of three kinds, Sattvik (good in nature), Rajasik (passionate in nature) and Tamasik (ignorant) in nature. (18.4)

**यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥१८.५॥**

*Yagya-dana-tapah-karma na tyajyam karyam eva tat
Yagyao danam tapas chaiva pavanani manishinam*

karma on yagya, charity, and austerity should never be relinquished. Such karmas must be performed, because they serve to purify the hearts of the wise men. (18.5)

**एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥१८.६॥**

*Etany api tu karmani sangam tyaktva phalani cha
Kartavyaniti me partha nischitam matam uttamam*

Hence these karmas of yagya, charity, and austerity must be performed without attachment and expectation of reward. This is my considered and supreme verdict, O Partha. (18.6)

**नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥१८.७॥**

*Niyatasya tu sanniyasah karmano nopapadyate
Mohat tasya parityagas tamasah parikirtitah*

But renunciation of prescribed karma (duty) is never desirable. Those who relinquish the prescribed karmas have been declared as Tamasik (ignorance). (18.7)

**दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥१८.८॥**

*Duhkham ity eva yat karma kaya-kalesha-bhayat
tyajet
Sa krtva rajasam tyagam naiva tyaga-phalam labhet*

Relinquishment of prescribed karmas out of fear or bodily discomfort is never beneficial or elevating and is considered as Rajsik (Passion). (18.8)

**कार्यमित्येव यत्कर्म नियतं क्रियतेर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥१८.९॥**

*Karyam ity eva yat karma niyatam kriyate 'rjuna
Sangam tyaktva phalam chaiva sa tyagah sattviko
matah*

Those who perform their prescribed karmas with the belief that “this ought to be done” and relinquish attachment and also the fruit of such karmas; that relinquishment is considered as Satvik (Goodness).
(18.9)

**न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१८.१०॥**

*Na dveshty akushalam karma kushale nanushajjate
Tyagi sattva-samavishto medhavi chinna-sanshayah*

True relinquisher, pervaded by purity, intellect and free from all doubts, neither hates unpleasurable karmas, nor remains attached to the pleasurable.
(18.10)

**न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥१८.११॥**

*Na hi deha-bhrta shakyam tyaktum karmany
ashesatah
Yas tu karma-phala-tyagi sa tyagity abhidhiyate*

For the embodied souls, it is impossible to completely relinquish the karmas entirely. Therefore, those who relinquish fruits of their karmas are considered as true relinquishers. (18.11)

**अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१८.१२॥**

*Anishtam ishtam mishram cha tri-vidham karmanah
phalam
Bhavaty atyaginam pretya na tu sannyasinam kvacit*

Persons who aspire for the fruits of their karmas, acquire three types of rewards after death - pleasant, unpleasant and mixed. But there are none, for a true relinquisher, either here or hereafter. (18.12)

**पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१८.१३॥**

*Panchaitani maha-baho karanani nibodha me
Sankhye krtante proktani siddhaye sarva-karmanam*

O mighty armed, now hear from me about the five factors that have been declared in the Sankhya system for the accomplishment of all actions. (18.13)

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥१८.१४॥

*Adhishthanam tatha karta karanam cha prthag-
vidham
Vividhash cha prthak chesta daivam chaivatra
panchamam*

The body, the doer, different senses, the many kind of efforts, and divine providence – these are the five factors of action. (18.14)

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१८.१५॥

*Sharira-van-manobhir yat karma prarabhate narah
Nyayyam va viparitam va panchaite tasya hetavah*

These five are the contributory causes of whatever karmas, right or wrong that man performs with the mind, speech and body. (18.15)

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१८.१६॥

*Tatraivam sati kartaram atmanam kevalam tu yah
Pashyaty akrita-buddhitvan na sa pashyati durmatih*

Those who do not understand this, consider the soul as the only doer. With their impure intellects and

irrational conception, they cannot see things as they are. (18.16)

**यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वा.अपि स इमाल्लोकान्न हन्ति न निबध्यते ॥१८.१७॥**

*Yasya nahankrto bhavo buddhir yasya na lipyate
Hatvapi sa imal lokan na hanti na nibadhyate*

Those who are free from the ego of being the doer and whose intellect is unattached, though, they may slay living beings; they neither kill nor are they bound by the fruits of their action. (18.17)

**ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८.१८॥**

*Gyanam geyam parigyata tri-vidha karma-chodana
Karanam karma karteti tri-vidhah karma-sangraha*

Knowledge, the knowable, and the knower; these three are the three factors for karma. The instruments of action, the act itself and the doer – these are the three constituents of karma. (18.18)

**ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१८.१९॥**

*Gyanam karma cha karta cha tridhaiva guna-
bhedatah*

*Procyate guna-sankhyane yathavach chrunu tany
api*

Knowledge, karma, and the doer are declared to be the three kinds in the Sankhya teachings, distinguished according to the three modes of material nature. Now, hear these categories from Me. (18.19)

**सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥१८.२०॥**

*Sarva-bhuteshu yenaikam bhavam avyayam ikshate
Avibhaktam vibhakteshu taj gyanam viddhi sattvikam*

Consider that knowledge to be Sattvika (goodness), through which one imperishable and undivided divine reality is witnessed in all beings. (18.20)

**पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥१८.२१॥**

*Prthaktvena tu yaj jnanam nana-bhavan prthag-
vidhan*

Vetti sarveshu bhuteshu taj gyanam viddhi rajasam

Consider that knowledge to be Rajsik (Passion), through which one experiences several manifold

existences in all beings that separated from each other. (18.21)

**यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहेतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥१८.२२॥**

*Yat tu krtsna-vad ekasmin karye saktam ahaitukam
atattvartha-vad alpam cha tat tamasam udahrtam*

Consider that knowledge to be Tamasik (ignorance), through which one gets attracted to insignificant matters and which is irrational, devoid of scriptural deliberation, and prejudiced. (18.22)

**नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥१८.२३॥**

*Niyatam sanga-rahitam araga-dveshatah kritam
Aphala-prepshuna karma yat tat sattvikam uchyate*

The karma which is in accordance with the scriptures and is free from attachment or aversion, and is performed without any partiality or prejudice, is considered as Sattvik (Goodness). (18.23)

**यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥१८.२४॥**

Yat tu kamepshuna karma sahankarena va punah

Kriyate bahulayasam tad rajasam udahrtam

The karma, which is performed for selfish desires and enacted with pride or ego with much effort is considered as Rajasik (Passion). (18.24)

**अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥१८.२५॥**

Anubandham kshayam himsam anapekshya cha paurusham

Mohad arabhyate karma yat tat tamasam ucyate

The karmas of sheer ignorance which are carried out of illusion, actioned without due consideration of their consequences or the capability to perform such actions, loss and injury to others are considered as Tamasik (ignorant). (18.25)

**मुक्तसङ्गो न हंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥१८.२६॥**

Mukta-sango 'naham-vadi dhrity-utsaha-samanvitah Siddhy-asiddhyor nirvikarah karta sattvika ucyate

Those performers are considered to be in the mode of Sattvika (goodness), when they are liberated from attachment and ego, endowed with firmness and confidence and remain unchanged by success or failure. (18.26)

**रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥१८.२७॥**

*Ragi karma-phala-prepshur lubdho himsatmako
'shucih
Harsha-sokanvitah karta rajasah parikirtitah*

Those performers are considered to be in the mode of Rajas (passion), when they remain completely attached and desire to obtain the fruit of all actions, remain greedy, violent by nature, impure and moved by joy and sorrow. (18.27)

**अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥१८.२८॥**

*Ayuktah prakrtah stabdhah satho naishkrtiko 'lasah
Vishadi dirgha-shutri cha karta tamasa ucyate*

Those performers are considered to be in the mode of Tamasik (ignorance) who are unbalanced, uncultured, arrogant, deceitful, lazy, malicious and procrastinating. (18.28)

**बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥१८.२९॥**

*Buddher bhedam dhrtesh chaiva gunatas tri-vidham
shrnu*

Prochyamanam asesena prthaktvena dhananjaya

O Dhananjaya, the division of the intellect and determination are also threefold in accordance to the modes of material nature. Listen to me attentively; I shall describe them in detail. (18.29)

**प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥१८.३०॥**

*Pravrttim cha nivrttim cha karyakarye bhayabhaye
Bandham moksham cha ya vetti buddhih sa partha
sattviki*

O Partha, that intellect is considered to be Saatvik (goodness), which correctly determines the paths of karma and renunciation; what ought to be done and not be done, fear and fearlessness, bondage and liberation. (18.30)

**यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥१८.३१॥**

*Yaya dharmam adharmam cha karyam chakaryam
eva cha
Ayathavat prajanati buddhih sa partha rajasi*

O Partha, that intellect is considered to be Rajsik (passion), when it is confused between

righteousness and unrighteousness and cannot distinct between right and wrong conduct. (18.31)

**अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान् विपरीताञ्च बुद्धिः सा पार्थ तामसी ॥१८.३२ ॥**

*Adharmam dharmam iti ya manyate tamasavrita
Sarvarthan viparitamsh cha buddhih sa partha
tamasi*

O Partha, that intellect is considered to be Tamsasik (ignorance), which remains engrossed in darkness, cannot differentiate between dharma and adharmam, truth and lies and perceives all things as being opposite to each other. (18.32)

**धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥१८.३३ ॥**

*Dhritya yaya dharayate manah-pranendriya-kriyah
Yogenavyabhicharinya dhrtih sa partha sattviki*

O Partha, that determination is considered to be in the mode of Saatvik (goodness), which is developed through persistent yoga and the functions of the mind, life breath and senses are controlled. (18.33)

**यया तु धर्मकामार्थान् धृत्या धारयतेर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥१८.३४ ॥**

*Yaya tu dharma-kamarthan dhrtya dharayate 'rjuna
Prasangena phalakankhsi dhrtih sa partha rajasi*

O Partha, that determination is considered to be in the mode of Rajsik (passion) through which righteousness, sensual desire and wealth are motivated by attachment to the furtive desires. (18.34)

**यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ १८.३५ ॥**

*Yaya svapnam bhayam shokam vishadam madam
eva cha
Na vimunchati durmedha dhrtih sa partha tamasi*

O Partha, that determination is considered to be in the mode of Tamasik (ignorance) through which an unintelligent, evil-minded person refuses to give up dreaming, fear, anxiety, sorrow and pride. (18.35)

**सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥१८.३६ ॥**

*Shukham tv idanim tri-vidham shrnu me
bharatarshabha
Abhyasad ramate yatra duhkhamtam cha nigacchati*

O Bharatsharbha, now hear from me about three kinds of happiness through which all embodied soul rejoice and can eliminate all miseries. (18.36)

**यत्तदग्रे विषमिव परिणामेमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तम् आत्मबुद्धिप्रसादजम् ॥१८.३७॥**

*Yat tad agre visham iva pariname 'mrtopamam
Tat shukham sattvikam proktam atma-buddhi-
prasada-jam*

That happiness is considered to be in the mode of Saatvik (goodness), which appears poisonous in the beginning but becomes nectar in the end. It is generated from pure self-knowledge. (18.37)

**विषयेन्द्रियसंयोगाद्यत्तदग्रेमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥१८.३८॥**

*Vishayendriya-samyogad yat tad agre 'mrtopamam
pariname visham iva tat shukham rajasam smritam*

That happiness is considered to be in the mode of Rajsik (passion) which arises from the contact of senses with their objects. It appears like nectar in the beginning but becomes poisonous in the end. (18.38)

**यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥१८.३९॥**

*Yad agre chanubandhe cha shukham mohanam
atmanah
Nidralasya-pramadottham tat tamasam udahrtam*

That happiness is considered to be in the mode of Tamasik (ignorance), which is delusive of the self, both in the beginning and the end, arising from sleep, indolence and negligence. (18.39)

**न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥१८.४०॥**

*Na tad asti prthiviyam va divi deveshu va punah
Sattvam prakrti-jair muktam yad ebhih syat tribhir
gunaih*

No living being on earth or the higher abode in this material realm is free from the influence of these three modes of nature. (18.40)

**ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥१८.४१॥**

*Brahmana-kshatriya-vaisham shudranam cha
parantapa
karmani pravibhaktani svabhava-prabhavair gunaih*

O Parantap, the duties of the Brahmins, the Kshatriyas and the Vaishyas, as well as of the Shudras, have been divided according to their

qualities arising out of their material nature or gunas.
(18.41)

**शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥१८.४२॥**

*Shamo damas tapah shaucham kshantir arjavam eva
cha
Gyanam vigyanam astikyam brahma-karma
svabhava-jam*

Serenity, self restraint, austerity, purity, forgiveness, patience, integrity, knowledge wisdom and belief in God are the karmas for the Brahmins, arising out of their natural nature. (18.42)

**शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥१८.४३॥**

*Shauryam tejo dhrtir dakshyam yuddhe chapy
apalayanam
Danam ishvara-bhavash cha kshatram karma
svabhava-jam*

Exhibition of valour, strength, fortitude, cleverness and steadiness in battle, generosity and leadership abilities are the karmas for the Kshatriyas, arising out of their natural nature. (18.43)

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥१८.४४॥

Krishi-go-rakshya-vanijyam vaisya-karma svabhava-jam

Paricharyatmakam karma shudrasyapi svabhava-jam

Agriculture, rearing of cows and honest exchange of merchandise; these constitute the karma for a Vaishya. Serving through work is the natural duty for those having qualities of Shudra. (18.44)

**स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥१८.४५॥**

Sve sve karmany abhiratah samsiddhim labhate narah

Sva-karma-niratah siddhim yatha vindati tacchrnu

Keenly devoting themselves to the their own natural duties, humans can attain perfection. Now, hear from me how they attain perfection by discharging their prescribed karmas. (18.45)

**यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥१८.४६॥**

*Yatah pravrttir bhutanam yena sarvam idam tatam
Sva-karmana tam abhyarcya siddhim vindati manavah*

A man achieves perfection by performing his natural occupation. By executing his natural duties, he worships the Supreme Lord from whom all living entities have come into existence and by whom, the whole universe is pervaded. (18.46)

**श्रेयान् स्वधर्मो विगुणः परधर्मोत्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥१८.४७॥**

*Shreyan sva-dharmo vigunah para-dharmat
svanusuthitat
Svabhava-niyatam karma kurvan napnoti kilbisham*

It is better to undertake one's own dharma (natural duties), although with imperfections, than to do another's, even though perfectly. By undertaking one's own duties, a person never incurs sin. (18.47)

**सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥१८.४८॥**

*Saha-jam karma kaunteya sa-dosham api na tyajet
Sarvarambha hi doshena dhumenagnir ivavrtah*

Therefore, O Kauntey, one should not abandon his karmas, despite imperfections in the execution. Indeed, all endeavours are veiled by some evil just as fire is covered by smoke (18.48)

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥१८.४९॥

*Asakta-buddhih sarvatra jitatma vigata-sprhah
Naishkarmya-siddhim paramam
sannyasenadhigacchati*

Those whose intellect is unattached everywhere, who have controlled their mind and are free from material desires by practicing renunciation, attain the highest perfection of attaining freedom from obligations. (18.49)

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥१८.५०॥

*Siddhim prapto yatha brahma tathapnoti nibodha me
Samasenaiva kaunteya nishtha jnanasya ya para*

O Kaunteya, now hear from me in brief how those who have attained perfection (cessation of all karma), can also attain the divine absolute truth (Brahma), by firmly establishing themselves in transcendental knowledge. (18.50)

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥१८.५१॥

*Buddhya vishuddhaya yukto dhrtyatmanam niyamya
cha
sabdadin vishayams tyaktva raga-dveshau vyudasya
cha*

**विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥१८.५२॥**

*Vivikta-sevi laghv-asi yata-vak-kaya-manasah
Dhyana-yoga-paro nityam vairagyam samupashritah*

**अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥१८.५३॥**

*Ahankaram balam darpam kamam krodham
parigraham
Vimucya nirmamah shanto brahma-bhuyaya kalpate*

One becomes fit to attain divine absolute truth (Brahma), when he possesses a purified intellect and firmly restrains himself from senses and its objects - sound, touch, form, taste, and smell, abandoning, attraction and aversion. Such people are always engaged in meditation, relish solitude, eat lightly, control body, mind, and speech, and practices dispassion. They are free from egotism, violence, arrogance, desire, possessiveness of property, and selfishness. Such people, sustained in tranquility, are

certainly qualified to attain divine absolute truth.
(18.51, 18.52, 18.53)

**ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥१८.५४ ॥**

*Brahma-bhutah prasannatma na sochati na
kankhsati
Samah sarveshu bhuteshu mad-bhaktim labhate
param*

The purehearted and self-satisfied soul, who has attain divine absolute truth (Brahma) neither grieves nor craves for anything. Being equally disposed towards all living beings, such yogis attain supreme devotion unto me. (18.54)

**भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥१८.५५ ॥**

*Bhaktya mam abhijanati yavan yash chasmi tattvatah
Tato mam tattvato gyatva vishate tad-anantaram*

By devotion, they know me in essence, who and what I am, having knowing me thus, they forthwith enter into me. (18.55)

**सर्वकर्माण्यपि सदा कुर्वाणो मद्द्वपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥१८.५६ ॥**

*Sarva-karmany api sada kurvano mad-vyapashrayah
Mat-prasadad avapnoti shashvatam padam avyayam*

My devotees, though performing all kinds of actions, take full refuge in me. By my grace, they attain the eternal and imperishable abode. (18.56)

**चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥१८.५७॥**

*Chetasa sarva-karmani mayi sannasya mat-parah
Buddhi-yogam upashritya mac-cittah satatam bhava*

Dedicate all your activities to me, make me your supreme goal. Take shelter in the Yoga of the intellect, keep your consciousness absorbed in me always. (18.57)

**मच्चित्तः सर्वदुर्गाणि मत्प्रसादतरिष्यसि ।
अथ चेत्त्वमहंकारात् श्रोष्यसि विनङ्क्ष्यसि ॥१८.५८॥**

*Mac-chittah sarva-durgani mat-prasadat tarishyasi
Atha chet tvam ahankaran na shroshyasi
vinankshyasi*

Renouncing all your works to me, devoting your mind to me, by my grace you will overcome all obstacles and difficulties. But if, due to pride, you do not listen to my advice, you will perish. (18.58)

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥१८.५९॥

*Yad ahankaram ashritya na yotsya iti manyase
Mithyaisha vyavasayas te prakrtis tvam niyokshyati*

If, taking your stand on egotism, you think, “I shall not fight”, your decision will surely be in vain because your own material nature (of a kshatriya) will certainly compel you to fight. (18.59)

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोपि तत् ॥१८.६०॥

*Svabhava-jena kaunteya nibaddhah svena karmana
Kartum necchasi yan mohat karishyasy avasho 'pi tat*

That action too which you are not willing to undertake due to your delusion, bound by your own duty, emerging out of your nature, shall force you to perform. (18.60)

ईश्वरः सर्वभूतानां हृद्देशेर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥१८.६१॥

*Ishvarah sarva-bhutanam hrid-deshe'juna tishthati
Bhramayan sarva-bhutani yantrarudhani mayaya*

O Arjun, the supreme God dwells in the hearts of all living beings. According, to their karmas, he directs the wanderings of the souls, who are seated on a machine made of the material energy. (18.61)

**तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥१८.६२॥**

*Tam eva sharanam gaccha sarva-bhavena bharata
Tat-prasadat param shantim sthanam prapsyasi
shashvatam*

O Bharata, take shelter in him alone, with your whole being. By my mere grace, you shall attain supreme peace and the eternal abode. (18.62)

**इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥१८.६३॥**

*Iti te gyanam akhyatam guhyad guhyataram maya
Vimrshyaitad asheshena yathēcchasi tatha kuru*

Thus, I have explained to you this knowledge that is most secretive of all secrets. Ponder over it deeply and then do as you wish. (18.63)

**सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥१८.६४॥**

*Sarva-guhyatamam bhuyah shrnu me paramam
vachah
Ishto 'si me drdham iti tato vakshyami te hitam*

Hear, again, my supreme instrutions, the most confidential of all knowledge. I am revealing this to you for your benefit as you are very dear to me. (18.64)

**मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोसि मे ॥१८.६५॥**

*Man-mana bhava mad-bhakto mad-yaji mam
namaskuru
Mam evaishyasi satyam te pratijane priyo 'si me*

Always think of me, be devoted to me, worship me and offer obeisance to me. Doing so, you will certainly come to me alone. This is my true promise to you, since you are exceptionally dear to me. (18.65)

**सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८.६६॥**

*Sarva-dharman parityajya mam ekam sharanam
vraja
Aham tvam sarva-papebhyo mokshayisyami ma
shuchah*

Relinquishing all dharmas (righteousness) come to me alone for shelter. I will liberate you from all kinds of sins, so do not fear. (18.66)

**इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योभ्यसूयति ॥१८.६७॥**

*Idam te natapaskaya nabhaktaya kadachana
Na chashurusave vachyam na cha mam yo
'bhyashuyati*

This secret knowledge should neither be disclosed to those who are devoid of austerities, nor to those who are not devoted. It should also not be spoken to those who are averse to listening spiritual discourse and never to anyone who is envious of me. (18.67)

**य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥१८.६८॥**

*Ya idam paramam guhyam mad-bhaktesvh
abhidhasyati
Bhaktim mayi param kritva mam evaishyaty
asamsayah*

Those, who shall teach and declare this supreme secret to my devotees, shall perform highest devotion towards me and shall come to me without doubt. (18.68)

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥१८.६९॥

*Na cha tasman manushyeshu kashchin me priya-
krittamah
Bhavita na cha me tasmad anyah priyatara bhuvi*

There is no one who pleases me by his karmas, as do those who preach the glories of this Bhagavad-gita and there will never be one more dear to me in the whole world, than them. (18.69)

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥१८.७०॥

*Adhyeshyate cha ya imam dharmyam samvadam
avayoh
Gyana ygyena tenahamishtah syam iti me matih*

And those who shall regularly read, contemplate, or sing with a devoted heart, this holy conversation between us, will worship me through the sacrifice of knowledge. Certainly, this is my belief. (18.70)

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोपि मुक्तः शुभाल्लोकान् प्राप्नुयात् पुण्यकर्मणाम्
॥१८.७१॥

Shraddhavan anashuyash cha shrnuyad api yo narah

*so 'pi muktah shubhal lokan prapnuyat punya-
karmanam*

Even those devout who will simply hear this knowledge with full faith and without jealousy, will be liberated from all evils, and will attain the auspicious abodes of righteousness. (18.71)

**कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥१८.७२ ॥**

*Kaccid etac chrutam partha tvayaikagrena chetasa
Kacchid agyana-sammohah pranastashte
dhananjaya*

O Partha, have you heard me with a concentrated mind? O Dhananjaya, has your delusion, caused by ignorance, been destroyed? (18.72)

अर्जुन उवाचः

**नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोस्मि गतसंदेहः करिष्ये वचनं तव ॥१८.७३ ॥**

Arjun Uvacha:

*Nashto mohah smrtir labdha tvat-prasadan
mayachyuta
Sthito 'smi gata-sandehah karishye vachanam tava*

Arjun said:

O Achyuta, by your grace my delusion has been destroyed and knowledge has been restored. My senses have been stabilized and all my doubts have now been eliminated. I shall act in accordance with your instructions. (18.73)

सञ्जय उवाच:

**इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥१८.७४ ॥**

Sanjaya Uvacha:

*Ityaham vashudevasya parthasya cha mahatmanah
Samvadam imam ashrausam adbhutam roma-
harshanam*

Sanjaya said:

Thus, I heard the marvelous and and exciting conversation between Shri Vasudeva and the great - souled Partha, which have caused goosebumps in me. (18.74)

**व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥१८.७५ ॥**

*Vyasa-prasadach chrutavanetad guhyam aham
param
Yogam yogesvarat Krishna sakshat kathayatah
svayam*

By the grace of Shri Ved Vyasa, I have heard this supreme yoga from the lord of yoga, Shri Krishna, himself, before my very eyes. (18.75)

**राजन् संस्मृत्य संस्मृत्य संवादमिमम् अद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥१८.७६ ॥**

*Rajan samsmritya samsmritya samvadam imam
adbhutam
keshavArjunyoh punyam hrshyami cha muhur
muhuh*

O King, as I repeatedly visit this incredible divine and astonishing conversation between Lord Shri Krishna and Arjun, I rejoice again and again. (18.76)

**तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥१८.७७ ॥**

*Taccha samsmritya samsmritya rupam aty-
adbhutam hareh
Vismayo me mahan rajan hrshyami cha punah
punah*

And remembering that most astonishing and wonderful cosmic form of Lord Krishna, my astonishment knows no bounds and I am rejoicing again and again. (18.77)

**यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥१८.७८॥**

*Yatra yogesvarah Krishno yatra partho dhanur-
dharah*

Tatra shrirvijayo bhutirdhruva nitir matir mama (78)

Wherever there is the supreme God of all supernatural power, Shri Krishna himself, and wherever there is Partha, the supreme archer who carries the Gandiva bow, there will certainly be unending opulence, victory, prosperity and righteousness. Certainly this is my firm conviction. (18.78)

*ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नामाष्टादशोऽध्यायः ॥१८॥*

Om, thus end chapter eighteen of shrimad bahgwat Gita upnishad, the knowledge of supreme truth, the dialogue between Shri Krishna and Arjun entitled Moksha Sanyasa Yoga ॥18॥

॥ ॐ Shri Pramatmane Namah ॥

अथ श्रीमद्भगवद्गीता
Sheemad Bhagwat Gita

अथ गीतामाहात्म्यम् ।

The Greatness of Shri Gitaji

श्रीगणेशाय नमः ॥

Shri Ganeshay Namah

I bow before Lord Ganesha

श्रीराधारमणाय नमः ॥

Shri Radharamay Namah

I bow before Shri Radha raman (Shri Krishna)

धरोवाच :

भगवन्परमेशान भक्तिरव्यभिचारिणी ॥
प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥ १ ॥

Dharovacha:

*Bhagavan parameshana bhaktiravyabhicharinee;
Prarabdham bhujyamanasya katham bhavati he
prabho.*

Earth Said : O Lord, O Blessed One, O Supreme God, how may persistent devotion arise in the one who is immersed in the worldly deeds? (1)

विष्णुरुवाचः

**प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ॥
स मुक्तः स सुखी लोके कर्मया नोपालप्यते ॥ २ ॥**

Shri Vishnuruvacha:

*Prarabdham bhujyamano hi Gitabhyasaratah sada;
Sa mukta sa sukhee loke karmana nopalipyate.*

The Supreme God Vishnu said :

He who, although immersed in the worldly deeds, diligently studies and practices the Gita, he becomes liberated. He remains happy in this world, he is not stained or bound by karma. (2)

**महापापादपापानि गीताध्यानं करोति चेत् ॥
क्वाचिस्पर्श न कुर्वति नलिनीदलमंबुवत् ॥ ३ ॥**

*Mahapapadipapani Gitadhyanam karoti chet;
Kwachit sparsham na kurvanti nalineedalam
ambuvat.*

Just as water cannot stain the lotus leaf, no sin can stain the person who regularly recites and reads Gita. (3)

**गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ॥
तत्र सर्वाणि तीथनि प्रयागादीनि तत्र वै ॥ ४ ॥**

*Gitayah pustakam yatra yatra pathah pravartate;
Tatra sarvani teerthani prayagadeeni tatra vai.*

All the sacred centres of pilgrimage, like Prayag and other places, dwell in that place where the Gita is kept, and where the Gita is read and recited. (4)

**सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ॥
गोपाला गोपिका वापि नारदोद्धवपार्षदैः ॥ ६ ॥**

*Sarve devashcha rishayo yoginahpannagashcha ye;
Gopala gopika vapi naradoddhava parshadaih.*

All Gods, Sages, Yogis, Divine Serpents, Gopalas, Gopikas (devotees of Lord Krishna), Narada, Uddhava and others reside, where the Gita is read or recited. (5)

सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ॥
 यत्र गीताविचारश्च पठन पाठनं श्रुतम् ।
 तत्राहं निश्चितं पृथ्वि निवसामि सदैव हि ॥ ६ ॥

*Sahayo jayate sheeghram yatra Gita pravartate;
 Yatra Gitavicharashcha pathanam pathanam
 shrutam;
 Tatraham nishchitam prithvi nivasami sadaiva hi.*

Help comes quickly where the Gita is recited and, O Earth, I undoubtedly always reside where the Gita is read, heard, taught and contemplated upon! (6)

गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तम गृहम् ॥
 गीताज्ञानमुपाश्रित्य त्रीन्लोकान्पालयाम्यहम् ॥ ७ ॥

*Gitashraye'ham tishthami Gita me chottamam
 griham;
 Gitajnanam upashritya treen Uokan palayamyaham.*

I dwell in the retreat of the Gita, and the Gita is My best abode. Having mastered the wisdom of the Gita, I protect the three worlds. (7)

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ॥
 अर्धमात्राक्षरा नित्या स्वानिर्बाच्यपदात्मिका ॥ ८ ॥

Gita me parama vidya brahmaroopa na samshayah;

Ardhamatrankshara nitya swanirvachyapadatmika.

The Gita is My supreme science, it is doubtless the form of Brahma the Eternal, everlasting, half-syllable eternal of the Om (the dot on om) , the ineffable essence of the Self. (8)

**चिदानंदेन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ।
वेदत्रयी परानंदा तत्त्वार्थज्ञानसंयुता ॥ ९ ॥**

*Chidanandena krishnena prokta swamukhato'rjuna;
Vedatrayee parananda tatvarthajnanasamyuta.*

It was recited by the blessed Lord Krishna, the all-knowing, directly to Arjun. It contains the essence of the Vedas—the knowledge of the Reality. It is full of supreme bliss. (9)

**योऽष्टादशजो नित्यं नरो निश्चलमानसः ॥
ज्ञानसिद्धिं से लभते ततो याति परं पदम् ॥ १० ॥**

*Yoashtadasha japen nityam naro nishchalamanasah;
Gyanasiddhi sa labhate tato yati param padam.*

The man who constantly repeats the eighteen discourses with unwavering mind, obtains perfect wisdom and reach the supreme goal (of attaining Moksha). (10)

**पाठे समग्रे ऽसंपूर्णं ततोऽधै पाठमाचरेत् ॥
तदा गोदानजं पुण्यं लभते नात्र संशयः। ॥ ११ ।**

*Pathe 'asamarthah sampoornam tato 'rdham
pathamacharet;
Tada Godanajam punyam labhate natra samshayah.*

If the complete recitation is not possible, even if only half is read, then he doubtlessly obtains merit, equal to the gift of a cow. (11)

**त्रिभागं पठमानस्तु गंगास्नानफलं लभेत् ॥
षडेशं जपमानस्तु सोमयागफलं लभेत् ॥ १२ ॥**

*Tribhagam pathamanastu gangasnanaphalam
labhet;
Shadamsham japamanastu somayagaphalam
labhet.*

He who recites one-third part of the, Gita obtains the fruit of bathing in holy river Ganga; and who recites one-sixth part of the Gita, he obtain fruit of performing a Som yagya. (12)

**एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ॥
रुद्रलोकमवाप्नोति गणो भूत्वी वसेच्चिरम् ॥ १३ ॥**

Ekadhyayam tu yo nityam pathate bhaktisamyutah;

Rudralokam avapnoti gano bhootwa vaseschiram.

The person who reads even a single discourse with supreme devotion and faith, obtains the fruit of living in the world of Lord Shiva, having become a Gana (an attendant of Lord Shiva), resides there for a long time. (13)

**अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ॥
स याति नरत यावन्मन्वन्तर वसुंधरे ॥ १४ ॥**

*Adhyayam shlokapadam va nityam yah pathate
narah;
Sa yati naratam yavanmanwantaram vasundhare.*

Even if one reads quarter of a shloka daily he, O Earth, remains in the human form till the end of a Manvantara (71 Mahayugas or 308,448,000 years). (14)

**गीतायाः श्लोकदशकं सप्त पंच चतुष्टयम् ॥
द्वौ त्रीनेकं तदर्थं वा श्लोकानां यः पठेन्नरः ॥ १५ ॥**

*Gitayah shloka dashakam sapta pancha
chatushtayam;
Dwautreenekam tadardhamva shlokanam yah
pathennarah.*

चंद्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ॥

गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥ १६ ॥

*Chandralokam avapnoti varshanam ayutam
dhruvam;
Gitapathasamayukto mrito manushatam vrajet.*

He who recites ten, seven, five, four, three, two verses or even one or half of it, securely attains chandraloka (the region of the moon) and lives there for ten thousand years. Accustomed to the daily study of the Gita, a dying man comes back to life again as a human being. (15-16)

**गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमम् ॥
गीतेत्युच्चार संयुक्त म्रियमाणे गातं लभेत् ॥ १७ ॥**

*Gitabhyasam punah kritwa labhate muktim uttamam;
Geetetyuccharasamyukto mriyamano gatim labhet.*

With repeated recitation of the Gita, a person attains supreme liberation. By uttering the word Gita at the time of death the person attains liberation. (17)

**गीतार्थश्रवणासक्तो महापापयुतोऽपि वा ।
वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥ १८ ॥**

*Gitarthashravanasakto mahapapayuto'pi va;
Vaikuntham samavapnoti vishnuna saha modate.*

Attached to the hearing of the Gita, even the great sinner attains Vaikuntha (abode of Supreme God Vishnu), and rejoices with the Supreme God Vishnu. (18)

**गीतार्थं ध्यायते नित्यं कृत्वा कर्माण भूरिशः ॥
जीवन्मुक्तः स विज्ञेयो देहांते परमं पदम् ॥ १९ ॥**

*Gitartham dhyayate nityam kritwa karmani
bhoorishah;
Jeevanmuktah sa viGeyo dehante paramam padam.*

He who meditates on the meaning of the Gita, having performed many virtuous karmas, attains the supreme goal after death. Such an individual should be considered a true Jivanmukta (he who attained liberation while living). (19)

**गीतामाश्रित्य बहवो भभुजो जनकादयः ॥
निघृतकल्मषा लोके गीता याताः परं पदम् ॥ २० ॥**

*Gitam ashritya bahavo bhoobhujo janakadayah;
Nirdhootakalmasha loka Gita yatah param padam.*

Taking refuge in the Gita, many kings like Janaka and others, being purified of all sins, achieved the highest state or goal (Moksha). (20)

गातायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ॥
वृथा पाठो भवेत्तस्य श्रम एवं छुदाहृतः ॥ २१ ॥

*Gitayah pathanam kritwa mahatmyam naiva yah
pathet;
Vritha patho bhavet tasya shrama eva hyudahritah.*

He who fails to read this “Glory of the Gita” after having read the Gita, loses the benefit thereby, his reading is in vain, and his labour is lost. (21)

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ॥
स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥ २२ ॥

*Etanmahatmyasamyuktam Gitabhyasam karoti yah;
Sa tatphalamavapnoti durlabham gatim apnuyat.*

One who studies the Gita, together with this “Glory of the Gita”, attains the fruits mentioned above, and reaches the state, which is otherwise very difficult to be attained. (22)

सूत उवाचः

माहात्म्यमेतद्गीताया मया प्रोक्तं सनातनम् ॥
गीतांते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥ २३ ॥

Suta Uvacha:

*Mahatmyam etad Gitayah maya proktam sanatanam;
Gitante cha pathedyastu yaduktam tatphalam labhet.*

This greatness or “Glory of the Gita”, which is eternal, as narrated by me, should be read at the end of the study of the Gita, thereby the fruits mentioned therein will be obtained. (23)

इति श्रीवाराहपुराणे श्रीगीतामाहात्म्यं संपूर्णम् ॥

Thus in the blessed Varahapurâṇa the great glory of Gita is set forth.

॥ॐ श्री परमात्मने नमः॥

श्री गीता जी की आरती

Aarti Shri Gita ji

ॐ जय भगवत् गीते, मैया जय भगवत् गीते

Om Jay Bhagavat Geete,
Maiyaa Jay Bhagavat Geete

हरि हिय कमल विहारिणि सुन्दर सुपुनीते।
ॐ जय भगवत् गीते।

Hari Hiya Kamal Vihaarinai Sundar Supuneete.
Om Jay Bhagavat Geete.

कर्म सुकर्म प्रकाशिनि कामासक्तिहरा,
तत्वज्ञान विकाशिनि विद्या ब्रह्मपरा।
ॐ जय भगवत् गीते।

Karm Sukarm Prakaashini Kaamaa sakti haraa,
Tatvagyaan Vikaashini Vidyaa Brahmaaparaa.
Om Jay Bhagavat Geete

निश्चल भक्ति विधायिनी निर्मल मलहारी,
शरण रहस्य प्रदायिनी सब विधि सुखकारी।
ॐ जय भगवत् गीते।

Nishchal Bhakti Vidhaayinee Nirmal Malahaaree,
Sharaṇa Rahasy Pradaayinee Sab Vidhi
Sukhakaaree.

Om Jay Bhagavat Geete

राग-द्वेष विदारिणि कारिणि मोद सदा,
भव-भय हारिणि तारिणि परमानंदप्रदा।
ॐ जय भगवत् गीते।

Raag-Dveṣh Vidaariṇai Kaariṇai Mod Sadaa,
Bhav-Bhay Haariṇai Taariṇai Paramaanndapradaa.
Om Jay Bhagavat Geete.

आसुर भाव विनाशिनि, नाश्रिनी तम रजनी,
दैवी सद्गुण दायिनि हरि रसिका सजनी।
ॐ जय भगवत् गीते।

Aasur Bhaav Vinashini, Nashninee Tam Rajanee,
Daivee Sadgūṇa Daayini Hari Rasikaa Sajanee.
Om Jay Bhagavat Geete

समता त्याग सिखावनि हरिमुख की बानी,
सकल शास्त्र की स्वामिनी श्रुतियों की रानी।
ॐ जय भगवत् गीते।

Samataa Tyaag Sikhavani Harimukh Kee Banee,
Sakal Shaastr Kee Svaaminee Shrutiyon Kee Ranee.
Om Jay Bhagavat Geete.

दया सुधा बरसावनि मातु कृपा कीजै,
हरि पद प्रेम दान कर अपने कर लीजै।
ॐ जय भगवत् गीते।

Dayaa Sudhaa Barasaavani Maatu Kripaa Keejai,
Hari Pad Prem Daan Kar Apne Kar Leejai.
Om Jay Bhagavat Geete.

भक्तवांछा कल्पतरु अनंतकोटि
ब्रह्माण्डनायक
परापरब्रह्म
श्री कृष्ण भगवान् की जय

Bhakta Vanchha Kalpataru Anantakoṭi Brahmaṇḍa
Nayak
Para Para Brahm
Shri Kriṣhṇa Bhagavan Ke Jay

The 24 divive forms of the Supreme Being

जय जय मीन वराह कमठ नरहरि बलि-बावन ।
परसुराम रघुबीर कृष्ण कीरति जग पावन ॥

Jay Jay Meen Varaah Kamaṭh Narahari Bali-Baavan
Parasuraam Raghubeer Kriṣhṇa Keerati Jag Paavan

बुद्ध कल्कि व्यास पृथु हरि हंस मन्वंतर ।
जग्य ऋषभ हयग्रीव धुरुव बरदै न धन्वन्तर ॥

Buddh Kalki Vyaas Prithu Hari Hns Manvntar.
Jagy Riṣhabh Hayagreev Dhuruv Baradain
Dhanvantar

बद्रीपति दत्त कपिलदेव सनकादिक करुना करौ ।
चौबीस रूप लीला रुचिर (श्री)अग्रदास उर पदधरौ ॥

Badreepati Datt Kapiladev Sanakaadik Karunaa Karo
Chaubees Roop Leelaa Ruchir (Shri)Agradaas Ur
Padadharo

OM NAMO BHAGWATE VASUDEVAI



BRIEF BACKGROUND

Shri Hindu Dharm Vedic Education Foundation

Shri Hindu Dharm Vedic Education Foundation is a non-profitable educational trust formed under the provisions of Indian Trust Act, 1882.

Aggrieved by the pain to see that an average educated Hindu has limited or negligible knowledge about his religion, the foundation initiated its objective of promoting Hindu Santana Dharma by providing correct interpretation of the various scriptures, ideologies and teachings, which are often misinterpreted.

We conducted a survey of around 10,000 people between the age of 25-40 years to understand if they have read and understood Shrimad Bhagwat Gita, the results were

shocking, and we discovered that 96 percent of the people have not even read Shrimad Bhagwat Gita. Disturbed by the above statistics and considering that today's youth may not be able to identify themselves with the Sanskrit, we decided to take an initiative to get the simplified version of Shrimad Bhagwat Gita available free of cost in Hindi and English. It is our endeavor that, not only in India but in the entire world, people should receive the copy of Bhagwat Gita to understand the spiritual depth of the Santana Dharma or Hindu Religion. The followers of Hindu Religion must read the Shrimad Bhagwat Gita and contribute to protect and promote the principles of this great religion.

धर्मं रक्षन्नुहोति धर्मो रक्षति रक्षितः ।

Those who destroy dharma get destroyed by dharma, but those who protect dharma and follow it faithfully, get protected by dharma itself.

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