



# ŚRĪMAD BHAGAVAD GĪTĀ ŚLOKAS

His Divine Grace Śrī Śrīmad  
A. C. Bhaktivedānta Swāmī Prabhupāda  
*Founder-Ācārya of The International Society for Krishna Consciousness,  
The Bhaktivedānta Book Trust & The Bhaktivedānta Institute*  
*With Simplified Romanized Saṅskṛt by Dīna-Anukāmpa Dās*

*arjuna uvāca*  
*svayam evātmanātmānam*  
*vettha tvam puruṣottama*  
*bhūta-bhāvana bhūteśa*  
*deva-deva jagat-pate*

- *Śrīmad Bhagavad Gītā,*  
*Chapter 10 Text 15*

svayam— personally	vettha—know	bhūta-	deva-deva—O
eva— certainly	tvam—You	bhāvana—	Lord-of-All-
ātmanā—by Yourself	puruṣa- uttama— O	O Origin-of- Everything	Devas
ātmānam— Yourself	Greatest-of- All-Persons	bhūta-īśa—O	jagat-pate—O
		Lord-of- Everything	Lord-of-the- Entire- Universe

अर्जुन उवाच  
स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।  
भूतभावन भूतेश देवदेव जगत्पते ॥ १५

*Arjuna said:  
Indeed, You alone know Yourself  
by Your own internal potency,  
O Supreme Person, Origin of All,  
Lord of All Beings,  
God of Gods,  
Lord of the Universe!*



ॐ नमो भगवते वासुदेवाय ॐ

ŚRĪMAD  
BHAGAVAD GĪTĀ  
ŚLOKAS

*for daily recitation*

Authorized translations by

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A. C. Bhaktivedānta Swāmī Prabhupāda

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*With Simplified Romanized Sanskrit by Dīna-Anukāmpānā Dās*



ALL GLORIES TO ŚRĪ GURU AND ŚRĪ GAURĀṄGA!  
ALL GLORIES TO ŚRĪLA PRABHUPĀDA!

DEDICATED TO THE SACRED SERVICE OF

HIS DIVINE GRACE ŚRĪ  
ŚRĪMAD  
A. C. BHAKTIVEDĀNTA SWĀMĪ  
PRABHUPĀDA  
1896 -1977

whose pure love for Kṛṣṇa  
and whose lifetime  
of intense devotional labour  
have made the brilliant sun of  
the Bhagavad Gītā As It Is  
rise all over Mother Earth  
in all her many languages.

*He sincerely desired the salvation of the whole  
world from the vicious cycle of birth and death.  
We pray in all humility that he be pleased  
with this humble effort in that direction.*

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

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# मेड्डागुडे

By the mercy of Śrī-Śrī Guru-Gaurāṅga, between 1991 and 1998, Śrīmān Dīna Anukampana Dās discovered and evolved a simple method of teaching people of all ages how to chant Saṅskṛt ślokas with very accurate pronunciation, using Romanized Saṅskṛt, within a single workshop of 4 hours\*. Participants would subsequently be able to self-correct themselves and practice on their own along with an audio recording of Gītā verses. Indeed, his method of teaching is very innovative.

Having discovered this, he called all the Hindu leaders of Singapore together and proposed that all the Hindus of Singapore should have a common annual religious function. He suggested that they all gather together and recite the entire Gītā en-masse each year on Gītā Jayanti Day, which falls on Mokshadā Ekādaśī, the anniversary of the day when Lord Kṛṣṇa personally spoke the Gītā to Arjuna at Kuruksetra 51 centuries ago. They were agreeable to the proposal because the Gītā's philosophy is universal, scientific and non-sectarian. However, they were doubtful whether everyone would be able to chant Sāṅskṛit, which is thought to be very difficult to pronounce. Their fears were allayed when they witnessed his 4-hour workshops. Hundreds learned to recite the Gītā within a few months, and the first Gītā Jayanti in Singapore in 1998 was a grand success.

I had the opportunity to be their guest of honor at that inaugural event in 1998 along with the late His Holiness

*\*The course notes for this can be found at the back of this book.*

Hariharjī Mahārāj, founder of the 700 Gītā Ashrams worldwide. Since then the program in Singapore has grown more successful every year for the past six years. I am very happy to hear that it is now being observed in Malaysia for the first time on the 4<sup>th</sup> of December 2003 under the patronage of Mother Mangalam of the Pure Life Society. I pray for Śrīla Prabhupāda's unlimited mercy upon Śrīmān Dīna-Anukampana Dās for his sincere service. May Lord Śrī Kṛṣṇa shower His unlimited blessings upon everyone in Malaysia.

The book's improved easy-to-read format makes it more accessible, especially for those not familiar with the Devanāgarī Sanskr̥t script. In this way one can practice the chanting of the Bhagavad-Gītā for spiritual progress. We pray that by the blessings of Śrīla Prabhupāda and Lord Śrī Kṛṣṇa that the program will help to popularize the chanting of the Bhagavad-Gītā throughout the world. This will definitely promote world peace and harmony. I pray that the Gītā Jayanti program in Malaysia will be a grand success. Hare Kṛṣṇa!

Bhaktisvarūpa Dāmodara Swāmī (Dr T. D. Singh)  
International Director, Bhaktivedānta Institute  
Governing Body Commissioner, International Society for  
Krishna Consciousness

# MESSAGE

Among all living species, the human specie is very complex by nature. Other than the outward appearance which portrays so-called ‘beauty’ and ‘ugliness’ and all other dualities in so many shapes and colours, this living being called the human being, is a sum total of 4 main components – the body, the mind, the intellect and the vital energies – moved by the Spirit. All these four components need to be cultured for a wholesome life on Mother Earth.

However, there are so many negative forces that have to be overcome in order to attain to the stage of wholeness or perfection.

The **Bhagavad Gītā** is a discourse between Kṛṣṇa, the Godhead and Arjuna, the soul enmeshed in darkness (*Māyā*), in which the Lord tells of the Way by which Man can overcome the negative forces that impede his path towards perfection (*Mokṣa*). The discourse covers *Karma Yoga* the path of action, *Bhakti Yoga* the path of devotion, *Rāja Yoga* the path of conquering the lower self and *Jñāna Yoga* the path of wisdom. All these four paths help the human being to lead a balanced life leading to human perfection which (in the words of Śrī S. Radhakrishnan, the religio-philosopher) is ‘a sort of a marriage between high thought and just action. i.e. to take care that spiritual vision does not degenerate into madness and energy into savagery.’

The **Bhagavad Gītā** which literally means the Song of God will elevate the human to a state of Divine Consciousness if read meaningfully with devotion.

Dīna-Anukampana Dās Prabhu, has been inspired to make this Supreme Saṅskṛt Literature of Universal Values very readable even by the young.

May every follower of the *Sanātana Dharma* take up the reading of the **Bhagavad Gītā** as a daily sādhanā. Dīna Prabhu has witnessed scholars in India, especially in the Gītā Āshram, who are able to recite the entire Gītā within an hour. With this book any amateur will be able to recite it easily within 3 to 4 hours.

You will be missing life's opportunity to transform yourself to experience higher realms of existence if you do not take up to reading this Divine Scripture, which has been translated into at least 55 languages by the world's learned.

This is not an attempt to convert, but merely to better the life of Man and to make the world a better world.

**“The incarnation of Kṛṣṇa is not so much the conversion of Godhead in flesh as the taking up of manhood into God”.**

(S. Radhakrishnan)

Mother A Mangalam  
President  
Pure Life Society, Malaysia

# द्वीतरां नोटसु

The system of Romanized Saṅskṛt in this book has been used by almost all Saṅskṛt scholars in the past 70 years. It has been further simplified in this book without losing any details of the original system, in order to make Saṅskṛt more accessible for beginners. The additional marks guide one towards far better pronunciation.

◆ **Red slashes (/)** have been added immediately after every ‘dīrgha’ (long) syllable. The ugliest and most common mistake that beginners make is to mix up the long and short vowels. This is further complicated by the fact that the existing system is confusing: some long letters (ā, ī & ū) have top-lines above them, but ‘e’, ‘ai’, ‘o’ & ‘au’, do not have them, even though these four sounds are always long (i.e. there is no short version of these four vowels unlike ‘a - ā’, ‘i - ī’ and ‘u - ū’). These red slashes thus offer invaluable help to beginners. It also helps to introduce the concept of ‘breaks’ in the sound after every long vowel, which make the difference between the sounds of long and short vowels. (Please see the course notes at the end of the book for further elaboration).

◆ Letters **underlined in red** indicate that they should be joined together and pronounced as one syllable. In the existing system, the original Saṅskṛt lines are broken into words but those who are expert know how to join them back when chanting the verse. To de-mystify the process for beginners, all such cases have been underlined in red for easy identification.

- ◆ Lines **which end with ‘h’** are to be pronounced in a special way: the vowel which appears just before it should be repeated softly immediately after it. To make this ‘hidden rule’ more easy to follow, the vowel appears in brackets in red eg. **(a)** or **(o)**.

Notes have also been added in **dark grey**. They will be extremely useful to persons who begin to recite from this book every day, especially to those who begin memorizing the sacred verses.

- ◆ Wherever there are **similar verses elsewhere** in the Gītā the cross reference is given for the student to confer with (*cf*). See the all-new index of *all four lines* at page 428 - similar lines are in *italics*.
- ◆ Lines which are printed in *italics* indicate that the same line appears in almost identical form elsewhere in the Gītā.
- ◆ Whenever the **meter changes** because of sudden changes in the number of lines or the number of syllables, these have been highlighted.
- ◆ Verses that tend to be **tricky** have been labelled as such.
- ◆ The **translations** of the Four Seed Verses of the Bhagavad Gītā (Catur Ślokī) have been highlighted in **RED** along with certain verses that are held dear by devotees of Lord Śrī Kṛṣṇa. *Happy Chanting!*

*(Future edition will have word-by-word synonyms in recitation format as on page 2 and a word-by-word index as well.)*





# वठरुनठळीदवेदुदलदंतइ

May Lord Śrī Kṛṣṇa and His Beloved Śrīmatī Rādhārāṇī shower Their unlimited blessings upon Śrī Nanthakumaran and family, Śrī Maniam and family and Śrī Dr. Vythilingam and family, without whose devotional support in so many ways this book would not have been possible.

## history of the bhagavad gītā

The Bhagavad Gītā was revealed by Lord Śrī Kṛṣṇa to His paternal cousin and dearest friend Arjuna 51 centuries ago, towards the end of the Dvāpara Yuga and the start of the present cycle of the Kali Yuga. Their conversation took place on the battlefield of Kurukṣetra, a holy place of pilgrimage in India, on the day of Mokṣadhā Ekādaśī, just before the battle of Kurukṣetra began\*. In this battle, Arjuna and his four brothers, the Pāṇḍavas, had to fight their 100 cousins, the Kauravas, for sovereignty over the whole world.

Their dialogue was witnessed by Sañjaya, the empowered disciple of Vyāsadev, the literary incarnation of God who wrote all the Vedic (Hindu) scriptures. Later, at the request of Lord Gaṇapati, Vyāsadev narrated the entire history of the Mahābhārata and Lord Gaṇapati broke his own tusk to use as a pen to write down the epic in the form of a poem. This poem of 110,000 verses is by far the longest poem in the world. The Gītā is recorded as one chapter in the Bhīṣma-parva section of that great work.

It is also revealed in the Mahābhārata (Śānti-parva (348:51-52) and Bhagava Gītā (4:1-3)) that Lord Kṛṣṇa had spoken the same eternal message of the Gītā to the sun god, Vivasvān, 120.4 million years ago, thus he was actually repeating the Gītā for Arjuna's benefit because the original message had been lost in the course of time.

**\*Please note that there are many living exponents of Sanskrit who are able to recite the entire Gītā within 1 hour.**

# preface

The *Bhagavad Gītā As It Is* by His Divine Grace A C Bhaktivedānta Swāmī Prabhupāda has transformed the lives of millions of people all over the world. There were more than 700 English versions of the Bhagavad Gītā available in America before Śrīla Prabhupāda's was published in 1967. However, hardly anyone in the western world had taken up the path of devotion to the Supreme Personality of Godhead, Bhakti Yoga, which is the path that Arjuna himself had practised. However after his commentary was published, millions of people have taken up the ancient path of bhakti mārga, transcendental devotional service to Lord Kṛṣṇa and experienced spiritual happiness easily. *Bhagavad Gītā As It Is* is used as a standard text book in hundreds of universities all over the world. It easy to read and is true to the spirit of the original Saṅskṛt text

To say that his commentary and translations are authorized is a point easily understood by Ācāryas (professors) in all ancient traditional sampradāyas or Vedic disciplic successions which still exist today. It means that his writings are not expressions of his scholarship nor concoctions of his own imagination. Rather, they are strictly in accordance with the teachings of all his predecessor Ācāryas in the Brahma-Madhva-Gauḍīya Sampradāya, headed by Śrīla Rūpa Goswāmī Prabhupāda, the 'Father of Bhakti Yoga'. Rūpa Goswāmī was empowered by Lord Śrī Caitanya Mahāprabhu to write books on science of bhakti strictly in accordance with the Vedas and Purāṇas in accordance with Lord Caitanya's Vedānta philosophy of Acintya-Bhedābheda Tattva. Such authorized writings have the potency to awaken genuine love of God in the hearts of ordinary men. To taste the highest happiness, we strongly urge one and all to MAKE IT A REGULAR DAILY HABIT TO RECITE AT LEAST ONE VERSE EVERY DAY. For further reading, please go through the Bhaktivedānta Book Trust's books of His Divine Grace Śrī Śrīmad A. C. Bhaktivedānta Swāmī Prabhupāda, which can be found at [www.krishna.com](http://www.krishna.com).



brahma-madhva-  
gauriya  
śal-pradaaya  
invocation prayers

# Maṅgalā/caraṇa

(22 verses)

o/ṁ

ajñā/na - timirā/ndhasya  
jñā/nā/ñjana - śalā/kayā/  
cakṣur unmī/litaṁ ye/na  
tasmai/ śrī/ - gurave/ namaḥ(a)

śrī/ - cai/tanya - mano/ - 'bhī/ṣṭaṁ  
sthā/pitaṁ ye/na bhū/- tale/  
svayaṁ rū/paḥ kadā/ mahyaṁ  
dadā/ti sva - padā/ntikaṁ

vande/ 'haṁ śrī/ - guro/ḥ śrī/ - yuta - pada  
- kamalaṁ śrī/ - gurū/n vai/ṣṇavā/ṁś ca  
śrī/ - rū/paṁ sā/grajā/taṁ saha - gaṇa -  
raghunā/thā/nvitaṁ taṁ sa - jī/vaṁ  
sā/dvai/taṁ sā/vadhū/taṁ parijana -  
sahitaṁ kṛṣṇa - cai/tanya - de/vaṁ  
śrī/ - rā/dhā/ - kṛṣṇa - pā/dā/n saha - gaṇa  
- lalitā/ - śrī/ - viśā/khā/nvitaṁ/ṁś ca

nama o/ṁ viṣṇu - pā/dā/ya  
kṛṣṇa - pre/ṣṭhā/ya bhū/- tale/  
śrī/mate/ bhaktive/dā/nta -  
svā/miniti nā/mine/

namas te/ sā/rasvate/ de/ve/  
gau/ra - vā/ṇī/ - pracā/riṇe/  
nirviśe/ṣa - śū/nyavā/di -  
pā/ścā/tya - de/śa - tā/riṇe/

nama o/ṁ viṣṇu - pā/dā/ya  
kṛṣṇa - pre/ṣṭhā/ya bhū/- tale/  
śrī/mate/ bhaktisiddhā/nta -  
sarasvatī/ti nā/mine/

śrī/ - vā/rṣabhā/navī/ - de/vī/ -  
dayitā/ya kṛpā/bdhaye/  
kṛṣṇa - sambandha - vijñā/na -  
dā/yine/ prabhave/ namaḥ(a)

mā/dhuryo/jjvala - pre/mā/dhya -  
śrī/ - rū/pā/nuga - bhaktida  
śrī/ - gau/ra - karuṇā/ - śakti -  
vighrahā/ya namo/ 'stu te/

namas te/ gau/ra - vā/ṇī/ -  
śrī/ - mū/rtaye/ dī/na - tā/riṇe/  
rū/pā/nuga - viruddhā/pa -  
siddhā/nta - dhvā/nta - hā/riṇe/

namo/ gau/ra - kiśo/rā/ya  
sā/kṣā/d - vai/rā/gya - mū/rtaye/  
vipralambha - rasā/mbho/de/  
pā/dā/mbujā/ya te/ namaḥ(a)

namo/ bhaktivino/dā/ya  
sac - cid - ā/nanda - nā/mine/  
gau/ra - śakti - svarū/pā/ya  
rū/pā/nuga - varā/ya te/

gau/rā/virbhā/va - bhū/me/s tvam  
nirde/ṣṭā/ saj - jana - priyaḥ(a)  
vai/ṣṇava - sā/rvabhau/maḥ ṣrī/ -  
jagannā/thā/ya te/ namaḥ(a)

vā/ñchā/ - kalpatarubhyaś ca  
kṛpā/ - sindhubhya e/va ca  
patitā/nā/ṁ pā/vane/bhyo/  
vai/ṣṇave/bhyo/ namo/ namaḥ(a)

namo/ mahā/ - vadā/nyā/ya  
kṛṣṇa - pre/ma - pradā/ya te/  
kṛṣṇā/ya kṛṣṇa - cai/tanya -  
nā/mne/ gau/ra - tviṣe/ namaḥ(a)



pañca - tattvā/ tmakam kṛṣṇam  
bhakta - rū/ pa - svarū/ pakam  
bhaktā/ vatā/ ram bhaktā/ khyam  
namā/ mi bhakta - śaktikam

he/ kṛṣṇa karuṇā/ - sindho/  
dī/ na - bandho/ jagat - pate/  
go/ pe/ śa go/ pikā/ - kā/ nta  
rā/ dhā/ - kā/ nta namo/ 'stu te/

jayatā/ m suratau/ paṅgo/ r  
mama manda - mate/ r gatī/  
mat - sarvasva - padā/ mbho/ jau/  
rā/ dhā/ - madana - mo/ hanau/

dī/vyad - vṛndā/raṇya - kalpa -

drumā/dhaḥ(a)

śrī/mad - ratnā/gā/ra - śimhā/sana -

sthau/

śrī/mad - rā/dhā/ - śrī/la - go/vinda -

de/vau/

pre/ṣṭhā/lī/bhīḥ

se/vyamā/nau/

smarā/mi

śrī/mā/n rā/sa - rasā/rambhī/

vamśī/ - vaṭa - taṭa - sthitaḥ(a)

karṣan ve/ṇu - svanai/r go/pī/r

go/pī/nā/thaḥ śriye/ 'stu naḥ(a)

tapta - kā/ñcana - gau/rā/ṅgi

rā/dhe/ vṛndā/vane/śvari

vṛṣabhā/nu - sute/ de/vī/

praṇamā/mi hari - priye/

PAÑCA-TATVA  
MAHĀ-MANTRA

śrī/ - kṛṣṇa - cai/ tanya  
prabhu - nityā/ nanda  
śrī/ - advai/ ta gadā/ dhara  
śrī/ vā/ sā/ di - gau/ ra - bhakta - vṛnda

MAHĀ-MANTRA

HARE/ KṚṢṆA HARE/ KṚṢṆA  
KṚṢṆA KṚṢṆA HARE/ HARE/  
HARE/ RĀ/ MA HARE/ RĀ/ MA  
RĀ/ MA RĀ/ MA HARE/ HARE/



# gītā dhyānaśloka

*- Śrīpād Śaṅkarācārya has given mankind  
these profound meditations  
on Śrīmad Bhagavad Gītā  
which reveal the great importance  
of Mother Gītā as the crest jewel  
of the Vedic scriptures and  
which set the proper mood with which  
to approach this sacred book*

# GĪTĀ DHYĀNAM

(9 verses)

Text 1 (*meter – 19*)

o/m

pā/rthā/ya pratibo/dhitā/m bhagavatā/  
nā/rā/yaṇe/na svayaṁ  
vyā/se/na grathitā/m purā/ṇa muninā/  
madhye/ mahā/bhā/ratam  
advai/tā/mṛtavarṣiṇī/m bhagavatī/m  
aṣṭā/daśā/dhyā/yinī/m  
amba tvā/m anusandadhā/mi bhagavad -  
gī/te/ bhavadve/ṣiṇī/m

Text 2 (*meter – 11*)

namo/ 'stu te/ vyā/sa viśā/la buddhe/  
phullā/ravindā/yata patra ne/tra  
ye/na tvayā/ bhā/rata tai/lapū/rṇaḥ(a)  
prajvā/lito/ jñā/na mayāḥ pradī/paḥ(a)

Text 3 (*meter – 8*)

prapanna pā/rijā/tā/ya  
to/trave/trai/ka pā/ṇaye/  
jñā/na mudrā/ya kṛṣṇā/ya  
gī/tā/mṛta duhe/ namaḥ(a)

Text 4 (*meter – 8*)

sarvo/paniṣado/ gā/vo/  
do/gdhā/ go/pā/la nandanah(a)  
pā/rtho/ vatsaḥ sudhī/r bho/ktā/  
dugdham gī/tā/mṛtaṁ mahat

Text 5 (*meter – 8*)

vasude/va sutam de/vam  
kamsa cā/ṇū/ra mardanam  
de/vakī/ paramā/nadam  
kṛṣṇam vande/ jagad gurum

Text 6 (*meter – 19*)

bhī/ṣma dro/ṇa taṭā/ jayadratha jalā/  
gā/ndhā/ra nī/lo/tpalā/  
śalya grā/havatī/ kṛpe/ṇa vahanī/  
karṇe/na ve/lā/kulā/  
aśvatthā/ma vikarṇa gho/ra makarā/  
duryo/dhanā/vartinī/  
so/ttī/rṇā/ khalu pā/ṇḍavai/ raṇa nadī/  
kai/vartakaḥ ke/śavaḥ(a)

Text 7 (*meter – 19*)

pā/rā/śarya vacaḥ saro/jam amalam  
gī/tā/rtha gandho/tkaṭam  
nā/nā/khyā/naka ke/saram hari kathā/  
sambo/dhanā/ bo/dhitam  
lo/ke/ sajjana ṣaṭpadai/r aharahaḥ  
pe/pī/yamā/nam mudā/  
bhū/yā/d bhā/rata paṅkajam kalimala  
pradhvaṁsi naḥ śre/yase/

Text 8 (*meter – 8*)

mū/kam̐ karo/ti vā/cā/lam̐  
paṅgum̐ laṅghayate/ girim̐  
yat kṛpā/ tam̐ aham̐ vande/  
paramā/nanda mā/dhavam̐

Text 9 (*meter – 19*)

yam̐ brahmā/ varune/ndra rudra marutaḥ  
stunvanti divyai/ḥ stavai/ḥ(i)  
ve/dai/ḥ sā/ṅga padakramo/paniṣadai/r  
gā/yanti yam̐ sā/magā/ḥ(a)  
dhyā/nā/vasthita tad gate/na manasā/  
paśyanti yam̐ yo/gino/  
yasyā/ntam̐ na viduḥ surā/suragaṇā/  
de/vā/ya tasmai/ namah̐(a)



इरागलवद  
bhagavad gītā

*- the Beautiful Song of God*



# ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 1

(Arjuna-Viṣāda Yoga, 46 Verses: 001 - 046)

atha prathamo/ 'dhyā/yaḥ(a)

[001] 1.1

dhṛtarā/ṣṭra uvā/ca

dharma - kṣe/tre/ kuru - kṣe/tre/

samave/tā/ yuyutsavaḥ(a)

mā/makā/ḥ pā/ṇḍavā/ś cai/va

kim akurvata sañjaya

[002] 1.2

sañjaya uvā/ca

drṣṭvā/ tu pā/ṇḍavā/nī/kaṁ

vyū/ḍhaṁ duryo/dhanas tadā/

ā/cā/ryam upasaṅgmya

rā/jā/ vacanam abravī/t

[003] 1.3

paśyai/tā/ṁ pā/ṇḍu - putrā/ṇā/m

ā/cā/rya mahatī/ṁ camū/m

vyū/ḍhā/ṁ drupada - putre/ṇa

tava śiṣye/ṇa dhī/matā/

[004] 1.4

atra śū/rā/ mahe/ṣv - ā/sā/

bhī/mā/rjuna - samā/ yudhi

yuyudhā/no/ virā/ṭas ca

drupadaś ca mahā/ - rathaḥ(a)

[005] 1.5  
dhr̥ṣṭake/tuś ce/kitā/naḥ(a)  
kā/śirā/jaś ca vī/ryavā/n  
purujit kuntibho/jaś ca  
śai/byaś ca nara - puṅgavaḥ(a)

[006] 1.6  
yudhā/manyuś ca vikrā/nta  
uttamau/jā/ś ca vī/ryavā/n  
sau/bhadro/ drau/pade/yā/ś ca  
sarva e/va mahā/ - rathā/ḥ(a)

[007] 1.7  
asmā/kaṁ tu viśiṣṭā/ ye/  
tā/n nibo/dha dvijo/ttama  
nā/yakā/ mama sai/nyasya  
saṁjñā/rthaṁ tā/n bravī/mi te/

[008] 1.8  
bhavā/n bhī/ṣmaś ca karṇaś ca  
kṛpaś ca samitiṁ - jayah(a)  
aśvatthā/mā/ vikarṇaś ca  
sau/madattis tathai/va ca

[009] 1.9  
anye/ ca bahavaḥ sū/rā/  
mad - arthe/ tyakta - ji/vitā/ḥ(a)  
nā/nā/ - śastra - praharaṇā/ḥ(a)  
sarve/ yuddha - viśā/radā/ḥ(a)

[010] 1.10  
aparyā/ptam tad **asmā/kam**  
**balam bhī/ṣmā/bhirakṣitam**  
paryā/ptam **tv idam e/te/ṣā/m**  
**balam bhī/mā/bhirakṣitam**

[011] 1.11  
ayane/ṣu ca sarve/ṣu  
yathā/- bhā/gam **avasthitā/ḥ(a)**  
**bhī/ṣmam e/vā/bhirakṣantu**  
bhavantaḥ sarva e/va hi

[012] 1.12  
tasya sañjanayan harṣam  
kuru - vṛddhaḥ pitā/mahaḥ**(a)**  
siṃha - nā/dam vinadyo/ccai/ḥ**(i)**  
śaṅkham dadhmau/ pratā/pavā/n

[013] 1.13  
tataḥ śaṅkhā/ś ca bhe/ryas ca  
paṇavā/naka - go/mukhā/ḥ**(a)**  
sahasai/vā/bhyahanyanta  
sa śabdāḥ tumulo/ 'bhavat

[014] 1.14  
tataḥ śve/tai/r hayai/r yukte/  
mahati syandane/ sthitau/  
mā/dhavaḥ pā/ṇḍavaś cai/va  
divyau/ śaṅkhau/ pradadhmatuḥ**(u)**

[015] 1.15

pā/ñcajanyaṁ hr̥ṣi/ke/śo/  
de/vadattaṁ dhanañjayaḥ(a)  
pau/ṇdraṁ dadhmau/ mahā/ - śaṅkhaṁ  
bhī/ma - karmā/ vṛko/daraḥ(a)

[016] 1.16-18

anantavijayaṁ rā/jā/  
kuntī/ - putro/ yudhiṣṭhiraḥ(a)  
nakulaḥ sahadē/vaś ca  
sugho/ṣa - maṇipuṣpakau/

kā/śyaś ca parame/śvā/saḥ(a)  
śikhaṇḍī/ ca mahā/ - rathaḥ(a)  
dhr̥ṣṭadyumno/ virā/ṭaś ca  
sā/tyakiś cā/parā/jitaḥ(a)

drupado/ drau/pade/yā/ś ca  
sarvaśaḥ pṛthivī/ - pate/  
sau/bhadraś ca mahā/ - bā/huḥ(u)  
śaṅkhā/n dadhmauḥ pṛthak pṛthak

[019] 1.19

sa gho/ṣo/ dhā/rtarā/ṣṭrā/ṇā/ṁ  
hṛdayā/ni vyadā/rayat  
nabhaś ca pṛthivī/ṁ cai/va  
tumulo/ 'bhyanunā/dayan

[020] 1.20 (six lines!)

atha vyavasthitā/n dṛṣṭvā/  
dhā/rtarā/ṣṭrā/n kapi - dhvajaḥ(a)  
pravṛtte/ śastra - sampā/te/  
dhanur udyamya pā/ṇḍavaḥ(a)  
hṛṣi/ke/śaṁ tadā/ vā/kyam  
idam ā/ha mahī/ - pate/

[021] 1.21-22 arjuna uvā/ca (six lines!)

*se/nayo/r ubhayo/r madhye/ (cf 1.24, 2.10)*

rathaṁ sthā/paya me/ 'cyuta  
yā/vad etā/n niri/kṣe/ 'haṁ  
yo/ddhu - kā/mā/n avasthitā/n  
kai/r mayā/ saha yo/ddhavyam  
asmin raṇa - samudyame/

[023] 1.23

yo/tsyamā/nā/n ave/kṣe/ 'haṁ  
ya e/te/ 'tra samā/gatā/ḥ(a)  
dhā/rtarā/ṣṭrasya durbuddhe/r  
yuddhe/ priya - ciki/rṣavaḥ(a)

[024] 1.24 sañjaya uvā/ca

e/vam ukto/ hṛṣi/ke/śo/ (cf 2.9)

guḍā/ke/śe/na bhā/rata

*se/nayo/r ubhayo/r madhye/ (cf 1.21, 2.10)*

sthā/payitvā/ ratho/ttamam

[025] 1.25

bhī/ṣma - dro/ṇa - pramukhataḥ(a)  
sarve/ṣā/m ca mahī/ - kṣitā/m  
uvā/ca pā/rtha paśyai/tā/n  
samave/tā/n kurū/n iti

[026] 1.26 (six lines!)

tatrā/paśyat sthitā/n pā/rthaḥ(a)  
pitṛ/n atha pitā/mahā/n  
ā/cā/ryā/n mā/tulā/n bhrā/tṛ/n  
putrā/n pau/trā/n sakhī/ms tathā/  
śvaśurā/n suhrdaś cai/va  
se/nayo/r ubhayo/r api

[027] 1.27

tā/n samī/kṣya sa kau/nte/yaḥ(a)  
sarvā/n bandhū/n avasthitā/n  
kṛpayā/ parayā/viṣṭo/  
viṣi/dann idam abravi/t

[028] 1.28\*

arjuna uvā/ca  
dṛṣṭve/mam svajanam kṛṣṇa  
yuyutsum samupasthitam  
si/danti mama gā/trā/ṇi  
mukham ca pariśuṣyati

[029] 1.29\*  
ve/pathuś ca śarī/re/ me/  
ro/ma - harṣaś ca jā/yate/  
gā/ṇḍī/vaṁ sraṁsate/ hastā/t  
tvak cai/va paridahyate/

[030] 1.30\*  
na ca śakno/my avasthā/tuṁ  
bhramati/va ca me/ manaḥ(a)  
nimittā/ni ca paśyā/mi  
viparī/tā/ni ke/śava

[031] 1.31\*  
na ca śre/yo/ 'nupaśyā/mi  
hatvā/ sva - janam ā/have/  
na kā/ṅkṣe/ vijayaṁ kṛṣṇa  
na ca rā/jyaṁ sukhā/ni ca

[032] 1.32-35\*  
kiṁ no/ rā/jye/na go/vinda  
kiṁ bho/gai/r jī/vite/na vā/  
ye/ṣā/m arthe/ kā/ṅkṣitaṁ no/  
rā/jyaṁ bho/gā/ḥ sukhā/ni ca

ta ime/ 'vasthitā/ yuddhe/  
prā/ṇā/ṁs tyaktvā/ dhanā/ni ca  
ā/cā/ryā/ḥ pitarah putrā/s  
tathai/va ca pitā/mahā/ḥ(a)



mā/tulā/ḥ śvaśurā/ḥ pau/trā/ḥ(a)  
śyā/lā/ḥ sambandhinas tathā/  
e/tā/n na hantum icchā/mi  
ghnato/ 'pi madhusū/dana  
api trai/lo/kya - rā/jyasya  
he/to/ḥ kiṃ nu mahi/ - kṛte/  
nihatya dhā/rtarā/ṣṭrā/n naḥ(a)  
kā/ prī/tiḥ syā/j janā/rdana

[036] 1.36\* (six lines!)

pā/pam e/vā/śraye/d asmā/n  
hatvai/tā/n ā/tatā/yinaḥ(a) (tricky!)  
tasmā/n nā/rhā/ vayam hantum  
dhā/rtarā/ṣṭrā/n svabā/ndhavā/n  
svajanaṃ hi kathaṃ hatvā/  
sukhinaḥ syā/ma mā/dhava

[037] 1.37-38

yady ap y e/te/ na paśyanti  
lo/bho/pahata - ce/tasaḥ(a)  
kula - kṣaya - kṛtaṃ do/ṣaṃ (cf 1.38)  
mitra - dro/he/ ca pā/takam

kathaṃ na jñe/yam asmā/bhiḥ(i)  
pā/pā/d asmā/n nivartitum  
kula - kṣaya - kṛtaṃ do/ṣaṃ (cf 1.37)  
prapaśyadbhir janā/rdana

[039] 1.39

kula - kṣaye/ praṇaśyanti  
kula - dharmā/ḥ sanā/tanā/ḥ(a)  
dharme/ naṣṭe/ kulaṁ kṛtsnam  
adharmo/ 'bhibhavaty\_uta

[040] 1.40

adharmā/bhibhavā/t kṛṣṇa  
praduśyanti kula - striyaḥ(a)  
strī/ṣu duṣṭā/su vā/rṣṇe/ya  
jā/yate/ varṇa - saṅkaraḥ(a)

[041] 1.41

saṅkaro/ narakā/yai/va  
kula - ghnā/nā/ṁ kulasya ca  
patanti pitaro/ hy\_e/ṣā/ṁ  
lupta - piṇḍo/daka - kriyā/ḥ(a)

[042] 1.42

do/ṣai/r\_e/tai/ḥ kula - ghnā/nā/ṁ  
varṇa - saṅkara - kā/rakai/ḥ(i)  
utsā/dyante/ jā/ti - dharmā/ḥ(a)  
kula - dharmā/ś ca śā/śvatā/ḥ(a)

[043] 1.43

utsanna - kula - dharmā/ṅā/ṁ  
manuṣyā/ṅā/ṁ janā/rdana  
narake/ niyataṁ vā/so/  
bhavati/ty anuśuśruma

[044] 1.44

aho/ bata mahat pā/paṁ  
kartuṁ vyavasitā/ vayam  
yad rā/jya - sukha - lo/bhe/na  
hantuṁ sva - janam udyatā/ḥ(a)

[045] 1.45

yadi mā/m aprati/kā/ram  
āśastraṁ śastra - pā/ṅayaḥ(a)  
dhā/rtarā/ṣṭrā/ raṇe/ hanyus  
tan me/ kṣe/mataraṁ bhavet/

[046] 1.46

sañjaya uvā/ca

e/vam uktvā/rjunaḥ sañkhye/

ratho/pastha upā/viśat

viśrjya sa - śaraṁ cā/paṁ

śo/ka - saṁvigna - mā/nasaḥ(a)



iti śrī/ - mahā/bhā/rate/

śata - sā/hasryā/m saṁhitā/yā/m

vai/yā/sikyā/m bhīṣma - parvaṇi

śrī/mad - bhagavad - gī/tā/sū/paniṣatsu

brahma - vidyā/yā/m yo/ga - śā/stre/

śrī/ - kṛṣṇā/rjuna - saṁvā/de/

arjuna - viśā/da - yo/go/ nā/ma

prathamo/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 2

(Sāṅkhya Yoga, 72 Verses: 047 - 118)

atha dviti/yo/ 'dhyā/yaḥ(a)

[047] 2.1

sañjaya uvā/ca

taṁ tathā/ kṛpayā/viṣṭam

aśru - pū/rṇā/kule/kṣaṇam

viṣi/dantam idaṁ vā/kyam (cf 2.10)

uvā/ca madhusū/danaḥ(a)

[048] 2.2

śrī/ - bhagavā/n uvā/ca

kutas tvā/ kaśmalam idaṁ

viṣame/ samupasthitam

anā/rya - juṣṭam asvargyam

akī/rti - karam arjuna

[049] 2.3

klai/byaṁ mā/ sma gamaḥ pā/rtha

nai/tat tvay upapadyate/

kṣudraṁ hṛdaya - dau/rbalyaṁ

tyaktvo/ttiṣṭha parantapa

[050] 2.4 arjuna uvā/ca

kathaṁ bhī/ṣmam ahaṁ saṅkhye/

dro/ṇaṁ ca madhusū/dana

iṣubhiḥ pratiyo/tsyā/mi

pū/jā/rhā/v ari - sū/dana

[051] 2.5 (meter changes to 11)

gurū/n\_ahatvā/ hi mahā/nubhā/vā/n  
śre/yo/ bho/ktuñ bhair/kṣyam\_apī/ha lo/ke/  
hatvā/rtha - kā/mā/ms tu gurū/n\_ihai/va  
bhuñjī/ya bho/gā/n rudhira - pradigdhā/n

[052] 2.6 (meter 11)

na cai/tad vidmaḥ kataran no/ garī/yo/  
yad vā/ jaye/ma yadi vā/ no/ jaye/yuḥ(u)  
yā/n\_e/va hatvā/ na jijī/viṣā/mas  
te/ 'vasthitā/ḥ pramukhe/ dhā/rtarā/ṣṭrā/ḥ(a)

[053] 2.7 (meter 11)

kā/rpaṇya - do/ṣo/pahata - svabhā/vaḥ(a)  
prcchā/mi tvā/m̄ dharma - sammū/ḍha - ce/tā/ḥ(a)  
yac chre/yaḥ syā/n niścitaṁ brū/hi tan me/  
śiṣyas te/ 'haṁ śā/dhi mā/m̄ tvā/m̄ prapannam

[054] 2.8 (meter 11)

na hi prapaśyā/mi mamā/panudyā/d  
yac cho/kam\_uccho/ṣaṇam indriyā/ṇā/m  
avā/pya bhū/mā/v asapatnam\_ṛddhaṁ  
rā/jyaṁ surā/ṇā/m api cā/dhipatyam

[055] 2.9 (meter changes to 8)

sañjaya uvā/ca

e/vam uktvā/ hr̥ṣi/ke/śaṁ (cf 1.24)

guḍā/ke/śaḥ parantapaḥ(a)

na yo/tsya iti go/vindam (cf 18.59)

uktvā/ tū/ṣṇi/ṁ babhū/va ha

[056] 2.10

tam uvā/ca hr̥ṣi/ke/śaḥ(a)

prahasann iva bhā/rata

se/nayo/r ubhayo/r madhye/ (cf 1.21, 1.24)

viṣi/dantam idaṁ vacaḥ(a) (cf 2.1)

[057] 2.11

śrī/ - bhagavā/n uvā/ca

aśo/cyā/n anvaśo/cas tvaṁ

prajñā/ - vā/dā/ṁś ca bhā/ṣase/

gatā/sū/n agatā/sū/ṁś ca

nā/nuśo/canti paṇḍitā/ḥ(a)

[058] 2.12

na tv e/vā/haṁ jā/tu nā/saṁ

na tvaṁ ne/me/ janā/dhipā/ḥ(a)

na cai/va na bhaviṣyā/maḥ(a)

sarve/ vayam ataḥ param

[059] 2.13

de/hino/ 'smin yathā/ de/he/  
kau/mā/raṁ yau/vanaṁ jarā/  
tathā/ de/hā/ntara - prā/ptir  
dhī/ras tatra na muhyati

[060] 2.14

mā/trā/ - sparśā/s tu kau/nte/ya  
śī/to/ṣṇa - sukha - duḥkha - dā/ḥ(a) \*  
ā/gamā/pā/yino/ 'nityā/s  
tā/ṁs titikṣasva bhā/rata

[061] 2.15

yaṁ hi na vyathayanty e/te/  
puruṣaṁ puruṣarṣabha  
sama - duḥkha - sukhaṁ dhī/raṁ (cf 12.13)  
so/ 'mṛtatvā/ya kalpate/

[062] 2.16

nā/sato/ vidyate/ bhā/vo/  
nā/bhā/vo/ vidyate/ sataḥ(a)  
ubhayo/r api drṣṭo/ 'ntas  
tv anayo/s tattva - darśibhiḥ(i)

\*(cf 12.18 & 6.7)



[063] 2.17

avinā/śi tu tad viddhi  
ye/na sarvam idaṃ tatam (cf 8.22, 18.46)

vinā/śam avyayasyā/sya (tricky!)

na kaścit kartum arhati

[064] 2.18

antavanta ime/ de/hā/  
nityasyo/ktā/ḥ śari/riṇaḥ(a)

anā/śino/ 'prame/yasya

tasmā/d yudhyasva bhā/rata

[065] 2.19

ya e/naṃ ve/tti hantā/raṃ  
yaś cai/naṃ manyate/ hatam

ubhau/ tau/ na vijā/nī/to/

nā/yaṃ hanti na hanyate/

[066] 2.20 (meter changes to 11)

na jā/yate/ mriyate/ vā/ kadā/cin  
nā/yaṃ bhū/tvā/ bhavitā/ vā/ na bhū/yaḥ(a)

ajo/ nityaḥ śā/śvato/ 'yaṃ purā/ṇo/

na hanyate/ hanyamā/ne/ śari/re/

[067] 2.21 (meter changes to 8)

ve/dā/vinā/śinaṃ nityaṃ

ya e/naṃ ajam avyayam

kathaṃ sa puruṣaḥ pā/rtha

kaṃ ghā/tayati hanti kam

[068] 2.22 (*meter changes to 11*)  
vā/sā/ṁsi jī/rṇā/ni yathā/ vihā/ya  
navā/ni gṛhṇā/ti naro/ 'parā/ṇi  
tathā/ śarī/rā/ṇi vihā/ya jī/rṇā/ny  
anyā/ni saṁyā/ti navā/ni de/hī/

[069] 2.23 (*meter changes to 8*)  
nai/naṁ chindanti śastrā/ṇi  
nai/naṁ dahati pā/vakaḥ(a)  
na cai/naṁ kle/dayanty ā/po/  
na śo/ṣayati mā/rutaḥ(a)

[070] 2.24  
acche/dyo/ 'yam adā/hyo/ 'yam  
akle/dyo/ 'śo/ṣya e/va ca  
nityaḥ sarva - gataḥ sthā/ṇur  
acalo/ 'yaṁ sanā/tanaḥ(a)

[071] 2.25  
avyakto/ 'yam acintyo/ 'yam  
avikā/ryo/ 'yam ucyate/  
tasmā/d e/vaṁ viditvai/naṁ  
nā/nuśo/citum arhasi

[072] 2.26  
atha cai/naṁ nitya - jā/taṁ  
nityaṁ vā/ manyase/ mṛtam  
tathā/pi tvaṁ mahā/ - bā/ho/  
nai/naṁ śo/citum arhasi

[073] 2.27

jā/tasya hi dhruvo/ mṛtyur  
dhruvaṁ janma mṛtasya ca  
tasmā/d aparihā/rye/ 'rthe/  
na tvaṁ śo/citum arhasi (cf 2.30)

[074] 2.28

avyaktā/dī/ni bhū/tā/ni  
vyakta - madhyā/ni bhā/rata  
avyakta - nidhanā/ny e/va  
tatra kā/ paride/vanā/

[075] 2.29 (meter changes to 11)

ā/ścarya - vat paśyati kaścīd e/nam -  
ā/ścarya - vad vadati tathai/va cā/nyaḥ(a)  
ā/ścarya - vac cai/nam anyaḥ śṛṇo/ti  
śrutvā/py e/nam ve/da na cai/va kaścit

[076] 2.30 (meter changes to 8)

de/hī/ nityam avadhyo/ 'yaṁ  
de/he/ sarvasya bhā/rata  
tasmā/t sarvā/ṇi bhū/tā/ni  
na tvaṁ śo/citum arhasi (cf 2.27)

[077] 2.31

svadharmam api cā/ve/kṣya  
na vikampitum arhasi  
dharmyā/ddhi yuddhā/c chre/yo/ 'nyat  
kṣatriyasya na vidyate/

[078] 2.32

yadṛcchayā/ co/papannaṁ  
svarga - dvā/ram apā/vṛtam  
sukhinaḥ kṣatriyā/ḥ pā/rtha  
labhante/ yuddham ī/dṛśam

[079] 2.33

atha ce/t tvam imaṁ dharmyaṁ  
saṅgrā/maṁ na kariṣyasi  
tataḥ svadharmam kī/rtim ca  
hitvā/ pā/pam avā/psyasi

[080] 2.34

akī/rtim cā/pi bhū/tā/ni  
kathayiṣyanti te/ 'vyayā/m  
sambhā/vitasya cā/ki/rtir  
maraṇā/d atiricyate/

[081] 2.35

bhayā/d raṇā/d uparataṁ  
maṁsyante/ tvā/m mahā/ - rathā/ḥ(a)  
ye/ṣā/m ca tvam bahu - mato/  
bhū/tvā/ yā/syasi lā/ghavam

[082] 2.36

avā/cya - vā/dā/mś ca bahū/n  
vadiṣyanti tavā/hitā/ḥ(a)  
nindantas tava sā/marthyam  
tato/ duḥkhataram nu kim

[083] 2.37

hato/ vā/ prā/psyasi svargaṃ  
jītvā/ vā/ bho/kṣyase/ mahi/m  
tasmā/d uttiṣṭha kau/nte/ya  
yuddhā/ya kṛta - niścayaḥ(a)

[084] 2.38

sukha - duḥkhe/ same/ kṛtvā/  
lā/bhā/lā/bhau/ jayā/jayau/  
tato/ yuddhā/ya yujyasva  
nai/vaṃ pā/pam avā/psyasi

[085] 2.39

e/ṣā/ te/ 'bhihitā/ sā/nkhye/  
buddhir yo/ge/ tv imā/m śṛṇu  
buddhyā/ yukto/ yayā/ pā/rtha  
karma - bandhaṃ prahā/syasi

[086] 2.40

ne/hā/bhikrama - nā/śo/ 'sti  
pratyavā/yo/ na vidyate/  
svalpam a py asya dharmasya  
trā/yate/ mahato/ bhayā/t

[087] 2.41

vyavasā/yā/tmikā/ buddhir (cf 2.44)  
e/ke/ha kuru - nandana  
bahu - śā/khā/ hy anantā/ś ca  
buddhayo/ 'vyavasā/yinā/m

[088] 2.42-43

yā/m imā/m puṣpitā/m vā/cam  
pravadanty avipaścitaḥ(a)  
ve/da - vā/da - ratā/ḥ pā/rtha  
nā/nyad asti/ti vā/dinaḥ(a)

kā/mā/tmā/naḥ svarga - parā/  
janma - karma - phala - pradā/m  
kriyā/ - viśe/ṣa - bahulā/m  
bho/gai/śvarya - gatim prati

[090] 2.44

bho/gai/śvarya - prasaktā/nā/m  
tayā/pahṛta - ce/tasā/m  
vyavasā/yā/tmikā/ buddhiḥ(i) (cf 2.41)  
samā/dhau/ na vidhī/yate/

[091] 2.45

traī/ - guṇya - viṣayā/ ve/dā/  
nistrai/ - guṇyo/ bhavā/rjuna  
nirdvandvo/ nitya - sattva - stho/  
niryo/ga - kṣe/ma ā/tmavā/n

[092] 2.46

yā/vā/n artha udapā/ne/  
sarvataḥ sampluto/dake/  
tā/vā/n sarve/ṣu ve/de/ṣu  
brā/hmaṇasya vijā/nataḥ(a)

[093] 2.47

karmaṇy e/vā/dhikā/raś te/  
mā/ phala/ṣu kadā/cana  
mā/ karma - phala - he/tur bhū/r  
mā/ te/ saṅga/ 'stv akarmaṇi

[094] 2.48

yo/ga - sthaḥ kuru karmā/ṇi  
saṅgaṁ tyaktvā/ dhanañjaya  
sid~~dh~~y - a~~si~~ddhyo/h samo/ bhū/tvā/  
samatvaṁ yo/ga ucyate/

[095] 2.49

dū/re/ṇa hy avaraṁ karma  
buddhi - yo/gā/d dhanañjaya  
buddhau/ śaraṇam anviccha  
krpaṇā/h phala - he/tavaḥ(a)

[096] 2.50

buddhi - yukto/ jahā/ti/ha  
ubhe/ sukṛta - duṣkṛte/  
tasmā/d yo/gā/ya yujyasva  
yo/gaḥ karmasu kau/śalam

[097] 2.51

karma - jaṁ buddhi - yukta/ hi  
phalaṁ tyaktvā/ maṇi/ṣiṇaḥ(a)  
janma - bandha - vinirmukta/h(a)  
padaṁ gacchanty anā/mayam

[098] 2.52

yadā/ te/ mo/ha - kalilaṃ  
buddhir vyatitariṣyati  
tadā/ gantā/si nirve/daṃ  
śro/tavyasya śrutasya ca

[099] 2.53

śruti - vipratipannā/ te/  
yadā/ sthā/syati niścalā/  
samā/dhā/v acaḷā/ buddhis  
tadā/ yo/gam avā/psyasi

[100] 2.54

arjuna uvā/ca  
sthita - prajñasya kā/ bhā/ṣā/  
samā/dhi - sthasya ke/śava  
sthita - dhī/ḥ kiṃ prabhā/ṣe/ta  
kim ā/si/ta vraje/ta kim

[101] 2.55

śrī/ - bhagavā/n uvā/ca  
prajahā/ti yadā/ kā/mā/n  
sarvā/n pā/rtha mano/ - gatā/n  
ā/tmany e/vā/tmanā/ tuṣṭaḥ(a)  
sthita - prajñas tado/cyate/



[102] 2.56

duḥkhe/sv anudvigna - manā/ḥ(a)

sukhe/ṣu vigata - sprḥaḥ/(a)

vī/ta - rā/ga - bhaya - kro/dhaḥ(a) (cf 4.10)

sthita - dhī/r munir ucyate/

[103] 2.57

yaḥ sarvatrā/nabhisne/has

tat tat prā/pya śubhā/śubham

nā/bhinandati na dve/ṣṭi

*tasya prajñā/pratiṣṭhitā/* (cf 2.58,61,68)

[104] 2.58

yadā/saṁharate/ cā/yaṁ

kū/rmol 'ngā/ni/va sarvaśaḥ/(a)

indriyā/ṇi/ndriyā/rthe/bhyas (cf 2.68, 5.9)

*tasya prajñā/pratiṣṭhitā/* (cf 2.57,61,68)

[105] 2.59

viṣayā/vinivartante/

nirā/hā/rasya de/hinaḥ(a)

rasa - varjāṁ raso/'py asya

paraṁ dṛṣṭvā/nivartate/

[106] 2.60

yatato/hy api kau/nte/ya

puruṣasya vipaścitaḥ/(a)

indriyā/ṇi pramā/thi/ni

haranti prasabhaṁ manāḥ/(a)

[107] 2.61  
tā/ni sarvā/ṇi saṃyamyā  
yukta ā/sī/ta mat - parah(a) (cf 6.14)  
vaśe/ hi yasye/ndriyā/ṇi  
tasya prajñā/ pratiṣṭhitā/ (cf 2.57,58,68)

[108] 2.62  
dhyā/yato/ viṣayā/n puṃsah(a)  
saṅgas te/ṣū/pajā/yate/  
saṅgā/t sañjā/yate/ kā/maḥ(a)  
kā/mā/t kro/dho/ 'bhijā/yate/

[109] 2.63  
kro/dhā/d bhavati sammo/haḥ(a)  
sammo/hā/t smṛti - vibhramah(a)  
smṛti - bhraṃśā/d buddhi - nā/śo/  
buddhi - nā/śā/t praṇāśyati

[110] 2.64  
rā/ga - dve/ṣa - vimuktai/s tu  
viṣayā/n indriyai/ś caran  
ā/tma - vaśyai/r vidhe/yā/tmā/  
prasā/dam adhigacchati

[111] 2.65  
prasā/de/ sarva - duḥkhā/nā/ṃ  
hā/nir\_asyo/pajā/yate/  
prasanna - ce/taso/ hy ā/śu  
buddhiḥ paryavatiṣṭhate/

[112] 2.66

nā/sti buddhir\_ayuktasya  
na cā/yuktasya bhā/vanā/  
na cā/bhā/vayataḥ śā/ntir  
aśā/ntasya kutaḥ sukham

[113] 2.67

indriyā/ṇā/ṁ hi caratā/ṁ  
yan mano/ 'nuvidhi/yate/  
tad\_asya harati prajñā/ṁ  
vā/yur\_ nā/vam\_ ivā/mbhasi

[114] 2.68

tasmā/d yasya mahā/ - bā/ho/  
nigṛhi/tā/ni sarvaśaḥ(a)

indriyā/ṇi/ndriyā/rthe/bhyas (cf 2.58, 5.9)  
tasya prajñā/ pratiṣṭhitā/ (cf 2.57, 58, 61)

[115] 2.69

yā/ niśā/ sarva - bhū/tā/nā/ṁ  
tasyā/ṁ jā/garti saṁyamī/  
yasyā/ṁ jā/grati bhū/tā/ni  
sā/ niśā/ paśyato/ mune/ḥ(e)

[116] 2.70 (meter changes to 11)

ā/pū/ryamā/ṇam\_ acala - pratiṣṭham  
samudram\_ ā/paḥ praviśanti yadvat  
tadvat kā/mā/ yaṁ praviśanti sarve/  
sa śā/ntim\_ ā/pno/ti na kā/ma - kā/mī/

[117] 2.71 (meter changes to 8)

vihā/ya kā/mā/n yaḥ sarvā/n  
pumā/śś carati niḥspṛhaḥ(a)  
nirmamo/ nirahaṅkā/raḥ(a) (cf 12.13)  
sa śā/ntim adhigacchati

[118] 2.72

e/ṣā/ brā/hmī/ sthitiḥ pā/rtha  
nai/nā/m prā/pya vimuhyati  
sthitvā/syā/m anta - kā/le/ 'pi  
brahma - nirvā/ṇam ṛcchati

❖

iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - śā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
sā/ṅkhya - yo/go/ nā/ma  
dviti/yo/ 'dhyā /yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 3

(Karma Yoga, 43 Verses: 119 - 161)

atha tṛtī/yo/ 'dhyā/yaḥ(a)

[119] 3.1

arjuna uvā/ca

vyā/yasī/ ce/t karmaṇas te/

matā/ buddhir janā/rdana

tat kiṁ karmaṇi gho/re/ mā/m

niyo/jayasi ke/śava

[120] 3.2

vyā/miśre/ṇe/va vā/kye/na

buddhiṁ mo/hayasī/va me/

tad e/kaṁ vada niścitya

ye/na śre/yo/ 'ham ā/pnuyā/m

[121] 3.3

śrī/ - bhagavā/n uvā/ca

lo/ke/ 'smin dvi - vidhā/ niṣṭhā/

purā/ pro/ktā/ mayā/nagha

jñā/na - yo/ge/na sā/ṅkhyā/nā/m

karma - yo/ge/na yo/ginā/m

[122] 3.4 (cf 3.19, 3.25, 6.1, 18.2)

na karmaṇā/m anā/rambhā/n

nai/ṣkarmyaṁ puruṣo/ 'śnute/

na ca sannyasanā/d e/va

siddhiṁ samadhigacchati

[123] 3.5  
na hi kaścit kṣaṇam api  
jā/tu tiṣṭhaty akarma - kṛt  
kā/ryate/ hy avaśaḥ karma  
sarvaḥ prakṛti - jai/r guṇai/ḥ(i)

[124] 3.6  
karme/ndriyā/ṇi saṁyamyā  
ya ā/ste/ manasā/ smaran  
indriyā/rthā/n vimū/ḍhā/tmā/  
mithyā/cā/raḥ sa ucyate/

[125] 3.7  
yas tv indriyā/ṇi manasā/  
niyamyā/rabhate/ 'rjuna  
karme/ndriyai/ḥ karma - yo/gam  
asaktaḥ sa viśiṣyate/

[126] 3.8  
niyataṁ kuru karma tvaṁ  
karma jyā/yo/ hy akarmaṇaḥ(a)  
śari/ra - yā/trā/pi ca te/  
na prasiddhye/d akarmaṇaḥ(a)

[1]27 3.9  
yajñā/rthā/t karmaṇo/ 'nyatra  
lo/ko/ 'yaṁ karma - bandhanaḥ(a)  
tad - arthaṁ karma kau/nte/ya  
mukta - saṅgaḥ samā/cara

[128] 3.10

saha - yajñā/ḥ prajā/ḥ sṛṣṭvā/  
puro/vā/ca prajā/patiḥ(i)  
ane/na prasaviṣyadhvam  
e/ṣa vo/ 'stv iṣṭa - kā/ma - dhuk

[129] 3.11

de/vā/n bhā/vayatā/ne/na  
te/ de/vā/ bhā/vayantu vaḥ(a)  
parasparam bhā/vayantaḥ(a)  
śre/yaḥ param avā/psyatha

[130] 3.12

iṣṭā/n bho/gā/n hi vo/ de/vā/  
dā/syante/ yajña - bhā/vitā/ḥ(a)  
tai/r dattā/n apradā/yai/bhyo/  
yo/ bhukṅkte/ ste/na e/va saḥ(a)

[131] 3.13

yajña - śiṣṭā/śinaḥ santo/  
mucyante/ sarva - kilbiṣai/ḥ(i)  
bhuñjate/ te/ tv agham pā/pā/  
ye/ pacanty ā/tma - kā/raṅāt

[132] 3.14

annā/d bhavanti bhū/tā/ni  
parjanya/d anna - sambhavaḥ(a)  
yajñā/d bhavati parjanyo/  
yajñaḥ karma - samudbhavaḥ(a)

[133] 3.15

karma brahmo/dbhavaṁ viddhi  
brahmā/kṣara - samudbhavam  
tasmā/t sarva - gataṁ brahma  
nityaṁ yajñe/ pratiṣṭhitam

[134] 3.16

e/vaṁ pravartitaṁ cakram  
nā/nuvartayati/ha yaḥ(a)  
aghā/yur indriyā/rā/mo/  
mo/ghaṁ pā/rtha sa jī/vati

[135] 3.17

yas tv ā/tma - ratir e/va syā/d  
ā/tma - tṛptaś ca mā/navahaḥ(a)  
ā/tmany e/va ca santuṣṭas  
tasya kā/ryaṁ na vidyate/

[136] 3.18

nai/va tasya kṛte/nā/rtho/  
nā/kṛte/ne/ha kaścana  
na cā/sya sarva - bhū/te/ṣu  
kaścīd artha - vyapā/śrayaḥ(a)



[137] 3.19 (cf 3.4, 3.25, 6.1, 18.2)

tasmā/d asaktaḥ satataṁ  
kā/ryaṁ karma samā/cara  
asakto/ hy ā/caran karma  
param ā/pno/ti pū/ruṣaḥ(a)

[138] 3.20

karmaṇai/va hi saṁsiddhim  
ā/sthitā/ janakā/dayaḥ(a)  
lo/ka - saṅgraham e/vā/pi  
sampaśyan kartum arhasi

[139] 3.21

yad ya d ā/carati śre/ṣṭhas  
tat tad e/ve/taro/ janaḥ(a)  
sa yat pramā/ṇaṁ kurute/  
lo/kas tad anuvartate/

[140] 3.22

na me/ pā/rthā/sti kartavyaṁ  
triṣu lo/ke/ṣu kiñcana  
nā/navā/ptam avā/ptavyaṁ  
varta e/va ca karmaṇi

[141] 3.23

yadi hy ahaṁ na varte/yaṁ  
jā/tu karmaṇy atandritaḥ(a)  
mama vartmā/nuvartante/ (cf 4.11)  
maṇuṣyā/ḥ pā/rtha sarvaśaḥ(a) (cf 4.11)

[142] 3.24

utsī/de/yur\_ime/ lo/kā/  
na kuryā/m karma ce/d aham  
saṅkarasya ca kartā/ syā/m  
upahanyā/m imā/ḥ prajā/ḥ(a)

[143] 3.25 (cf 3.4, 3.19, 6.1, 18.2)

saktā/ḥ karmany\_avidvā/mso/  
yathā/ kurvanti bhā/rata  
kuryā/d vidvā/mś tathā/saktāś  
ciki/rṣur lo/ka - saṅgraham

[144] 3.26 (cf 3.29)

na buddhi - bhe/daṁ janaye/d  
ajñā/nā/m karma - saṅginā/m  
jo/ṣaye/t sarva - karmā/ṇi  
vidvā/n yuktaḥ samā/caran

[145] 3.27 (cf 7.13)

prakṛte/ḥ kriyamā/ṇā/ni  
guṇai/ḥ karmā/ṇi sarvaśaḥ(a)  
ahaṅkā/ra - vimū/ḍhā/tmā/  
kartā/ham\_iti manyate/

[146] 3.28

tattvavit tu mahā/ - bā/ho/  
guṇa - karma - vibhā/gayo/h(o) (cf 4.13)

guṇā/ guṇe/ṣu vartanta

iti matvā/ na sajjate/

[147] 3.29 (cf 3.26)

prakṛte/r guṇa - sammū/ḍhā/h(a)

sajjante/ guṇa - karmasu

tā/n akṛtsna - vido/ mandā/n

kṛtsna - vin na vicā/laye/t

[148] 3.30

mayi sarvā/ṇi karmā/ṇi  
sannyasyā/dhyā/tma - ce/tasā/  
nirā/śi/r nirmamo/ bhū/tvā/  
yudhyasva vigata - jvarah(a)

[149] 3.31

ye/ me/ matam idaṁ nityam

anutīṣṭhanti mā/navā/h(a)

śraddhā/vanto/ 'nasū/yanto/

mucyante/ te/ 'pi karmabhiḥ(i)

[150] 3.32

ye/ tv e/tad abhyasū/yanto/

nā/nutīṣṭhanti me/ matam

sarva - jñā/na - vimū/ḍhā/ṁs tā/n

viddhi naṣṭā/n ace/tasaḥ(a)

[151] 3.33

sadrśam ce/ṣṭate/ svasyā/ḥ(a)  
prakṛte/r jñā/navā/n api  
prakṛtim yā/nti bhū/tā/ni  
nigrahaḥ kiṁ kariṣyati

[152] 3.34

indriyasye/ndriyasyā/rthe/ (*tricky!*)  
rā/ga - dve/ṣau/ vyavasthitau/ (*cf 18.51*)  
tayo/r na vaśam ā/gacche/t  
tau/ hy asya paripanthinau/

[153] 3.35

śre/yā/n sva - dharmo/ viguṇaḥ(a)  
para - dharmā/t svanuṣṭhitā/t (*cf 18.47*)  
svadharme/ nidhanam śre/yaḥ(a)  
para - dharmo/ bhayā/vahaḥ(a)

[154] 3.36

arjuna uvā/ca  
atha ke/na prayukto/ 'yam  
pā/pam carati pū/ruṣaḥ(a)  
anicchann api vā/rṣṇe/ya  
balā/d iva niyo/jitaḥ(a)

[155] 3.37

śrī/ - bhagavā/n uvā/ca  
kā/ma e/ṣa kro/dha e/ṣa  
rajo/ - guṇa - samudbhavaḥ(a)  
mahā/śano/ mahā/ - pā/pmā/  
viddhy e/nam iha vai/riṇam

[156] 3.38

dhū/me/nā/vriyate/ vahnir  
yathā/darśo/ male/na ca  
yatho/lbe/nā/vṛto/ garbhas  
tathā/ te/ne/dam ā/vṛtam

[157] 3.39

ā/vṛtaṁ jñā/nam e/te/na  
jñā/nino/ nitya - vai/riṇā/  
kā/ma - rū/pe/ṇa kau/nte/ya  
duṣpū/re/ṇā/nale/na ca

[158] 3.40

indriyā/ṇi mano/ buddhir  
asyā/dhiṣṭhā/nam ucyate/  
e/tai/r vimo/hayaty e/ṣa  
jñā/nam ā/vṛtya de/hinam

[159] 3.41

tasmā/t tvam indriyā/ṇy ā/dau/  
niyamya bharatarṣabha  
pā/pmā/naṁ prajahi hy e/naṁ  
jñā/na - vijñā/na - nā/śanam

[160] 3.42

indriyā/ṇi parā/ny ā/hur  
indriye/bhyaḥ param manah(a)  
manasas tu parā/ buddhir  
yo/ buddhe/ḥ paratas tu saḥ(a)

[161] 3.43

e/vaṁ buddhe/ḥ param buddhvā/  
saṁstabhyā/tmā nam ā/tmanā/  
jahi śatruṁ mahā/ - bā/ho/  
kā/ma - rū/param durā/sadam

❖

iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhīṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - sā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
karma - yo/go/ nā/ma ṭṭi/yo/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 4

(Jñāna-Karma-Sannyāsa Yoga, 42 Verses: 162 - 203)

atha caturtho/ 'dhyā/yaḥ(a)

[162] 4.1

śrī/ - bhagavā/n uvā/ca  
imaṁ vivasvate/ yo/gaṁ  
pro/ktavā/n aham avyayam  
vivasvā/n manave/ prā/ha  
manur ikṣvā/kave/ 'bravī/t

[163] 4.2

e/vaṁ paramparā/ - prā/ptam  
imaṁ rā/jarṣayo/ viduḥ(u)  
sa kā/le/ne/ha mahatā/  
yo/go/ naṣṭaḥ parantapa

[164] 4.3

sa e/vā/yaṁ mayā/ te/ 'dya  
yo/gaḥ pro/ктаḥ purā/tanaḥ(a)  
bhakto/ 'si me/ sakhā/ ce/ti  
rahasyaṁ hy e/tad uttamam

[165] 4.4

arjuna uvā/ca  
aparaṁ bhavato/ janma  
paraṁ janma vivasvataḥ(a)  
katham e/tad vijā/ni/yā/rṁ  
tvam ā/dau/ pro/ktavā/n iti

[166] 4.5

śrī/ - bhagavā/n uvā/ca  
bahū/ni me/ vyati/tā/ni  
janmā/ni tava cā/rjuna  
tā/ny ahaṁ ve/da sarvā/ṇi  
na tvaṁ ve/ttha parantapa

[167] 4.6

ajo/ 'pi sann avyayā/tmā/  
bhū/tā/nā/m i/śvaro/ 'pi san  
prakṛtiṁ svā/m adhiṣṭhā/ya (cf 9.8)  
sambhavā/my ā/tma - mā/yayā/

[168] 4.7

yadā/ yadā/ hi dharmasya  
glā/nir bhavati bhā/rata  
abhyutthā/nam adharmasya  
tadā/tmā/nam sṛjā/my aham

[169] 4.8

paritrā/ṇā/ya sā/dhū/nā/m  
vinā/śā/ya ca duṣkṛtā/m  
dharma - saṁsthā/panā/rthā/ya  
sambhavā/mi yuge/ yuge/

[170] 4.9

janma karma ca me/ divyam  
e/vaṁ yo/ ve/tti tattvataḥ(a)  
tyaktvā/ de/haṁ punar janma  
nai/ti mā/m e/ti so/ 'rjuna



[171] 4.10

*vī/ta - rā/ga - bhaya - kro/dhā/* (cf 2.56)

man - mayā/ mā/m upā/śritā/ḥ(a)

bahavo/ jñā/na - tapasā/

pū/tā/ mad - bhā/vam ā/gatā/ḥ(a)

[172] 4.11

ye/ yathā/ mā/ṁ prapadyante/

tā/ṁs tathai/va bhajā/my aham

mama vartmā/nuvartante/ (cf 3.23)

manuṣyā/ḥ pā/rtha sarvaśaḥ(a) (cf 3.23)

[173] 4.12

kā/ñkṣantaḥ karmaṇā/ṁ siddhiṁ

yajanta iha de/vatā/ḥ(a)

kṣipraṁ hi mā/nuṣe/ lo/ke/

siddhir bhavati karma - jā/

[174] 4.13

cā/tur - varṇyaṁ mayā/ sṛṣṭaṁ

guṇa - karma - vibhā/gaśaḥ(a) (cf 3.28)

tasya kartā/ram api mā/ṁ

viddhy akartā/ram avyayam

[175] 4.14

na mā/ṁ karmā/ṇi limpanti

na me/ karma - phale/ sṛḥā/

iti mā/ṁ yo/ 'bhijā/nā/ti

karmabhir na sa badhyate/

[176] 4.15

e/vaṁ jñā/tvā/ kṛtaṁ karma  
pū/rvai/r\_ api mumukṣubhiḥ(i)  
kuru karmai/va tasmā/t tvaṁ  
pū/rvai/ḥ pū/rvataraṁ kṛtam

[177] 4.16

kiṁ karma kim\_ akarme/ti  
kavayo/ 'py\_ atra mo/hitā/ḥ(a)  
tat te/ karma pravakṣyā/mi  
yaj jñā/tvā/ mo/kṣyase/ 'śubhā/t (cf 9.1)

[178] 4.17

karmaṇo/ hy\_ api bo/ddhavyaṁ  
bo/ddhavyaṁ ca vikarmaṇaḥ(a)  
akarmaṇaś ca bo/ddhavyaṁ  
gahanā/ karmaṇo/ gatiḥ(i)

[179] 4.18

karmany\_ akarma yaḥ paśye/d  
akarmaṇi ca karma yaḥ(a)  
sa buddhimā/n manuṣye/ṣu  
sa yuktaḥ kṛtsna - karma - kṛt

[180] 4.19

yasya sarve/ samā/rambhā/ḥ(a)  
kā/ma - saṅkalpa - varjitā/ḥ(a)  
jñā/nā/gni - dagdha - karmā/ṇaṁ  
tam\_ ā/huḥ paṇḍitaṁ budhā/ḥ(a)

[181] 4.20

tyaktvā/ karma - phalā/saṅgam  
nitya - tṛpto/ nirā/śrayaḥ(a)  
karmaṇy abhipravṛtto/ 'pi  
nai/va kiñcit karo/ti saḥ(a)

[182] 4.21

nirā/śī/r yata - cittā/tmā/  
tyakta - sarva - parigrahaḥ(a)  
śā/rī/raṁ ke/valaṁ karma  
kurvan nā/pno/ti kilbiṣam

[183] 4.22

yadṛcchā/ - lā/bha - santuṣṭo/  
dvandvā/ti/to/ vimatsaraḥ(a)  
samaḥ siddhā/v asiddhau/ ca  
kṛtvā/pi na nibadhyate/

[184] 4.23

gata - saṅgasya muktasya  
jñā/nā/vasthita - ce/tasaḥ(a)  
yajñā/yā/carataḥ karma  
samagram pravilī/yate/

[185] 4.24

brahmā/rpaṇaṁ brahma havir  
brahmā/gnau/ brahmaṇā/ hutam  
brahmai/va te/na gantavyaṁ  
brahma - karma - samā/dhinā/

[186] 4.25

dai/vam e/vā/pare/ yajñaṁ  
yo/giṇaḥ paryupā/sate/  
brahmā/gnā/v apare/ yajñaṁ  
yajñe/nai/vo/pajuhvati

[187] 4.26

śro/trā/dī/nī/ndriyā/ny anye/  
saṁyamā/gniṣu juhvati  
śabdā/dī/n viṣayā/n anya (cf 18.51)  
indriyā/gniṣu juhvati

[188] 4.27

sarvā/ṇī/ndriya - karmā/ṇi  
prā/ṇa - karmā/ṇi cā/pare/  
ā/tma - saṁyama - yo/gā/gnau/  
juhvati jñā/na - dī/pite/

[189] 4.28

dravya - yajñā/s tapo/ - yajñā/  
yo/ga - yajñā/s tathā/pare/  
svā/dhyā/ya - jñā/na - yajñā/ś ca  
yatayaḥ saṁśita - vratā/ḥ(a)

[190] 4.29 (six lines!)

apā/ne/ juhvati prā/ṇaṁ  
prā/ṇe/ 'pa/naṁ tathā/pare/  
prā/ṇā/pā/na - gati/ ruddhvā/  
prā/ṇā/yā/ma - parā/yaṇā/ḥ(a)  
apare/ niyatā/hā/rā/ḥ(a)  
prā/ṇā/n prā/ṇe/ṣu juhvati

[191] 4.30

sarve/ 'py\_e/te/ yajña - vido/  
yajña - kṣapita - kalmaṣā/ḥ(a)  
yajña - śiṣṭā/mṛta - bhujō/  
yā/nti brahma sanā/tanam

[192] 4.31 (two lines!)

nā/yaṁ lo/ko/ 'sty\_ayajñasya  
kuto/ 'nyaḥ kuru - sattama

[193] 4.32

e/vaṁ bahu - vidhā/ yajñā/  
vitatā/ brahmaṇo/ mukhe/  
karma - jā/n viddhi tā/n sarvā/n  
e/vaṁ jñā/tvā/ vimo/kṣyase/

[194] 4.33

śre/yā/n dravya - mayā/d yajñā/j  
jñā/na - yajñah parantapa  
sarvaṁ karmā/khilaṁ pā/rtha  
jñā/ne/ parisamā/pyate/

[195] 4.34

tad viddhi praṇipā/te/na  
paripraśne/na se/vayā/  
upade/kṣyanti te/ jñā/naṁ  
jñā/ninas tattva - darśinaḥ(a)

[196] 4.35

yaj jñā/tvā/ na punar mo/ham  
e/vaṁ yā/syasi pā/ṇḍava  
ye/na bhū/tā/ny aśe/ṣā/ṇi  
drakṣya sy ā/tmany atho/ mayi

[197] 4.36  
api ce/d asi pā/pe/bhyaḥ(a)  
sarve/bhyaḥ pā/pa - kṛt - tamaḥ(a)  
sarvaṁ jñā/na - plave/nai/va  
vṛjinaṁ santariṣyasi

[198] 4.37  
yathai/dhā/ṁsi samiddho/ 'gnir  
bhasma - sā/t kurute/ 'rjuna  
jñā/nā/gniḥ sarva - karmā/ṇi  
bhasma - sā/t kurute/ tathā/

[199] 4.38  
na hi jñā/ne/na sadṛśaṁ  
pavitram iha vidyate/  
tat svayaṁ yo/ga - sāmsiddhaḥ(a)  
kā/le/nā/tmani vindati

[200] 4.39  
śraddhā/vā/ī labhate/ jñā/naṁ  
tat - paraḥ saṁyate/ndriyaḥ(a)  
jñā/naṁ labdhvā/ parā/ṁ śā/ntim  
acire/ṇā/dhigacchati

[201] 4.40  
ajñāś cā/śraddadhā/naś ca  
saṁśayā/tmā/ vinaśyati  
nā/yaṁ lo/ko/ 'sti na paro/  
na sukhaṁ saṁśayā/tmanaḥ(a)

[202] 4.41

yo/ga - sannyasta - karmā/ṇam  
jñā/na - sañchinna - saṁśayam  
ā/tmavantaṁ na karmā/ṇi  
nibadhnanti dhanañjaya (cf 9.9)

[203] 4.42

tasmā/d ajñā/na - sambhū/taṁ  
hṛt - sthaṁ jñā/nā/sinā/tmanaḥ(a)  
chittvai/naṁ saṁśayaṁ yo/gam  
ā/tiṣṭho/ttiṣṭha bhā/rata

❖

iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - sā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
jñā/na - karma - sannyā/sa yo/go/ nā/ma  
caturtho/ 'dhyā/yaḥ(a)





## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 5

(Karma-Sannyāsa Yoga, 29 Verses: 204 - 232)

atha pañcamo/ 'dhyā/yaḥ(a)

[204] 5.1

arjuna uvā/ca

sannyā/saṁ karmaṇā/m kṛṣṇa (cf 18:2)

punar yo/gaṁ ca śaṁsasi

yac chre/ya e/tayo/r e/kaṁ

tan me/ brū/hi suniścitam

[205] 5.2

śrī/ - bhagavā/n uvā/ca

sannyā/saḥ karma - yo/gaś ca

niḥśre/yaśa - karā/v ubhau/

tayo/s tu karma - sannyā/sā/t

karma - yo/go/ viśiṣyate/

[206] 5.3

jñe/yaḥ sa nitya - sannyā/si/

yo/ na dve/ṣṭi na kā/ñkṣati

nirdvandvo/ hi mahā/ - bā/ho/

sukhaṁ bandhā/t pramucyate/

[207] 5.4

sā/ñkhya - yo/gau/ pṛthag bā/lā/ḥ(a)

pravadanti na paṇḍitā/ḥ(a)

e/kam a py ā/sthitaḥ samyag

ubhayo/r vindate/ phalam

[208] 5.5

yat s̄ā/ñkhyai/ḥ prā/pyate/ sthā/naṁ  
tad yo/gai/r\_ api gamyate/  
e/kaṁ s̄ā/ñkhyam ca yo/gaṁ ca  
yaḥ paśyati sa paśyati (cf 13.28)

[209] 5.6

sannyā/sas tu mahā/ - bā/ho/  
duḥkham ā/ptum\_ ayo/gataḥ(a)  
yo/ga - yukto/ munir brahma  
na cire/ṇā/dhigacchati

[210] 5.7

yo/ga - yukto/ viśuddhā/tmā/  
vijitā/tmā/ jite/ndriyaḥ(a)  
sarva - bhū/tā/tma - bhū/tā/tmā/  
kurvann\_ api na lipyate/  
[211] 5.8-9

nai/va kiñcit karo/mī/ti  
yukto/ manye/ta tattva - vit  
paśyañ śṛṇvan spṛśañ jighrann  
aśnan gacchan svapan śvasan

pralapan viśṛjan gṛhṇann  
unmiṣan nimiṣann\_ api  
indriyā/ñi/ndriyā/rthe/ṣu (cf 2.58, 2.68)  
vartanta iti dhā/rajan

[213] 5.10  
brahmaṇy ā/dhā/ya karmā/ṇi  
saṅgaṁ tyaktvā/ karo/ti yaḥ(a)  
lipyate/ na sa pā/pe/na  
padma - patram ivā/mbhasā/

[214] 5.11  
kā/ye/na manasā/ buddhyā/  
ke/valai/r indriyai/r api  
yo/ginaḥ karma kurvanti  
saṅgaṁ tyaktvā/tma - śuddhaye/

[215] 5.12  
yuktaḥ karma - phalaṁ tyaktvā/  
śā/ntim ā/pno/ti nai/ṣṭhiki/m  
ayuktaḥ kā/ma - kā/re/ṇa  
phale/ saktō/ nibadhyate/

[216] 5.13  
sarva - karmā/ṇi manasā/  
sannyasyā/ste/ sukhaṁ vaśi/  
nava - dvā/re/ pure/ de/hī/  
nai/va kurvan na kā/rajan

[217] 5.14  
na kartṛtvaṁ na karmā/ṇi  
lo/kasya sṛjati prabhuḥ(u)  
na karma - phala - saṁyo/gaṁ  
svabhā/vas tu pravartate/

[218] 5.15  
nā/datte/ kasyacit pā/paṃ  
na cai/va sukṛtaṃ vibhuḥ(u)  
ajñā/ne/nā/vṛtaṃ jñā/naṃ  
te/na muhyanti jantavaḥ(a)

[219] 5.16  
jñā/ne/na tu tad ajñā/naṃ  
ye/ṣā/m nā/śitam ā/tmanaḥ(a)  
te/ṣā/m ā/ditya - vaj jñā/naṃ  
prakā/śayati tat param

[220] 5.17  
tad - buddhayas tad - ā/tmā/nas  
tan - niṣṭhā/s tat - parā/yaṇā/ḥ(a)  
gacchanty apunar - ā/vṛttim  
jñā/na - nirdhū/ta - kalmaṣā/ḥ(a)

[221] 5.18  
vidyā/ - vinaya - sampanne/  
brā/hmaṇe/ gavi hastini  
śuni cai/va śva - pā/ke/ ca  
paṇḍitā/ḥ sama - darśinaḥ(a)

[222] 5.19  
ihai/va tai/r jitaḥ sargo/  
ye/ṣā/m sā/mye/ sthitaṃ manaḥ(a)  
nirdo/ṣaṃ hi samaṃ brahma  
tasmā/d brahmaṇi te/ sthitā/ḥ(a)

[223] 5.20

na prahr̥ṣye/t priyaṁ prā/pya  
no/dvije/t prā/pya cā/priyam  
sthira - buddhir̥ asammū/ḍho/  
brahma - vid brahmaṇi sthitaḥ(a)

[224] 5.21

bā/hya - sparśe/ṣv asaktā/tmā/  
vindaty ā/tmani yat sukham  
sa brahma - yo/ga - yuktā/tmā/  
sukham akṣayam aśnute/

[225] 5.22

ye/ hi saṁsparśajā/ bho/gā/  
duḥkha - yo/naya e/va te/  
ā/dy - antavantaḥ kau/nte/ya  
na te/ṣu ramate/ budhaḥ(a)

[226] 5.23

śakno/ti/hai/va yaḥ so/ḍhum̐  
prā/k śarī/ra - vimo/kṣaṇā/t  
kā/ma - kro/dho/dbhavaṁ ve/gaṁ  
sa yuktaḥ sa sukhi/ naraḥ(a)

[227] 5.24

yo/ 'ntaḥ - sukho/ 'ntar - ā/rā/mas  
tathā/ntar - jyo/tir\_e/va yaḥ(a)  
sa yo/gī/ brahma - nirvā/ṇaṃ  
brahma - bhū/to/ 'dhigacchati

[228] 5.25

labhante/ brahma - nirvā/ṇaṃ  
ṛṣayaḥ kṣī/ṇa - kalmaṣā/ḥ(a)  
chinna - dvai/dhā/ yatā/tmā/naḥ(a)  
sarva - bhū/ta - hite/ ratā/ḥ(a) (cf 12.4g)

[229] 5.26

kā/ma - kro/dha - vimuktā/nā/ṃ  
yati/nā/ṃ yata - ce/tasā/m  
abhito/ brahma - nirvā/ṇaṃ  
vartate/ viditā/tmanā/m

[230] 5.27-28

sparśā/n kṛtvā/ bahir bā/hyā/ṃś  
cakṣuś cai/vā/ntare/ bhruvo/ḥ(o)  
prā/ṇā/pā/nau/ samau/ kṛtvā/ (cf 15.14)  
nā/sā/bhyantara - cā/riṇau/

yate/ndriya - mano/ - buddhir  
munir mo/kṣa - parā/yaṇaḥ(a)  
vigate/cchā/ - bhaya - kro/dho/  
yaḥ sadā/ mukta e/va saḥ(a)

[232] 5.29 (cf 9.24)

bho/ktā/raṁ yajña - tapasā/ṁ  
sarva - lo/ka - mahe/śvaram  
suhṛdaṁ sarva - bhū/tā/nā/ṁ  
jñā/tvā/ mā/ṁ śā/ntim rcchati



iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/ṁ saṁhitā/yā/ṁ  
vai/yā/sikyā/ṁ bhīṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/ṁ yo/ga - śā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
karma - sannyā/sa - yo/go/ nā/ma  
pañcamo/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 6

(Ātma-Sam̐yama Yoga, 47 Verses: 233 - 279)

atha ṣaṣṭho/ 'dhyā/yaḥ(a)

[233] 6.1 (cf 3.4, 3.19, 18.2)

śrī/ - bhagavā/n uvā/ca

anā/śritaḥ karma - phalaṁ

kā/ryaṁ karma karo/ti yaḥ(a)

sa sannyā/sī/ ca yo/gī/ ca

na niragnir na cā/kriyaḥ(a)

[234] 6.2

yaṁ sannyā/sam iti prā/hur

yo/gaṁ taṁ viddhi pā/ṅḍava

na hy asannyasta - saṅkalpo/

yo/gī/ bhavati kaścana

[235] 6.3

ā/rurukṣo/r mune/r yo/gaṁ

karma kā/raṇam ucyate/

yo/gā/rū/ḍhasya tasyai/va

śamaḥ kā/raṇam ucyate/

[236] 6.4

yadā/ hi ne/ndriyā/rthe/ṣu

na karmasv anuṣajjate/

sarva - saṅkalpa - sannyā/sī/

yo/gā/rū/ḍhas tado/cyate/



[237] 6.5

uddhare/d ā/tmanā/tmā/nam  
nā/tmā/nam avasā/daye/t  
ā/tmai/va hy ā/tmano/ bandhur  
ā/tmai/va ripur ā/tmanaḥ(a)

[238] 6.6

bandhur ā/tmā/tmanas tasya  
ye/nā/tmai/vā/tmanā/ jitaḥ(a)  
anā/tmanas tu śatrutve/  
varte/tā/tmai/va śatru - vat

[239] 6.7

jitā/tmanaḥ praśā/ntasya  
paramā/tmā/ samā/hitaḥ(a)  
*śī/to/ṣṇa - sukha - duḥkhe/ṣu* (cf 12.18 & 2.14)  
*tathā/ mā/nā/pamā/nayo/ḥ(o)* (cf 12.18)

[240] 6.8

jñā/na - vijñā/na - tṛptā/tmā/  
kū/ṭa - stho/ vijite/ndriyaḥ(a)  
yukta ity ucyate/ yo/gī/ (cf 6.18)  
sama - lo/ṣṭrā/śma - kā/ñcanaḥ(a)\* (cf 14.24)

[241] 6.9

suhṛn - mitrā/ry - udā/sī/na -  
madhyastha - dve/ṣya - bandhuṣu  
sā/dhuṣv api ca pā/pe/ṣu  
sama - buddhir viśiṣyate/

*\*In some manuscripts it is 'loṣṭāśma'*

[242] 6.10

yo/gī/ yuñji/ta satatam  
ā/tmā/naṁ rahasi sthitaḥ(a)  
e/kā/kī/ yata - cittā/tmā/  
nirā/śi/r aparigrahaḥ(a)

[243] 6.11-12

śucau/ de/śe/ pratiṣṭhā/pya  
sthiram ā/sanam ā/tmanaḥ(a)  
nā/ty - ucchritaṁ nā/ti - ni/cam  
cai/lā/jina - kuśo/ttaram

tatrai/kā/graṁ manaḥ kṛtvā/  
yata - citte/ndriya - kriyaḥ(a)  
upaviśyā/sane/ yuñjyā/d  
yo/gam ā/tma - viśuddhaye/

[245] 6.13-14

samaṁ kā/ya - śiro/ - grī/vaṁ  
dhā/rayann acalaṁ sthiraḥ(a)  
sampire/kṣya nā/sikā/graṁ svam  
diśās cā/navalo/kayan

praśā/ntā/tmā/ vigata - bhī/r  
brahmacā/ri - vrate/ sthitaḥ(a)  
manaḥ saṁyama mac - citto/  
yukta ā/si/ta mat - paraḥ(a) (cf 2.61)

[247] 6.15  
*yuñjann e/vaṁ sadā/tmā/naṁ* (cf 6.28)

yo/gī/ niyata - mā/nasaḥ(a)  
śā/ntim̄ nirvā/ṇa - paramā/m̄  
mat - saṁsthā/m̄ adhigacchati

[248] 6.16  
nā/ty - aśnatas 'tu yo/go/ 'sti  
na cai/kā/ntam̄ anaśnataḥ(a)  
na cā/ti - svapna - śī/lasya  
jā/grato/ nai/va cā/rjuna

[249] 6.17  
yuktā/hā/ra - vihā/rasya  
yukta - ce/ṣṭasya karmasu  
yukta - svapnā/vabo/dhasya  
yo/go/ bhavati duḥkha - hā/

[250] 6.18  
yadā/ viniyataṁ cittam̄  
ā/tmany e/vā/vatiṣṭhate/  
nispr̄haḥ sarva - kā/me/bhyo/  
yukta ity ucyate/ tadā/ (cf 6.8)

[251] 6.19  
yathā/ di/po/ nivā/tastho/  
ne/ṅgate/ so/pamā/ smṛtā/  
yo/gino/ yata - cittasya  
yuñjato/ yo/gam̄ ā/tmanah(a)

[252] 6.20 – 6:23

yatro/paramate/ cittam  
niruddham yo/ga - se/vayā/  
yatra cai/vā/tmanā/tmā/naṁ  
paśyann ā/tmani tuṣyati

sukham ā/tyantikam yat tad  
buddhi - grā/hyam ati/ndriyam  
ve/tti yatra na cai/vā/yaṁ  
sthitaś calati tattvataḥ(a)

yaṁ labdhvā/ cā/param lā/bham  
manyate/ nā/dhikam tataḥ(a)  
yasmin sthito/ na duḥkhe/na  
guruṇā/pi vicā/lyate/

(2 lines)

taṁ vidyā/d duḥkha - saṁyo/ga -  
viyo/gaṁ yo/ga - saṁjñitam

[256] 6.24 (6 lines)

sa niścaye/na yo/ktavyo/  
yo/go/ 'nirviṇṇa - ce/tasā/  
saṅkalpa - prabhavā/n kā/mā/rṁs  
tyaktvā/ sarvā/n aśe/ṣataḥ(a)  
manasai/ve/ndriya - grā/maṁ  
viniyamya samantataḥ(a)

[257] 6.25  
śanai/ḥ śanai/r uparame/d  
buddhyā/ dhṛti - gr̥hi/tayā/  
ā/tma - saṁsthaṁ manaḥ kṛtvā/  
na kiñcid api cintaye/t

[258] 6.26  
yato/ yato/ niścalati  
manaś cañcalam asthiram  
tatas tato/ niyamyai/tad  
ā/tmany e/va vaśaṁ naye/t

[259] 6.27  
praśā/nta - manasaṁ hy e/naṁ  
yo/ginaṁ sukham uttamam  
upai/ti śā/nta - rajasāṁ  
brahma - bhū/tam akalmaṣam

[260] 6.28  
*yuñjann e/vaṁ sadā/tmā/naṁ (cf 6.15)*

yo/gī/ vigata - kalmaṣaḥ(a)  
sukhe/na brahma - saṁsparśam  
atyantaṁ sukham aśnute/

[261] 6.29  
sarva - bhū/ta - stham ā/tmā/naṁ  
sarva - bhū/tā/ni cā/tmani  
ī/kṣate/ yo/ga - yuktā/tmā/  
sarvatra sama - darśanaḥ(a)

[262] 6.30

yo/ mā/m paśyati sarvatra  
sarvaṁ ca mayi paśyati  
tasyā/haṁ na praṇaśyā/mi  
sa ca me/ na praṇaśyati

[263] 6.31

sarva - bhū/ta - sthitaṁ yo/ mā/m  
bhajaty e/katvam ā/sthitaḥ(a)  
sarvathā/ vartamā/no/ 'pi (cf 13.24)  
sa yo/gi/ mayi vartate/

[264] 6.32

ā/tmau/pamye/na sarvatra  
samaṁ paśyati yo/ 'rjuna  
sukhaṁ vā/ yadi vā/ duḥkhaṁ  
sa yo/gi/ paramo/ mataḥ(a)

[265] 6.33

arjuna uvā/ca  
yo/ 'yaṁ yo/gas tvayā/ pro/ktāḥ(a)  
sā/mye/na madhusū/dana  
e/tasyā/haṁ na paśyā/mi  
cañcalatvā/t sthitiṁ sthira/m

[266] 6.34

cañcalaṁ hi manaḥ kṛṣṇa  
pramā/thi balavad dṛḍham  
tasyā/haṁ nigrahaṁ manye/  
vā/yo/r\_iva suduṣkaram

[267] 6.35

śrī/ - bhagavā/n uvā/ca  
asamśayaṁ mahā/ - bā/ho/  
mano/ durnigrahaṁ calam  
abhyā/se/na tu kau/nte/ya  
vai/rā/gye/ṇa ca gr̥hyate/

[268] 6.36

asam̐yatā/tmanā/ yo/go/  
duṣprā/pa iti me/ matiḥ(i)  
vaśyāt/manā/ tu yatatā/  
śakyo/ 'vā/ptum upā/yataḥ(a)

[269] 6.37

arjuna uvā/ca  
ayatiḥ śraddhayo/pe/to/  
yo/gā/c calita - mā/nasaḥ(a)  
aprā/pya yo/ga - saṁsiddhiṁ  
kā/m̐ gatiṁ kṛṣṇa gacchati

[270] 6.38

kaccin no/bhaya - vibhraṣṭas  
chinnā/bhram iva naśyati  
apraṭiṣṭho/ mahā/ - bā/ho/  
vimū/ḍho/ brahmaṇaḥ pathi

[271] 6.39

e/tan me/ saṁśayaṁ kṛṣṇa  
che/ttum arhasy aśe/ṣataḥ(a)  
tvad - anyaḥ saṁśayasyā/sya  
che/ttā/ na hy upapadyate/

[272] 6.40

śrī/ - bhagavā/n uvā/ca  
pā/rtha nai/ve/ha nā/mutra  
vinā/śas tasya vidyate/  
na hi kalyā/ṇa - kṛt kaścid  
durgatiṁ tā/ta gacchati

[273] 6.41

prā/pya puṇya - kṛtā/m lo/kā/n  
uṣitvā/ śā/śvatī/ḥ samā/ḥ(a)  
śuci/nā/m śrī/matā/m ge/he/  
yo/ga - bhraṣṭo/ 'bhijā/yate/

[274] 6.42

atha vā/ yo/ginā/m e/va  
kule/ bhavati dhī/matā/m  
e/taddhi durlabhataram  
lo/ke/ janma yad i/dṛśam



[275] 6.43

tatra taṁ buddhi - saṁyo/gaṁ  
labhate/ pau/rva - de/hikam  
yatate/ ca tato/ bhū/yaḥ(a)  
saṁsiddhau/ kuru - nandana

[276] 6.44

pū/rvā/bhyā/se/na te/nai/va  
hriyate/ hy\_avaśo/ 'pi saḥ(a)  
jijñā/sur\_ api yo/gasya  
śabda - brahmā/tivartate/

[277] 6.45

prayatnā/d yatamā/nas tu  
yo/gī/ saṁśuddha - kilbiṣaḥ(a)  
ane/ka - janma - saṁsiddhas  
tato/ yā/ti parā/m gatim

[278] 6.46

tapasvibhyo/ 'dhiko/ yo/gī/  
jñā/nibhyo/ 'pi mato/ 'dhikaḥ(a)  
karmibhyaś cā/dhiko/ yo/gī/  
tasmā/d yo/gī/ bhavā/rjuna

[279] 6.47

yo/ginā/m api sarve/ṣā/m  
mad - gate/nā/ntar - ā/tmanā/  
śraddhā/vā/n bhajate/ yo/ mā/m  
sa me/ yuktatamo/ mataḥ(a)



iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - śā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
ā/tma - saṁyama - yo/go/ nā/ma  
ṣaṣṭho/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 7

(Jñāna-Vijñāna Yoga, 30 Verses: 280 - 309)

atha saptamo/ 'dhyā/yaḥ(a)

[280] 7.1

śrī/ - bhagavā/n uvā/ca  
may ā/sakta - manā/ḥ pā/rtha  
yo/gaṁ yuñjan mad - ā/śrayaḥ(a)  
asaṁśayaṁ samagraṁ mā/m  
yathā/ jñā/syasi tac chrṇu

[281] 7.2

jñā/nam te/ 'haṁ sa - vijñā/nam  
idaṁ vakṣyā/my aśe/ṣataḥ(a)  
yaj jñā/tvā/ ne/ha bhū/yo/ 'nyaj  
jñā/tavyam avaśiṣyate/

[282] 7.3

manuṣyā/ṅā/m sahasre/ṣu  
kaścid yatati siddhaye/  
yatatā/m api siddhā/nā/m  
kaścin mā/m ve/tti tattvataḥ(a)

[283] 7.4

bhū/mir ā/po/ 'nalo/ vā/yuḥ(u)  
khaṁ mano/ buddhir e/va ca  
ahaṅkā/ra iti/yaṁ me/  
bhinnā/ prakṛtir aṣṭadhā/

[284] 7.5

apare/yam itas tv anyā/m  
prakṛtiṁ viddhi me/ parā/m  
jī/va - bhū/tā/m mahā/ - bā/ho/  
yaye/daṁ dhā/ryate/ jagat

[285] 7.6

e/tad - yo/nī/ni bhū/tā/ni  
sarvā/ṇi/ty upadhā/raya  
ahaṁ kṛtsnasya jagataḥ(a)  
prabhavaḥ pralayas tathā/ (cf 9.18)

[286] 7.7

mattaḥ parataraṁ nā/nyat  
kiñcid asti dhanañjaya  
mayi sarvam idaṁ pro/taṁ  
sū/tre/ maṇi - gaṇā/ iva

[287] 7.8

raso/ 'ham apsu kau/nte/ya  
prabhā/smi śāśi - sū/ryayo/ḥ(o)  
praṇavaḥ sarva - ve/de/ṣu

śabdaḥ khe/ pau/ruṣaṁ nṛṣu

[288] 7.9

punyo/ gandhaḥ pṛthivyā/m ca  
te/jaś cā/smi vibhā/vasau/  
jī/vanaṁ sarva - bhū/te/ṣu  
tapaś cā/smi tapasviṣu

[289] 7.10  
bī/jaṁ mā/m̄ sarva - bhū/tā/nā/m̄  
viddhi pā/rtha sanā/tanam  
buddhir buddhimatā/m̄ asmi  
te/jas te/jasvinā/m̄ aham (cf 10.36)

[290] 7.11  
balaṁ balavatā/m̄ cā/haṁ  
kā/ma - rā/ga - vivarjitam  
dharmā/viruddho/ bhū/te/ṣu  
kā/mo/ 'smi bharatarṣabha

[291] 7.12  
ye/ cai/va sā/ttvikā/ bhā/vā/  
rā/jasā/s tā/masā/ś ca ye/  
matta e/ve/ti tā/n viddhi  
na tv ahaṁ te/ṣu te/ mayi

[292] 7.13 (cf 3.27)  
tribhir guṇa - mayai/r bhā/vai/r  
e/bhiḥ sarvam̄ idaṁ jagat  
mo/hitaṁ nā/bhijā/nā/ti  
mā/m̄ e/bhyaḥ param̄ avyayam

[293] 7.14  
dai/vi/ hy e/ṣā/ guṇa - mayi/  
mama mā/yā/ duratyayā/  
mā/m̄ e/va ye/ prapadyante/  
mā/yā/m̄ e/tā/m̄ taranti te/

[294] 7.15

na mā/ṁ duṣṛtino/ mū/ḍhā/ḥ(a)  
prapadyante/ narā/dhamā/ḥ(a)  
mā/yayā/pahrta - jñā/nā/  
ā/suraṁ bhā/vam ā/śritā/ḥ(a)

[295] 7.16

catur - vidhā/ bhajante/ mā/ṁ  
janā/ḥ sukṛtino/ 'rjuna  
ā/rto/ jijñā/sur arthā/rthi/  
jñā/nī/ ca bharatarṣabha

[296] 7.17

te/ṣā/ṁ jñā/nī/ nitya - yukta  
e/ka - bhaktir viśiṣyate/  
priyo/ hi jñā/nino/ 'tyartham  
ahaṁ sa ca mama priyaḥ(a)

[297] 7.18

udā/rā/ḥ sarva e/vai/te/  
jñā/nī/ tv ā/tmai/va me/ matam  
ā/sthitaḥ sa hi yuktā/tmā/  
mā/m e/vā/nuttamā/ṁ gatim

[298] 7.19

bahū/nā/m janmanā/m ante/  
jñā/navā/n mā/m prapadyate/  
vā/sude/vaḥ sarvam iti  
sa mahā/tmā/ su - durlabhaḥ(a)

[299] 7.20

kā/mai/s tai/s tai/r hṛta - jñā/nā/h(a)  
prapadyante/ 'nya - de/vatā/h(a)  
taṁ taṁ niyamam ā/sthā/ya  
prakṛtyā/ niyatā/h svayā/

[300] 7.21

yo/ yo/ yā/m yā/m tanuṁ bhaktaḥ(a)  
śraddhayā/rcitum icchati  
tasya tasyā/calā/m śraddhā/m  
tā/m e/va vidadhā/my aham

[301] 7.22

sa tayā/ śraddhayā/ yuktaḥ  
tasyā/rā/dhanam i/hate/  
labhate/ ca tataḥ kā/mā/n  
mayai/va vihitā/n hi tā/n

[302] 7.23

antavat tu phalaṁ te/ṣā/ṁ  
tad bhavaty alpa - me/dhasā/ṁ  
de/vā/n de/va - yajo/ yā/nti  
mad - bhaktā/ yā/nti mā/m api

[303] 7.24

avyaktaṁ vyaktim ā/pannaṁ  
manyante/ mā/m abuddhayaḥ(a)  
paraṁ bhā/vam ajā/nanto/ (cf 9.11)  
mamā/vyayam anuttamam

[304] 7.25

nā/haṁ prakā/śaḥ sarvasya  
yo/ga - mā/yā/ - samā/vṛtaḥ(a)  
mū/ḍho/ 'yaṁ nā/bhijā/nā/ti  
lo/ko/ mā/m ajam avyayam

[305] 7.26

ve/dā/haṁ samatī/tā/ni  
vartamā/nā/ni cā/rjuna  
bhaviṣyā/ṇi ca bhū/tā/ni  
mā/ṁ tu ve/da na kaścana



[306] 7.27

icchā/ - dve/ṣa - samutthe/na  
dvandva - mo/he/na bhā/rata  
sarva - bhū/tā/ni sammo/ham  
sarge/ yā/nti parantapa

[307] 7.28

ye/ṣā/m tv anta - gataṁ pā/paṁ  
janā/nā/m puṇya - karmaṇā/m  
te/ dvandva - mo/ha - nirmuktā/  
bhajante/ mā/m dṛḍha - vratā/ḥ(a)

[308] 7.29

jarā/ - maraṇa - mo/kṣā/ya  
mā/m ā/śritya yatanti ye/  
te/ brahma tad viduḥ kṛtsnam  
adhyā/tmaṁ karma cā/khilam

[309] 7.30

sā/dhibhū/tā/dhidai/vaṁ mā/m  
sā/dhiyajñam ca ye/ viduḥ(u)  
prayā/ṇa - kā/le/ 'pi ca mā/m  
te/ vidur yukta - ce/tasaḥ(a)

❖

iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - śā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
jñā/na - vijñā/na - yo/go/ nā/ma  
saptamo/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 8

(Akṣara-Brahma Yoga, 28 Verses: 310 - 337)

atha aṣṭamo/ 'dhyā/yaḥ(a)

[310] 8.1

arjuna uvā/ca

kiṁ tad brahma kim adhyā/tmam  
kiṁ karma puruṣo/ttama  
adhibhū/taṁ ca kiṁ pro/ktam  
adhidai/vaṁ kim ucyate/

[311] 8.2

adhiyajñah katham ko/ 'tra  
de/he/ 'smin madhusū/dana  
prayā/ṇa - kā/le/ ca katham  
jñe/yo/ 'si niyatā/tmabhiḥ(i)

[312] 8.3

śrī/ - bhagavā/n uvā/ca  
akṣaraṁ brahma paramam  
svabhā/vo/ 'dhyā/tmam ucyate/  
bhū/ta - bhā/vo/dbhava - karo/  
visargaḥ karma - saṁjñitaḥ(a)

[313] 8.4

adhibhū/taṁ kṣaro/ bhā/vaḥ(a)  
puruṣaś cā/dhidai/vatam  
adhiyajño/ 'ham\_e/vā/tra  
de/he/ de/ha - bhṛtā/ṁ vara

[314] 8.5

anta - kā/le/ ca mā/m\_e/va  
smaran muktivā/ kale/varam  
yaḥ prayā/ti sa mad - bhā/vaṁ  
yā/ti nā/sty\_ atra saṁśayaḥ(a)

[315] 8.6

yaṁ yaṁ vā/pi smaran bhā/vaṁ  
tyajaty\_ ante/ kale/varam  
taṁ tam\_e/vai/ti kau/nte/ya  
sadā/ tad - bhā/va - bhā/vitaḥ(a)

[316] 8.7 (last line is tricky)

tasmā/t sarve/ṣu kā/le/ṣu (cf 8.27)  
mā/m\_anusmara yudhya ca  
mayy\_ arpita - mano/ - buddhir (cf 12.14)  
mā/m\_e/vai/ṣyasy\_ asaṁśayaḥ(a) (cf 18.68)

[317] 8.8

abhyā/sa - yo/ga - yukte/na  
ce/tasā/ nā/nya - gā/minā/  
paramaṁ puruṣaṁ divyaṁ  
yā/ti pā/rthā/nucintayan

[318] 8.9 (meter changes to 11)

kaviṁ purā/ṇam anuśā/sitā/ram  
aṇo/r aṇī/yā/ṁsam anusmare/d yaḥ(a)  
sarvasya dhā/tā/ram acintya - rū/pam  
ā/ditya - varṇaṁ tamasah parastā/t

[319] 8.10 (meter 11)

prayā/ṇa - kā/le/ manasā/cale/na  
bhaktyā/ yukto/ yo/ga - bale/na cai/va  
bhruvo/r madhye/ prā/ṇam ā/ve/śya samyak  
sa taṁ paraṁ puruṣam upai/ti divyam

[320] 8.11 (meter 11)

yad akṣaraṁ ve/da - vido/ vadanti  
viśanti yad yatayo/ vī/ta - rā/gā/ḥ(a)  
yad icchanto/ brahmacaryaṁ caranti  
tat te/ padaṁ saṅgrāhe/ṇa pravakṣye/

[321] 8.12 (meter changes to 8)

sarva - dvā/rā/ṇi saṁyamyā  
mano/ ḥṛdi - nirudhya ca  
mū/rdhny ā/dhā/yā/tmanaḥ prā/ṇam  
ā/sthito/ yo/ga - dhā/raṇā/m

[322] 8.13

o/m it y e/kā/kṣaram brahma  
vyā/haran mā/m anusmaran  
yaḥ prayā/ti tyajan de/ham  
sa yā/ti paramā/m gatim

[323] 8.14

ananya - ce/tā/ḥ satatam  
yo/ mā/m smarati nityaśaḥ(a)  
tasyā/ham sulabhaḥ pā/rtha  
nitya - yuktasya yo/ginaḥ(a)

[324] 8.15

mā/m upe/tya punar janma  
duḥkhā/layam aśā/śvatam  
nā/pnuvanti mahā/tmā/naḥ(a)  
saṁsiddhiṁ paramā/m gatā/ḥ(a)

[325] 8.16

ā/brahma - bhuvanā/i lo/kā/ḥ(a)  
punar ā/vartino/ 'rjuna  
mā/m upe/tya tu kau/nte/ya  
punar janma na vidyate/

[326] 8.17

sahasra - yuga - paryantam  
ahar yad brahmaṇo/ viduḥ(u)  
rā/trim yuga - sahasrā/ntā/m  
te/ 'ho/ - rā/tra - vido/ janā/ḥ(a)

[327] 8.18

avyaktā/d vyaktayaḥ sarvā/ḥ(a)  
prabhavanty ahar - ā/game/ (cf 8.19)  
rā/try - ā/game/ prali/yante/  
tatrai/vā/vyakta - samjñake/

[328] 8.19

bhū/ta - grā/maḥ sa e/vā/yaṁ  
bhū/tvā/ bhū/tvā/ prali/yate/  
rā/try - ā/game/ 'vaśaḥ pā/rtha  
prabhavaty ahar - ā/game/ (cf 8:18)

[329] 8.20

paras tasmā/t tu bhā/vo/ 'nyo/  
'vyakto/ 'vyaktā/t sanā/tanaḥ(a)  
yaḥ sa sarve/ṣu bhū/te/ṣu  
naśyatsu na vinaśyati

[330] 8.21

avyakto/ 'kṣara ity uktas  
tam ā/huḥ paramā/m gatim  
yaṁ prā/pya na nivartante/ (cf 15.6)  
tad dhā/ma paramaṁ mama (cf 15.6)

[331] 8.22  
puruṣaḥ sa paraḥ pā/rtha  
bhaktyā/ labhyas tv ananyayā/  
yasyā/ntaḥ - sthā/ni bhū/tā/ni  
*ye/na sarvam idaṁ tatam (cf 2.17, 8.22)*

[332] 8.23  
yatra kā/le/ tv anā/vṛttim  
ā/vṛttim cai/va yo/ginaḥ(a)  
prayā/tā/ yā/nti taṁ kā/laṁ  
vakṣyā/mi bharatarṣabha

[333] 8.24  
agnir jyo/tir ahaḥ śuklaḥ(a)  
ṣaṇ - mā/sā/ uttarā/yaṇam  
tatra prayā/tā/ gacchanti  
brahma brahma - vido/ janā/ḥ(a)

[334] 8.25  
dhū/mo/ rā/tris tathā/ kṛṣṇaḥ(a)  
ṣaṇ - mā/sā/ dakṣiṇā/yanam  
tatra cā/ndramasaṁ jyo/tir  
yo/gī/ prā/pya nivartate/

[335] 8.26  
śukla - kṛṣṇe/ gati/ hy e/te/  
jagataḥ śā/śvate/ mate/  
e/kayā/ yā/ty anā/vṛttim  
anyayā/vartate/ punaḥ(a)



[336] 8.27

nai/te/ sṛti/ pā/rtha jā/nan  
yo/gī/ muhyati kaścana  
tasmā/t sarve/ṣu kā/le/ṣu (cf 8.7)  
yo/ga - yukto/ bhavā/rjuna

[337] 8.28 (meter changes to 11)

ve/de/ṣu yajñe/ṣu tapaḥsu cai/va  
dā/ne/ṣu yat puṇya - phalaṁ pradiṣṭam  
atye/ti tat sarvam idam viditvā/  
yo/gī/ param sthā/nam upai/ti cā/dyam

❖

iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - sā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
akṣara - brahma - yo/go/  
nā/mā/ṣṭamo/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 9

(Rāja-Vidya-Rāja-Guhya Yoga, 34 Verses: 338 - 371)

atha navamo/ 'dhyā/yaḥ(a)

[338] 9.1 (meter changes to 8)

śrī/ - bhagavā/n uvā/ca

idaṁ tu/ guhyatamaṁ

pravakṣyā/my anasū/yave/

jñā/naṁ vijñā/na - sahitaṁ

yaj jñā/tvā/ mo/kṣyase/ 'śubhā/t (cf 4.16)

[339] 9.2

rā/ja - vidyā/ rā/ja - guhyam

pavitram idam uttamam

pratyakṣā/vagamaṁ dharmyaṁ

susukhaṁ kartum avyayam

[340] 9.3

aśraddadhā/nā/ḥ puruṣā/

dharmasyā/sya parantapa

aprā/pya mā/m nivartante/

mṛtyu - saṁsā/ra - vartmani (cf 12.7)

[341] 9.4

mayā/ tatam idam sarvaṁ

jagad avyakta - mū/rtinā/

mat - sthā/ni sarva - bhū/tā/ni

na cā/haṁ te/śv avasthitaḥ(a)

[342] 9.5

na ca mat - sthā/ni bhū/tā/ni  
paśya me/ yo/gam ai/śvaram (cf 11.8)  
bhū/ta - bhr̥n na ca bhū/ta - stho/  
mamā/tmā/ bhū/ta - bhā/vanaḥ(a)

[343] 9.6

yathā/kā/śa - sthito/ nityam  
vā/yuḥ sarvatra - go/ mahā/n  
tathā/ sarvā/ṇi bhū/tā/ni  
mat - sthā/nī/ty upadhā/raya

[344] 9.7

sarva - bhū/tā/ni kau/nte/ya  
prakṛtiṃ yā/nti mā/mikā/m  
kalpa - kṣaye/ punas tā/ni  
kalpā/dau/ viśṛjā/my aham

[345] 9.8

prakṛtiṃ svā/m avaṣṭabhya (cf 4.6)  
viśṛjā/mi punaḥ punaḥ(a)  
bhū/ta - grā/mam imaṃ kṛtsnam  
avaśaṃ prakṛte/r vaśā/t

[346] 9.9

na ca mā/m tā/ni karmā/ṇi  
nibadhnanti dhanañjaya (cf 4.41)  
udā/si/navad ā/si/nam  
asaktaṃ te/ṣu karmasu

[347] 9.10  
mayā/dhyakṣe/ṇa prakṛtiḥ(i)  
sū/yate/ sa - carā/caram  
he/tunā/ne/na kau/nte/ya  
jagad viparivartate/

[348] 9.11  
avajā/nanti mā/m mū/ḍhā/  
mā/nuṣi/m tanum ā/śritam  
param bhā/vam ajā/nanto/ (cf 7.24)  
mama bhū/ta - mahe/śvaram

[349] 9.12  
mo/ghā/śā/ mo/gha - karmā/ṇo/  
mo/gha - jñā/nā/ vice/tasaḥ(a)  
rā/kṣasi/m ā/suri/m cai/va  
prakṛtiṃ mo/hini/m śritā/ḥ(a)

[350] 9.13  
mahā/tmā/nas tu mā/m pā/rtha  
dai/vi/m prakṛtim ā/śritā/ḥ(a)  
bhajanty ananya - manaso/  
jñā/tvā/ bhū/tā/dim avyayam

[351] 9.14  
satataṃ kī/rtayanto/ mā/m  
yatantaś ca dṛḍha - vratā/ḥ(a)  
namasyantaś ca mā/m bhaktyā/  
nitya - yuktā/ upā/sate/ (cf 12.2)

[352] 9.15

jñā/na - yajñe/na cā/py anye/  
yajanto/ mā/m upā/sate/  
e/katven/a pṛthaktve/na  
bahudhā/ viśvato/ - mukham

[353] 9.16

aham kratur aham yajñah(a)  
svadhā/ham aham au/śadham  
mantra/ 'ham aham e/vā/jyam  
aham agnir aham hutam

[354] 9.17

pitā/ham asya jagato/  
mā/tā/ dhā/tā/ pitā/mahaḥ(a)  
ve/dyaṁ pavitram o/ṁkā/ra  
ṛk sā/ma yajur e/va ca

[355] 9.18

gatir bhartā/ prabhuḥ sā/kṣi/  
nivā/saḥ śaraṇaṁ suhṛt  
prabhavaḥ pralayaḥ sthā/naṁ (cf 7.6)  
nidhā/naṁ bī/jam avyayam

[356] 9.19

tapā/my aham aham varṣaṁ  
nigrhñā/my utsrjā/mi ca  
amṛtaṁ cai/va mṛtyuś ca  
sad asac cā/ham arjuna

[357] 9.20 (meter changes to 11)

trai/ - vidyā/ mā/m so/ma - pā/ḥ pū/ta - pā/pā/  
yajñai/r iṣṭvā/ svar - gatim prā/rthayante/  
te/ puṇyam ā/sā/dya sure/ndra - lo/kam  
aśnanti divyā/n divi de/va - bho/gā/n

[358] 9.21 (meter 11)

te/ taṁ bhuktvā/ svarga - lo/kam viśā/laṁ  
kṣi/ṇe/ puṇye/ martya - lo/kam viśanti  
e/vaṁ trayī/ - dharmam anuprapannā/  
gatā/gataṁ kā/ma - kā/mā/ labhante/

[359] 9.22 (meter changes to 8)

ananyā/s cintayanto/ mā/m  
ye/ janā/ḥ paryupā/sate/  
te/ṣā/m nityābhiyuktā/nā/m  
yo/ga - kṣe/maṁ vahā/my aham

[360] 9.23

ye/ 'py anya - de/vatā/ - bhaktā/  
yajante/ śraddhayā/nvitā/ḥ(a) (cf 17.1)  
te/ 'pi mā/m e/va kau/nte/ya  
yajanty avidhi - pū/rvakam

[361] 9.24 (cf 5.29)

ahaṁ hi sarva - yajñā/nā/m  
bho/ktā/ ca prabhur\_e/va ca  
na tu mā/m\_abhijā/nanti  
tattve/nā/taś cyavanti te/

[362] 9.25

yā/nti de/va - vratā/ de/vā/n  
pitṛ/n yā/nti pitṛ - vratā/ḥ(a)  
bhū/tā/ni yā/nti bhū/te/jyā/  
yā/nti mad - yā/jino/ 'pi mā/m

[363] 9.26

patraṁ puṣpaṁ phalaṁ to/yaṁ  
yo/ me/ bhaktyā/ prayacchati  
tad\_ahaṁ bhakty - upahr̥tam  
aśnā/mi prayatā/tmanaḥ(a)

[364] 9.27

yat karo/ṣi yad\_aśnā/si  
yaj juho/ṣi dadā/si yat  
yat tapasyasi kau/nte/ya  
tat kuruṣva mad - arpaṇam

[365] 9.28

śubhā/śubha - phalai/r\_e/vaṁ  
mo/kṣyase/ karma - bandhanai/ḥ(i)  
sannyā/sa - yo/ga - yuktā/tmā/  
vimukto/ mā/m\_upai/ṣyasi

[366] 9.29

samo/ 'ham sarva - bhū/te/ṣu  
na me/ dve/ṣyo/ 'sti na priyaḥ(a)  
ye/ bhajanti tu mā/m bhaktyā/  
mayi te/ te/ṣu cā/py aham

[367] 9.30

api ce/t su - durā/cā/ro/  
bhajate/ mā/m ananya - bhā/k  
sā/dhur e/va sa mantavyaḥ(a)  
samyag vyavasito/ hi saḥ(a)

[368] 9.31

kṣipraṁ bhavati dharmā/tmā/  
śaśvac - chā/ntim nigacchati  
kau/nte/ya pratijā/nī/hi  
na me/ bhaktaḥ praṇaśyati

[369] 9.32

mā/m hi pā/rtha vyapā/śritya  
ye/ 'pi syuḥ pā/pa - yo/nayaḥ(a)  
striyo/ vai/śyā/s tathā/ śū/drā/s  
te/ 'pi yā/nti parā/m gatim

[370] 9.33

kiṁ punar brā/hmaṇā/ḥ puṇyā/  
bhaktā/ rā/jarṣayas tathā/  
anityam asukhaṁ lo/kam  
imaṁ prā/pya bhajasva mā/m



[371] 9.34 (cf 18.65)

*man - mānā/ bhava mad - bhakto/  
mad - yā/jī/ mā/m namaskuru  
mā/m e/vai/ṣyasi yuktvai/vam  
ā/tmā/naṁ mat - parā/yaṇaḥ(a)*

❖

iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - śā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
rā/ja - vidya - rā/ja - guhya - yo/go/  
nā/ma navamo/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 10

(Vibhūti Yoga, 42 Verses: 372 - 413)

atha daśamo/ 'dhyā/yaḥ(a)

[372] 10.1

śrī/ - bhagavā/n uvā/ca

bhū/ya e/va mahā/ - bā/ho/

śṛṇu me/ paramaṁ vacaḥ(a) (cf 18:64)

yat te/ 'ham prī/yamā/ṇā/ya

vakṣyā/mi hita - kā/myayā/

[373] 10.2

na me/ viduḥ sura - gaṇā/ḥ(a)

prabhavaṁ na maharṣayaḥ(a)

aham ā/dir hi de/vā/nā/m

maharṣi/ṇā/m ca sarvaśaḥ(a)

[374] 10.3

yo/ mā/m ajam anā/diṁ ca

ve/tti lo/ka - mahe/śvaram

asammū/ḍhaḥ sa martye/ṣu

sarva - pā/pai/ḥ pramucyate/

[375] 10.4-5

buddhir jñā/nam asammo/haḥ(a)

kṣamā/ satyaṁ damaḥ śamaḥ(a)

sukhaṁ duḥkhaṁ bhavo/ 'bhā/vo/

bhayaṁ cā/bhaya m e/va ca

ahimsā/ samatā/ tuṣṭis  
tapo/ dā/naṁ yaśo/ 'yaśaḥ(a)  
bhavanti bhā/vā/ bhū/tā/nā/m  
matta e/va pṛthag - vidhā/ḥ(a)

[377] 10.6

mahaṛṣayaḥ sapta pū/rve/  
catvā/ro/ manavas tathā/  
mad - bhā/vā/ mā/nasā/ jā/tā/  
ye/ṣā/m lo/ka imā/ḥ prajā/ḥ(a)

[378] 10.7

e/tā/m vibhū/tiṁ yo/gaṁ ca  
mama yo/ ve/tti tattvataḥ(a) (cf 4.9)  
so/ 'vikalpe/na yo/ge/na  
yujyate/ nā/tra saṁśayaḥ(a)

[379] 10.8 (catur ślokī)

ahaṁ sarvasya prabhavo/  
mattaḥ sarvaṁ pravartate/  
iti matvā/ bhajante/ mā/m  
budhā/ bhā/va - samanvitā/ḥ(a)

[380] 10.9 (catur ślokī)

mac - cittā/ mad - gata - prā/ṇā/  
bo/dhayantaḥ parasparam  
kathayantaś ca mā/m nityaṁ  
tuṣyanti ca ramanti ca

[381] 10.10 (catur ślokī)  
te/ṣā/m satata - yukṭā/nā/m (cf 12:1)  
bhajatā/m prī/ti - pū/rvakam  
dadā/mi buddhi - yo/gaṁ taṁ  
ye/na mā/m upayā/nti te/

[382] 10.11 (catur ślokī)  
te/ṣā/m e/vā/nukampā/rtham  
aham ajñā/na - jaṁ tamaḥ(a)  
nā/śayā/my ā/tma - bhā/va - stho/  
jñā/na - di/pe/na bhā/svatā/

[383] 10.12-13 arjuna uvā/ca  
paraṁ brahma paraṁ dhā/ma  
pavitraṁ paramaṁ bhavā/n  
puruṣaṁ śā/śvataṁ divyam  
ā/di - de/vam ajaṁ vibhum  
ā/hus tvā/m ṛṣayaḥ sarve/  
de/varṣir nā/radas tathā/  
asito/ de/valo/ vyā/saḥ(a)  
svayaṁ cai/va bravi/ṣi me/

[385] 10.14  
sarvam e/tad ṛtaṁ manye/  
yan mā/m vadasi ke/śava  
na hi te/ bhagavan vyaktiṁ  
vidur de/vā/ na dā/navā/h(a)

[386] 10.15  
svayam e/vā/tmanā/tmā/nam  
ve/ttha tvaṁ puruṣo/ttama  
bhū/ta - bhā/vana bhū/te/śa  
de/va - de/va jagat - pate/

[387] 10.16  
vaktum arhasy aśe/ṣe/ṇa  
*divyā/ hy ā/tma - vibhū/tayaḥ(a)* (cf 10.19)  
yā/bhir vibhū/tibhir lo/kā/n  
imā/ms tvaṁ vyā/pya tiṣṭhasi

[388] 10.17  
katham vidyā/m aham yo/gims  
tvā/m sadā/ paricintayan  
ke/ṣu ke/ṣu ca bhā/ve/ṣu  
cintyo/ 'si bhagavan mayā/

[389] 10.18  
vistare/ṇā/tmano/ yo/gam  
vibhū/tim ca janā/rdana  
bhū/yaḥ kathaya tṛptir hi  
śṛṇvato/ nā/sti me/ 'mṛtam

[390] 10.19  
śrī/ - bhagavā/n uvā/ca  
hanta te/ kathayiṣyā/mi  
*divyā/ hy ā/tma - vibhū/tayaḥ(a)* (cf 10.16)  
prā/dhā/nyataḥ kuru - śre/ṣṭha  
nā/sty anto/ vistarasya me/

[391] 10.20

aham ā/tmā/ guḍā/ke/śa  
sarva - bhū/tā/śaya - sthitaḥ(a)  
aham ā/diś ca madhyaṁ ca  
bhū/tā/nā/m anta e/va ca

[392] 10.21

ā/dityā/nā/m aham viṣṇur  
jyo/tiṣā/ṁ ravir amśumā/n  
marī/cir marutā/m asmi  
nakṣatrā/nā/m aham śaśi/

[393] 10.22

ve/dā/nā/ṁ sā/ma - ve/do/ 'smi  
de/vā/nā/m asmi vā/savaḥ(a)  
indriyā/nā/ṁ manaś cā/smi  
bhū/tā/nā/m asmi ce/tanā/

[394] 10.23

rudrā/nā/ṁ śaṅkarāś cā/smi  
vitte/śo/ yakṣa - rakṣasā/m  
vasū/nā/ṁ pā/vakaś cā/smi  
me/ruḥ śikhariṇā/m aham

[395] 10.24

puro/dhasā/ṁ ca mukhyaṁ mā/ṁ  
viddhi pā/rtha bṛhaspatim  
se/nā/ni/nā/m aham skandaḥ(a)  
sarasā/m asmi sā/garaḥ(a)

[396] 10.25

maharṣi/ṇā/m bhṛgur aham  
girā/m as my e/kam akṣaram  
yajñā/nā/m japa - yajño/ 'smi  
sthā/varā/ṇā/m himā/layaḥ(a)

[397] 10.26

aśvatthaḥ sarva - vṛkṣā/ṇā/m  
de/varṣi/ṇā/m ca nā/radaḥ(a)  
gandharvā/ṇā/m citrarathaḥ(a)  
siddhā/nā/m kapilo/ muniḥ(i)

[398] 10.27

uccai/ḥśravasam aśvā/nā/m  
viddhi mā/m amṛto/dbhavam  
ai/rā/vataṁ gaje/ndrā/ṇā/m  
narā/ṇā/m ca narā/dhipam

[399] 10.28

ā/yudhā/nā/m aham vajraṁ  
dhe/nū/nā/m asmi kā/madhuk  
prajanaś cā/smi kandarpaḥ(a)  
sarpā/ṇā/m asmi vā/sukiḥ(i)

[400] 10.29

anantaś cā/smi nā/gā/nā/m  
varuṇo/ yā/dasā/m aham  
pitṛ/ṇā/m aryamā/ cā/smi  
yamaḥ saṁyamātā/m aham

[401] 10.30

prahlā/daś cā/smi dai/tyā/nā/m  
kā/laḥ kalayatā/m aham  
mṛgā/ṇā/m ca mṛge/ndro/ 'ham  
vai/nate/yaś ca pakṣiṇā/m

[402] 10.31

pavanaḥ pavatā/m asmi  
rā/maḥ śastra - bhṛtā/m aham  
jhaṣā/ṇā/m makaraś cā/smi  
sro/tasā/m asmi jā/hnavi/

[403] 10.32

sargā/ṇā/m ā/dir antaś ca  
madhyaṁ cai/vā/ham arjuna  
adhyā/tma - vidyā/ vidyā/nā/m  
vā/daḥ pravadatā/m aham

[404] 10.33

akṣarā/ṇā/m akā/ro/ 'smi  
dvandvaḥ sā/mā/sikasya ca  
aham e/vā/kṣayaḥ kā/lo/  
dhā/tā/ham viśvato/ - mukhaḥ(a)

[405] 10.34

mṛtyuḥ sarva - haraś cā/ham  
udbhavaś ca bhaviṣyatā/m  
kī/rtiḥ śrī/r vā/k ca nā/ri/ṇā/m  
smṛtir me/dhā/ dhṛtiḥ kṣamā/



[406] 10.35

br̥hat - sā/ma tathā/ sā/mnā/m  
gā/yatri/ chandasā/m aham  
mā/sā/nā/m mā/rga - śi/r̥ṣo/ 'ham  
rtū/nā/m kusumā/karaḥ(a)

[407] 10.36

dyū/taṁ chalayatā/m asmi  
te/jas te/jasvinā/m aham (cf 7.10)  
jayo/ 'smi vyavasā/yo/ 'smi  
sattvaṁ sattvavatā/m aham

[408] 10.37

vṛṣṇi/nā/m vā/sude/vo/ 'smi  
pā/ṇḍavā/nā/m dhanañjayaḥ(a)  
muni/nā/m a py aham vyā/saḥ(a)  
kavī/nā/m uśanā/ kaviḥ(i)

[409] 10.38

daṇḍo/ damayatā/m asmi  
nī/tir asmi jigī/ṣatā/m  
mau/naṁ cai/vā/smi guhyā/nā/m  
jñā/naṁ jñā/navatā/m aham

[410] 10.39

yac cā/pi sarva - bhū/tā/nā/m  
bī/jaṁ tad aham arjuna  
na tad asti vinā/ yat syā/n  
mayā/ bhū/taṁ carā/caram

[411] 10.40

nā/nto/ 'sti mama divyā/nā/m  
vibhū/ti/nā/m parantapa  
e/ṣa tū/dde/śataḥ pro/kto/  
vibhū/te/r vistaro/ mayā/

[412] 10.41

yad yad vibhū/timat sattvaṁ  
śrī/mad ū/rjitam e/va vā/  
tat tad e/vā/vagaccha tvaṁ  
mama te/jo/ - 'mśa - sambhavam

[413] 10.42

atha vā/ bahunai/te/na  
kiṁ jñā/te/na tavā/rjuna  
viṣṭabhyā/ham idaṁ kṛtsnam  
e/kā/mśe/na sthito/ jagat

❖

iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - śā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
vibhū/ti - yo/go/ nā/ma daśamo/ 'dhyā/yah(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 11

(Viśvarūpa-Darśana Yoga, 55 Verses: 414 - 468)

atha ekādaśo/ 'dhyā/yaḥ(a)

[414] 11.1

arjuna uvā/ca

mad - anugrahā/ya paramaṁ (9 syllables!)

guhyam adhyā/tma - saṁjñitam

yat tvayo/ktam vacas te/na

mo/ho/ 'yam vigato/ mama

[415] 11.2

bhavā/pyayau/ hi bhū/tā/nā/m

śrutau/ vistaraśo/ mayā/

tvattaḥ kamala - patrā/kṣa

mā/hā/tmyam api cā/vyayam

[416] 11.3

e/vam e/tad yathā/ttha tvam

ā/tmā/naṁ parame/śvara

draṣṭum icchā/mi te/ rū/pam

ai/śvaraṁ puruṣo/ttama

[417] 11.4

manyase/ yadi tac chakyam

mayā/ draṣṭum iti prabho/

yo/ge/śvara tato/ me/ tvam

darśayā/tmā/nam avyayam

11.5 śrí/ - bhagavā/n uvā/ca  
paśya me/ pā/rtha rū/pā/ṇi  
śataśo/ 'tha sahasraśaḥ(a)  
nā/nā/ - vidhā/ni divyā/ni  
nā/nā/ - varṇā/kṛti/ni ca

[419] 11.6

paśyā/dityā/n vasū/n rudrā/n  
aśvinau/ marutas tathā/  
bahū/ny adṛṣṭa - pū/rvā/ṇi  
paśyā/ścaryā/ṇi bhā/rata

[420] 11.7

ihai/kasthaṃ jagat kṛtsnaṃ  
paśyā/dya sa - carā/caram  
mama de/he/ guḍā/ke/śa  
yac cā/nyad draṣṭuṃ icchasi

[421] 11.8

na tu mā/m śakyase/ draṣṭuṃ  
ane/nai/va sva - cakṣuṣā/  
divyaṃ dadā/mi te/ cakṣuḥ(u)

paśya me/ yo/gam ai/śvaram (cf 9.5)

11.9 sañjaya uvā/ca  
e/vam uktvā/ tato/ rā/jan  
mahā/ - yo/ge/śvaro/ hariḥ(i)  
darśayā/mā/sa pā/rthā/ya  
paramaṃ rū/pam ai/śvaram

[423] 11.10-11

ane/ka - vaktra - nayanam

ane/kā/dbhuta - darśanam

ane/ka - divyā/bharaṇam

divyā/ne/ko/dyatā/yudham

divya - mā/lyā/mbara - dharaṁ

divya - gandhā/nule/panam

sarvā/ścarya - mayam de/vam

anantaṁ viśvato/ - mukham

[425] 11.12

divi sū/rya - sahasrasya

bhave/d yugapad utthitā/

yadi bhā/ḥ sadṛṣi/ sā/ syā/d

bhā/sas tasya mahā/tmanaḥ(a)

[426] 11.13

tatrai/kastham jagat kṛtsnam

pravibhaktam ane/kadhā/

apaśyad de/va - de/vasya

śari/re/ pā/ṇḍavas tadā/

[427] 11.14

tataḥ sa vismayā/viṣṭo/

hr̥ṣṭa - ro/mā/ dhanañjayah(a)

praṇamya śirasā/ de/vam

kṛtā/ñjalir abhā/ṣata

[428] 11.15 (meter changes to 11)

arjuna uvā/ca

paśyā/mi de/vā/mś tava de/va de/he/  
sarvā/mś tathā/ bhū/ta - viśe/ṣa - saṅghā/n  
brahmā/ṇam i/śaṁ kamalā/sana - stham  
ṛṣi/mś ca sarvā/n uragā/mś ca divyā/n

[429] 11.16

ane/ka - bā/hū/dara - vaktra - ne/traṁ  
paśyā/mi tvā/m sarvato/ 'nanta - rū/pam  
nā/ntaṁ na madhyaṁ na punas tavā/diṁ  
paśyā/mi viśve/śvara viśva - rū/pa

[430] 11.17

kiri/ṭinaṁ gadināṁ cakriṇāṁ ca (cf 11.46)  
te/jo/ - rā/śiṁ sarvato/ dī/ptimantam  
paśyā/mi tvā/m durniri/kṣyaṁ samantā/d  
dī/ptā/nalā/rka - dyutim aprame/yam

[431] 11.18

tvam akṣaraṁ paramaṁ ve/ditavyaṁ  
tvam aśya viśvasya paraṁ nidhā/nam\*  
tvam avyayaḥ śā/śvata - dharma - go/ptā/  
sanā/tanas tvam puruṣo/ mato/ me/

\*(cf 16.22)

[432] 11.19

anā/di - madhyā/ntam ananta - vī/ryam  
ananta - bā/huṁ śaśi - sū/rya - ne/tram  
paśyā/mi tvā/m dī/pta - hutā/śa - vaktram  
sva - te/jasā/ viśvam idaṁ tapantam

[433] 11.20

dyā/v ā/prthivyo/r idam antaram hi  
vyā/ptam tvayai/ke/na diśaś ca sarvā/ḥ(a)  
dṛṣṭvā/dbhutam rū/pam ugram tave/daṁ  
lo/ka - trayam pravayathitam mahā/tman

[434] 11.21

amī/ hi tvā/m sura - saṅghā/ viśanti  
ke/cid bhī/tā/ḥ prā/ñjalayo/ grṇanti  
svasti/ty uktvā/ maharṣi - siddha - saṅghā/ḥ(a)  
stuvanti tvā/m stutibhiḥ puṣkalā/bhiḥ(i)

[435] 11.22

rudrā/dityā/ vasavo/ ye/ ca sādhyā/  
viśve/ 'śvinau/ marutaś co/ṣmapā/ś ca  
gandharva - yakṣā/sura - siddha - saṅghā/  
vī/kṣante/ tvā/m vismitā/ś cai/va sarve/

[436] 11.23

rū/paṁ mahat te/ bahu - vaktra - ne/traṁ  
mahā/ - bā/ho/ bahu - bā/hū/ru - pā/dam  
bahū/daraṁ bahu - daṁṣṭrā/ - karā/laṁ  
dṛṣṭvā/ lo/kā/ḥ pravyathitā/s tathā/ham

[437] 11.24

nabhaḥ - spṛśaṁ dī/ptaṁ ane/ka - varṇaṁ  
vyā/ttā/nanaṁ dī/pta - viśā/la - ne/tram  
dṛṣṭvā/ hi tvā/m pravyathitā/ntar - ā/tmā/  
dhṛtiṁ na vindā/mi śamaṁ ca viṣṇo/

[438] 11.25

daṁṣṭrā/ - karā/lā/ni ca te/ mukhā/ni  
dṛṣṭvai/va kā/lā/nala - sannibhā/ni  
dīśo/ na jā/ne/ na labhe/ ca śarma  
*prasi/da de/ve/śa jagan - nivā/sa (cf 11.45)*

[439] 11.26-27

amī/ ca tvā/m dhṛtarā/ṣṭrasya putrā/ḥ(a)  
sarve/ sahai/vā/vani - pā/la - saṅghai/ḥ(i)  
bhī/ṣmo/ dro/ṇaḥ sū/ta - putras tathā/sau/  
sahā/smaḍi/yai/r api yo/dha - mukhyai/ḥ(i)

vaktrā/ṇi te/ tvaramā/ṇā/ viśanti  
daṁṣṭrā/ - karā/lā/ni bhayā/nakā/ni  
ke/cid vilagnā/ daśanā/ntare/ṣu  
sandṛśyante/ cū/rṇitai/r uttamā/ṅgai/ḥ(i)



[441] 11.28

yathā/ nadi/nā/m bahavo/ 'mbu - ve/gā/ḥ(a)  
samudram e/vā/bhimukhā/ dravanti  
tathā/ tavā/mi/ nara - lo/ka - vī/rā/  
viśanti vaktrā/ny abhivijvalanti

[442] 11.29

yathā/ pradī/ptaṁ jvalanaṁ pataṅgā/  
viśanti nā/śā/ya samṛddha - ve/gā/ḥ(a)  
tathai/va nā/śā/ya viśanti lo/kā/s  
tavā/pi vaktrā/ṇi samṛddha - ve/gā/ḥ(a)

[443] 11.30

le/lihyase/ grasamā/naḥ samantā/  
lo/kā/n samagrā/n vadanai/r jvaladbhiḥ(i)  
te/jo/bhir ā/pū/rya jagat samagram  
bhā/sas tavo/grā/ḥ pratapanti viṣṇo/  
ā/khyā/hi me/ ko/ bhavā/n ugra - rū/po/  
namo/ 'stu te/ de/va - vara prasī/da  
vijñā/tum icchā/mi bhavantam ā/dyam  
na hi prajā/nā/mi tava pravṛttim

[444] 11.31

ā/khyā/hi me/ ko/ bhavā/n ugra - rū/po/  
namo/ 'stu te/ de/va - vara prasī/da  
vijñā/tum icchā/mi bhavantam ā/dyam  
na hi prajā/nā/mi tava pravṛttim

[445] 11.32 (meter 11)

śrī/ - bhagavā/n uvā/ca  
kā/lo/ 'smi lo/ka - kṣaya - kṛt pravṛddho/  
lo/kā/n samā/hartum iha pravṛttaḥ(a)  
ṛte/ 'pi tvā/m na bhaviṣyanti sarve/  
ye/ 'vasthitā/ḥ pratyanī/ke/ṣu yo/dhā/ḥ(a)

[446] 11.33

tasmā/t tvam uttiṣṭha yaśo/ labhasva  
jitvā/ śatrū/n bhukṣva rā/jyaṁ samṛddham  
mayai/vai/te/ nihatā/ḥ pū/rvam e/va  
nimitta - mā/traṁ bhava savyasā/cin

[447] 11.34

dro/ṇaṁ ca bhī/ṣmaṁ ca jayadrathaṁ ca  
karṇaṁ tathā/nyā/n api yo/dha - vī/rā/n  
mayā/ hatā/ṁs tvam jahi mā/ vyathiṣṭhā/  
yudhyasva je/tā/si raṇe/ sapatnā/n

[448] 11.35 (meter 11)

sañjaya uvā/ca  
e/tac chrutvā/ vacanaṁ ke/śavasya  
kṛtā/ñjalir ve/pamā/naḥ kiri/ti/  
namaskṛtvā/ bhū/ya e/vā/ha kṛṣṇaṁ  
sa - gadgadaṁ bhī/ta - bhī/taḥ praṇamya

[449] 11.36

arjuna uvā/ca  
sthā/ne/ hṛṣi/ke/śa tava prakī/rtyā/  
jagat prahrṣyaty anurajyate/ ca  
rakṣā/ṁsi bhī/tā/ni diśo/ dravanti  
sarve/ namasyanti ca siddha - saṅghā/ḥ(a)

[450] 11.37

kasmā/c ca te/ na name/ran mahā/tman  
garī/yase/ brahmaṇo/ 'py ā/di - kartre/  
ananta de/ve/śa jagan - nivā/śa  
tvam akṣaram sad - asat tat paraṁ yat

[451] 11.38

tvam ā/di - de/vaḥ puruṣaḥ purā/ṇas  
tvam asya viśvasya paraṁ nidhā/nam\*  
ve/ttā/si ve/dyaṁ ca paraṁ ca dhā/ma  
tvayā/ tataṁ viśvam ananta - rū/pa

[452] 11.39

vā/yur yamo/ 'gnir varuṇaḥ śaśā/ñkaḥ(a)  
prajā/patis tvam prapitā/mahaś ca  
namo/ namas te/ 'stu sahasra - kṛtvah(a)  
punaś ca bhū/yo/ 'pi namo/ namas te/

[453] 11.40

namaḥ purastā/d atha pṛṣṭhataḥ te/  
namo/ 'stu te/ sarvata e/va sarva  
ananta - vī/ryā/mita - vikramas tvam  
sarvaṁ samā/pno/ṣi tato/ 'si sarvaḥ(a)

[454] 11.41-42

sakhe/ti matvā/ prasabhaṁ yad uktaṁ  
he/ kṛṣṇa he/ yā/dava he/ sakhe/ti  
ajā/natā/ mahimā/nam tave/dam  
mayā/ pramā/dā/t praṇaye/na vā/pi

yac cā/vahā/sā/rtham asat - kṛto/ 'si  
vihā/ra - śayyā/sana - bho/jane/ṣu  
e/ko/ 'thavā/py acyuta tat - samakṣaṁ  
tat kṣā/maye/ tvā/m aham aprame/yam

[456] 11.43

pitā/si lo/kasya carā/carasya  
tvam asya pū/jyaś ca gurur garī/yā/n  
na tvat - samo/ 'sty abhyadhikaḥ kuto/ 'nyo/  
lo/ka - traye/ 'py apratima - prabhā/va

[457] 11.44

tasmā/t praṇāmya praṇidhā/ya kā/yaṁ  
prasā/daye/ tvā/m aham ī/śam ī/ḍyam  
pite/va putrasya sakhe/va sakhyuḥ(u)  
priyaḥ priyā/yā/rhasi de/va so/ḍhum

[458] 11.45

adṛṣṭa - pū/rvaṁ hṛṣito/ 'smi dṛṣṭvā/  
bhaye/na ca pravayathitaṁ mano/ me/  
tad e/va me/ darśaya de/va rū/paṁ  
prasī/da de/ve/śa jagan - nivā/sa (cf 11.25)

[459] 11.46

kirī/ṭinaṁ gadināṁ cakra - hastam (cf 11.17)  
icchā/mi tvā/m draṣṭum aham tathai/va  
te/nai/va rū/pe/ṇa catur - bhujena  
sahasra - bā/ho/ bhava viśva - mūrte/

[460] 11.47

śrī/ - bhagavā/n uvā/ca

mayā/ prasanne/na tavā/rjune/daṁ  
rū/paṁ paraṁ darśitam ā/tma - yo/gā/t  
te/jo/ - mayāṁ viśvam anantam ā/dyaṁ  
yan me/ tvad anye/na na dṛṣṭa - pū/rvam

[461] 11.48

na ve/da - yajñā/dhyayanai/r na dā/nai/r  
na ca kriyā/bhir na tapo/bhir ugrai/ḥ(i)  
e/vaṁ - rū/paḥ śakya ahaṁ nṛ - lo/ke/  
draṣṭuṁ tvad anye/na kuru - pravī/ra

[462] 11.49

mā/ te/ vyathā/ mā/ ca vimū/ḍha - bhā/vo/  
dṛṣṭvā/ rū/paṁ gho/ram i/ḍrṇ mame/dam  
vyape/ta - bhī/ḥ pri/ta - manā/ḥ punas tvaṁ  
tad e/va me/ rū/pam idaṁ prapaśya

[463] 11.50

sañjaya uvā/ca  
ity arjunaṁ vā/sude/vas tatho/ktvā/  
svakaṁ rū/paṁ darśayā/m ā/sa bhū/yaḥ(a)  
ā/śvā/sayā/m ā/sa ca bhī/tam e/naṁ  
bhū/tvā/ punaḥ sau/mya - vapur mahā/tmā/

[464] 11.51 (meter changes to 8)

arjuna uvā/ca  
dṛṣṭve/dam mā/nuṣaṁ rū/paṁ  
tava sau/myaṁ janā/rdana  
idā/nī/m asmi saṁvṛttaḥ(a)  
sa - ce/tā/ḥ prakṛtiṁ gataḥ(a)

[465] 11.52

śrī/ - bhagavā/n uvā/ca

su - durdarśam idaṃ rū/paṃ  
dṛṣṭavā/n asi yan mama  
de/vā/ apy asya rū/pasya  
nityaṃ darśana - kā/ñkṣiṇaḥ(a)

[466] 11.53

nā/haṃ ve/dai/r na tapasā/  
na dā/ne/na na ce/jyayā/  
śakya e/vaṃ - vidho/ draṣṭuṃ  
dṛṣṭavā/n asi mā/m yathā/

[467] 11.54 (cf 18:55)

bhaktyā/ tv ananyayā/ śakya  
aham e/vaṃ - vidho/ 'rjuna  
jñā/tuṃ draṣṭuṃ ca tattve/na  
prave/ṣṭuṃ ca parantapa

mat - karma - kṛṇ mat - paramo/  
mad - bhaktaḥ saṅga - varjitaḥ(a)  
nirvai/raḥ sarva - bhū/te/ṣu  
yaḥ sa mā/m e/ti pā/ṅdava



iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - śā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
viśva - rū/pa - darśana - yo/go/  
nā/mai/kā/daśo/ 'dhyā/yaḥ(a)





## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 12

(Bhakti Yoga, 20 Verses: 469 - 488)

atha dvādaśo/ 'dhyā/yaḥ(a)

[469] 12.1

arjuna uvā/ca

e/vaṁ satata - yuktā/ ye/ (cf 10:10)

bhaktā/s tvā/m paryupā/sate/

ye/ cā/py akṣaram avyaktam

te/ṣā/m ke/ yo/ga - vittaṁā/ḥ(a)

[470] 12.2

śrī/ - bhagavā/n uvā/ca

mayy ā/ve/śya mano/ ye/ mā/m

nitya - yuktā/ upā/sate/ (cf 9.14)

śraddhayā/ parayo/pe/tā/s

te/ me/ yuktatamā/ matā/ḥ(a)

[471] 12.3-4

ye/ tv akṣaram anirde/śyam

avyaktam paryupā/sate/

sarvatra - gam acintyaṁ ca

kū/ṭa - stham acalaṁ dhruvam

sanniyamye/ndriya - grā/maṁ

sarvatra sama - buddhayaḥ(a)

te/ prā/pnuvanti mā/m e/va

sarva - bhū/ta - hite/ ratā/ḥ(a) (cf 5.25)

[473] 12.5

kle/so/ 'dhikataras te/ṣā/m  
avyaktā/sakta - ce/tasā/m  
avyaktā/ hi gatir duḥkham  
de/havadbhir avā/pyate/

[474] 12.6-7

ye/ tu sarvā/ṇi karmā/ṇi  
mayi sannyasya mat - parā/ḥ(a) (cf 18:57)  
ananye/nai/va yo/ge/na  
mā/m dhyā/yanta upā/sate/

te/ṣā/m ahaṁ samuddhartā/  
mṛtyu - saṁsā/ra - sā/garā/t (cf 9.3)  
bhavā/mi na cirā/t pā/rtha  
mayy ā/ve/śita - ce/tasā/m

[476] 12.8

mayy e/va mana ā/dhatsva  
mayi buddhiṁ nive/śaya  
nivasīṣyasi mayy e/va  
ata ū/rdhvaṁ na saṁśayaḥ(a)

[477] 12.9

atha cittaṁ samā/dhā/tuṁ  
na śakno/ṣi mayi sthiram  
abhyā/sa - yo/ge/na tato/  
mā/m icchā/ptuṁ dhanañjaya

[478] 12.10

abhyā/se/ 'py asamartho/ 'si  
mat - karma - paramo/ bhava  
mad - artham api karmā/ṇi  
kurvan siddhim avā/psyasi

[479] 12.11

athai/tad ap y aśakto/ 'si  
kartum mad - yo/gam ā/śritaḥ(a)  
sarva - karma - phala - tyā/gam (cf 18.2)

tataḥ kuru yatā/tmavā/n

[480] 12.12

śre/yo/ hi jñā/nam abhyā/sā/j  
jñā/nā/d dhyā/naṁ viśiṣyate/  
dhyā/nā/t karma - phala - tyā/gas  
tyā/gā/c chā/ntir anantaram

[481] 12.13

adve/ṣṭā/ sarva - bhū/tā/nā/m  
mai/trāḥ karuṇa e/va ca  
nirmamo/ nirahankā/raḥ(a) (cf 2.71)  
sama - duḥkha - sukhaḥ kṣami/ (cf 2.15)

[482] 12.14

santuṣṭaḥ satataṁ yo/gī/  
yatā/tmā/ dṛḍha - niścayaḥ(a)  
mayy arpita - mano/ - buddhir (cf 8.7)  
yo/ mad - bhaktaḥ sa me/ priyaḥ(a)\*

\*(cf 12.14)

[483] 12.15  
yasmā/n no/dvijate/ lo/ko/  
lo/kā/n no/dvijate/ ca yaḥ(a)  
harṣā/marṣa - bhayo/dve/gai/r  
mukto/ yaḥ sa ca me/ priyaḥ(a)

[484] 12.16  
anape/kṣaḥ śucir dakṣa  
udā/sī/no/ gata - vyathaḥ(a)  
*sarvā/rambha - parityā/gī/ (cf 14.25)*  
*yo/ mad - bhaktaḥ sa me/ priyaḥ(a)\**

[485] 12.17  
yo/ na hr̥ṣyati na dve/ṣṭi  
na śo/cati na kā/nkṣati (cf 18:54)  
śubhā/śubha - parityā/gī/  
*bhaktimā/n yaḥ sa me/ priyaḥ(a)*

[486] 12.18 - 19  
samaḥ śatrau/ ca mitre/ ca  
*tathā/ mā/nā/pamā/nayo/h(o) (cf 6.7)*  
*śī/to/ṣṇa - sukha - duḥkhe/ṣu (cf 6.7 & 2.14)*  
samaḥ saṅga - vivarjitaḥ(a)

tulya - nindā/ - stutir mau/nī/  
santuṣṭo/ ye/na ke/nacit  
anike/taḥ sthira - matir  
*bhaktimā/n me/ priyo/ naraḥ(a)*

*\*(cf 12.14)*

ye/ tu dharmā/mṛtam idaṃ\*  
yatho/ktam paryupā/sate/  
śraddadhā/nā/ mat - paramā/  
bhaktā/s te/ 'tī/va me/ priyā/ḥ(a)



iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - sā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
bhakti - yo/go/ nā/ma  
dvadaśo/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 13

(Kṣetra-Kṣetrajña-Vibhāga Yoga, 35 Verses: 489 - 523)

atha trayo/daśo/ 'dhyā/yaḥ(a)

[489] 13.1\* - 2

arjuna uvā/ca

prakṛtiṁ puruṣaṁ cai/va (cf 13.20)

kṣe/tram kṣe/tra - jñam e/va ca

e/tad ve/ditum icchā/mi

jñā/naṁ jñe/yaṁ ca ke/śava

śrī/ - bhagavā/n uvā/ca

idaṁ śarī/raṁ kau/nte/ya

kṣe/tram i ty abhidhī/yate/

e/tad yo/ ve/tti taṁ prā/huḥ(u)

kṣe/tra - jña iti tad - vidah(a)

[491] 13.3

kṣe/tra - jñaṁ cā/pi mā/m viddhi

sarva - kṣe/tre/ṣu bhā/rata

kṣe/tra - kṣe/trajñayo/r jñā/naṁ (cf 13.35)

yat taj jñā/naṁ mataṁ mama

[492] 13.4

tat kṣe/tram yac ca yā/dṛk ca

yad - vikā/ri yataś ca yat

sa ca yo/ yat - prabhā/vaś ca

tat samā/se/na me/ śṛṇu

\*13.1 does not appear in some ancient Gītās, giving 34 verses to Ch. 13

[493] 13.5

ṛṣibhir bahudhā/ gī/tam  
chando/bhir vividhai/ḥ pṛthak  
brahma - sū/tra - padai/ś cai/va  
he/tumadbhir viniścitai/ḥ(i)

[494] 13.6-7

mahā/ - bhū/tā/ny ahaṅkā/ro/  
buddhir avyaktam e/va ca  
indriyā/ṇi daśai/kaṁ ca  
pañca ce/ndriya - go/carā/ḥ(a)

icchā/ dve/śaḥ sukhaṁ duḥkhaṁ  
saṅghā/taś ce/tanā/ dhṛtiḥ(i)  
e/tat kṣe/tram samā/se/na  
sa - vikā/ram udā/hr̥tam

[496] 13.8-12

amā/nitvam adambhitvam  
ahiṁsā/ kṣā/ntir ā/rjavam  
ā/cā/ryo/pā/sanam śau/caṁ  
sthai/ryam ā/tma - vinigrahaḥ(a)

indriyā/rthe/śu vai/rā/gyam  
anahaṅkā/ra e/va ca  
janma - mṛtyu - jarā/ - vyā/dhi - (cf 14.20)  
duḥkha - do/śā/nudarśanam

asaktir anabhiṣvaṅgaḥ(a)  
putra - dā/ra - grhā/diṣu  
nityam ca sama - cittatvam  
iṣṭā/niṣṭo/papattiṣu

mayi cā/nanya - yo/ge/na  
bhaktir avyabhicā/riṇi/  
vivikta - de/śa - se/vitvam  
aratir jana - saṁsadi

adhyā/tma - jñā/na - nityatvaṁ  
tattva - jñā/nā/rtha - darśanam  
e/taj jñā/nam iti pro/ktam  
ajñā/nam yad ato/ 'nyathā/

[501] 13.13

jñe/yam yat tat pravakṣyā/mi  
yaj jñā/tvā/mṛtam aśnute/  
anā/di mat - param brahma  
na sat tan nā/sad ucyate/

[502] 13.14

sarvataḥ pā/ṇi - pā/daṁ tat  
sarvato/ 'kṣi - śiro/ - mukham  
sarvataḥ śrutimal lo/ke/  
sarvam ā/vṛtya tiṣṭhati



[503] 13.15

sarve/ndriya - guṇā/bhā/saṁ  
sarve/ndriya - vivarjitam  
asaktaṁ sarva - bhṛc cai/va  
nirguṇaṁ guṇa - bho/ktṛ ca

[504] 13.16

bahir\_antaś ca bhū/tā/nā/m  
acaraṁ caram\_e/va ca  
sū/kṣmatvā/t tad\_avijñe/yaṁ  
dū/ra - sthaṁ cā/ntike/ ca tat

[505] 13.17

avibhaktaṁ ca bhū/te/ṣu (cf 18.20)  
vibhaktam\_iva ca sthitam  
bhū/ta - bhartṛ ca taj jñe/yaṁ  
grasiṣṇu prabhaviṣṇu ca

[506] 13.18

jyo/tiṣā/m\_ api taj jyo/tis  
tamaś param\_ ucyate/  
jñā/naṁ jñe/yaṁ jñā/na - gamaṁ  
ḥṛdi sarvasya viṣṭitam

[507] 13.19  
iti kṣe/traṁ tathā/ jñā/naṁ  
jñe/yaṁ co/ktāṁ samā/sataḥ(a)  
mad - bhakta e/tad vijñā/ya  
mad - bhā/vā/yo/papadyate/

[508] 13.20  
*prakṛtiṁ puruṣaṁ cai/va* (cf 13.1)  
viddhya anā/dī/ ubhā/v api  
vikā/rā/mś ca guṇā/mś cai/va  
viddhi prakṛti - sambhavā/n

[509] 13.21  
kā/rya - kā/raṇa - karṭṛtve/  
he/tuḥ prakṛtir ucyate/  
puruṣaḥ sukha - duḥkhā/nā/m  
bho/ktṛtve/ he/tur ucyate/

[510] 13.22  
puruṣaḥ prakṛti - stho/ hi  
bhuṅkte/ prakṛti - jā/n guṇā/n  
kā/raṇaṁ guṇa - saṅgo/ 'sya  
sad - asad - yo/ni - janmasu

[511] 13.23  
upadraṣṭā/numantā/ ca  
bhartā/ bho/ktā/ mahe/śvaraḥ(a)  
paramā/tme/ti cā/py ukto/  
de/he/ 'smin puruṣaḥ paraḥ(a)

[512] 13.24

ya e/vaṁ ve/tti puruṣaṁ  
prakṛtiṁ ca guṇai/ḥ saha  
sarvathā/ vartamā/no/ 'pi (cf 6.31)  
na sa bhū/yo/ 'bhijā/yate/

[513] 13.25

dhyā/ne/nā/tmani paśyanti  
ke/cid ā/tmā/nam ā/tmanā/  
anye/ sā/ṅkhye/na yo/ge/na  
karma - yo/ge/na cā/pare/

[514] 13.26

anye/ tv e/vam ajā/nantaḥ(a)  
śrutvā/nye/bhya upā/sate/  
te/ 'pi cā/titaranty e/va  
mṛtyuṁ śruti - parā/yaṇā/ḥ(a)

[515] 13.27

yā/vat sañjā/yate/ kiñcit  
sattvaṁ sthā/vara - jaṅgamam  
kṣe/tra - kṣe/trajña - saṁyo/gā/t  
tad viddhi bhāratarṣabha

[516] 13.28

samañ sarve/ṣu bhū/te/ṣu  
tiṣṭhantañ parame/śvaram  
vinaśyatsv a vinaśyantañ  
yaḥ paśyati sa paśyati (cf 5.5)

[517] 13.29

samañ paśyan hi sarvatra  
samavasthitam i/śvaram  
na hinasty ā/tmanā/tmā/nañ  
tato/ yā/ti parā/m gatim (cf 16.22)

[518] 13.30

prakṛtyai/va ca karmā/ṇi  
kriyamā/ṇā/ni sarvaśaḥ(a)  
yaḥ paśyati tathā/tmā/nam  
akartā/rañ sa paśyati

[519] 13.31

yadā/ bhū/ta - pṛthag - bhā/vam  
e/ka - stham anupaśyati  
tata e/va ca vistā/rañ  
brahma sampadyate/ tadā/

[520] 13.32

anā/ditvā/n nirguṇatvā/t  
paramā/tmā/yam avyayaḥ(a)  
śarī/ra - stho/ 'pi kau/nte/ya  
na karo/ti na lipyate/

[521] 13.33

yathā/ sarva - gataṁ sau/kṣmyā/d  
ā/kā/śaṁ no/palipyate/  
sarvatrā/vasthito/ de/he/  
tathā/tmā/ no/palipyate/

[522] 13.34

yathā/ prakā/śayaty\_e/kaḥ(a)  
kṛtsnaṁ lo/kam imaṁ raviḥ(i)  
kṣe/trāṁ kṣe/trī/ tathā/ kṛtsnaṁ  
prakā/śayati bhā/rata

kṣe/tra - kṣe/trajñayo/re/vam (cf 13.3)

antaram jñā/na - cakṣuṣā/

bhū/ta - prakṛti - mo/kṣam ca

ye/ vidur yā/nti te/ param



iti śrī/ - mahā/bhā/rate/

śata - sā/hasryā/m saṁhitā/yā/m

vai/yā/sikyā/m bhī/ṣma - parvaṇi

śrī/mad - bhagavad - gī/tā/sū/paniṣatsu

brahma - vidyā/yā/m yo/ga - śā/stre/

śrī/ - kṣṇā/rjuna - saṁvā/de/

kṣe/tra - kṣe/trajña - vibhā/ga - yo/go/

nā/ma trayo/daśo/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 14

(Gūṇatrāya-Vibhāga Yoga, 27 Verses: 524 - 550)

atha caturdaśo/ 'dhyā/yaḥ(a)

[524] 14.1

śrī/ - bhagavā/n uvā/ca

param bhū/yaḥ pravakṣyā/mi  
jñā/nā/nā/m jñā/nam uttamam  
yaj jñā/tvā/ munayaḥ sarve/  
parā/m siddhim\_ito/ gatā/ḥ(a)

[525] 14.2

idaṁ jñā/nam upā/śritya  
mama sā/dharmyam ā/gatā/ḥ(a)  
sarge/ 'pi no/pajā/yante/  
pralaye/ na vyathanti ca

[526] 14.3

mama yo/nir mahad brahma  
tasmin garbhaṁ dadhā/my aham  
sambhavaḥ sarva - bhū/tā/nā/m  
tato/ bhavati bhā/rata

[527] 14.4

sarva - yo/niṣu kau/nte/ya  
mū/rtayaḥ sambhavanti yā/ḥ(a)  
tā/sā/m brahma mahad yo/nir  
aham bī/ja - pradaḥ pitā/

[528] 14.5

sattvaṃ rajas tama iti  
guṇā/ḥ prakṛti - sambhavā/ḥ(a)  
nibadhnanti mahā/ - bā/ho/  
de/he/ de/hinam avyayam

[529] 14.6

tatra sattvaṃ nirmalatvā/t  
prakā/śakam anā/mayam  
sukha - saṅge/na badhnā/ti  
jñā/na - saṅge/na cā/nagha

[530] 14.7

rajo/ rā/gā/tmakam viddhi  
tṛṣṇā/ - saṅga - samudbhavam  
tan nibadhnā/ti kau/nte/ya (cf 14.8)  
karma - saṅge/na de/hinam

[531] 14.8

tamas tv ajñā/na - jam viddhi  
mo/hanaṃ sarva - de/hinā/m  
pramā/dā/lasya - nidrā/bhis  
tan nibadhnā/ti bhā/rata (cf 14.7)

[532] 14.9

sattvaṃ sukhe/ sañjayati  
rajaḥ karmaṇi bhā/rata  
jñā/nam ā/vṛtya tu tamaḥ(a)  
pramā/de/ sañjayaty uta



[533] 14.10  
rajas tamaś cā/bhibhū/ya  
sattvaṃ bhavati bhā/rata  
rajaḥ sattvaṃ tamaś cai/va  
tamaḥ sattvaṃ rajas tathā/

[534] 14.11  
sarva - dvā/re/ṣu de/he/ 'smin  
prakā/śa upajā/yate/  
jñā/naṃ yadā/ tadā/ vidyā/d  
vivṛddhaṃ sattvaṃ it y uta

[535] 14.12  
lo/bhaḥ pravṛttiṃ ā/rambhaḥ(a)  
karmaṇā/m aśamaḥ spṛhā/  
rajasy e/tā/ni jā/yante/  
vivṛddhe/ bharatarṣabha

[536] 14.13  
aparakā/śo/ 'pravṛttiś ca  
pramā/do/ mo/ha e/va ca  
tamasy e/tā/ni jā/yante/  
vivṛddhe/ kuru - nandana

[537] 14.14  
yadā/ sattve/ pravṛddhe/ tu  
pralayaṃ yā/ti de/ha - bhṛt  
tado/ttama - vidā/m lo/kā/n  
amalā/n pratipadyate/

[538] 14.15

rajasi pralayaṃ gatvā/  
karma - saṅgiṣu jā/yate/  
tathā/ prali/nas tamasi  
mū/ḍha - yo/niṣu jā/yate/

[539] 14.16

karmaṇaḥ sukṛtasyā/huḥ(u)  
sā/ttvikaṃ nirmalaṃ phalam  
rajasas tu phalaṃ duḥkham  
ajñā/naṃ tamaśaḥ phalam

[540] 14.17

sattvā/t sañjā/yate/ jñā/naṃ  
rajaso/ lo/bha e/va ca  
pramā/da - mo/hau/ tamaso/  
bhavato/ 'jñā/nam e/va ca

[541] 14.18

ū/rdhvaṃ gacchanti sattva - sthā/  
madhye/ tiṣṭhanti rā/jasā/ḥ(a)  
jaghanya - guṇa - vṛtti - sthā/  
adho/ gacchanti tā/masā/ḥ(a)

[542] 14.19

nā/nyaṃ guṇe/bhyaḥ kartā/raṃ  
yadā/ draṣṭā/nupaśyati  
guṇe/bhyaś ca paraṃ ve/tti  
mad - bhā/vaṃ so/ 'dhigacchati

[543] 14.20

guṇā/n e/tā/n atī/tya trī/n  
de/hī/ de/ha - samudbhavā/n

janma - mṛtyu - jarā/ - duḥkhai/r (cf 13.9)  
vimukto/ 'mṛtam aśnute/

[544] 14.21

arjuna uvā/ca

kai/r liṅgai/s trī/n guṇā/n e/tā/n  
atī/to/ bhavati prabho/

kim ā/cā/raḥ katham cai/tā/ms  
trī/n guṇā/n ativartate/

[545] 14.22-25

śrī/ - bhagavā/n uvā/ca

prakā/śam ca pravṛttim ca  
mo/ham e/va ca pāṇḍava

na dve/ṣṭi sampravṛttā/ni  
na nivṛttā/ni kā/ñkṣati

udā/si/na - vad ā/si/no/

guṇai/r yo/ na vicā/lyate/

guṇā/ vartanta ity e/vam  
yo/ 'vatiṣṭhati ne/ṅgate/

sama - duḥkha - sukhaḥ sva - sthaḥ(a)

sama - lo/ṣṭā/śma - kā/ñcanaḥ(a) (cf 6.8)

tulya - priyā/priyo/ dhī/ras

tulya - nindā/tma - samstutiḥ(i)

mā/nā/pamā/nayo/s tulyas  
tulyo/ mitrā/ri - pakṣayo/h(o)  
sarvā/rambha - parityā/gī/ (cf 12.16)

guṇā/ti/taḥ sa ucyate/

[549] 14.26

mā/m ca yo/ 'vyabhicā/re/ṇa  
bhakti - yo/ge/na se/vate/  
sa guṇā/n samatī/tyaitā/n  
brahma - bhū/yā/ya kalpate/

[550] 14.27

brahmaṇo/ hi pratiṣṭhā/ham  
amṛtasyā/vyayasya ca  
śā/śvatasya ca dharmasya  
sukhasyai/kā/ntikasya ca

❖

iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - śā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
guṇatraya - vibha/ga - yo/go/ nā/ma  
caturdaśo/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 15

(Puruṣottama Yoga, 20 Verses: 551 - 570)

atha pañcadaśo/ 'dhyā/yaḥ(a)

[551] 15.1

śrī/ - bhagavā/n uvā/ca  
ū/rdhva - mū/lam adhaḥ - śā/kham  
aśvattham prā/hur avyayam  
chandā/ṁsi yasya parṇā/ni  
yas taṁ ve/da sa ve/da - vit

[552] 15.2 (meter changes to 11)

adhaś co/rdhvaṁ prasṛtā/s tasya śā/khā/  
guṇa - pravṛddhā/ viṣaya - pravā/lā/ḥ(a)  
adhaś ca mū/lā/ny anusantatā/ni  
karmā/nubandhī/ni manuṣya - lo/ke/

[553] 15.3-4 (meter 11)

na rū/pam asye/ha tatho/palabhyate/  
nā/nto/ na cā/dir na ca sampratiṣṭhā/  
aśvattham e/naṁ su - virū/ḍha - mū/lam  
asaṅga - śastre/ṇa dṛḍhe/na chittvā/

tataḥ padaṁ tat parimā/rgitavyaṁ  
yasmin gatā/ na nivartanti bhū/yaḥ(a)  
tam e/va cā/dyaṁ puruṣam prapadye/  
yataḥ pravṛttiḥ prasṛtā/ purā/ṇi/

[555] 15.5 (meter 11)

nirmā/na - mo/hā/ jita - saṅga - do/ṣā/  
adhyā/tma - nityā/ vinivṛtta - kā/mā/ḥ(a)  
dvandvai/r vimuktā/ḥ sukha - duḥkha - samjñai/r  
gacchanty amū/ḍhā/ḥ padam avyayaṁ tat

[556] 15.6 (meter changes to 8)

na tad bhā/sayate/ sū/ryo/  
na śaśā/ṅko/ na pā/vakaḥ(a)  
yad gatvā/ na nivartante/ (cf 8.21)  
tad dhā/ma paramaṁ mama (cf 8.21)

[557] 15.7

mamai/vā/mśo/ ji/va - lo/ke/  
ji/va - bhū/taḥ sanā/tanaḥ(a)  
manaḥ - ṣaṣṭhā/nī/ndriyā/ṇi  
prakṛti - sthā/ni karṣati

[558] 15.8

śarī/raṁ yad avā/pno/ti  
yac cā/py utkrā/mati/śvaraḥ(a)  
gṛhī/tvai/tā/ni samyā/ti  
vā/yur gandhā/n ivā/śayā/t

[559] 15.9

śro/traṃ cakṣuḥ sparśanaṃ ca  
rasanaṃ ghrā/ṇam e/va ca  
adhiṣṭhā/ya manaś cā/yaṃ  
viṣayā/n upase/vate/

[560] 15.10

utkrā/mantaṃ sthitaṃ vā/pi  
bhuñjā/naṃ vā/ guṇā/nvitaṃ  
vimū/ḍhā/ nā/nupaśyanti  
paśyanti jñā/na - cakṣuṣaḥ(a)

[561] 15.11

yatanto/ yo/ginaś cai/naṃ  
paśyanty ā/tmany avasthitaṃ  
yatanto/ 'py akṛtā/tmā/no/  
nai/naṃ paśyanty ace/tasaḥ(a)

[562] 15.12

yad ā/ditya - gataṃ te/jo/  
jagad bhā/sayate/ 'khilam  
yac candramasi yac cā/gnau/  
tat te/jo/ viddhi mā/makam

[563] 15.13

gā/m ā/viśya ca bhū/tā/ni  
dhā/rayā/my aham o/jasā/  
puṣṇā/mi cau/ṣadhi/ḥ sarvā/ḥ(a)  
so/mo/ bhū/tvā/ rasā/tmakaḥ(a)

[564] 15.14

ahaṃ vai/śvā/naro/ bhū/tvā/  
prā/ṇinā/ṃ de/ham ā/śritaḥ(a)  
prā/ṇā/pā/na - samā/yuktaḥ(a) (cf 5.27)

pacā/my annaṃ catur - vidham

[565] 15.15 (meter changes to 11)

sarvasya cā/haṃ hṛdi sanniviṣṭo/  
mattaḥ smṛtir jñā/nam apo/hanaṃ ca  
ve/dai/ś ca sarvai/r aham e/va ve/dyo/  
ve/dā/nta - kṛd ve/da - vid e/va cā/ham

[566] 15.16 (meter changes to 8)

dvā/v imau/ puruṣau/ lo/ke/  
kṣaraś cā/kṣara e/va ca  
kṣaraḥ sarvā/ṇi bhū/tā/ni  
kū/ṭa - stho/ 'kṣara ucyate/

[567] 15.17

uttamaḥ puruṣas tv anyah(a)  
paramā/tme/ty udā/hṛtaḥ(a)  
yo/ lo/ka - trayam ā/viśya  
bibharty avyaya i/śvaraḥ(a)

[568] 15.18

yasmā/t kṣaram ati/to/ 'ham  
akṣarā/d api co/ttamaḥ(a)  
ato/ 'smi lo/ke/ ve/de/ ca  
prathitaḥ puruṣo/ttamaḥ(a)







## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 16

(Daivāsura-Sāmpad-Vibhāga Yoga, 24 Verses: 571 - 594)

atha **ṣo/ḍaśo/** 'dhyā/yaḥ(a)

[571] 16.1-3

śrī/ - bhagavā/n uvā/ca  
abhayaṁ sattva - saṁśuddhir  
jñā/na - yo/ga - vyavasthiṭ(i)  
dā/naṁ damaś ca yajñāś ca  
svā/dhyā/yas tapa ā/rjavam

ahimsā/ satyam akro/dhas  
tyā/gaḥ śā/ntir apai/śunam  
dayā/ bhū/te/sv alo/luptvaṁ  
mā/rdavaṁ hrī/r acā/palam

te/jaḥ kṣamā/ dhṛtiḥ śau/cam  
adro/ho/ nā/ti - mā/nitā/  
bhavanti sampadaṁ dai/vi/m  
abhijā/tasya bhā/rata

[574] 16.4

dambho/ darpo/ 'bhimā/naś ca  
kro/dhaḥ pā/ruṣyam e/va ca  
ajñā/naṁ cā/bhijā/tasya  
pā/rtha sampadam ā/suri/m

[575] 16.5

dai/vī/ sampad vimo/kṣā/ya  
nibandhā/yā/surī/ matā/  
mā/ śucaḥ sampadaṁ dai/vī/m  
abhijā/to/ 'si pāṇḍava

[576] 16.6

dvau/ bhū/ta - sargau/ lo/ke/ 'smin  
dai/va ā/sura e/va ca  
dai/vo/ vistaraśaḥ pro/kta  
ā/suraṁ pā/rtha me/ śṛṇu

[577] 16.7

*pravṛttim ca nivṛttim ca (cf 18.30)*

janā/ na vidur ā/surā/ḥ(a)  
na śau/caṁ nā/pi cā/cā/ro/  
na satyaṁ te/ṣu vidyate/

[578] 16.8

asatyam apratiṣṭhaṁ te/  
jagad ā/hur ani/śvaram  
aparaspara - sambhū/taṁ  
kim anyat kā/ma - hai/tukam

[579] 16.9

e/tā/m drṣṭim avaṣṭabhya  
naṣṭā/tmā/no/ 'lpa - buddhayaḥ(a)  
prabhavanty ugra - karmā/ṇaḥ(a)  
kṣayā/ya jagato/ 'hitā/ḥ(a)

[580] 16.10

kā/mam āśritya duṣpū/raṁ  
dambha - mā/na - madā/nvitā/ḥ(a)  
mo/hā/d gr̥hī/tvā/sad - grā/hā/n  
pravartante/ 'śuci - vratā/ḥ(a)

[581] 16.11-12

cintā/m aparime/yā/ṁ ca  
pralayā/ntā/m upāśritā/ḥ(a)  
kā/mo/pabho/ga - paramā/  
e/tā/vad iti niścitā/ḥ(a)

ā/śā/ - pā/śa - śatai/r baddhā/ḥ(a)  
kā/ma - kro/dha - parā/yaṇā/ḥ(a)  
ī/hante/ kā/ma - bho/gā/rtham  
anyā/ye/nā/rtha - sañcayā/n

[583] 16.13-15

idam adya mayā/ labdham  
imaṁ prā/psyē/ mano/ratham  
idam astī/dam api me/  
bhaviṣyati punar dhanam

asau/ mayā/ hataḥ śatrur  
haniṣye/ cā/parā/n api  
ī/śvaro/ 'ham ahaṁ bho/gī/  
siddho/ 'haṁ balavā/n sukhī/

ā/ḍhyo/ 'bhijanavā/n asmi  
ko/ 'nyo/ 'sti sadṛśo/ mayā/  
yakṣye/ dā/syā/mi mo/diṣya  
ity\_ajñā/na - vimo/hitā/ḥ(a)

[586] 16.16

ane/ka - citta - vibhrā/ntā/  
mo/ha - jā/la - samā/vṛtā/ḥ(a)  
prasaktā/ḥ kā/ma - bho/ge/ṣu  
patanti narake/ 'śucau/

[587] 16.17

ā/tma - sambhā/vitā/ḥ stabdhā/  
dhana - mā/na - madā/nvitā/ḥ(a)  
yajante/ nā/ma - yajñai/s te/  
dambhe/nā/vidhi - pū/rvakam

[588] 16.18

*ahaṅkā/raṁ balaṁ darpaṁ (cf 18:53)*

kā/maṁ kro/dhaṁ ca saṁśritā/ḥ(a)

mā/m ā/tma - para - de/he/ṣu  
pradviṣanto/ 'bhyasū/yakā/ḥ(a)

[589] 16.19

tā/n ahaṁ dviṣataḥ krū/rā/n  
saṁsā/re/ṣu narā/dhamā/n  
kṣipā/my\_ajasram\_aśubhā/n  
ā/surī/ṣv\_e/va yo/niṣu

[590] 16.20

ā/suri/ṁ yo/nim ā/pannā/  
mū/ḍhā/ janmani janmani  
mā/m aprā/pyai/va kau/nte/ya  
tato/ yā/nty adhamā/ṁ gatim

[591] 16.21

tri - vidhaṁ narakasye/daṁ  
dvā/raṁ nā/śanam ā/tmanaḥ(a)  
kā/maḥ kro/dhas tathā/ lo/bhas  
tasmā/d e/tat trayam tyaje/t

[592] 16.22

e/tai/r vimuktaḥ kau/nte/ya  
tamo/ - dvā/rai/s tribhir naraḥ(a)  
ā/caraty ā/tmanaḥ śre/yaś  
tato/ yā/ti parā/ṁ gatim (cf 13.29)

[593] 16.23

yaḥ śā/stra - vidhim utsrjya (cf 17:1)  
vartate/ kā/ma - kā/rataḥ(a)  
na sa siddhim avā/pno/ti  
na sukhaṁ na parā/ṁ gatim

tasmā/c chā/straṁ pramā/ṇaṁ te/  
kā/ryā/kā/rya - vyavasthitau/  
jñā/tvā/ śā/stra - vidhā/no/ktam  
karma kartum ihā/rhasi



iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhīṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - śā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
dai/vā/sura - sampad - vibha/ga - yo/go/  
nā/ma ṣoḍaśo/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 17

(Śraddhātraya-Vibhāga Yoga, 28 Verses: 595 - 622)

atha saptadaśo/ 'dhyā/yaḥ(a)

[595] 17.1 arjuna uvā/ca

ye/ śā/stra - vidhim utsṛjya (cf 16:23)

yajante/ śraddhayā/nvitā/ḥ(a) (cf 9.23)

te/śā/m niṣṭhā/ tu kā/ kṛṣṇa

sattvam ā/ho/ rajas tamaḥ(a)

[596] 17.2

śrī/ - bhagavā/n uvā/ca

tri - vidhā/ bhavati śraddhā/

de/hinā/m sā/ svabhā/va - jā/

sā/ttvikī/ rā/jasī/ cai/va

tā/masī/ ce/ti tā/m śṛṇu

[597] 17.3

sattvā/nurū/pā/ sarvasya

śraddhā/ bhavati bhā/rata

śraddhā/ - mayo/ 'yaṁ puruṣo/

yo/ yac - chraddhaḥ sa e/va saḥ(a)

[598] 17.4

yajante/ sā/ttvikā/ de/vā/n

yakṣa - rakṣā/mṣi rā/jasā/ḥ(a)

pre/tā/n bhū/ta - gaṇā/mś cā/nye/

yajante/ tā/masā/ janā/ḥ(a)



[599] 17.5-6

aśā/stra - vihitam̐ gho/ram̐  
tapyante/ ye/ tapo/ janā/ḥ(a)  
dambhā/hankā/ra - samyuktā/ḥ(a)  
kā/ma - rā/ga - balā/nvitā/ḥ(a)

karṣayantaḥ śarī/ra - stham̐  
bhū/ta - grā/mam̐ ace/tasaḥ(a)  
mā/m̐ cai/vā/ntaḥ śarī/ra - stham̐  
tā/n̐ viddhy\_ā/sura - niścayā/n̐

[601] 17.7

ā/hā/ras tv\_ api sarvasya  
tri - vidho/ bhavati priyaḥ(a)  
yajñas tapas tathā/ dā/nam̐  
te/śā/m̐ bhe/dam̐ imaṁ śṛṇu

[602] 17.8

ā/ yuḥ - sattva - balā/ro/gya -  
sukha - prī/ti - vivardhanā/ḥ(a)  
rasyā/ḥ snigdḥā/ḥ sthirā/ hr̥dyā/  
ā/hā/rā/ḥ sāt/tvika - priyā/ḥ(a)

[603] 17.9

kaṭv - amla - lavaṇā/ty - uṣṇa -  
tī/kṣṇa - rū/kṣa - vidā/hinaḥ(a)  
ā/hā/rā/ rā/jasasye/ṣṭā/  
duḥkha - śo/kā/maya - pradā/ḥ(a)

[604] 17.10  
yā/ta - yā/maṁ gata - rasam  
pū/ti paryuṣitam ca yat  
ucchiṣṭam api cā/me/dhyam  
bho/janam tā/masa - priyam

[605] 17.11  
*aphalā/kā/nkṣibhir yajño/* (cf 17:17)  
vidhi - diṣṭo/ ya iyyate/  
yaṣṭavyam e/ve/ti manah(a)  
samā/dhā/ya sa sā/ttvikaḥ(a)

[606] 17.12  
abhisandhā/ya tu phalam  
dambhārtham api cai/va yat  
iyyate/ bharata - śre/ṣṭha  
taṁ yajñam viddhi rā/jasam

[607] 17.13  
vidhi - hī/nam asṣṭā/nnaṁ  
mantra - hī/nam adakṣiṇam  
śraddhā/ - virahitam yajñam  
tā/masam paricakṣate/

[608] 17.14  
de/va - dvija - guru - prā/jña -  
pū/janam śau/cam ā/rjavam  
brahmacaryam ahimśā/ ca  
śā/rī/raṁ tapa ucyate/

[609] 17.15

anudve/ga - karaṁ vā/kyam  
satyaṁ priya - hitaṁ ca yat  
svā/dhyā/yā/bhyasanam cai/va  
vā/ñ - mayam tapa ucyate/

[610] 17.16

manaḥ - prasā/daḥ sau/myatvam  
mau/nam ā/tma - vinigrahaḥ(a)  
bhā/va - saṁśuddhir i ty e/tat  
tapo/ mā/nasam ucyate/

[611] 17.17

śraddhayā/ parayā/ taptam  
tapas tat tri - vidham narai/ḥ(i)  
aphalā/kā/ñkṣibhir yuktai/ḥ(i) (cf 17:11)  
sā/ttvikaṁ paricakṣate/

[612] 17.18

satkā/ra - mā/na - pū/jā/rtham  
tapo/ dambhe/na cai/va yat  
kriyate/ tad iha pro/ktam  
rā/jasam calam adhruvam

[613] 17.19

mū/ḍha - grā/he/ṇā/tmano/ yat  
pī/ḍayā/ kriyate/ tapaḥ(a)  
parasyo/tsā/danā/rtham vā/  
tat tā/masam udā/hṛtam (cf 17.22, 18.22, 39)

[614] 17.20

dā/tavyam iti yad dā/naṁ  
dī/yate/ 'nupakā/riṇe/  
de/śe/ kā/le/ ca pā/tre/ ca  
tad dā/naṁ sā/ttvikam smṛtam

[615] 17.21

yat tu pratyupakā/rā/rtham  
phalam uddiśya vā/ punaḥ(a)  
dī/yate/ ca parikliṣṭam  
tad dā/naṁ rā/jasam smṛtam

[616] 17.22

ade/śa - kā/le/ yad dā/naṁ  
apā/tre/bhyaś ca dī/yate/  
asat - kṛtam avajñā/taṁ  
tat tā/masam udā/hṛtam (cf 17:19, 18 22, 39)

[617] 17.23

o/ṁ tat sad iti nirde/śo/  
brahmaṇas tri - vidhaḥ smṛtaḥ(a)  
brā/hmaṇā/s te/na ve/dā/ś ca  
yajñā/ś ca vihitā/ḥ purā/

[618] 17.24

tasmā/d o/ṁ i ty udā/hr̥tya  
yajña - dā/na - tapaḥ - kriyā/ḥ(a) (cf 18.3, 5)  
pravartante/ vidhā/no/ktā/ḥ(a)  
satataṁ brahma - vā/dinā/m

[619] 17.25

tad i ty anabhisandhā/ya  
phalaṁ yajña - tapaḥ - kriyā/ḥ(a)  
dā/na - kriyā/ś ca vividhā/ḥ(a)  
kriyante/ mo/kṣa - kā/ñkṣibhiḥ(i)

[620] 17.26-27

sad - bhā/ve/ sā/dhu - bhā/ve/ ca  
sad i ty e/tat prayujyate/  
praśaste/ karmaṇi tathā/  
sac - chabdaḥ pā/rtha yujyate/

yajñe/ tapasi dā/ne/ ca  
sthitiḥ sad iti co/cyate/  
karma cai/va tad - arthi/yaṁ  
sad i ty e/vā/bhidhi/yate/

ásraddhayā/ hutam̐ dattam̐  
tapas taptam̐ kṛtam̐ ca yat  
asad i ty ucyate/ pā/rtha  
na ca tat pre/tya no/ iha



iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m̐  
vai/yā/sikyā/m̐ bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m̐ yo/ga - śā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
śraddhā/traya - vibha/ga - yo/go/  
nā/ma sapta - daśo/ 'dhyā/yaḥ(a)



## ŚRĪMAD BHAGAVAD GĪTĀ CHAPTER 18

(Mokṣa-Sannyāsa Yoga, 78 Verses: 623 - 700)

atha aṣṭadaśo/ 'dhyā/yaḥ(a)

[623] 18.1

arjuna uvā/ca

sannyā/sasya mahā/ - bā/ho/

tattvam icchā/mi ve/ditum

tyā/gasya ca hṛṣī/ke/śa

prṥthak ke/śī/ - niṣū/dana

[624] 18.2

śrī/ - bhagavā/n uvā/ca

kā/myā/nā/m karmanā/m nyā/sam (cf 5:1)

sannyā/sam kavayo/ viduḥ(u)

sarva - karma - phala - tyā/gam (cf 12.11)

prā/hus tyā/gam vicakṣaṇā/h(a)

[625] 18.3

tyā/jyam do/ṣa - vad i ty e/ke/

karma prā/hur manī/ṣiṇaḥ(a)

yajña - dā/na - tapaḥ - karma (cf 17.24, 18.5)

na tyā/jyam iti cā/pare/

[626] 18.4

niścayaṁ śṛṇu me/ tatra

tyā/ge/ bharata - sattama

tyā/go/ hi puruṣa - vyā/ghra

tri - vidhaḥ samprakī/rtitaḥ(a)

[627] 18.5

yajña - dā/na - tapaḥ - karma (cf 17.24, 18.3)

na tyā/jyam kā/ryam e/va tat  
yajño/ dā/naṁ tapaś cai/va  
pā/vanā/ni maṇi/ṣiṇā/m

[628] 18.6

e/tā/ny api tu karmā/ṇi  
saṅgaṁ tyaktvā/ phalā/ni ca  
kartavyā/ni/ti me/ pā/rtha  
niścitaṁ matam uttamam

[629] 18.7

niyatasya tu sannyā/saḥ(a)  
karmaṇo/ no/papadyate/  
mo/hā/t tasya parityā/gas  
tā/masaḥ pariki/rtitaḥ(a)

[630] 18.8

duḥkham ity e/va yat karma  
kā/ya - kleśa - bhayā/t tyaje/t  
sa kṛtvā/ rā/jasaṁ tyā/gaṁ  
nai/va tyā/ga - phalaṁ labhe/t

[631] 18.9

kā/ryam ity e/va yat karma  
niyataṁ kriyate/ 'rjuna  
saṅgaṁ tyaktvā/ phalaṁ cai/va  
sa tyā/gaḥ sā/ttviko/ mataḥ(a)



[632] 18.10

na dve/sty akuśalaṃ karma  
kuśale/ nā/nuṣajjate/  
tyā/gī/ sattva - samā/viṣṭo/  
me/dhā/vi/ chinna - saṃśayaḥ(a)

[633] 18.11

na hi de/ha - bhṛtā/ śakyam  
tyaktuṃ karmā/ny aśe/ṣataḥ(a)  
yas tu karma - phala - tyā/gī/  
sa tyā/gi/ty abhidhi/yate/

[634] 18.12

aniṣṭam iṣṭam miśraṃ ca  
tri - vidhaṃ karmaṇaḥ phalam  
bhavaty atyā/ginā/m pre/tya  
na tu sannyā/sinā/m kvacit

[635] 18.13

pañcai/tā/ni mahā/ - bā/ho/  
kā/raṇā/ni nibo/dha me/  
sā/ñkhye/ kṛtā/nte/ pro/ktā/ni  
siddhaye/ sarva - karmaṇā/m

[636] 18.14

adhiṣṭhā/naṃ tathā/ kartā/  
karaṇam ca pṛthag - vidham  
vividhā/ś ca pṛthak ce/ṣṭā/  
dai/vaṃ cai/vā/tra pañcamam

[637] 18.15

śarī/ra - vā/ñ - mano/bhir yat  
karma prā/rabhate/ naraḥ(a)  
nyā/yyaṁ vā/ viparī/taṁ vā/  
pañcai/te/ tasya he/tavaḥ(a)

[638] 18.16

tatrai/vaṁ sati kartā/ram  
ā/tmā/naṁ ke/valaṁ tu yaḥ(a)  
paśyaty akṛta - buddhitvā/n  
na sa paśyati durmatih(i)

[639] 18.17

yasya nā/haṅkṛto/ bhā/vo/  
buddhir yasya na lipyate/  
hatvā/pi sa imā/ī lo/kā/n  
na hanti na nibadhyate/

[640] 18.18

jñā/naṁ jñe/yaṁ parijñā/tā/  
tri - vidhā/ karma - co/danā/  
karaṇaṁ karma karte/ti

tri - vidhaḥ karma - saṅgrahaḥ(a)

[641] 18.19

jñā/naṁ karma ca kartā/ ca  
tridhai/va guṇa - bhe/dataḥ(a)  
pro/cyate/ guṇa - saṅkhyā/ne/  
yathā/vac chṛṇu tā/ny api

[642] 18.20

sarva - bhū/te/ṣu ye/nai/kam  
bhā/vam avyayam ī/kṣate/  
avibhaktam vibhakte/ṣu (cf 13.17)  
taj jñā/nam viddhi sā/ttvikam

[643] 18.21

pṛthaktve/na tu yaj jñā/nam  
nā/nā/ - bhā/vā/n pṛthag - vidhā/n  
ve/tti sarve/ṣu bhū/te/ṣu  
taj jñā/nam viddhi rā/jasam

[644] 18.22

yat tu kṛtsna - vad e/kasmin  
kā/rye/ saktam ahai/tukam  
atattvā/rtha - vad alpaṁ ca  
tat tā/masam udā/hṛtam (cf 17.19, 22, 18.39)

[645] 18.23

niyataṁ saṅga - rahitam  
arā/ga - dve/ṣataḥ kṛtam  
aphala - pre/psunā/ karma  
yat tat sā/ttvikam ucyate/

[646] 18.24

yat tu kā/me/psunā/ karma  
sā/haṅkā/re/ṇa vā/ punaḥ(a)  
kriyate/ bahulā/yā/sam  
tad rā/jasam udā/hṛtam

[647] 18.25

anubandhaṁ kṣayaṁ hiṁsā/m  
anape/kṣya ca pau/ruṣam  
mo/hā/d ā/rabhyate/ karma  
yat tat tā/masam ucyate/

[648] 18.26

mukta - saṅgo/ 'nahaṁ - vā/dī/  
dhṛty - utsā/ha - samanvitaḥ(a)  
siddhy - asiddhyo/r nirvikā/raḥ(a)  
kartā/ sāt/vvika ucyate/

[649] 18.27

rā/gi/ karma - phala - pre/psur  
lubdho/ hiṁsā/tmako/ 'śuciḥ(i)  
harṣa - śo/kā/nvitaḥ kartā/  
rā/jasaḥ parikī/rtitaḥ(a)

[650] 18.28

ayuktaḥ prā/kṛtaḥ stabdhaḥ(a)  
śaṭho/ nai/ṣkṛtiko/ 'lasaḥ(a)  
viṣā/dī/ dī/rgha - sū/trī/ ca  
kartā/ tā/masa ucyate/

[651] 18.29

buddhe/r bhe/daṁ dhṛte/ś cai/va  
guṇatas tri - vidhaṁ śṛṇu  
pro/cyamā/nam aśe/ṣe/ṇa  
pṛthaktve/na dhanañjaya

[652] 18.30

*pravṛtīm ca nivṛtīm ca (cf 16.7)*  
kā/ryā/kā/rye/ bhayā/bhaye/  
bandhaṁ mo/kṣaṁ ca yā/ ve/tti  
buddhiḥ sā/ pā/rtha sā/ttviki/

[653] 18.31

yayā/ dharmam adharmaṁ ca  
kā/ryaṁ cā/kā/ryam e/va ca  
ayathā/vat prajā/nā/ti  
buddhiḥ sā/ pā/rtha rā/jasi/

[654] 18.32

adharmaṁ dharmam iti yā/  
manyate/ tamasā/vṛtā/  
sarvā/rthā/n viparī/tā/mś ca  
buddhiḥ sā/ pā/rtha tā/masi/

[655] 18.33  
dhṛtyā/ yayā/ dhā/ rayate/  
manaḥ - prā/ṇe/ndriya - kriyā/ḥ(a)  
yo/ge/nā/vyabhicā/riṇyā/

dhṛtiḥ sā/ pā/rtha sā/ttvikī/  
[656] 18.34

yayā/ tu dharma - kā/mā/rthā/n  
dhṛtyā/ dhā/ rayate/ 'rjuna  
prasaṅge/na phalā/kā/ñkṣī/  
dhṛtiḥ sā/ pā/rtha rā/jasī/

[657] 18.35

yayā/ svapnaṁ bhayaṁ śo/kaṁ  
viṣā/daṁ madam\_e/va ca  
na vimuñcati durme/dhā/  
dhṛtiḥ sā/ pā/rtha tā/masī/

[658] 18.36

sukhaṁ tv\_idā/nī/ṁ tri - vidhaṁ  
śṛṇu me/ bharatarṣabha  
abhyā/sā/d ramate/ yatra  
duḥkhā/ntaṁ ca nigacchati

[659] 18.37

yat tad agre/ viṣam\_iva  
pariṇā/me/ 'mṛto/pamam  
tat sukhaṁ sā/ttvikaṁ pro/ktam  
ā/tma - buddhi - prasā/da - jam

[660] 18.38  
viṣaye/ndriya - saṁyo/gā/d  
yat tad agre/ 'mṛto/pamam  
pariṇā/me/ viṣam\_iva  
tat sukhaṁ rā/jasaṁ smṛtam

[661] 18.39  
yad agre/ cā/nubandhe/ ca  
sukhaṁ mo/hanam ā/tmanaḥ(a)  
nidrā/lasya - pramā/do/ttham  
tat tā/masam udā/hṛtam (cf 17.19, 22, 18 22)

[662] 18.40  
na tad asti pṛthivyā/m vā/  
divi de/ve/ṣu vā/ punaḥ(a)  
sattvaṁ prakṛti - jai/r muktaṁ  
yad e/bhiḥ syā/t tribhir guṇai/ḥ(i)

[663] 18.41  
brā/hmaṇa - kṣatriya - viśā/m  
śū/drā/ṇā/m ca parantapa  
karmā/ṇi pravibhaktā/ni  
svabhā/va - prabhavai/r guṇai/ḥ(i)

[66] 18.42  
śamo/ damas tapaḥ śau/caṁ  
kṣā/ntir ā/rjavam e/va ca  
jñā/nam vijñā/nam ā/stikyam  
brahma - karma svabhā/va - jam

[665] 18.43

śau/ryam te/jo/ dhṛtir dā/kṣyam  
yuddhe/ cā/py apalā/yanam  
dā/nam i/śvara - bhā/vaś ca  
kṣā/traṁ karma svabhā/va - jam

[666] 18.44

kṛṣi - go/ - rakṣya - vā/ṇijyam  
vai/śya - karma svabhā/va - jam  
paricaryā/tmakam karma  
śū/drasyā/pi svabhā/va - jam

[667] 18.45

sve/ sve/ karmaṇy abhirataḥ(a)  
saṁsiddhiṁ labhate/ naraḥ(a)  
sva - karma - nirataḥ siddhiṁ  
yathā/ vindati tac chṛṇu

[668] 18.46

yataḥ pravṛttir bhū/tā/nā/m  
ye/na sarvam idaṁ tatam (cf 2.17, 8.22)  
sva - karmaṇā/ tam abhyarcya  
siddhiṁ vindati mā/navah(a)

[669] 18.47

śre/yā/n sva - dharmo/ viguṇah(a)  
para - dharmā/t sv - anuṣṭhitā/t (cf 3.35)  
svabhā/va - niyataṁ karma  
kurvan nā/pno/ti kilbiṣam



[670] 18.48

saha - jaṁ karma kau/nte/ya  
sa - do/ṣam api na tyaje/t  
sarvā/rambhā/ hi do/ṣe/ṇa  
dhū/me/nā/gnir ivā/vṛtā/ḥ(a)

[671] 18.49

asakta - buddhiḥ sarvatra  
jitā/tmā/ vigata - sprḥaḥ(a)  
nai/ṣkarmya - siddhim paramā/m  
sannyā/se/nā/dhigacchati

[672] 18.50

siddhim prāpto/ yathā/ brahma  
tathā/pno/ti nibo/dha me/  
samā/se/nai/va kau/nte/ya  
niṣṭhā/ jñā/nasya yā/ parā/

[673] 18.51-53

buddhyā/ viśuddhayā/ yukto/  
dhr̥tyā/tmā/naṁ niyamyā ca  
śabdā/dī/n viṣayā/ṁs tyaktvā/ (cf 4.26)  
rā/ga - dve/ṣau/ vyudasya ca (cf 3.34)

vivikta - se/vī/ laghv - ā/śī/  
yata - vā/k - kā/ya - mā/nasaḥ(a)  
dhyā/na - yo/ga - paro/ nityaṁ  
vai/rā/gyaṁ samupā/śritaḥ(a)

*ahaṅkā/raṁ balaṁ darpaṁ (cf 16:18)*

kā/maṁ kro/dhaṁ parigrahaṁ  
vimucya nirmamaḥ śā/nto/  
brahma - bhū/yā/ya kalpate/

[676] 18.54

brahma - bhū/taḥ prasannā/tmā/  
*na śo/cati na kā/ñkṣati (cf 12:16)*

samaḥ sarve/ṣu bhū/te/ṣu  
mad - bhaktiṁ labhate/ parā/m

[677] 18.55 (cf 11:54)

bhaktyā/ mā/m abhijā/nā/ti  
yā/vā/n yaś cā/smi tattvataḥ(a)  
tato/ mā/m tattvato/ jñā/tvā/  
viśate/ tad - anantaram

[678] 18.56

sarva - karmā/ny api sadā/  
kurvā/ṇo/ mad - vyapā/śrayaḥ(a)  
mat - prasā/dā/d avā/pno/ti  
śā/śvataṁ padam avyayam

[679] 18.57

ce/tasā/ sarva - karmā/ṇi  
mayi sannyasya mat - paraḥ(a) (cf 12:6)  
buddhi - yo/gam upā/śritya  
mac - cittaḥ satataṁ bhava

[680] 18.58

mac - cittaḥ sarva - durgā/ṇi  
mat - prasā/dā/t tariṣyasi  
atha ce/t tvam ahaṅkā/rā/n  
na śro/ṣyasi vināṅkṣyasi

[681] 18.59

yad ahaṅkā/ram ā/śritya  
na yo/tsya iti manyase/ (cf 2.9)  
mithyai/ṣa vyavasā/yas te/  
prakṛtis tvā/m niyo/kṣyati

[682] 18.60

svabhā/va - je/na kau/nte/ya  
nibaddhaḥ sve/na karmaṇā/  
kartuṁ ne/cchasi yan mo/hā/t  
kariṣyasy avaśo/ 'pi tat

[683] 18.61

ī/śvaraḥ sarva - bhū/tā/nā/m  
hṛd - de/śe/ 'rjuna tiṣṭhati  
bhrā/mayan sarva - bhū/tā/ni  
yantrā/rū/ḍhā/ni mā/yayā/

[684] 18.62

tam e/va śaraṇaṁ gaccha  
sarva - bhā/ve/na bhā/rata (cf 15.19)  
tat - prasā/dā/t parā/m śā/ntim  
sthā/naṁ prā/psyasi śā/śvatam

[685] 18.63

iti te/ jñā/nam ā/kyā/taṃ  
guhyā/d guhyataraṃ mayā/  
vimṛśyai/taḍ aśe/ṣe/ṇa  
yathe/cchasi tathā/ kuru

[686] 18.64

sarva - guhyatamaṃ bhū/yaḥ(a)  
śṛṇu me/ paramaṃ vacaḥ(a) (cf 10.1)  
iṣṭo/ 'si me/ dr̥ḍham iti  
tato/ vakṣyā/mi te/ hitam

[687] 18.65 (cf 9.34)

man - manā/ bhava mad - bhakto/  
mad - yā/ji/ mā/m namaskuru  
mā/m e/vai/śyasi satyaṃ te/  
pratijā/ne/ priyo/ 'si me/

[688] 18.66

sarva - dharmā/n parityajya  
mā/m e/kam śaraṇaṃ vraja  
ahaṃ tvā/m sarva - pā/pe/bhyo/  
mo/kṣayiṣyā/mi mā/ śucaḥ(a)

[689] 18.67

idaṃ te/ nā/tapaskā/ya  
nā/bhaktā/ya kadā/cana  
na cā/śuśrū/ṣave/ vā/cyaṃ  
na ca mā/m yo/ 'bhyasū/yati

[690] 18.68

ya idaṃ paramaṃ guhyaṃ  
mad - bhakte/ṣv abhidhā/syati  
bhaktiṃ mayi parā/m kṛtvā/  
mā/m e/vai/ṣyaty asamśayaḥ(a) (cf 8.7)

[691] 18.69

na ca tasmā/n manuṣye/ṣu  
kaścīn me/ priya - kṛttamaḥ(a)  
bhavitā/ na ca me/ tasmā/d  
anyaḥ priyataro/ bhuvi

[692] 18.70

adhye/ṣyate/ ca ya imaṃ  
dharmyaṃ saṃvā/dam ā/vayo/ḥ(o)  
jñā/na - yajñe/na te/nā/ham  
iṣṭaḥ syā/m iti me/ matiḥ(i)

[693] 18.71

śraddhā/vā/n anasū/yaś ca  
śṛṇuyā/d api yo/ naraḥ(a)  
so/ 'pi muktaḥ śubhā/ī lo/kā/n  
prā/pnuyā/t puṇya - karmaṇā/m

[694] 18.72

kaccid e/tac chrutaṃ pā/rtha  
tvayai/kā/gre/ṇa ce/tasā/  
kaccid ajñā/na - sammo/haḥ(a)  
praṇaṣṭas te/ dhanañjaya

[695] 18.73

arjuna uvā/ca  
naṣṭo/ mo/haḥ smṛtir labdhā/  
tvat - prasā/dā/n mayā/cyuta  
sthito/ 'smi gata - sande/haḥ(a)  
kariṣye/ vacanaṁ tava

[696] 18.74

sañjaya uvā/ca  
ity\_ ahaṁ vā/sude/vasya  
pārthasya ca mahā/tmanaḥ(a)  
saṁvā/dam imam aśrau/ṣam (cf 18.76)  
adbhutaṁ ro/ma - harṣaṇam

[697] 18.75

vyā/sa - prasā/dā/c chrutavā/n  
e/tad guhyam\_ ahaṁ param  
yo/gaṁ yo/ge/śvarā/t kṛṣṇā/t  
sā/kṣā/t kathayataḥ svayam

[698] 18.76

rā/jan saṁsmṛtya saṁsmṛtya  
saṁvā/dam imam\_ adbhutam (cf 18.74)  
ke/śavā/rjunayo/ḥ puṇyaṁ  
hṛṣyā/mi ca muhur muhuḥ(u)



[699] 18.77

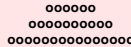
tac ca saṁsmṛtya saṁsmṛtya  
rū/pam at y - adbhutaṁ hare/h(e)  
vismayo/ me/ mahā/n rā/jan  
hr̥ṣyā/mi ca punaḥ punaḥ(a)

[700] 18.78

yatra yo/ge/śvaraḥ kṛṣṇo/  
yatra pā/rtho/ dhanur - dharaḥ(a)  
tatra śrī/r vijayo/ bhū/tir  
dhruvā/ nī/tir matir mama



iti śrī/ - mahā/bhā/rate/  
śata - sā/hasryā/m saṁhitā/yā/m  
vai/yā/sikyā/m bhī/ṣma - parvaṇi  
śrī/mad - bhagavad - gī/tā/sū/paniṣatsu  
brahma - vidyā/yā/m yo/ga - śā/stre/  
śrī/ - kṛṣṇā/rjuna - saṁvā/de/  
mo/kṣa - sannyā/sa - yo/go/  
nā/mā/ṣṭadaśo/ 'dhyā/yaḥ(a)



# gītā mahātmya

*- the glories of Śrīmad Bhagavad Gītā  
as recorded in the Vedic scripture  
the Padma Purāṇa, in the form of  
a conversation between the presiding deity  
of planet earth, Bhūmī Devī and  
Lord Varāhadev, the third of the  
Das-Avatāras of Lord Viṣṇu*



# GĪTĀ MĀHĀTMYAM

*(From the Varāha Purāna, 23 verses)*

śrī/ gaṇe/śā/ya namaḥ(a)  
śrī/ rā/dhā/ramaṇā/ya namaḥ(a)

Text 1

dharo/vā/ca  
bhagavan paramē/śā/na  
bhaktir\_avyabicā/riṇī/  
prā/rabdham bhujyamā/nasya  
katham bhavati he/ prabho/

Text 2

viṣṇur\_uvā/ca  
prā/rabdham bhujyamā/no/ hi  
gī/tā/bhyā/sarataḥ sadā/  
sa muktaḥ sa sukhī/ lo/ke/  
karmaṇā/ no/palipyate/

Text 3

mahā/pā/pā/dipā/pā/ni  
gī/tā/ dhyā/nam karo/ti ce/t  
kvacit sparśam na kurvanti  
nalini/dalam\_ambuvat

## Text 4-5

gī/tā/yā/ḥ pustakam yatra  
yatra pā/ṭhaḥ pravartate/  
tatra sarvā/ṇi tī/rthā/ni  
prayā/gā/dī/ni tatra vai/

sarve/ de/vā/ś ca ṛṣayo/  
yo/ginaḥ pannagā/ś ca ye/  
go/pā/lā/ go/pikā/ vā/pi  
nā/rado/ddhavapā/rṣadai/ḥ(i)

## Text 6

sahā/yo/ jā/yate/ śī/ghram  
yatra gī/tā/ pravartate/  
yatra gī/tā/vicā/raś ca  
paṭhanam pā/ṭhanam śrutam  
tatrā/ham niścitam pṛthvi  
nivasā/mi sadai/va hi

## Text 7

gī/tā/śraye/ 'ham tiṣṭhā/mi  
gī/tā/ me/ co/ttamam gṛham  
gī/tā/jñā/nam upā/śritya  
trī/n lo/kā/n pā/layā/my aham

### Text 8

gī/tā/ me/ paramā/ vidyā/  
brahma rū/pā/ na saṁśayaḥ(a)  
ardhamā/trā/kṣarā/ nityā/  
svā/nirvā/cya padā/tmikā/

### Text 9

cidā/nande/na kṛṣṇe/na  
pro/ktā/ svamukhato/ 'rjunam  
ve/da trayī/ parā/nandā/  
tattvā/rtha jñā/na saṁyutā/

### Text 10

yo/ 'ṣṭā/daśa japo/ nityam  
naro/ niścalamā/nasaḥ(a)  
jñā/nasiddhim sa labhate/  
tato/ yā/ti param padam

### Text 11

pā/ṭhe/ samagre/ 'sāmpū/rṇe/  
tato/ 'rdham pā/ṭham ā/care/t  
tadā/ go/dā/najam puṇyam  
labhate/ nā/tra saṁśayaḥ(a)

## Text 12

tribhā/gaṁ paṭhamā/nas tu  
gaṅgā/snā/na phalam labhe/t  
ṣaḍamśam japamā/nas tu  
so/mayā/gaphalam labhe/t

## Text 13

e/kā/dhyā/yam tu yo/ nityam  
paṭhate/ bhakti samyutaḥ(a)  
rudra lo/kam avā/pno/ti  
gaṇo/ bhū/tvā/ vase/c cīram

## Text 14

adhyā/yam ślo/kapā/dam vā/  
nityam yaḥ paṭhate/ naraḥ(a)  
sa yā/ti naratā/m yā/van  
manvantaram vasundhare/

## Text 15 - 16

gī/tā/yā/h ślo/ka daśakam  
sapta pañca catuṣṭayam  
dvau/ trī/ne/kam tad ardham  
vā/ ślo/kā/nā/m yaḥ paṭhe/n naraḥ(a)

candralo/kam\_ava/pno/ti  
varṣā/nā/mayutaṁ dhruvam  
gī/tā/pā/ṭha samā/yukto/  
mṛto/ mā/nuṣatā/m vraje/t

### Text 17

gī/tā/bhyā/saṁ punaḥ kṛtvā/  
labhate/ muktim\_uttamā/m  
gī/te/tyuccā/ra saṁyukto/  
mriyamā/ṇo/ gatiṁ labhe/t

### Text 18

gī/tā/rtha śravaṇā/ 'saktō/  
mahā/pā/payuto/ 'pi vā/  
vai/kunṭhaṁ samavā/pno/ti  
viṣṇunā/ saha mo/date/

### Text 19

gī/tā/rthaṁ dhyā/yate/ nityaṁ  
kṛtvā/ karmā/ṇi bhū/riśaḥ(a)  
jī/van muktaḥ sa vijñe/yo/  
de/hā/nte/ paramaṁ padam

Text 20

gī/tā/m ā/śritya bahavo/  
bhū/bhujo/ janakā/dayaḥ(a)  
nirdhū/ta kalmaṣā/ lo/ke/  
gī/tā/ yā/tā/ḥ param padam

Text 21

gī/tā/yā/ḥ paṭhanam kṛtvā/  
mā/hā/tmyam nai/va yaḥ paṭhe/t  
vrthā/ pā/ṭho/ bhave/t tasya  
śrama e/va hy udā/hrtaḥ(a)

Text 22

e/tan mā/hā/tmya samyuktam  
gī/tā/bhyā/sam karo/ti yaḥ(a)  
sa tat phalam avā/pno/ti  
durlabhā/ṁ gatim ā/pnuyā/t

Text 23

sū/ta uvā/ca:  
mā/hā/tmyam e/tad gī/tā/yā/  
mayā/ pro/ktam sanā/tanam  
gī/tā/nte/ ca paṭhe/dyas tu  
yad uktam tat phalam labhe/t  
iti śrī/ vā/rā/ha purā/ṇe/ śrī/  
gī/tā/ mā/hā/tmyam sampū/rṇam



# *APPENDICES*

# इति ब्रह्मा इत्योक्तम्

*- spoken by Lord Brahmā  
to Lord Śrī Kṛṣṇa after  
he was enlightened by receiving  
Vedic knowledge from Him,  
after which he was able to begin his  
acts of secondary creation  
of the 14 planetary systems and  
the 8,400,000 different  
varieties of bodies (species).*





5:35

e/ko/ 'py asau/ racayitum jagad - anḍa - ko/ṭim  
yac - chaktir asti jagad - anḍa - cayā/ yad - antah(a)  
anḍā/ntara - stha - paramā/ṇu - cayā/ntara - stham -  
go/vindam ā/di - puruṣam tam aham bhajā/mi

5:36

yad - bhā/va - bhā/vita - dhiyo/ manujā/s tathai/va  
samprā/pya rū/pa - mahimā/sana - yā/na - bhū/ṣā/ḥ(a)  
sū/ktai/r yam e/va nigama - prathitai/ḥ stuvanti  
go/vindam ā/di - puruṣam tam aham bhajā/mi

5:37

ā/nanda - cinmaya - rasa - pratibhā/vitā/bhis  
tā/bhir ya e/va nija - rū/patayā/ kalā/bhiḥ(i)  
go/lo/ka e/va nivasaty akhilā/tma - bhū/to/  
go/vindam ā/di - puruṣam tam aham bhajā/mi

5:38

pre/mā/ñjana - cchurita - bhakti - vilo/cane/na  
santah sadai/va hṛdaye/ṣu vilo/kayanti  
yam śyā/masundaram acintya - guṇa - svarū/parṁ  
go/vindam ā/di - puruṣam tam aham bhajā/mi

5:39

rā/mā/di - mū/rtiṣu kalā/ - niyame/na tiṣṭhan  
nā/nā/vatā/ram akaro/d bhuvane/ṣu kintu  
kṛṣṇaḥ svayam samabhavat paramaḥ pumā/n yo/  
go/vindam ā/di - puruṣam tam aham bhajā/mi

5:40

yasya prabhā/ prabhavato/ jagad - anḍa - ko/ṭi -  
ko/ṭiṣv aśe/ṣa - vasudhā/di vibhū/ti - bhinnam  
tad brahma niṣkalam anantam aśe/ṣa - bhū/taṁ  
go/vindam ā/di - puruṣam tam aham bhajā/mi

5:41

mā/yā/ hi yasya jagad - anḍa - śatā/ni sū/te/  
trai/guṇya - tad - viṣaya - ve/da - vitā/yamā/nā/  
sattvā/valambi - para - sattvam viśuddha - sattvam -  
go/vindam ā/di - puruṣam tam aham bhajā/mi

5:42

ā/nanda – cinmaya – rasā/tmatayā/ manahsu  
yaḥ prā/ñinā/m̄ pratiphalan smaratā/m̄ upe/tya  
lī/lā/yite/na bhuvanā/ni jayaty ajasram –  
go/vindam ā/di – puruṣaṁ tam ahaṁ bhajā/mi

5:43

go/lo/ka – nā/mni nija – dhā/mni tale/ ca tasya  
de/vī/ mahe/śa – hari – dhā/masu te/ṣu te/ṣu  
te/ te/ prabhā/va – nicayā/ vihitā/ś ca ye/na  
go/vindam ā/di – puruṣaṁ tam ahaṁ bhajā/mi

5:44

sṛṣṭi – sthiti – pralaya – sādhana – śaktir e/kā/  
chā/ye/va yasya bhuvanā/ni bibharti durgā/  
icchā/nurū/pam̄ api yasya ca ce/ṣṭate/ sād/  
go/vindam ā/di – puruṣaṁ tam ahaṁ bhajā/mi

5:45

kṣi/raṁ yathā/ dadhi vikā/ra – viśe/ṣa – yo/gā/t  
sañjā/yate/ na hi tataḥ pṛthag asti he/to/ḥ(o)  
yaḥ śambhutā/m̄ api tathā/ samupai/ti kā/ryā/d  
go/vindam ā/di – puruṣaṁ tam ahaṁ bhajā/mi

5:46

dī/pā/rcir e/va hi daśā/ntaram̄ abhyupe/tya  
dī/pā/yate/ vivṛta – he/tu – samā/na – dharmā/  
yas tā/dṛg e/va hi ca viṣṇutayā/ vibhā/ti  
go/vindam ā/di – puruṣaṁ tam ahaṁ bhajā/mi

5:47

yaḥ kā/raṇā/rṇava – jale/ bhajati sma yo/ga –  
nidrā/m̄ ananta – jagad – anḍa – sa – ro/ma – kū/paḥ(a)  
ā/dhā/ra – śaktim̄ avalambya parā/m̄ sva – mū/rtim̄  
go/vindam ā/di – puruṣaṁ tam ahaṁ bhajā/mi

5:48

yasyai/ka – niśvasita – kā/lam̄ athā/valambya  
jī/vanti lo/ma – vilajā/ jagad – anḍa – nā/ṭhā/ḥ(a)  
viṣṇur mahā/n sa iha yasya kalā/ – viśe/ṣo/  
go/vindam ā/di – puruṣaṁ tam ahaṁ bhajā/mi

5:49

bhā/svā/n yathā/śma – śakale/ṣu nije/ṣu te/jah(α)  
svī/yam kiyat prakāṭayaty api tadvad atra  
brahmā/ ya e/ṣa jagad – aṇḍa – vidhā/na – kartā/  
go/vindam ā/di – puruṣarṁ tam aharṁ bhajā/mi

5:50

yat – pā/da – pallava – yugaṁ vinidhā/ya kumbha –  
dvandve/ praṇā/ma – samaye/ sa gaṇā/dhirā/jah(α)  
vighnā/n vihantum alam asya jagat – trayasya  
go/vindam ā/di – puruṣarṁ tam aharṁ bhajā/mi

5:51

agnir mahi/ gaganam ambu marud diśās ca  
kā/las tathā/tma – manasi/ti jagat – trayā/ṇi  
yasmā/d bhavanti vibhavanti viśanti yaṁ ca  
go/vindam ā/di – puruṣarṁ tam aharṁ bhajā/mi

5:52

yac – cakṣur e/ṣa savitā/ sakala – grahā/ṇā/ṁ  
rā/jā/ samasta – sura – mū/rtir aṣe/ṣa – te/jā/h(α)  
yasyā/jñayā/ bhramati sambhṛta – kā/la – cakro/  
go/vindam ā/di – puruṣarṁ tam aharṁ bhajā/mi

5:53

dharmo/ 'tha pā/pa – nicayaḥ śrutayas tapā/ṁsi  
brahmā/di – ki/ṭa – patagā/vadhayaś ca jī/vā/h(α)  
yad – datta – mā/tra – vibhava – prakāṭa – prabhā/vā/  
go/vindam ā/di – puruṣarṁ tam aharṁ bhajā/mi

5:54

yas tv indrago/pam athave/ndram aho/ sva – karma –  
bandhā/nurū/pa – phala – bhā/janam ā/tano/ti  
karmā/ṇi nirdahati kintu ca bhakti – bhā/jā/ṁ  
go/vindam ā/di – puruṣarṁ tam aharṁ bhajā/mi

5:55

yaṁ kro/dha – kā/ma – sahaja – praṇayā/di – bhī/ti –  
vā/ṭsalya – mo/ha – guru – gau/rava – se/vya –

bhā/vai/h(i)

sañcintya tasya sadṛṣi/ṁ tanum ā/pur e/te/  
go/vindam ā/di – puruṣarṁ tam aharṁ bhajā/mi

5:56 (meter 17)

śriyaḥ kā/ntā/ḥ kā/ntaḥ parama – puruṣaḥ  
kalpa – taravo/

drumā/ bhū/miś cintā/maṇi – gaṇa – mayi/  
to/yam amṛtam

kathā/ gā/naṁ nā/ṭyaṁ gamanam am api vaṁśi/  
priya – sakhi/

cid – ā/nandaṁ jyo/tiḥ param api  
tad ā/svā/dyam api ca

sa yatra kṣi/rā/bdhiḥ sravati surabhi/bhyaś  
ca su – mahā/n

nime/ṣā/rdhā/khyo/ vā/ vrajati na hi  
yatrā/pi samayaḥ(a)

bhaje/ śve/tadvī/parṁ tam aham iha  
go/lo/kam iti yaṁ

vidantas te/ santaḥ kṣiti – virala – cā/rā/ḥ katipaye/

5:56 (meter 8)

(six lines!)

atho/vā/ca mahā/ – viṣṇuḥ

bhagavantaṁ prajā/patim

brahman mahattva – vijñā/ne/

prajā/ – sarge/ ca ce/n matiḥ(i)

pañca – ślo/kī/m imā/ṁ vidyā/ṁ

vatsa dattā/ṁ nibo/dha me/

5:58

prabuddhe/ jñā/na – bhaktibhyā/m  
ā/tmany ā/nanda – cin – mayī/  
ude/ty anuttamā/ bhaktir  
bhagavat – pre/ma – lakṣaṇā/

5:59

pramā/ṇai/s tat – sad – ā/cā/rai/s  
tad – abhyā/sai/r nirantaram  
bo/dhayan ā/tmanā/tmā/naṁ  
bhaktim ap.y uttamā/m labhe/t

5:60

yasyā/h śre/yas – karaṁ nā/sti  
yayā/ nirvṛtim ā/pnuyā/t  
yā/ sād/hayati mā/m e/va  
bhaktim tā/m e/va sād/haye/t

5:61

dharmā/n anyā/n parityajya  
mā/m e/kaṁ bhaja viśvasan  
yā/dṛṣī/ yā/dṛṣī/ śraddhā/  
siddhir bhavati tā/dṛṣī/

kurvan nirantaraṁ karma  
lo/ko/ 'yam anuvartate/  
te/nai/va karmaṇā/ dhyā/yan  
mā/m parā/m bhaktim icchati

~~~~~ 5:62 (meter 11) ~~~~~

aham hi viśvasya carā/carasya  
bi/jaṁ pradhā/naṁ prakṛtiḥ pumā/mś ca  
mayā/hitaṁ te/ja idaṁ bibharṣi  
vidhe/ vidhe/hi tvam atho/ jaganti

SIMPLIFIED

ROMANIZED

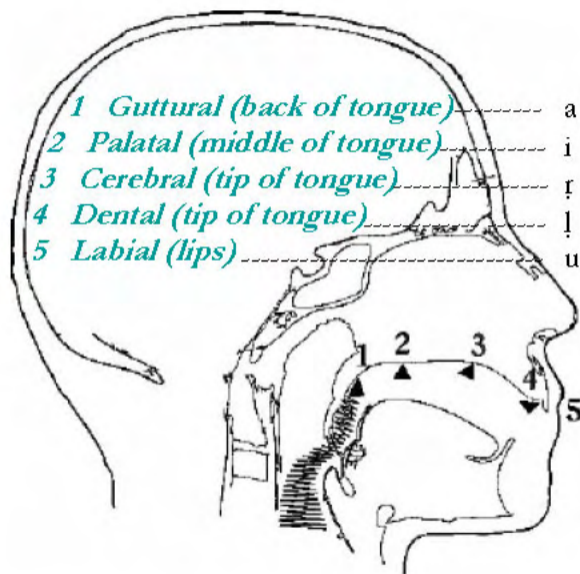
SANSKRIT

AS DISCOVERED BY DINA-ANUKAMPANA DAS

*THROUGH* THE INCONCEIVABLE MERCY

OF SRI-SRI GURU-GAURANGA

COURSE NOTES



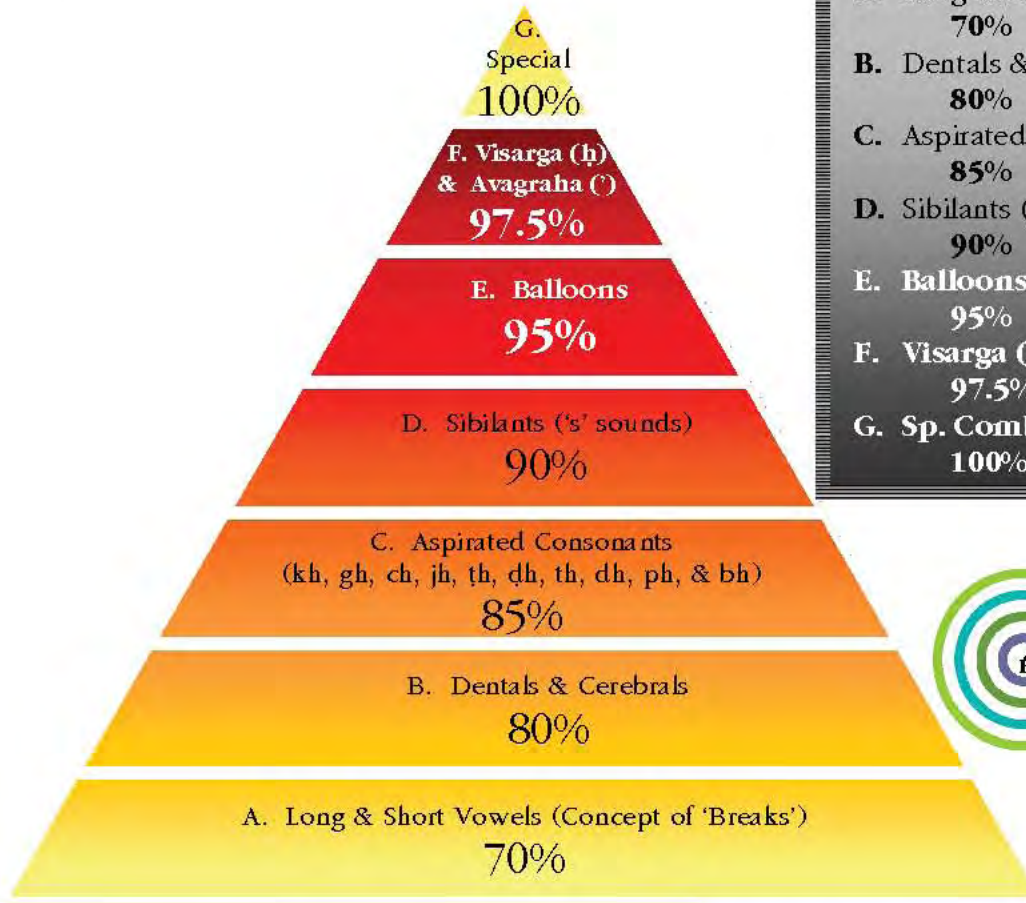
|   |    |    |     |    |     |    |    |    |
|---|----|----|-----|----|-----|----|----|----|
| a | ā  | ka | kha | ga | gha | ṅa |    |    |
| i | ī  | ca | cha | ja | jha | ṅa | ya | śa |
| ṛ | ṛī | ṭa | ṭha | ḍa | ḍha | ṇa | ra | ṣa |
| ḷ | ḷī | ta | tha | da | dha | na | la | sa |
| u | ū  | pa | pha | ba | bha | ma | wa |    |

Throat-Diaphragm: ha & ḥ  
 Guttural-Palatal: e & ai  
 Guttural-Labial: o & au  
 Dental-Labial: va  
 Head-Nasal: ṁ





# PERFECTION IN SANSKRIT PRONUNCIATION



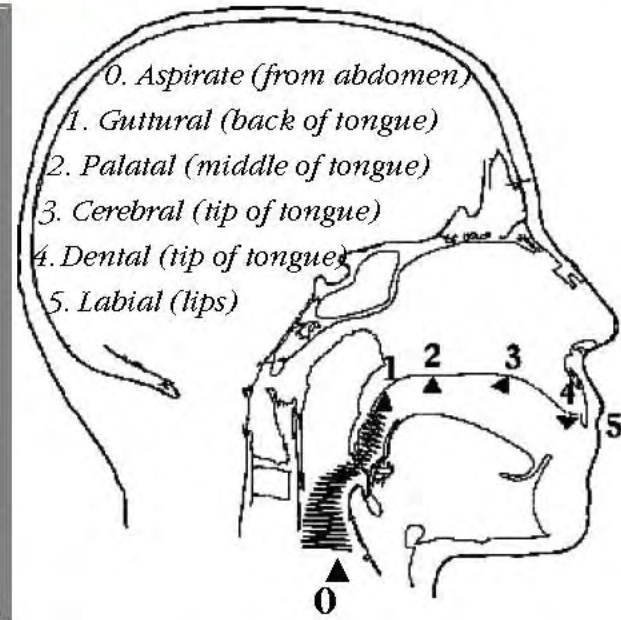
- A. Long & Short Vowels ('Breaks') 70%
- B. Dentals & Cerebrals 80%
- C. Aspirated Consonants (kh, gh, etc.) 85%
- D. Sibilants ('s' sounds) 90%
- E. Balloons (Sandhi – joining words) 95%
- F. Visarga (ḥ) & Avagraha (ˆ) 97.5%
- G. Sp. Comb. consonants: kṣa, jña, ñja 100%



Memorize it;  
 Recite it repeatedly;  
 Think it over (word by word meanings);  
 Realize it (Put into practice in your life)

**MRTR** – How To Utilize A Śloka To Transport Our Consciousness To Vaiṣṇava

| CONSONANTS | Normal | Aspirated | Normal | Aspirated | Normal | Semi-Vowels | Sibilants | Aspirates |
|------------|--------|-----------|--------|-----------|--------|-------------|-----------|-----------|
| 0. abdomen |        |           |        |           |        |             |           | ha & ḥ    |
| 1. throat  | ka     | kha       | ga     | gha       | ña     |             |           |           |
| 2. palate  | ca     | cha       | ja     | jha       | ña     | ya          | śa        |           |
| 3. ridge   | ṭa     | ṭha       | ḍa     | ḍha       | ṇa     | ra          | ṣa        |           |
| 4. teeth   | ta     | tha       | da     | dha       | na     | la          | sa        |           |
| 5. lips    | pa     | pha       | ba     | bha       | ma & ṁ | va/ wa      |           |           |



|        | V. Short | Short | Long | Short | Long | Short | Long | Long | Long | Long | Long | Short | Long | Short |
|--------|----------|-------|------|-------|------|-------|------|------|------|------|------|-------|------|-------|
| VOWELS | '        | a     | ā    | i     | ī    | u     | ū    | e    | ai   | o    | au   | ṛ     | ṝ    | ḷ     |

# MANTRAS

MUST HAVE TWO COMPONENTS

METER (CHANDHA)  
(RHYTHM)

PRONUNCIATION

## CONSONANTS

IMPT: DISTINGUISH

## VOWELS

IMPT: DISTINGUISH

LONG VOWELS  
(ā ī ū e ai o au r̄!)

SHORT VOWELS  
(a i u r̄!)

SIBILANTS ('S' SOUNDS)

SA SA SA

HARD  
(CEFRAL)

SOFT  
(DENTAL)

NORMAL

## ASPIRATED

(kh gh ch jh th dh th dh ph bh)

2

VOWELS

ARE THE

ROOT

OF EVERY

SYLLABLE OR  
SOUND.

1 18:22

• • WHAT ARE CONSONANTS?

CONSONANTS ARE

ALL THE OTHER

ALPHABETS WHICH  
DO NOT REALLY PRODUCE A SYLLABLE  
ON THEIR OWN BUT WHICH SERVE

TO MODIFY THE SOUND OF VOWELS.  
JOKE: TRY SPEAKING WITH ONLY VOWELS.....  
SOUND LIKE A CHIMPANZEE?

# SPOKEN LANGUAGES

ARE MADE OF WORDS.

A WORD IS A GROUP OF SOUNDS WHICH HAS A PRE-DESIGNATED MEANING ATTACHED TO IT. (THAT MEANING IS UNDERSTOOD THRU' CONVENTION & USAGE) DICTIONARY

WORDS ARE MADE UP OF

## SOUNDS/SYLLABLES.

### SYLLABLES ARE MADE OF

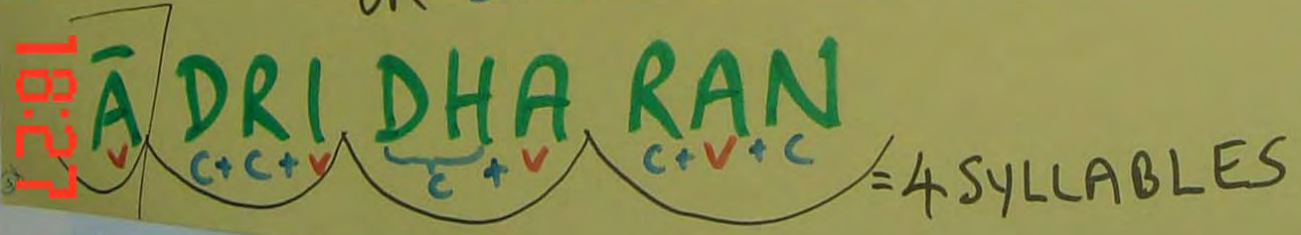
EITHER: VOWELS ALONE

OR: VOWELS THAT HAVE

BEEN MODIFIED BY

CONSONANTS WHICH HAVE BEEN ADDED BEFORE IT, OR AFTER IT, OR BOTH BEFORE & AFTER

EG.



# VOWELS

SHOT →

|   |   |   |
|---|---|---|
| a | i | u |
| ā | ī | ū |

|   |    |   |    |
|---|----|---|----|
| x | x  | x | x  |
| e | ai | o | au |

|     |     |
|-----|-----|
| ɹ̄  | !̄  |
| ɹ̄̄ | !̄̄ |

LOOKING →

CAN U C  
9 RED  
MARKS?

(RED MARKS ARE CALLED **DIACRITICS**)

- THEY INCREASE THE NO. OF ALPHABETS & GUIDE US IN CORRECT PRONUNCIATION)

Eg: ɹ̄ & ɹ̄̄ are NOT the same.

ADD '7's ON ALL LONG VOWELS

ā | ī | ū | e | ai | o | au | ɹ̄ | !̄



# 6 CONCEPT OF BREAKS

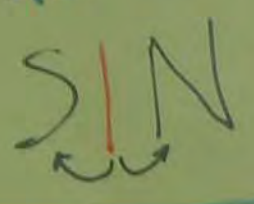
## AFTER EVERY LOONG VOWEL

**LINKS**

**BREAKS**

- SIN - SEEN
- SHIN - SHEEN
- DIN - DEAN
- WHIP SHOT - WEEP

ACT THIS OUT WITH 3 VOLUNTEERS: (SEE CHART #5)



"I" CATCHES "S" WITH HIS LEFT HAND; THEN HE CATCHES "N" WITH HIS RIGHT HAND..... THEN HE DUCKS BEHIND AND PULLS THEM HARD TOGETHER SO THEY BANG THEIR HEADS TOGETHER. (EVEN IF YOU VIRTUALLY REMOVE THE "I" STILL IT SOUNDS OK.)

BUT IN THE CASE OF SEEN,

THE "N" SOUND KICKS IN ONLY AFTER THE "EE" IS ENDING - IT HAS NO TRACE OF CONTACT WITH THE "S".

.... so now do you understand the Italiano accent? (JOKE!!)

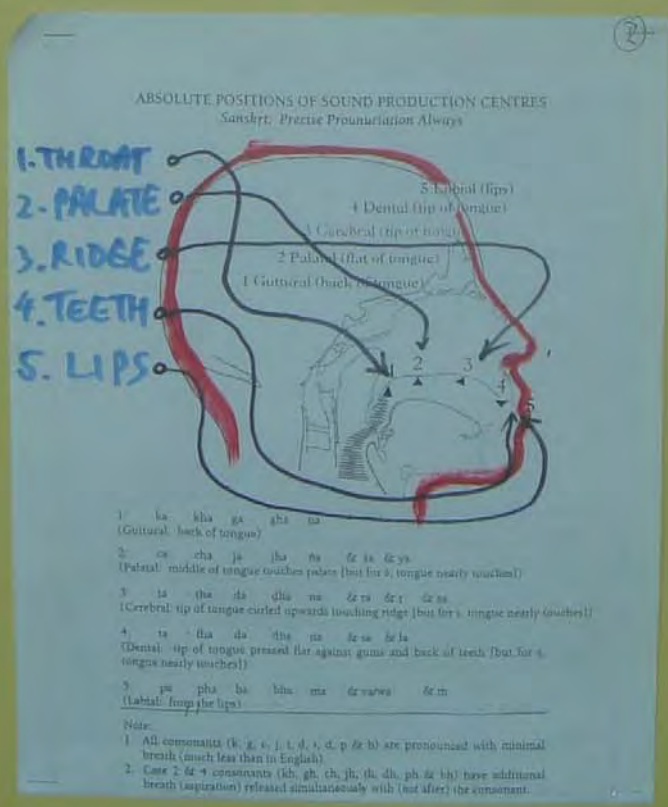


# 7 CONSONANTS

(25 SPARŚAS / POINTS OF CONTACT - 5x5=25)

|                            |    |     |    |     |    |
|----------------------------|----|-----|----|-----|----|
| 1. THROAT :                | KA | KHA | GA | GHA | NA |
| 2. ROOF :                  | CA | CHA | JA | JHA | ÑA |
| 3. RIDGE :<br>(HARD/HEAVY) | TA | THA | DA | DHA | NA |
| 4. TEETH :<br>(LIGHT/SOFT) | TA | THA | DA | DHA | NA |
| 5. LIPS :                  | PA | PHA | BA | BHA | MA |

H = ASPIRATED
H = ASPIRATED



NB:  
MEMORIZE  
THE 7  
RED MARKS  
(DIACRITICS)  
IN THE  
TABLE

1 18:30

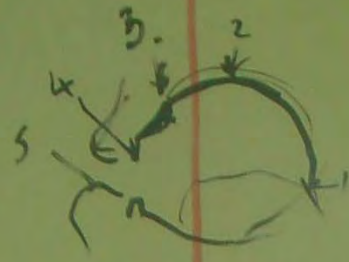
# PRONUNCIATION / ACCN

## VOWELS

ROOT

SOUNDS

a ā ī ū  
 e ai o au  
 r ṛ l ḷ



## CONSONANTS

MODIFY THE

ROOT SOUNDS.

|       |     |    |     |    |
|-------|-----|----|-----|----|
| 1. ka | khā | ga | ghā | ṅā |
| 2. ca | chā | ja | jhā | ñā |
| 3. ta | thā | ḍa | dhā | ṇā |
| 4. ta | thā | ḍa | dhā | ṇā |
| 5. pa | phā | ba | bhā | mā |

## \* ~~ACCENTU~~ METER / RHYTHM

TIMING + NOTE

VARY IT = TUNE

# 9 CONSONANTS (4 SEMI-VOWELS)

ya ra la  
va

ABSOLUTE POSITIONS OF SOUND PRODUCTION CENTRES  
Sanskrit: Precise Pronunciation Always

5 Labial (lips)  
4 Dental (tip of tongue)  
3 Cerebral (tip of tongue)  
2 Palatal (flat of tongue)  
1 Guttural (back of tongue)

1: ka kha ga gha na  
(Guttural: back of tongue)

2: ca cha ja jha ña ña ña ña  
(Palatal: middle of tongue touches palate (but for ñ, tongue nearly touches))

3: ta tha ða ðha ña ña ña ña  
(Cerebral: tip of tongue curled upwards touching ridge (but for ñ, tongue nearly touches))

4: ta tha ða ðha ña ña ña ña  
(Dental: tip of tongue pressed flat against gums and back of teeth (but for ñ, tongue nearly touches))

5: pa pha ba bha ma ña va/wa ña m

(Labial: from the lips)

Note:  
1. All consonants (k, g, c, j, t, d, ñ, p & b) are pronounced with minimal breath (much less than in English).  
2. Case 2 & 4 consonants (kh, gh, ch, jh, th, dh, ph & bh) have additional breath (aspiration) released simultaneously with (not after) the consonant.

1 18:31

# CONSONANTS (3 SIBILANTS) ( 'S' SOUNDS )

Asss ssharp  
↑ TONGUE UP  
SA  
śānti

SA  
↓ TONGUE DOWN  
puruṣa

SA  
saraswati

ABSOLUTE POSITIONS OF SOUND PRODUCTION CENTRES  
Sanskrt: Prctise Pronunciation Always

5 Labial (lips)  
4 Dental (tip of tongue)  
3 Cerebral (tip of tongue)  
2 Palatal (flat of tongue)  
1 Guttural (back of tongue)

1: ka kha ga gha na  
(Guttural: back of tongue)

2: ca cha ja jha ṅa ṅa ṅa ṅa  
(Palatal: middle of tongue touches palate (but for s, tongue nearly touches))

3: ta tha da dha ṅa ṅa ṅa ṅa  
(Cerebral: tip of tongue curled upwards touching ridge (but for s, tongue nearly touches))

4: ṅa ṅa ṅa ṅa ṅa ṅa ṅa ṅa  
(Dental: tip of tongue pressed flat against gums and back of teeth (but for s, tongue nearly touches))

5: pa pha ba bha ma ṅa/va/wa ṅa m

(Labial: from the lips)

Note:  
1. All consonants (k, g, c, j, t, d, t, d, p & b) are pronounced with minimal breath (much less than in English).  
2. Case 2 & 4 consonants (kh, gh, ch, jh, th, dh, ph & bh) have additional breath (aspiration) released simultaneously with (not after) the consonant.

1 18:33

# HOW TO DRAW THE CURVES BENEATH EACH SYLLABLE

1. FIRST MARK ALL THE '7's:

EG: o/m → ȯ/m

2. THEN ADD IN THE BALLOONS:

EG: ye| cā|py aksaram auyaktam

3. NOW DRAW IN THE CURVES, BUT:

□ DON'T CROSS A "7"

□ DON'T BURST A BALLOON

AND ENSURE THAT:

□ ONLY ONE VOWEL PER CURVE (NOT 0, NOT 2)

□ GENERALLY 8 OR 11 VOWELS/CURVES PER LINE

□ START & END POINTS BETWEEN THE LETTERS, NOT UNDER. EG: e|vam, NOT: e|vam

□ MAKE CURVES AS DEEP AS POSSIBLE:

EG: ī|śvara NOT ī|śvara

□ DON'T LIFT UP PEN BET. WORDS (CONTINUOUS)

EG:

ye cā|py aksaram auyaktam NOT: ye| cā|py ak

□ DON'T SPLIT UP:

- kṣa jña ñja

- \* ai au

{ kh ch th th ph

{ gh jh ḍh dh bh

1 18:33

# Saṁskṛt

'language brought to formal perfection'

## The Phonetics of Saṁskṛt: Visual Aids for the Correct Chanting of Mantras

### Lesson 1: Proper Accentuation / Pronunciation

1) **VOWELS** - Recognize 2 types of vowels: Short & Long, usually printed this way:

a) a i u ṛ ḷ **(Short)**

b) ā ī ū e ai o au ṝ ī̄ **(Long)**

**NB:** The symbols are inconsistent: 4 Long vowels (e, ai, o & au) have no top-line.

**Exercise 1:** Standardising Visual Guides to Accurate Pronunciation by adding pencil marks to remove inconsistency and also to expose 'hidden' sounds. Add in the following marks to Ch 12 & 15 of the Bhagavad Gita:

i. "7"-shaped marks to be put over : e7 ai7 o7 au7

ii. Put in a "7"-shaped mark over all the other long vowels, namely:

ā ī ū ṝ ī̄ → ā7 ī7 ū7 ṝ7 ī̄7

Now ALL Long vowels (with or without top-lines) are marked with a 7, making them easy to see. Why should this be done? Learn the concept of 'breaks between syllables' after every Long vowel (see below).

2) **CONSONANTS** – These are all the other sounds that modify the root sounds (vowels). *Identify the exact part of the mouth and become conscious of your tongue's position.*

|                                                                                      |            |                                            |     |    |     |    |
|--------------------------------------------------------------------------------------|------------|--------------------------------------------|-----|----|-----|----|
| a. (Stomach).....                                                                    | Aspirate:  | ha                                         |     |    |     |    |
| <u>25 sparśas:</u>                                                                   |            |                                            |     |    |     |    |
| b. (Throat) .....                                                                    | Gutturals: | ka                                         | kha | ga | gha | ṅa |
| c. (Roof of mouth/Palate) .....                                                      | Palatals:  | ca                                         | cha | ja | jha | ña |
| d. (Hard part of palate) .....                                                       | Cerebrals: | ṭa                                         | ṭha | ḍa | ḍha | ṇa |
| e. (Tongue pressed behind teeth).....                                                | Dentals:   | ta                                         | tha | da | dha | na |
| f. (Lips) .....                                                                      | Labials:   | pa                                         | pha | ba | bha | ma |
| g. (S-sounds) .....                                                                  | Śibilants: | (1) śa ('sh' with tongue in front - śāntī) |     |    |     |    |
|                                                                                      |            | (2) ṣa ('sh' with tongue far back - puṣpa) |     |    |     |    |
|                                                                                      |            | (3) sa (pure ss, as in sādhu)              |     |    |     |    |
| h. Visarga – ḥ (See Ex. 6 in Lesson 2 below)                                         |            |                                            |     |    |     |    |
| i. Anusvara – ṁ (represents oin; nasal humming sound)                                |            |                                            |     |    |     |    |
| j. Avagraha – ' (printed as an apostrophe) – a very short 'a' sound (poet's licence) |            |                                            |     |    |     |    |
| k. Semi Vowels: 1) ya 2) ra 3) la 4) va                                              |            |                                            |     |    |     |    |
| l. Some Combined consonants ( <i>don't spl it them!</i> ): kṣa jña śra śca ṅja tra   |            |                                            |     |    |     |    |

## Saṅskṛt

'language brought to formal perfection'

### Bhagavad Gītā Chapter 12

12.1

arjuna uvāca

evam satata-yuktā ye  
bhaktās tvām paryupāsate  
ye cāpy akṣaram avyaktam  
teṣāṃ ke yoga-vittamāḥ

12.2

śrī-bhagavān uvāca

mayy āveśya mano ye mām  
nitya-yuktā upāsate  
śraddhayā parayopetās  
te me yuktatamā matāḥ

12.3-4

ye tv akṣaram anirdeśyam  
avyaktam paryupāsate  
sarvatra-gam acintyam ca  
kūṭa-stham acalam dhruvam

sanniyamyendriya-grāmaṃ  
sarvatra sama-buddhayaḥ  
te prāpnuvanti mām eva  
sarva-bhūta-hite rataḥ

12.5

kleśo 'dhikataras teṣāṃ  
avyaktāsakta-cetasām  
avyaktā hi gatir duḥkham  
dehavadbhir avāpyate

12.6-7

ye tu sarvaṇi karmāṇi  
mayi saunyasya mat-parāḥ  
ananyenaiva yogena  
mām dhyāyanta upāsate

teṣāṃ aham samuddhartā  
mṛtyu-samsāra-sāgarāt  
bhavāmi na cirāt pārtha  
mayy āveśita-cetasām

12.8

mayy eva mana ādhatsva  
mayi buddhiṃ niveśaya  
nivasisyasi mayy eva  
ata ūrdhvam na samśayaḥ

12.9

atha cittam samādhātum  
ṇa śaknoṣi mayi sthiram  
abhyāsa-yogena tato  
mām icchāptum dhanañjaya

12.10

abhyāse 'py asamartho 'si  
mat-karma-paramo bhava  
mad-artham api karmāṇi  
kurvan siddhim avāpsyasi

12.11

athaitad apy aśakto 'si  
kartum mad-yogam āśritaḥ  
sarva-karma-phala-tyāgam  
tataḥ kuru yatātmavān

12.12

śreyo hi jñānam abhyāsāj  
jñānād dhyānam viśiṣyate  
dhyānāt karma-phala-tyāgas  
tyāgāc chāntir anantaram

12.13

adveṣṭā sarva-bhūtānām  
maitraḥ karuṇa eva ca  
nirmamo nirahankāraḥ  
sama-duḥkha-sukhaḥ kṣamī

santuṣṭaḥ satatam yogī  
yatātmā dṛḍha-niścayaḥ  
mayy arpita-mano-buddhir  
yo mad-bhaktaḥ sa me priyaḥ

12.14

yasmān nodvijate loko  
lokān nodvijate ca yaḥ  
harṣāmarṣa-bhayodvegair  
mukto yaḥ sa ca me priyaḥ

12.15

anapekṣaḥ śucir dakṣa  
udāsīno gata-vyathaḥ  
sarvārambha-parityāgī  
yo mad-bhaktaḥ sa me priyaḥ

12.16

yo na hṛṣyati na dveṣṭi  
na śocati na kāṅkṣati  
śubhāśubha-parityāgī  
bhaktimān yaḥ sa me priyaḥ

12.17

samaḥ śatrau ca mitre ca  
tathā mānāpamānayoḥ  
śītoṣṇa-sukha-duḥkheṣu  
samaḥ saṅga-vivarjitaḥ

12.18-19

tulya-nindā-stutir maunī  
santuṣṭo yena kenacit  
aniketaḥ sthira-matir  
bhaktimān me priyo naraḥ

12.20

ye tu dharmāmṛtam idaṃ  
yathoktam paryupāsate  
śraddadhānā mat-paramā  
bhaktās te 'tīva me priyaḥ

## Sanskrit

'language brought to formal perfection'

### Bhagavad Gītā

#### Chapter 15

15.1

śrī-bhagavān uvāca

ūrdhva-mūlam adhaḥ-śākham

aśvatthaṁ prāhur avyayam

chandāṁsi yasya parṇāni

yas taṁ veda sa veda-vit

15.2 (meter changes to 11)

adhaś cordhvaṁ prasṛtās tasya śākhā

guṇa-pravṛddhā viśaya-pravālāḥ

adhaś ca mūlāny anusantatāni

karmānubandhīni manuṣya-loke

15.3-4 (meter 11)

na rūpam asyeha tathopalabhyate

nānto na cādir na ca sampratiṣṭhā

aśvattham enaṁ su-virūḍha-mūlam

asaṅga-śastreṇa dṛḍhena chittvā

tataḥ padāni tat parimārgitavyāni

yasmin gatā na nivartanti bhūyaḥ

tam eva cādyāni puruṣāni prapadye

yataḥ pravṛtīḥ prasṛtā purāṇī

15.5 (meter 11)

nirmāna-mohā jita-saṅga-doṣā

adhyātma-nityā vinivṛtta-kāmāḥ

dvandvair vimuktāḥ sukha-duḥkha-

satiḥjñair

gacchanty amūḍhāḥ padam avyayāni tat

15.6 (meter changes to 8)

na tad bhāsayate sūryo

na śāsāṅko na pāvakaḥ

yad gatvā na nivartante

tad dhāma paramaṁ mama

15.7

mamaivāṁśo jīva-loke

jīva-bhūtaḥ sanātanaḥ

manaḥ-śaṣṭhānīndriyāṇi

prakṛti-sthāni karṣati

15.8

śarīraṁ yad avāpnoti

yac cāpy utkrāmatīśvaraḥ

gṛhītvaitāni satīyāti

vāyur gandhān ivāśayāt

15.9

śrotraṁ cakṣuḥ sparśanaṁ ca

rasanaṁ ghrāṇam eva ca

adhiṣṭhāya manaś cāyāni

viśayān upasevate

15.10

utkrāmantāni sthitaṁ vāpi

bhūñjānāni vā guṇān vitam

vimūḍhā nānupaśyanti

paśyanti jñāna-cakṣuṣaḥ

15.11

yatanto yoginaś caināni

paśyanti ātmāny avasthitam

yatanto 'py akṛtātmāno

naināni paśyanty acetasaḥ

15.12

yad āditya-gataṁ tejo

jagad bhāsayate 'khilam

yac candramasi yac cāgnau

tat tejo viddhi māmakan

15.13

gāmi aviśya ca bhūtāni

dhārayāmy aham ojaś

puṣṇāni cauśadhīḥ sarvāḥ

somo bhūtvā rasātmakaḥ

15.14

ahatīṁ vaiśvānaro bhūtvā

prāṇināṁ deham āśritaḥ

prāṇāpāna-samāyuktaḥ

pacāmy annaṁ catur-vidham

15.15 (meter changes to 11)

sarvasya cāham hr̥di sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

15.16 (meter changes to 8)

dvāv imau puruṣau loke

kṣaraś cākṣara eva ca

kṣaraḥ sarvāni bhūtāni

kūṭa-stho 'kṣara ucyate

15.17

uttamaḥ puruṣas tv anyāḥ

paramātmety udāhṛtaḥ

yo loka-trayam aviśya

bibharty avyaya īśvaraḥ

15.18

yasmāt kṣaram atīto 'ham

akṣarād api cottamaḥ

ato 'smi loke vede ca

prathitaḥ puruṣottamaḥ

15.19

yo mām evam asamūḍho

jānāti puruṣottamam

sa sarva-vid bhajati mām

sarva-bhāvena bhārata

15.20

iti guhyatamatū śāstram

idam uktatū mayānugha

etad buddhvā buddhimān syāt

kṛta-kṛtyaś ca bhārata



## Saṅskṛt

'language brought to formal perfection'

3) Understand the Phonetic System used in the Saṅskṛt language *for the verbatim reproduction of sound vibrations*. (See Discussion below). Each sound (i.e. every syllable) is recorded as either a vowel by itself or as a vowel (root sound) that is modified by consonants that are prefixed and/or suffixed to it.

Eg: kṛṣṇa = kṛṣ + ṇa = { 'r' modified by prefix 'k' and suffix 'ṣ' } + { 'a' & prefix 'ṇ' }

4) Dīna's special discovery: Absorb the idea of 'breaks' after every long vowel. Short vowels are influenced (their sound changes) by BOTH their prefixes & suffixes. However Long vowels are influenced (audibly modified) ONLY by their prefixes. In other words, they are 'divorced' from their suffixes. Therefore there must be a 'BREAK' after every Long vowel. In visual terms, this means when we do Ex. 7 in Lesson 2, we must never cross a "7-mark" – the curves must 'BREAK' at every "7-mark". Analyze these two words closely:

| <u>Bhagavad Gītā</u>                                                                                                                             | <u>Śrīmad Bhāgavatam</u>                                                                                                                                   |
|--------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <u>Bha</u> + <u>ga</u> + <u>vad</u>                                                                                                              | <u>Bhā</u> + <u>ga</u> + <u>va</u> + <u>tam</u>                                                                                                            |
| Bha + ga                                                                                                                                         | Bhā + ga                                                                                                                                                   |
| Bhag + a (still correct)                                                                                                                         | Bhāg + a (sounds atrocious, but only IF you know the correct sound!!)                                                                                      |
| (i.e. when vowel is short you can break it either way – no difference)                                                                           | Must be: Bhā̄ + ga (never break syllable after a "7")                                                                                                      |
| <u>Phonetic Analysis</u> :<br>Root sound is 'a'<br>'a' is modified by prefix : 'Bha'<br>Plus suffix becomes : 'Bhag'<br>and then 'avad' follows. | <u>Phonetic Analysis</u> :<br>Root sound is 'ā'<br>'ā' is modified by prefix : 'Bhā'<br>Plus suffix it still remains as : 'Bhā' and later, 'gavat' follows |

### Exercise 2:

- After you have added in all the marks in Exercise 1 above, recite aloud Chapters 12 & 15 of the Gita daily for a week (this takes 10 minutes only). While reciting, point to each syllable as you read it.
- Pay attention to training your eyes to move from one syllable to the next – NOT from one word to the next.
- Especially note the Long vowels - exaggerate them much more than the short vowels.
- Also pay attention to placing your tongue at the correct place for the various consonants.
- It is strongly recommended that you practice by focusing your attention on one group of alphabets/sounds at a time – don't try to consciously practise all sounds at once.

Eg:

- |                    |                                                                          |
|--------------------|--------------------------------------------------------------------------|
| ○ Only Long vowels | ○ Only avagrahas 'h'                                                     |
| ○ Only sibilants   | ○ Only Case 2 & 4 Consonants<br>(kh, gh, ph, bh, ch, jh, th, dh, th, dh) |

## Sanskṛt

'language brought to formal perfection'

### ONLY AVAGRAHAS

12.1

arjuna uvāca

evam satata-yuktā ye  
bhaktās tvām paryupāsate  
ye cāpy akṣaram avyaktān  
teṣān ke yoga-vittamāḥ

12.2

śrī-bhagavān uvāca

mayy āveśya mano ye mām  
nitya-yuktā upāsate  
śraddhayā parayopetās  
te me yuktatamā matāḥ

12.3-4

ye tv akṣaram anirdeśyam  
avyaktān paryupāsate  
sarvatra-gam acintyaṁ ca  
kūṭa-stham acalān dhruvam

sanniyamyendriya-grāmaṁ  
sarvatra sama-buddhayaḥ  
te prāpnuvanti mām eva  
sarva-bhūta-hite ratāḥ

12.5

kleśo 'dhikataras teṣām  
avyaktāsakta-cetasām  
avyaktā hi gatir duḥkham  
dehavadbhir avāpyate

12.6-7

ye tu sarvāṇi karmāṇi  
mayi sannyasya mat-parāḥ  
ananyenaiva yogena  
mām dhyāyanta upāsate

### ONLY SIBILANTS

12.1

arjuna uvāca

evam Satata-yuktā ye  
bhaktāS tvām paryupāSate  
ye cāpy aKṢaram avyaktān  
teṣām ke yoga-vittamāḥ

12.2

Śrī-bhagavān uvāca

mayy āveśya mano ye mām  
nitya-yuktā upāSate  
śraddhayā parayopetāS  
te me yuktatamā matāḥ

12.3-4

ye tv aKṢaram anirdeśyam  
avyaktān paryupāSate  
Sarvatra-gam acintyaṁ ca  
kūṭa-Stham acalān dhruvam

Sanniyamyendriya-grāmaṁ  
Sarvatra Sama-buddhayaḥ  
te prāpnuvanti mām eva  
Sarva-bhūta-hite ratāḥ

12.5\*\*\*

kleśo 'dhikataras teṣām  
avyaktāSakta-cetaSām  
avyaktā hi gatir duḥkham  
dehavadbhir avāpyate

12.6-7

ye tu Sarvāṇi karmāṇi  
mayi Sannyasya mat-parāḥ  
ananyenaiva yogena  
mām dhyāyanta upāSate

### ONLY CASE 2 & 4

12.1

arjuna uvāca

evam satata-yuktā ye  
bHaktās tvām paryupāsate  
ye cāpy akṣaram avyaktān  
teṣām ke yoga-vittamāḥ

12.2

śrī-bHagavān uvāca

mayy āveśya mano ye mām  
nitya-yuktā upāsate  
śraddHayā parayopetās  
te me yuktatamā matāḥ

12.3-4

ye tv akṣaram anirdeśyam  
avyaktān paryupāsate  
sarvatra-gam acintyaṁ ca  
kūṭa-stHAm acalān dHruvam

sanniyamyendriya-grāmaṁ  
sarvatra sama-buddHayaḥ  
te prāpnuvanti mām eva  
sarva-bHūta-hite ratāḥ

12.5

kleśo 'dHikataras teṣām  
avyaktāsakta-cetasām  
avyaktā hi gatir duḥkHAm  
dehavadbHir avāpyate

12.6-7

ye tu sarvāṇi karmāṇi  
mayi sannyasya mat-parāḥ  
ananyenaiva yogena  
mām dHyāyanta upāsate

## Saṅskṛt

'language brought to formal perfection'

### Discussion on Phonetics

*Insights: What is a language? What is a word?*

Relevant topics: Communication; Mind to mind; Various mediums for transmitting ideas; Ideas as energy; Ideas/Meanings represented by sense objects; Relationship of mental energy and sensual energy; How & where does a word exist? How & where does the mind exist? Meanings through Convention & Usage; Importance of sound; *Reading also depends on sound, not on alphabets*; Verbatim recording & reproduction of sound; Phonetics.

1. A sentence is a meaningful expression that communicates information
2. Its components are basically a subject and a predicate. (definitions?)
3. The subject and the predicate are made up of words.
4. What is a word? A group of sounds together is called a word.
5. A word has a pre-designated meaning which is attached to it.
6. This meaning is understood by those using it through convention & usage.
7. That 'convention' is known as a language. In the case of written languages, these are formally recorded in authorized dictionaries. But we should know that with or without dictionaries, communication goes on, showing that usage and convention are more important. Furthermore we must note that there are many spoken languages that do not have any script – eg. Kacchi, in north-western Gujarat.
8. Actually a word is made up of a group of sounds. Each sound is called syllables.
9. What is a syllable? A syllable is a single sound which has as its root a basic sound, called a vowel.
10. A syllable may be either (a) a vowel by itself or (b) a vowel modified by consonants (other sounds) which are prefixed or suffixed to it. The consonants may also be variously combined to produce complex sounds. However each syllable has only one vowel in it.

Eg. of a complex syllable: mūrdhnyā = mū + rdhnyā

11. Therefore, in this Romanized Saṅskṛt system, which is perfectly phonetic, simply by counting the number of vowels in a word, we can know how many syllables (sounds) are there in the word.

NB: The letters 'au' and 'ai' each represent a single saṅskṛt vowel – they must not be mistaken for two separate vowels (as they sometimes may be in ordinary English). But we must remember that this is NOT English, although we are utilising the same script to record it. The reason for doing this is that there are not enough alphabets in English to represent all the Saṅskṛt sounds, therefore combinations such as this are used. For Example, the word 'kaunteya' has 3 vowels in it and should be broken up in this way: kau + nte + ya. It should not be broken into 4 as : ka + un + te + ya. Therefore, re-train your eyes to always recognize 'ai' and 'au' as single characters (single sounds).

## Saṅskṛt

'language brought to formal perfection'

**Exercise 3:** Use a pencil to add in '7' marks for all long vowels in each verse of Brahma Samhita. Now add in curves underneath to break each line up syllable by syllable. Next check your results by counting how many – you *must* get exactly 14 vowels per line (vpl).

### ŚRĪ BRAHMA SAMHITA

TEXT 5:1

īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam

TEXT 5:29

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-  
lakṣāvṛteṣu surabhīr abhipālayantam  
lakṣmī-sahasra-śata-sambhrama-sevyamānam  
govindam ādi-puruṣam tam aham bhajāmi

TEXT 5:30

veṅṇuḥ kvaṇantam aravinda-dalāyatākṣam-  
barhāvataṁsam asitāmbuda-sundarāṅgam  
kandarpa-koṭi-kamanīya-viśeṣa-śobhaḥ  
govindam ādi-puruṣam tam aham bhajāmi

TEXT 5:31

ālola-candraka-lasad-vanamālyā-vamśī-  
ratnāṅgadam praṇaya-keli-kalā-vilāsam  
śyāmaḥ tri-bhaṅga-lalitam niyata-prakāśam  
govindam ādi-puruṣam tam aham bhajāmi

TEXT 5:32

aṅgāni yasya sakalendriya-vṛtti-manti  
paśyanti pānti kalayanti ciraḥ jaganti  
ānanda-cinmaya-sad-ujjala-vigrahasya  
govindam ādi-puruṣam tam aham bhajāmi

TEXT 5:1

ī/śvaraḥ paramaḥ kṛṣṇaḥ(a)  
sac – cid – ā/nanda – vigrahaḥ(a)  
anā/dir ā/dir go/vindaḥ(a)  
sarva – kā/raṇa – kā/raṇam

TEXT 5:29

cintā/maṇi – prakara – sadmasu kalpa – vṛkṣa –  
lakṣā/vṛte/ṣu surabhī/ā abhipā/layantam  
lakṣmī/ – sahāsra – śata – sambhrama – se/vyamā/nam  
go/vindam ā/di – puruṣam tam aham bhajā/mi

TEXT 5:30

ve/ṅṇuḥ kvaṇantam aravinda – dalā/yatā/kṣam –  
barhā/vataṁsam asitā/mbuda – sundarā/ṅgam  
kandarpa – ko/ṭi – kamanī/ya – viśe/ṣa – śo/bhaḥ  
go/vindam ā/di – puruṣam tam aham bhajā/mi

## Saṅskṛt

'language brought to formal perfection'

### Lesson 2: Proper Meter (rhythm)

1. The great Ācārya Śrīla Bhaktivinoda Ṭhākura Mahārāja revealed that there are 2 components to a 'mantra', namely proper accentuation (or pronunciation), and proper meter (rhythm). Both components must be present, otherwise it is not a mantra. In Lesson 1, we had learnt proper pronunciation of all vowels, semi-vowels, consonants, sibilant etc. So now, in this lesson, we are going to practise the simple art of keeping rhythm while reciting.

2. Actually, in traditional Saṅskṛt education, there are many complex meters or 'Chandas' and it takes years of full time study under close supervision to master them. However in this workshop, we are not teaching this advanced science. We are simply teaching how to keep basic timing (such as the two-beat or three-beat) so that one will be able to sing the verses just like when singing simple bhajans. This is sufficient to absorb our minds fully in the mantra as we chant. Automatically so many of our faculties (senses and organs of action) become so deeply engaged that it is not possible for the mind to wander. (Scientific Definition of 'Concentration': "When 2 or more senses focus on one object").

**Exercise 4:** After one week of doing Exercise 2, continue the exercise and this time, play the practice tape/CD and follow along. Now simultaneously try keeping rhythm/timing with the other hand as you recite: one-two-threeeeeee; one-two-threeeeeee; .....

If you fumble and get confused, then stop reciting, but don't stop the rhythm – keep on listening to the tape, but hold on to the rhythm. Slowly try to continue chanting once you become steady and comfortable with the rhythm again.

Eventually, both will come together automatically – be patient. Then you can vary the speed freely. But remember - always give priority to Rhythm rather than Pronunciation.

If you want to polish your pronunciation, then just do as in Exercise 2, and don't worry about keeping timing. Learn the two skills separately. Later they will combine naturally.

**Prabhupāda:** Yes. That Saṅskṛt śloka is so made that if you repeatedly chant five, six times, it will be memorized. And once it is memorized, you will never forget it.

**Śyāmasundara:** Then you can pass it down and you don't have to write it.

**Prabhupāda:** No (you don't have to write it). That requires only memory. That was the system, śruti. Once hears from the spiritual master, it is memorized for good. The memory was so sharp, and the memory was prepared by this brahmācārya.

**Śyāmasundara:** And the grammatical rules are so arranged to make it easy to memorize—natural rhythm.

**Prabhupāda:** Natural, quite natural, natural rhythm. It's not artificial.

.....(cont'd)

**Śyāmasundara:** So it's meant for hearing and memorizing.

**Prabhupāda:** Yes. You can sing also very nicely, sing also, like songs, with tamboura. It is very nice. (sings:) Cintāmaṇi-prakara-sadmasu kalpa, like that, it is very nice. In every temple there should be, one man should play on tamboura and chant. It requires nice pronunciation, and with the sound of tamboura it will be (indistinct). People are coming, offering darśana, and the singing is going on. That is the system in Indian temples. It immediately vibrates.

- from Discussion with Shyamsundar Das on 'Darwin' (new 98)

## Saṅskṛt

'language brought to formal perfection'

### 3. MRTR : A Transcendental Space-Ship

By chanting with correct pronunciation AND keep timing simultaneously, very easily and naturally, by this power of music (and by the mercy of Mother Sarasvati) our minds most easily become arrested and absorbed in the mantra. ('man' = manasa, mind; 'tra' = trayate, to free, disengage) It has been said that the key to a sloka is its meter. But if we merely memorize the slokas by singing them in timing, we are actually not very much better than the parrots, who can also memorize slokas and even chant Hare Krishna! So how to go further? Our scriptures reveal a technique of utilizing the slokas of the Gita or Bhagavatam as Transcendental Vehicles to transport us beyond the energy of the material universe and reach up to the lotus feet of Lord Krishna in the spiritual world. The method to utilize these mantras is four-fold: M R T R :-

- 1) M - Memorize it (sing and keep timing)
- 2) R - Recite it again and again (polish it)
- 3) T - Think it over (i.e. study the word-by-word equivalents)
- 4) R - Realize it (i.e. put it into practice in your own daily life)

Exercise 5: Step 1 - Look for every word which begins with a vowel.  
Step 2 - If the preceeding letter is a consonant, then add in a 'balloon'.

**Eg:** *ye cāpy akṣaram ayyaktam*

Having understood this principle, you can identify this situation easily by simply joining all words together in your mind, or in other words, learn to ignore all the gaps between words. It is quite natural wherever this situation arises. Just as in spoken English we naturally say "i-tis" when reading "it is"

Exercise 6: Step 1 - Look for every line which ends with a letter 'h'.  
Step 2 - Write within brackets the vowel which is just before the 'h'.  
(Do not add it in if the 'h' is not at the end of a line.)

Eg.: maḥ → maḥ(a); māḥ → māḥ(a); maiḥ → maiḥ(i); moḥ → moḥ(o)

Eg. tataḥ śaṅkhāś ca bheryāś ca / paṇavānaka-gomukhāḥ(a) - (BG 1.13)

Note: Add in previous vowel eg. (a) only if 'h' appears at the end of a line -not otherwise. Therefore, we do not add it after the word 'tataḥ'.

Exercise 7: Draw in curves below each line, breaking it into sounds, syllable by syllable.

*o|vam satata yuktā|yo| / bhaktā|s tvā|m paryupā|sate*

- from Bhagavad Gītā 12:1

NB: Be conscious never to break across a "7-mark".

Also avoid splitting combined consonants, especially kṣa , jña & ñja

Eg: rakṣasa = ra kṣa sa NOT rak ṣa sa  
ajñāna = a jñā na NOT aj ñā na

## Saṅskṛt

'language brought to formal perfection'

### Sample Rhythms & Tunes for easy recollection

The method for immediately recalling familiar tunes and rhythms without getting them mixed up or confused whenever we are trying it out on a new verse is very simple. Just memorize the number of syllables on each line (vpl) for verses you are already very familiar with, and use these selected verses to recall the tune and rhythm. Chant the familiar verse a few times, then keeping same rhythm, tune and pitch, switch to the new verse. You will find it surprisingly simple to start singing verses that are very new to you by using this miraculous method.

- a. **8 vpl** : sarva dharmān parityajya / mām ekam śaraṇam vraja  
aham tvām sarva pāpebhyo / mokṣāyiṣyāmi mā śucaḥ  
- Śrīmad Bhagavad Gītā, 18:66
- b. **11 vpl** : samsāra-dāvānaḥ-liḍha-loka / trāṇāya kārūṇya-ghanāghanatvam  
prāptasya kalyāṇa-guṇāṇavasya / vande guroḥ śrī-caraṇāravindam  
- Śrī-Śrī Guruvaṣṭaka, verse 1
- c. **11& 12 vpl** : sarvasya cāham hṛdi sanniviṣṭo / mattaḥ smṛtir jñānam apohanam ca  
vedaś ca sarvair aham eva vedyo / vedānta-kṛd veda-vid eva cāham  
- Śrīmad Bhagavad Gītā, 15:15
- d. **12 vpl** : namāmiśvaraṁ sac-cid-ānanda-rūpam / lasat-kuṇḍalāṁ gokule bhrājamānam  
yaśodā-bhiyolūkhalād dhāvamānam / parāṁṣṭam atyantato drutya gopyā  
- Śrīmad Bhagavad Gītā, 15:15
- e. **14 vpl** : cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa- / lakṣāvṛteṣu surabhīr abhipālayantam  
lakṣmī-sahasra-śata-sambhrama-sevyamānam / govindam ādi-puruṣam tam aham bhajāmi  
- Śrī Brahma Saṁhitā, 5:29
- f. **19 vpl** : janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt  
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ  
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā  
dhāmnā svena sadā nirasta-kuhakarām satyām param dhīmahi  
- Śrīmad Bhāgavatam, 1:1:1

## Saṅskṛt

'language brought to formal perfection'

### Memory Card for Revision

e, ai, o & au are ALWAYS LONG, but they don't have a top line.

Add in previous vowel (letter) in brackets after ḥ, but only at the END of a line

Don't break the combined consonants (esp. kṣa & jña) when breaking into syllables

Similarly, don't break the combined vowels 'ai' and 'au' – always keep together.

Don't make a "k" sound when pronouncing 'kṣa'.

Don't make a "j" sound when pronouncing 'jña' or 'ñja'.

What are all the Vowels?

What are the 4 Long Vowels that have no top line?

What are all the Consonants, including 3 sibilants, Anusvara, Visarga and semi-vowels?

Memorize the entire alphabet – see chart

Memorize which Group and which Case each vowel or consonant belongs to.

| Case \ Group | 1        | 2         | 3        | 4         | 5        |
|--------------|----------|-----------|----------|-----------|----------|
| Guttural (G) | ka<br>G1 | kha<br>G2 | ga<br>G3 | gha<br>G4 | ṅa<br>G5 |
| Palatal (P)  | ca<br>P1 | cha<br>P2 | ja<br>P3 | jha<br>P4 | ña<br>P5 |
| Cerebral (C) | ṭa<br>C1 | ṭha<br>C2 | ḍa<br>C3 | ḍha<br>C4 | ṇa<br>C5 |
| Dental (D)   | ta<br>D1 | tha<br>D2 | da<br>D3 | dha<br>D4 | na<br>D5 |
| Lips (L)     | pa<br>L1 | pha<br>L2 | ba<br>L3 | bha<br>L4 | ma<br>L5 |

| Case \ Group     | 1         | 2         | 3         | 4         | 5        | 6       | 7        | 8       | 9       |
|------------------|-----------|-----------|-----------|-----------|----------|---------|----------|---------|---------|
| Short Vowel (V)  | a<br>v1   | i<br>v2   | u<br>v3   | X         | X        | X       | X        | ṛ<br>v8 | Ṛ<br>v9 |
| Long Vowel (W)   | ā<br>w1   | ī<br>w2   | ū<br>w3   | e<br>w4   | ai<br>w5 | o<br>w6 | au<br>w7 | ī<br>w8 | ī<br>w9 |
| Semi Vowels (SV) | ya<br>sv1 | ra<br>sv2 | la<br>sv3 | va<br>sv4 | X        | X       | X        | X       | X       |
| Sibilants (SS)   | śa<br>ss1 | ṣa<br>ss2 | sa<br>ss3 | X         | X        | X       | X        | X       | X       |

What do you do with lines that end with 'ḥ'?

When do we have to add in balloons? Is there a shortcut for this?



## Saṅskṛt Pronunciation Guide

This system of transliteration (Romanized Saṅskṛt) has been almost universally accepted by Saṅskṛt scholars all over the world in the last seventy years. Each and every syllable is accurately reproduced from the original with no loss of information nor any ambiguity.

**Numerals:** 1-१, 2-२, 3-३, 4-४, 5-५, 6-६, 7-७, 8-८, 9-९, 0-०

**13 Vowels:** N.B. Long vowels are twice as long as short ones

a अ ā आ i इ ī ई u उ ū ऊ e ए ai ऐ o ओ au औ ṛ ऋ ṛि ऋ ḷ ल

| Short Vowels (V) |                                                     | Long Vowels (W)                                                                                             |                                 | Long Vowels (W)  |                      |
|------------------|-----------------------------------------------------|-------------------------------------------------------------------------------------------------------------|---------------------------------|------------------|----------------------|
| a <sub>v1</sub>  | अ As in <u>but</u>                                  | ā <sub>w1</sub>                                                                                             | आ As in <u>far</u>              | e <sub>w4</sub>  | ए As in <u>they</u>  |
| i <sub>v2</sub>  | इ As in <u>pin</u>                                  | ī <sub>w2</sub>                                                                                             | ई As in <u>peace</u>            | ai <sub>w5</sub> | ऐ As in <u>aisle</u> |
| u <sub>v3</sub>  | उ As in <u>push</u>                                 | ū <sub>w3</sub>                                                                                             | ऊ As in <u>rule</u>             | o <sub>w6</sub>  | ओ As in <u>foam</u>  |
| -                | -                                                   | -                                                                                                           | -                               | au <sub>w7</sub> | औ As in <u>how</u>   |
| ṛ <sub>v8</sub>  | ऋ As in <u>rim</u> but without the 'i' <sup>2</sup> | ṛ <sub>w8</sub>                                                                                             | ऋ As in <u>rim</u> , but longer | -                | -                    |
| ḷ <sub>v9</sub>  | ल As in <u>lree</u>                                 | <sup>2</sup> ṛ is a short rolling of the tongue, not 'ree' nor 'ru' as it is in Hindi / Bengali / Oriya etc |                                 |                  |                      |

Symbols for vowels:

|            |            |            |            |            |            |            |             |            |             |            |            |            |     |        |   |
|------------|------------|------------|------------|------------|------------|------------|-------------|------------|-------------|------------|------------|------------|-----|--------|---|
| a-(nil)    | ā-ī        | i-ī        | ī-ī        | u-ū        | ū-ū        | e-ē        | ai-ē        | o-ō        | au-ō        | ṛ-ṛ        | ṛ-ṛ        | ḷ-ḷ        | ˆ   | :      | ˘ |
| क          | का         | कि         | की         | कु         | कू         | के         | कै          | को         | कौ          | कृ         | कृ         | कृ         | कं  | कः     | क |
| ka<br>(V1) | kā<br>(W1) | ki<br>(V2) | kī<br>(W2) | ku<br>(V3) | kū<br>(W3) | ke<br>(W4) | kai<br>(W5) | ko<br>(W6) | kau<br>(W7) | kṛ<br>(V8) | kṛ<br>(W8) | kḷ<br>(V9) | kaṁ | kaḥ(a) | k |

|                            | Saṅskṛt                                                                                                                                | Romanized Saṅskṛt | Saṅskṛt                                                                            | Romanized Saṅskṛt |
|----------------------------|----------------------------------------------------------------------------------------------------------------------------------------|-------------------|------------------------------------------------------------------------------------|-------------------|
| Symbols                    | ऽ                                                                                                                                      | ,                 | ˘                                                                                  | (nil)             |
| How to decipher the script | मेऽच्युत = me'cyuta = me + acyuta<br>= ma + e + ' + ½ca + ½ya + u + ta<br>= म + े + ऽ + ½च + ½य + उ + त<br>= म + े + ऽ + च + य + उ + त |                   | राम् = rām = ra + ā + ma - a<br>वाक् = vāk<br>= va + ā + ka - a<br>= व + ा + क + ˘ |                   |

35 Consonants:

|                                        | Sanskṛt                                                                 | Romanized Sanskṛt | Sanskṛt                                                            | Romanized Sanskṛt      | Sanskṛt                          | Romanized Sanskṛt | Sanskṛt                                                                              | Romanized Sanskṛt  | Sanskṛt           | Romanized Sanskṛt                                          |                  |
|----------------------------------------|-------------------------------------------------------------------------|-------------------|--------------------------------------------------------------------|------------------------|----------------------------------|-------------------|--------------------------------------------------------------------------------------|--------------------|-------------------|------------------------------------------------------------|------------------|
| 25 SPARŚAS                             | Guttural (G)<br>(Throat)                                                | क                 | ka <sub>G1</sub>                                                   | ख                      | kha <sub>G2</sub>                | ग                 | ga <sub>G3</sub>                                                                     | घ                  | gha <sub>G4</sub> | ङ                                                          | ṅa <sub>G5</sub> |
|                                        |                                                                         | As in 'cut'       |                                                                    | Walk <u>hut</u>        |                                  | Gullible          |                                                                                      | Dig <u>hard</u>    |                   | Sing <sub>up</sub><br>Singer                               |                  |
|                                        | Palatal (P)<br>(Middle of Tongue)                                       | च                 | ca <sub>P1</sub>                                                   | छ                      | cha <sub>P2</sub>                | ज                 | ja <sub>P3</sub>                                                                     | झ                  | jha <sub>P4</sub> | ञ                                                          | ña <sub>P5</sub> |
|                                        |                                                                         | Chuckle           |                                                                    | Stitch- <u>hut</u>     |                                  | Jungle            |                                                                                      | Hedge- <u>hard</u> |                   | Canyon<br>jña=ञ<br>(not 'gya') <sup>1</sup><br>Sing yellow |                  |
|                                        | Cerebral (C)<br>(Ridge)                                                 | ट                 | ṭa <sub>C1</sub>                                                   | ठ                      | ṭha <sub>C2</sub>                | ड                 | ḍa <sub>C3</sub>                                                                     | ढ                  | ḍha <sub>C4</sub> | ण                                                          | ṇa <sub>C5</sub> |
|                                        |                                                                         | Tub               |                                                                    | Light- <u>hut</u>      |                                  | Dove              |                                                                                      | Red- <u>hot</u>    |                   | Nut                                                        |                  |
|                                        | (NB: Dots below all) Tongue curled up, tip touching hard part of palate |                   |                                                                    |                        |                                  |                   |                                                                                      |                    |                   |                                                            |                  |
|                                        | Dental (D)<br>(Teeth)**                                                 | त                 | ta <sub>D1</sub>                                                   | थ                      | tha <sub>D2</sub>                | द                 | da <sub>D3</sub>                                                                     | ध                  | dha <sub>D4</sub> | न                                                          | na <sub>D5</sub> |
|                                        |                                                                         | Thorough          |                                                                    | Ment(th) <u>hol</u> ** |                                  | Thou              |                                                                                      | Rhyth(ha)m         |                   | In the end                                                 |                  |
|                                        | **But tongue must press against all upper teeth for all 5 sounds        |                   |                                                                    |                        |                                  |                   |                                                                                      |                    |                   |                                                            |                  |
| Labial (L)<br>(Lips)                   | प                                                                       | pa <sub>L1</sub>  | फ                                                                  | pha <sub>L2</sub>      | ब                                | ba <sub>L3</sub>  | भ                                                                                    | bha <sub>L4</sub>  | म                 | ma <sub>L5</sub>                                           |                  |
|                                        | Puddle                                                                  |                   | Top- <u>hut</u><br>(Not 'f' sound) <sup>1</sup>                    |                        | Bundle                           |                   | Rob- <u>hut</u>                                                                      |                    | Mother            |                                                            |                  |
| 4 SEMI-VOWELS<br>(antah-sthaḥ)<br>(SV) | य                                                                       | ya <sub>SV1</sub> | र                                                                  | r <sub>SV2</sub>       | ल                                | la <sub>SV3</sub> | व                                                                                    | va <sub>SV4</sub>  |                   |                                                            |                  |
|                                        | Yard                                                                    |                   | Run                                                                |                        | Lard                             |                   | Varnish<br>(But as 'wa' if joined with a consonant in the same syllable eg. 'svāmī') |                    |                   |                                                            |                  |
| 3 SIBIL-ANTS<br>(ūṣmas)<br>(SS)        | श                                                                       | śa <sub>SS1</sub> | ष                                                                  | ṣa <sub>SS2</sub>      | स                                | sa <sub>SS3</sub> |                                                                                      |                    |                   |                                                            |                  |
|                                        | (tālavya) As in 'as <u>sharp</u> ', tongue in front (light sound)       |                   | (mūrdhanya) As in 'push' but with tongue pulled back (heavy sound) |                        | (dantya) As in 'sun' (pure 'ss') |                   |                                                                                      |                    |                   |                                                            |                  |
| 3 MORE CONSONANTS                      | ं                                                                       | m̐ (anusvāra)     | :                                                                  | ḥ (visarga*)           | ह                                | ha                |                                                                                      |                    |                   |                                                            |                  |
|                                        | कं = kaṁ                                                                |                   | कः = kaḥ(a)                                                        |                        | (aspirate)                       |                   |                                                                                      |                    |                   |                                                            |                  |
|                                        | Nasal sound as in 'om'                                                  |                   | * (see explanation below)                                          |                        | As in <u>hut</u>                 |                   |                                                                                      |                    |                   |                                                            |                  |

\*If the ḥ is at the end of a line, repeat the previous vowel lightly: eg aḥ=aḥa, iḥ=iḥi

<sup>1</sup> Sounds like 'gya' & 'fa' exist in Hindi, Bengali etc but are never heard in Sanskṛt

List of Roman Alphabets used (with combinations & permutations) to represent the full spectrum of Saṅskṛt alphabets:

|                     |    |
|---------------------|----|
| 1. A                | अ  |
| 2. Ā                | आ  |
| 3. B                | ब  |
| 4. C                | च  |
| 5. D                | द  |
| 6. Ḍ                | ड  |
| 7. E                | ए  |
| 8. G                | ग  |
| 9. H                | ह  |
| 10. Ḥ               | :  |
| 11. I               | इ  |
| 12. Ī               | ई  |
| 13. J               | ज  |
| 14. K               | क  |
| 15. L               | ख  |
| 16. L-              | ल  |
| 17. L- <sub>-</sub> | ळ  |
| 18. M               | म् |
| 19. Ṁ               | .  |
| 20. N               | न  |
| 21. Ṇ               | ङ  |
| 22. Ñ               | ण  |
| 23. O               | ओ  |
| 24. P               | प  |
| 25. R               | र  |
| 26. Ṛ               | ऋ  |
| 27. Ṝ              | ॠ  |
| 28. S               | स  |
| 29. Ś               | श  |
| 30. Ṣ               | ष  |
| 31. T               | त् |
| 32. Ṭ               | ट  |
| 33. U               | उ  |
| 34. Ū               | ऊ  |
| 35. V               | व  |
| 36. Y               | य  |



# Romanized Saṅskṛt



| X           | ᳵ                 | .    | ᳵ                 | .                | ᳵ                 | .                | ᳵ                | .                 | ᳵ                | .                 | ᳵ                 | .                 | ᳵ                 | .   | ᳵ     |      |
|-------------|-------------------|------|-------------------|------------------|-------------------|------------------|------------------|-------------------|------------------|-------------------|-------------------|-------------------|-------------------|-----|-------|------|
|             | SHORT<br><b>a</b> | LONG | SHORT<br><b>i</b> | LONG<br><b>ī</b> | SHORT<br><b>u</b> | LONG<br><b>ū</b> | LONG<br><b>e</b> | LONG<br><b>ai</b> | LONG<br><b>o</b> | LONG<br><b>au</b> | SHORT<br><b>ṛ</b> | LONG<br><b>ṝ</b> | SHORT<br><b>ḷ</b> | am̄ | aḥ    |      |
| Aspirate    | <b>h</b>          | ha   | h                 | hi               | hī                | hu               | hū               | he                | hai              | ho                | hau               | hṛ                | hṝ               | hḷ  | ham̄  | haḥ  |
| Gutturals   | <b>k</b>          | ka   | k                 | ki               | kī                | ku               | kū               | ke                | kai              | ko                | kau               | kr                | kṝ               | kḷ  | kam̄  | kaḥ  |
|             | <b>kh</b>         | kha  | kh                | khi              | khī               | khu              | khū              | khe               | khai             | kho               | khau              | khṛ               | khṝ              | khḷ | kham̄ | kaḥ  |
|             | <b>g</b>          | ga   | g                 | gi               | gī                | gu               | gū               | ge                | gai              | go                | gau               | gr                | gṝ               | gḷ  | gam̄  | gaḥ  |
|             | <b>gh</b>         | gha  | gh                | ghi              | ghī               | ghu              | ghū              | ghe               | ghai             | gho               | ghau              | ghṛ               | ghṝ              | ghḷ | gham̄ | ghaḥ |
|             | <b>ṅ</b>          | ṅa   | ṅ                 | ṅi               | ṅī                | ṅu               | ṅū               | ṅe                | ṅai              | ṅo                | ṅau               | ṅṛ                | ṅṝ               | ṅḷ  | ṅam̄  | ṅaḥ  |
| Palatals    | <b>c</b>          | ca   | c                 | ci               | cī                | cu               | cū               | ce                | cai              | co                | cau               | cr                | cṝ               | cḷ  | cam̄  | caḥ  |
|             | <b>ch</b>         | cha  | ch                | chi              | chī               | chu              | chū              | che               | chai             | cho               | chau              | chṛ               | chṝ              | chḷ | cham̄ | chaḥ |
|             | <b>j</b>          | ja   | j                 | ji               | jī                | ju               | jū               | je                | jai              | jo                | jau               | jṛ                | jṝ               | jḷ  | jam̄  | jaḥ  |
|             | <b>jh</b>         | jha  | jh                | jhi              | jhī               | jhu              | jhū              | jhe               | jhai             | jho               | jhau              | jhṛ               | jhṝ              | jhḷ | jham̄ | jhaḥ |
|             | <b>ñ</b>          | ña   | ñ                 | ñi               | ñī                | ñu               | ñū               | ñe                | ñai              | ño                | ñau               | ñṛ                | ñṝ               | ñḷ  | ñam̄  | ñaḥ  |
| Cerebrals   | <b>ṭ</b>          | ṭa   | ṭ                 | ṭi               | ṭī                | ṭu               | ṭū               | ṭe                | ṭai              | ṭo                | ṭau               | ṭṛ                | ṭṝ               | ṭḷ  | ṭam̄  | ṭaḥ  |
|             | <b>ṭh</b>         | ṭha  | ṭh                | ṭhi              | ṭhī               | ṭhu              | ṭhū              | ṭhe               | ṭhai             | ṭho               | ṭhau              | ṭhṛ               | ṭhṝ              | ṭhḷ | ṭham̄ | ṭhaḥ |
|             | <b>ḍ</b>          | ḍa   | ḍ                 | ḍi               | ḍī                | ḍu               | ḍū               | ḍe                | ḍai              | ḍo                | ḍau               | ḍṛ                | ḍṝ               | ḍḷ  | ḍam̄  | ḍaḥ  |
|             | <b>ḍh</b>         | ḍha  | ḍh                | ḍhi              | ḍhī               | ḍhu              | ḍhū              | ḍhe               | ḍhai             | ḍho               | ḍhau              | ḍhṛ               | ḍhṝ              | ḍhḷ | ḍham̄ | ḍhaḥ |
|             | <b>ṇ</b>          | ṇa   | ṇ                 | ṇi               | ṇī                | ṇu               | ṇū               | ṇe                | ṇai              | ṇo                | ṇau               | ṇṛ                | ṇṝ               | ṇḷ  | ṇam̄  | ṇaḥ  |
| Dentals     | <b>t</b>          | ta   | t                 | ti               | tī                | tu               | tū               | te                | tai              | to                | tau               | tr                | tṝ               | tḷ  | tam̄  | taḥ  |
|             | <b>th</b>         | tha  | th                | thi              | thī               | thu              | thū              | the               | thai             | tho               | thau              | thṛ               | thṝ              | thḷ | tham̄ | thaḥ |
|             | <b>d</b>          | da   | d                 | di               | dī                | du               | dū               | de                | dai              | do                | dau               | dr                | dṝ               | dḷ  | dam̄  | daḥ  |
|             | <b>dh</b>         | dha  | dh                | dhi              | dhī               | dhu              | dhū              | dhe               | dhai             | dho               | dhou              | dhṛ               | dhṝ              | dhḷ | dham̄ | dhaḥ |
|             | <b>n</b>          | na   | n                 | ni               | nī                | nu               | nū               | ne                | nai              | no                | nau               | nr                | nṝ               | nḷ  | nam̄  | naḥ  |
| Labials     | <b>p</b>          | pa   | p                 | pi               | pī                | pu               | pū               | pe                | pai              | po                | pau               | pr                | pṝ               | pḷ  | pam̄  | paḥ  |
|             | <b>ph</b>         | pha  | ph                | phi              | phī               | phu              | phū              | phe               | phai             | pho               | phau              | phṛ               | phṝ              | phḷ | pham̄ | phaḥ |
|             | <b>b</b>          | ba   | b                 | bi               | bī                | bu               | bū               | be                | bai              | bo                | bau               | br                | bṝ               | bḷ  | bam̄  | baḥ  |
|             | <b>bh</b>         | bha  | bh                | bhi              | bhī               | bhu              | bhū              | bhe               | bhai             | bho               | bhou              | bhṛ               | bhṝ              | bhḷ | bham̄ | bhaḥ |
|             | <b>m</b>          | ma   | m                 | mi               | mī                | mu               | mū               | me                | mai              | mo                | mau               | mṛ                | mṝ               | mḷ  | mam̄  | maḥ  |
| Semi-Vowels | <b>y</b>          | ya   | y                 | yi               | yī                | yu               | yū               | ye                | yai              | yo                | yau               | yṛ                | yṝ               | yḷ  | yam̄  | yaḥ  |
|             | <b>r</b>          | ra   | r                 | ri               | rī                | ru               | rū               | re                | rai              | ro                | rau               | rṛ                | rṝ               | rḷ  | ram̄  | raḥ  |
|             | <b>l</b>          | la   | l                 | li               | lī                | lu               | lū               | le                | lai              | lo                | lau               | lṛ                | lṝ               | lḷ  | lam̄  | laḥ  |
|             | <b>v</b>          | va   | v                 | vi               | vī                | vu               | vū               | ve                | vai              | vo                | vau               | vṛ                | vṝ               | vḷ  | vam̄  | vaḥ  |
| Sibilants   | <b>ś</b>          | śa   | ś                 | śi               | śī                | śu               | śū               | śe                | śai              | śo                | śau               | śṛ                | śṝ               | śḷ  | śam̄  | śaḥ  |
|             | <b>ṣ</b>          | ṣa   | ṣ                 | ṣi               | ṣī                | ṣu               | ṣū               | ṣe                | ṣai              | ṣo                | ṣau               | ṣṛ                | ṣṝ               | ṣḷ  | ṣam̄  | ṣaḥ  |
|             | <b>s</b>          | sa   | s                 | si               | sī                | su               | sū               | se                | sai              | so                | sau               | sṛ                | sṝ               | sḷ  | sam̄  | saḥ  |



This is the BACK COVER of the  
Gita Slokas Book  
"For Daily Recitation"  
by Dina-Anukampana Das

श्रीभगवानुवाच,  
अध्येष्यते च य इमं धर्म्यं सुवादमावयो” ।  
ज्ञानयज्ञेन तेनाहमिष्ट” स्यामिति मे मति” ॥ ७० ॥

*śrī bhagavān uvāca*

*adhyeṣyate ca ya imam  
dharmyam saṁvādam āvayoḥ(o)  
jñāna-yajñena tenāham  
iṣṭaḥ syām iti me matiḥ*

Lord Śrī Kṛṣṇa said:

“And I declare that  
he who studies this  
sacred conversation of ours  
worships Me by his intelligence.”

– *Bhagavad Gītā, Chapter 18, Text 70*

*adhyeṣyate*  
—will study  
*ca*—also;  
*yaj*—he who  
*imam*—this

*dharmyam*  
—sacred  
*saṁvādam*  
—conversation  
*āvayoḥ*—of ours

*jñāna*  
—of knowledge  
*yajñena*—by the  
sacrifice  
*tena*—by him  
*aham*—I

*iṣṭaḥ*—worshiped  
*syām*—shall be  
*iti*—thus  
*me matiḥ(i)*  
— My opinion

End of Book

Click CTRL+L  
to view this as  
a slideshow

*"Oh my beloved Mother Gita*

*How Much We Have Forgotten Thee..."*

*For most hindus today have been 'educated' by 'faithless preachers'*

*to believe that Gita is only a collection of symbols*

*and that Kurukshetra doesn't exist.*

*May the sacred powers of the holy land of Kurukshetra*

*Renew the faith of the faithful*

*&*

*Help awaken and respiritualize us all*

## **In Praise of Sri Kurukshetra Dhaam**

(Extracts from the internet)

May a deep yearning to visit  
the 360 holy places in Kurukshetra,  
the Dharmakshetra (place of pilgrimage)  
awaken within the hearts of all the pious souls  
who read this book.





## Kurukshetra

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<http://haryanaturism.com/destinations/kurukshetra.asp>

Kurukshetra the holy pilgrimage in which 360 places of pilgrimage related to the Mahabharata can be seen. Kurukshetra has been the germinating ground of the essence of what we call Hinduism. The call to duty is the supreme religion. The dictate to action without the thought, the hope, the wish, or reward is a philosophy that has guided the Indian psyche for thousands of years. It is one of those holy towns that have borne the imprint of Lord Krishna's footsteps.

### Prime Attractions

- Ban Ganga
- Bhisma Kund
- Brahma Sarovar
- Gurudwara at Kurukshetra
- Panorama
- Sannihit Sarovar
- Sri Krishna Museum
- Sheikh Chehli Mausoleum
- Sthaneshvara Mahadev Temple

### Travel Information

#### *How To Get There*

**Air:** The Airports close to Kurukshetra are at Delhi and Chandigarh, which are well connected by road and rail. Taxi service is also available.

**Rail:** Kurukshetra is a railway junction, well connected with all important towns and cities of the country. The **Shatabadi Express** halts here.

**Road:** Buses of Haryana Roadways and other State Corporations ply through Kurukshetra and connect it to Delhi, Chandigarh and other important places.

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See also: <http://kurukshetra.nic.in/tourist/tourism.htm>

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## **LOCATION** <http://kurukshetra.nic.in/tourist/tourism.htm#location>

Kurukshetra town lies in the North Eastern part of Haryana State and is about 160 Kilometers North of Delhi, 39 Kilometers North of Karnal and 40 Kilometers South of Ambala. It is at distance of about 6 kilometer from Pipli an important road junction on the National Highway No.1 popularly called the Grand Trunk Road.

Kurukshetra Railway Station, also called the Kurukshetra Junction is located on main Delhi-Ambala Railway line. There are two bus stands in Kurukshetra and one is at Pipli which is on the National Highway and easily accessible for the visitors coming from every corner of world.



The Following is from [http://haryanatourism.com/destinations/r\\_jyotisar.asp](http://haryanatourism.com/destinations/r_jyotisar.asp)



5 km from the town of Kurukshetra, lies the Jyotisar tirth. The place holds special reverence as the site that marks the place where Lord Krishna delivered the doctrine of Bhagwad Gita to Arjun.

In order to assist pilgrims tourist movement to the area, Haryana Tourism Corporation **has built its Jyotisar complex** at the site. A sound & light show attracts.



Places of interest : Kurukshetra, Pehowa, Jind, Kalayat.

**Facilities:** Restaurant, Lawns , Guest rooms.

#### Tariff (in Rs.)

| A.C. Accommodation                 |     |               |
|------------------------------------|-----|---------------|
| Room                               | One | 700/-         |
| Non A.C. Accommodation             |     |               |
| Air Cooled Dormitory (4 beds each) | One | 150/- Per Bed |
| Taxes if applicable will be extra. |     |               |

**For Booking and Reservations. Please Contact:  
Tel :01744-239326**

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### Jyotisar to have Krishna's chariot Our Correspondent

<http://www.tribuneindia.com/2003/20031125/haryana.htm#9>

Kurukshetra, November 24, 2003

A chariot depicting Lord Krishna delivering his message to Arjuna before the Mahabharata battle will be set up at Jyotisar in Kurukshetra district at a cost of Rs 2 crore.

This was stated by the Transport Minister, Mr Ashok Kumar Arora, while talking to mediapersons here yesterday.

He said the Kurukshetra Utsav-Gita Jayanti festival would be celebrated from November 30 to December 4, 2003.

# Kurukshetra

## FACTS & FIGURES

|                           |                    |
|---------------------------|--------------------|
| <b>Population</b>         | : 641,943          |
| <b>Languages</b>          | : Hindi, English   |
| <b>Best time to Visit</b> | : October to March |
| <b>STD Code</b>           | : 01744            |

## LOCATION

Kurukshetra is situated in the north Indian state of Haryana. The name Kurukshetra was originally given to an area covered by 48 kosas (an Indian form of measuring land) where 860 places of pilgrimage related to the Mahabharata exist today. Extending between 29.97°N and 76.85°E, Kurukshetra is in the district of Karnal, about 150 km northwest of Delhi.

## CLIMATE

Climatically, Kurukshetra has three major seasons. The summer season (April–June) raises the mercury to as high as 110°F. Rainy season is from July to September. The average annual rainfall is 58 cm. Winter months are from **October to March**, when the temperature dips to as low as 40°F. This is **the best season to visit** Kurukshetra.



## PAST

The region of Kurukshetra lies east of the Punjab where the Aryans first settled when they began migrating into the subcontinent some time between 2000 and 1500 bc. It is believed that the Rig Veda was composed between 1500 and 1000 bc in this place.

From a historical perspective, it was here that the theological and philosophical framework of Hinduism was forged between the 5th century bc and the 5th century ad. It was here that nascent Hinduism, as we know it today emerged.

Tradition holds that the great 18-day battle between the Pandavas and Kauravas in which Lord Krishna played his enigmatic part, as described in the pages of the epic Mahabharata, was fought on the plains of Kurukshetra.

The sacred sites of Kurukshetra today preserve the memory of the struggle at both levels. Very appropriately, Kurukshetra is also known as Dharmakshetra—the region of the Dharma. Today, Kurukshetra, more than any other place in India, is the reduced image of the religious universe of the Hindus.

## SITES TO VISIT

Among the holiest of water tanks in India, the **Brahma Sarovar** is an important place to visit in Kurukshetra. It is the cradle of Indian civilization because Lord Brahma, the Creator of the Universe, conceived the Earth here. The tank has been renovated and it measures 8600 ´ 1500 feet. Its growing feature is a small but highly sacred temple that stands within the Sarovar devoted to Lord Mahadev. A dip in the Sarovar bears the sanctity of performing Ashwamedha

Yajna, which, the scriptures say, absolves one of all the sins. The months of November and December are the time when migratory birds flock around Brahma Sarovar and add an exhilarating environmental setting to the sanctity of the place.

**Sannihit Sarovar** is yet another sacred water tank. It measures 1500 ´ 450 feet and is considered to be the permanent abode of Lord Vishnu. Legend has it that hundreds of years ago people, burdened by their sins, sought help from the Lord. At this, the Lord said “On the days of Amavasyas (nights of total darkness) or on the days of an eclipse, if you collect the water of Sannihit tank, your sins will be absolved.” Ever since, the tank has been the venue of millions of devotees who perform the Ashwamedha Yajna. The Kumbh Mela is yet another major event related to the legendary Sannihit Sarovar. There are also temples of Vishnu, Druv Bhagat, Laxmi Narayan, Lord Hanuman and the Mother Goddess besides the Sannihit Sarovar. It is believed that Lord Krishna had taken a dip in the Sarovar after the battle of Mahabharata.

A few gurdwaras at Kurukshetra have acquired great sanctity and have become places of pilgrimage. The site where Guru Nanak stayed is now worshipped as **Gurdwara Sadbhiti**. Another gurdwara stands besides it where the sixth Guru Har Gobind stayed during a visit. Again, the ninth Guru, Shri Tegh Bahadur stayed at a spot near the **Sthaneswar Tirtha** that is marked by a gurdwara. Another prominent gurdwara called Raj Ghat is devoted to the memory of the tenth Guru, Gobind Singh.

## **SITES NEARBY**

Near Kurukshetra, **Thanesar** is a sacred town for Hindus because **Shiva in the form of linga** (organ) was **first worshipped here**. Kuru, the Kauravas and Pandavas’ ancestors meditated on the banks of the Yamuna and Parasurama killed many Kshatriyas here. King Harsha was born here, ascended the throne at the age of 16 and ruled for 41 years, sharing his seat of power with his widowed sister whom he had rescued from Sati (self-immolation). During his rule, the renowned Chinese traveler Huen Tsang lived in Thanesar for a number of years and Bana Bhatt, the celebrated Sanskrit scholar, met Harsha here.

Sultan Muhammad plundered the city in ad 1014, destroyed most of its temples and carried away as much gold as he could. Akbar brought peace, but Aurangzeb just messed things up for the Hindus because it was a sacred place for them. The tomb of Sheikh Chilhi Jalal is a fascinating monument, octagonal in shape, crowned with a dome of white marble and surrounded by a white marble courtyard. Tourists may also check out Chini Masjid and Pathar Masjid, two outstanding monuments built in the Mughal architectural style.

Twenty-seven kilometers from Thanesar, Pehowa was built sometime in ad 882 although an inscription on a temple claims that it was actually built in ad 895 during King Mahendrapal’s rule. Numerous ghats and temples have been built in memory of king Prithu.

The legend of the **Ban Ganga** goes back to the final days of the Mahabharata battle when the patriarch, Bhishma, lay mortally wounded on a bed of arrows. In his dying moments, he felt thirsty and, as the patriarch of both the Kauravas and Pandavas, sent for Arjun. It is said that Arjuna’s arrow brought the waters of the holy Ganga to quench the thirst of Bhishma. Today the site is worshipped as **Bhishma Kund** and lies some 12 km from Kurukshetra.

## FAIRS AND FESTIVALS

Each year in November and December, the Brahma Sarovar attracts large crowds to observe Deep Daan and Aarti, **the ceremonies especially held to celebrate Gita Jayanti**. There are also theatre performances, music recitals and pageants that bring the atmosphere to life.



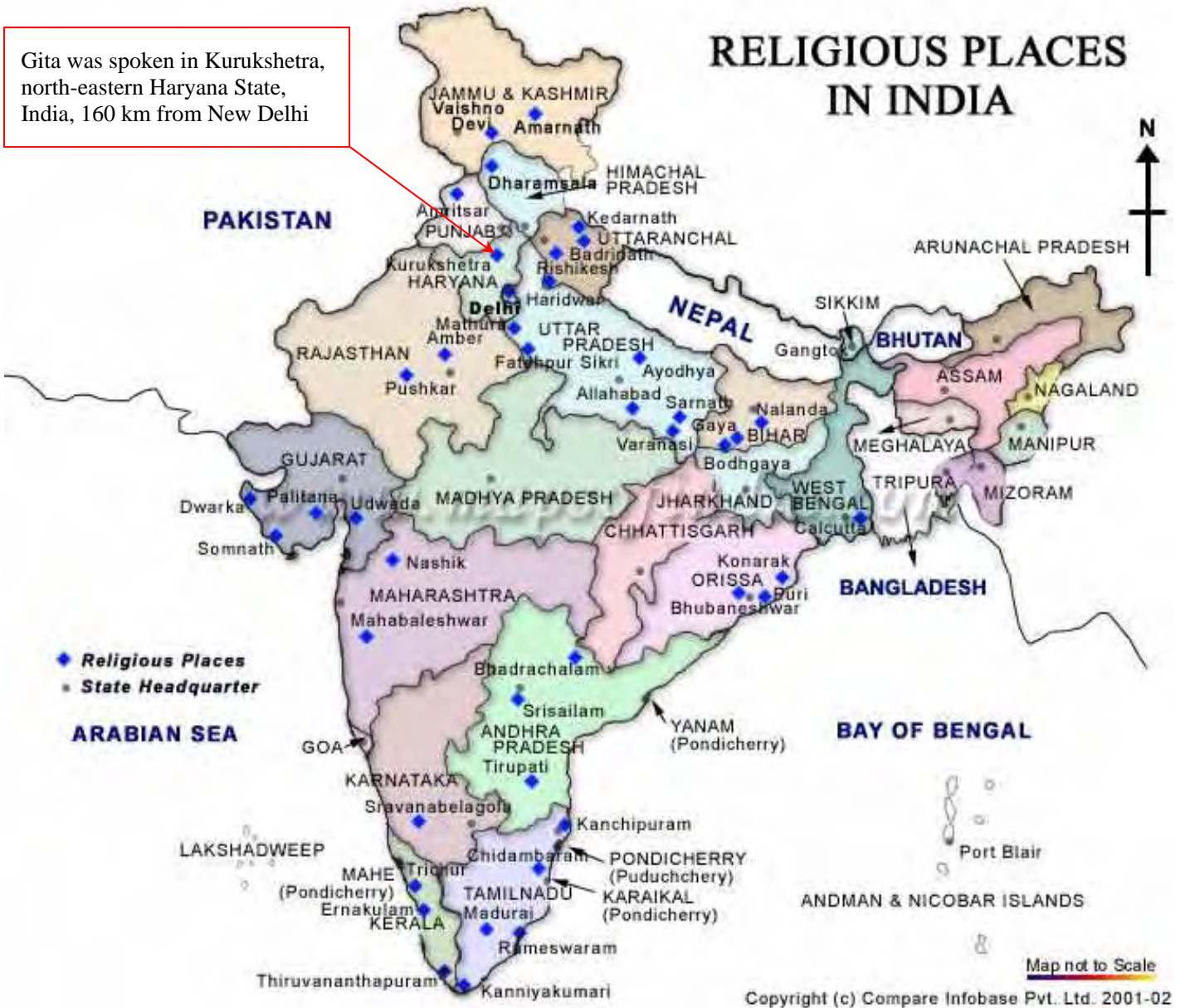
## HOW TO REACH

Kurukshetra is close to the **airfields** of **Chandigarh and Delhi**. It is a road and rail junction serviced by taxis and buses of the Haryana Roadways and other state corporations.

## CUISINE

Haryana, an agricultural state, has retained its simplicity in cuisine. One can try a glass of lassi or chaaj (buttermilk) followed by angakda, small thick rotis made of barley (jau) cooked directly on fire. Butter made at home, onion, red chilly, and garlic chutney often accompany the angakda.

# RELIGIOUS PLACES IN INDIA



Following info is From <http://www.haryana-online.com/Districts/Kurukshetra.htm>

Kurukshetra town is situated 160 km north of [Delhi](#) on the national highway no. 1, "NH1". Other towns of the district are Pehowa, Ladwa, Ismailabad and Shahabad. The total area of Kurukshetra district is 1,682 sq kms and its population is 6,41,000. Total area under cultivation is 1,68,000 hectares out of this, 1,47,000 is irrigated area. The Kurukshetra district lies between latitude 29°-52' to 30°- 12' and longitude 76°-26' to 77°-04' in the North Eastern part of [Haryana](#) State. The district has a total of 419 villages. Ghaggar, Markanda and [Saraswati](#) are the important rivers of the district.

**Geography:** The district is a plain which slopes generally from North East to South West. The plain is remarkable flat and within it, are the narrow low-lying flood plains, known as either Betre Khadar of Naili. A good network of canals is providing irrigational facilities. Underground water level is not relatively high. Tube well irrigation is also common in the district. It is one of the prosperous district from [agriculture](#) point of view. Kurukshetra along with [Karnal](#) and [Kaithal](#)

districts is known as **the 'Rice Bowl of India'**. The soil is generally alluvial, loam and clay does not constitute average texture of the soil.

**Climate** of the district is very hot in summer (upto 47 C) and cold in **winter (down to 1 C)** with rains in July and August.

**Kurukshetra** is a place of great historical and religious importance, revered all over the country for its sacred association with the [Vedas](#) and the [Vedic Culture](#). It was here that the battle of [Mahabharat](#) was fought and Lord Krishna preached his Philosophy of 'KARMA' as enshrined in the Holy [Bhagwad-Gita](#), to Arjuna at Jyotisar. In the very first verse of Bhagwad-Gita, Kurukshetra is described as DHARAMKSHETRA i.e. 'Region of righteousness'. According to Hindu mythology, the name Kurukshetra applied to a circuit of about 48 KOS or about 128 Km which includes a large number of holy places, temples and tanks connected with the ancient Indian traditions and the Mahabharat War and Kurus, the ancestor of Kouravs and Pandavs. Kurukshetra is intimately related to the [Aryan](#) civilization and its growth along the [Saraswati river](#).

**Places to visit:** There are about 360 Tirthas of religious and historic importance. The foremost among the Kurukshetra tirthas are BrahmSarovar or Kurukshetra Tank, Sannihit Tank, Sthaneshwar Mahadev Mandir, Jyotisar, Baan-ganga, Bhisam Kund (Narkatari) Chandrakupa, Nabhi Kamal, Bhadarkali Mandir, Arnai Temple, Prachi Tirath Pehowa, Saraswati Tirath Pehowa, Prithduk Tirath Pehowa, Rantuk Yaksh Bir pili, Karan Ka Tila, etc.



A few [archaeological sites](#) which have yielded various objects of interest and a distinctive class of pottery known as the Painted Grey Ware (PGW) are Raja Karan Ka Tila, Asthipura, Bhor Saidan, Bhagpura and Daulatpur.

Kurukshetra is one of the very few places visited by all the Sikh Gurus and Gurdwaras have been erected to commemorate their visit, the most prominent among them being the Gurdwara Patshahi dedicated to the sixth Guru Hargobind. Hundreds of devotees visit this shrine every day whose design is simply marvelous. The eighth Sikh guru Harkishan performed a miracle of making a deaf and dumb boy recite verses from the [Bhagvad-Gita](#). The ninth Guru, Teg Bahadur, set camp near Sthaneshwar tirtha where a gurdwara now stands. Gurdwara Rajghat, the biggest all the Kurukshetra gurdwaras, is located near the main bank of the Kurukshetra tank. This was built in the memory of the Guru Gobind Singh who came here.

Tomb of Sufi saint Sheikh Chilhi Jalal is a fascinating monument, octagonal in shape, crowned with a dome of white marble and surrounded by a white marble courtyard. Also worth a visit are, Chini Masjid and Pathar Masjid.

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# KURUKSHETRA

## - MAHABHARATA COUNTRY

by

Mukesh Khosla

In historic continuity Kurukshetra in Haryana surpasses ancient civilizations of Babylon, Akkad and Assyria that have long ceased to exist, but little thought has been given to the tourism aspect of the town where history blends with legend.



**Gita Dwaar (Gateway) - Kurukshetra**

On the banks of River Saraswati, history is almost palpable. Sages once recited the Vedas here; Brahma and his deities performed yajnas; Vashishtha and Vishwamitra attained divinity. Kauravas and Pandavas fought a bloody battle and Lord Krishna delivered the message of Gita to Arjuna. It was here on this tract of land that the Hindus surrendered their crowns, Muslims lost their thrones and Marathas and Sikhs frittered away their power.

This is Kurukshetra. Eons ago, goes the legend, King Kuru came here on his golden chariot, which was magically transformed into a plough. Yoked to the bull of Lord Shiva and the buffalo of Lord Yama, the King began to till the land. Lord Vishnu descended on the fields and asked Kuru to sow the virtues of mankind. Kuru shred his right arm in a thousand pieces with Vishnu's Chakra and planted them. Vishnu granted Kuru two boons--the land would be named after him and anyone dying here would go straight to heaven.

Kurukshetra is just 160 kilometres from Delhi. We cruise down Sher Shah Suri Marg in a Haryana Tourism coach on a bright Sunday morning. Past Panipat, our first halt is at the Karnal Tourist complex, where passengers refresh themselves with cups of tea, sandwiches and South Indian delicacies cooked in Punjabi style. The land of the Mahabharata is barely 30 minutes and some 30 centuries away.

In Kurukshetra we meet our host, Ram Sewak Sharma in his Tata Safari. " Almost 18 crore soldiers fought the Battle of Kurukshetra. The fields turned red with blood," he says eloquently. But, 18 crores would have been rather cramped in a small town like this. He has an answer ready: "Don't forget, Kurukshetra was not just this town. In ancient times it was a vast region covering 50 *kosas* [around 150 kilometres]."

Sharma's assertion is supported by Sage Manu who places the ancient city between the old sacred rivers, Saraswati and Drishadwati comprising modern Panipat, the north-west corner of Jind and the eastern part of Patiala district. It was then called Brahma-Varta. It acquired many names: Brahmadevi, Dharamkshetra and finally, Kurukshetra, as it is known today.

As we weave through the town along the Pehowa Road, there are signs of a booming agro-economy. Tractors and bullock carts co-exist with Marutis, Lancers, Hyundais, Indicas and the ubiquitous trucks and tempos. Evidently little thought has been given to the tourism aspect of the town though Kurukshetra surpasses in its historic continuity the ancient civilizations of Babylon, Akkad and Assyria which have long ceased to exist.

### **Land Of Empires**

Kurukshetra has seen the rise and fall of many empires. When the Vardhanas rose to power from Sthanvishvara [now called Thanesar] in the sixth century, it regained much of its lost glory. The period of King Harsha Vardhana was the golden age of Kurukshetra. After his demise it began to decline and later, the British reduced it to a small district."



## Sannihit Sarovar

Our first halt is at the Sannihit Sarovar which is also the first place where pilgrims take a dip during a solar eclipse. Sannihit means the assembly of the entire range of *titathas* and legend has it that a prayer performed here during amavas (moonless night) guarantees the benefit equal to one thousand Ashvamedha sacrifices.



### **Sannihit Sarovar...A continuing tradition**

Pandit Pawan Kumar, a local godman, walks up to us and offers to trace our ancestry for a consideration. He takes us into a dingy room and works out our lineage in under a minute. Even computers would be hard put to achieve this feat.

"These *pattas* [records] have been handed down from generation to generation," he tells us. "I can trace my family history down to the days of the Mahabharata. I am blessed to be born here in this holy place."

Sannihit Sarovar the Pandit tells us, is the only place that has been visited by all but one of the Sikh Gurus. For each Guru there is a Gurudwara to commemorate his visit. This is also the only place where even the British came for a holy dip. On our left, is the fading plaque commemorating the visit of Sir Edward McLogan, the Governor of Punjab in 1921.

## Brahmasar Sarovar



**Brahmasar Sarovar & Sarveshwar Mahadev Temple in background...dating back to the Puranas.**

An eight kilometre drive brings us to the Brahmasar Sarovar, the central point where pilgrims converge after a dip in the Sannihit. A row of deodar trees and two islands in the middle of the tank add to Brahmasar's beauty considerably. One of the islands is said to be the place where Brahma first performed his yajna.

Believed to have been excavated by King Kuru long before the epic battle of Mahabharata, the Brahmasar Sarovar is flanked by temples and places of Puranic interest. Ruins of some structures standing on the bigger island are said to be the remains of a small castle which Aurangzeb built. "This is one of the most sacred tanks," Sharma tells us. "A part of the ashes of Mahatma Gandhi were immersed in it."

As the Safari makes its way to Jyotisar, we are assailed by a feeling of awe. We are treading on history itself---not just ancient history, we are in the land of folklore. Here great empires rose and fell: a mighty city reached its pinnacle of glory and decayed slowly into oblivion to be rediscovered and reconstructed centuries later by archaeologists.

## Banyan Tree



**The exact spot where Lord Krishna spoke the Gita to Arjuna**

One survivor from that time is a banyan tree, 5,000 years old under whose gnarled and twisted branches is a marble chariot in which sit Lord Krishna and Arjuna. In case you doubt its antiquity, nailed to the trunk is a mutilated tin board which says: "Immortal banyan tree - witness of the celestial song of Bhagwad Gita."

Legend has it that [it was at this spot](#) that Lord Krishna stopped the chariot between the two warring armies to deliver the teachings of Gita to Arjuna. Carved out in marble, are the footprints of Lord Krishna.



**Krishna rendering the Geeta gyaan to Arjuna...On the right are footprints of Krishna in marble.**

Though some scholars put it around 10 B.C., no one knows the exact date of this historical battle or when the Mahabharata was actually written. But scholars are of the view that it is one of the greatest Epics in the world. Also probably one of the oldest and longest.

The epic as we know it today, contains 100,000 stanzas and is eight times longer than Homer's Iliad and Odyssey put together. In religious parlance, the Epic is called the fifth Veda, for it is said to contain every branch of knowledge. Woven in it is legend and history, myth and folklore, fable and parable, philosophy and religion, morals and romance, governance and warcraft.

## Ban Ganga/Bhishma Kund



**Marble rendition of Bhishma on arrows & Arjun standing...Contemporary art meets history.**

At Ban Ganga, also known as Bhishma Kund, the grand sire of the Kauravas and Pandavas, Bhishma, lay on a bed of arrows on the tenth day of the battle, struck by perfidy. But before he died, to quench his parched throat and lips, Arjuna shot an arrow into the earth from where a fountain of water from river Ganges sprang out and reached the mouth of Bhishma.

Here, at the very spot where we stand, the site of this dramatic gesture, is now called Ban Ganga or more appropriately Bhishma Kund. It is roughly five kilometres from Kurukshetra on the Pehowa Road in the Narkatari village where pilgrims bathe in this holy tank and earn the combined merit of all the tirthas (pilgrimages).

But we see no pilgrims nor tourists around, except some picnickers. For this, the local guide has a religious explanation: "According to the Vedas," he says, "there are three types of outings - *tirath* [visiting holy places], *sair* [stroll] and *aish* [enjoyment], Kalyug hai na. No one comes for *tirath* or *sair* anymore. Just *aish* and picnic."

But despite these pessimistic observations, Kurukshetra is a place revered by the devout for its sacred associations. The history of Kurukshetra is the history of ancient India. A place that has witnessed the rise and fall of powerful kings and mighty empires.



**Kurukshetra highway...Scenes from the Geeta beckon the tourist.**

Bana, the Hindu poet, described it as a splendid city with busy, well-lit bazars, elegant temples, splendid palaces, artist's studios, sculptors' work-shops, colleges and schools. Today it is bustling town, with haphazard development and pockets of prosperity, but largely oblivious to its tourist potential.

But this does not deter, the pilgrims who congregate here during *amavas* to wash off their sins and ensure a place in heaven.

More Info on places of pilgrimage in Kurukshetra at <http://kurukshetra.nic.in/tourist/tiraths.htm#ssarovar>

## **JYOTISAR**



One of the most revered of holy centers of Kurukshetra is Jyotisar. Renovated recently, it retains its sanctity and the birthplace of the Holy Bhagwad Gita. A vat (Banyan) tree stands on a raised plinth here August. Spreading Venerated. It is believed that it was under this holy Banyan that Lord Krishna delivered the doctrine of Karma a wavering Arjun. He showed too, His Virat Roop the image of Himself as the Creator, the Preserver, the Destroyer-under whose will every leaf, every bud, every event, every man moved as automation. A marble chariot depicting Lord Krishna delivering to Arjun marks the site the Shrimad Bhagwad Gita. In one secluded section of this center an old Shiv temple can also be seen. Hundreds of years ago, a holy water tank was built here. Today the Kurukshetra Development Board has renovated the site. A mango shaped lake has been constructed here. Covered bathing ghats for the ladies have been provided. Cement parapets and enclosures have been built for protection. A restaurant and accommodation wings of Yatries has been built here. The area has been landscaped with flowering bushes and eucalyptus trees.

**Jyotisar lies on Pehowa road, 5 Km from Kurukshetra.**

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This information on Pehowa Town is from <http://kurukshetra.nic.in/tourist/tourism.htm#hindu>

The town **Pehowa** derives its name from Prithu who was called the first king. He finds mention in the Rigveda as the son who performed the usual funeral ceremonies of his father & for 12 days after the cremation, he sat on the bank of the Saraswati offering water to all visitors. The place, therefore, came to be known as Prithudaka or Prithu's pool and the city which he afterwards built on the spot was called by the same name. It is an ancient place of pilgrimage. It is believed that Prajapati created the world and the four varanas of the Hindus at this place. The town contains two specially famous tanks, one sacred to Brahma and the other to the goddess Saraswati.

This photo is from <http://kurukshehra.nic.in/pictures/histsite/gallery.htm>



Krishna Museum

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The following article is from <http://kurukshehra.nic.in/tourist/tiraths.htm#museum>

## KRISHNA MUSEUM

Kurukshetra situated in the state of Haryana is one of the most sacred places in India. It is hallowed by its association with Lord Krishna's sermon to Arjuna and mankind in the form of Shrimad Bhagavad-Gita. It is but appropriate that there should be a museum to present and preserve the multifaceted personality of Lord Krishna, the episodes of his childhood, his rasalila, philosophy and teachings in the form of rare manuscripts, paintings, sculptures and other artistic creations as well as archaeological material unearthed in Kurukshetra and its neighborhood. These artifacts present Lord Krishna as a revered God, an avatar of Lord Vishnu, a great philosopher, an epic hero, an astute statesman and a supreme lover. Personality and teachings of Lord Krishna have permeated the national ethos and the cultural personality of the Indian people for thousands of years and continue to serve as its beacon light.

Awakening the people ethically, morally and culturally through the ideas and ideals of Krishna, is the aim of this museum, which was established in 1987 and was shifted, to the present building in 1991. Museum continues to grow with additions of new artistic representations of the Krishna theme and archaeological finds.

As a visitor enters the Museum, he finds himself face to face with a huge sculpture of Sri Ganesha in dancing posture. This gallery also preserves stones sculptures pertaining to the Krishna legend ranging from 1<sup>st</sup> Century AD to 11<sup>th</sup> Century AD. Some of them have been acquired on loan from the Archaeological Survey of India and the department of Archaeological and Museum, Government of Haryana.

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The following is extracted from <http://www.haryanatourism.com/more2.asp>

**Kurukshetra Utsav-Gita Jayanti Samaroh 30-11-2003 to 04-12-2003 at Kurukshetra**  
(Organised by Ministry of Tourism and Culture, Govt. of India, all Zonal Cultural Centres,  
Govt. of India, Haryana Tourism and Kurukshetra Development Board)

Everyone should come and enjoy the unprecedented aura of cultural extravaganza at the legendary Brahmasarovar in the holy city of Kurukshetra on the occasion of Kurukshetra Utsav-Gita Jayanti Samaroh, to be celebrated from 30-11-2003 to 4-12-2003.

Kurukshetra in Haryana has the great privilege of celebrating a festival called "Kuruykshetra Utsav", associated with the Bhagwad Gita. Earlier, this festival was celebrated as the Gita Jayanti festival at the local level. However, with the gigantic efforts of the State Government and Ministry of Tourism and Culture, Govt. of India this year again, like last year, the festival will be a grand event incorporating Dance dramas, music, archeological heritage, ballet, crafts etc. It would feature,

- A musical spectacle on the message of Bhagwad Gita for the modern man to be held at Purushotampura Bagh, Kurukshetra.
- A state level exhibition on the achievements of Govt. of Haryana at the Brahmasarover Bays for four days.
- A crafts mela organised by all the Zonal Cultural Centres of the country under the Department of Culture, Govt. of India for four days.
- An exhibition of transslides on renowned heritage/archeological sites of Haryana/India on a 360 wall at the Brahmasarover Bays for four days. This will include an exhibition on the "Incredible India".
- A one day conclave on "Heritage Tourism-discourse on Gita and marketing a new destination-Kurukshetra University, ITDC and the Departments of Tourism, Govt. of India/Haryana on 1st December, 2003.
- A solo performance by a renowned artists like Hema Malini or Sonal Man Singh or Pt. Jasraj or Birju Maharaj at Jyotisar (in view of the Tourism investments being made in and around the Jyotisar tirath) on 3rd December, 2003.
- Cultural Programmes by the North Zone Cultural Centre, Zonal Cultural Centres and Cultural affairs Department, Haryana on all four days of the festival at the Brahmasarover stage, Kurukshetra University Auditorium and five villages (i.e. Amin, Dayalpur, Kirmach, Sarsa and Pehowa) associated with the Kurukshetra war.
- Various competitions involving school children, Nagar Shobha Yatra and Aarti/Deep-Daan traditionally held by the Kurukshetra Development Board.

For the first time a sustained effort has been initiated to market and promote Kurukshetra as a pilgrimage tourist destination. Hopefully, this second national festival would draw attention though the media towards making kurukshetra an attractive hub with tourists spots such as Brahmasarovar, Sheikh chaheli's tomb, Kurukshetra panorama/science Centre, Sri Krishna Museum, Jyotisar, Pehowa and new attraction like the Sound and light show and the planetarium.



## Mahabharata Utsav to be celebrated annually: Chautala

<http://www.dailyexcelsior.com/web1/02dec17/national.htm#4>

**KURUKSHETRA, Dec 16, 2002:** Haryana Chief Minister Om Prakash Chautala today announced that the National Festival of Mahabharata Utsav - Gita Jayanti Samaroh — **would be celebrated every year** as it would help in propagating the message of the Gita in its true spirit.

The Chief Minister, speaking at the concluding function of the five-day festival here this evening, described the Gita as a source of great inspiration for humanity.

He complimented the people of Kurukshetra and the district administration for the successful completion of the celebrations.

He also appreciated the cultural programmes presented by the artists drawn from seven zonal cultural centres of the country, and said the Kurukshetra Development Board was given Rs 13.5 crore last year to renovate religious places and assured that more funds would be allotted to the board.

Earlier, the Chief Minister performed 'Aarti' and 'Deep Daan' at Brahmasarover amidst chanting of hymns, and the ringing of bells. At the same time, while the sky over the Brahmasarover was lit with marvellous fire works, numerous earthen lamps were floated as a part of the 'Deep Daan' ceremony.

The Chief Minister honoured noted theatre director and choreographer Bansi Kaul and students of ten local schools and colleges for their outstanding performance in 'Samar Manthan', a ballet based on the different episodes of Mahabharata. (UNI)

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### Kurukshetra - A Cradle Of Secularism.

<http://kurukshetra.nic.in/tourist/tourism.htm#secular>

Kurukshetra besides being a seat of learning and knowledge for Hindus has also been a place of great interest for Sikhs. This land has become holier with the advent of all the Sikh Gurus who have visited this place from time to time. This place thus becomes one of the very few places **ever visited by all the Sikh Gurus** and it is in this background that Gurudwaras have been erected in the city to commemorate their visit, the most prominent among them being the Gurudwara 6<sup>th</sup> Patshahi. Hundreds of devotees visit the shrine every day whose architectural design is simply marvellous. It lies in the immediate vicinity of Sannehit Sarover and Sri Krishna Museum.

Visitors also pay their obeisance at the tomb of Sufi Saint Sheikh Chaheli. Its architectural beauty reminds hundreds of scholars and tourists visiting every day the splendour of the Taj.

Apart from the religious places already described above, the places of historical interest connected with the medieval period comprise an ancient fort and mounds, Sheikh Chaheli's tomb and Madrasah, Pathar Masjid and Chini Masjid.

# Reforms, in the name of Krishna

(An *interesting article* which shows how useful to society the *Bhagavad Gita* can be)

by **Syed Firdaus Ashraf in Mumbai** | December 23, 2003 05:24 IST

<http://us.rediff.com/news/2003/dec/23mum.htm>

They were unclean, unshaven, appeared tired and ill-fed. All of them have a common friend that is a 20-foot high wall, which surrounds and cuts them off from the rest of the world.

No wonder that that over 500 inmates of Arthur Road Jail turned up on Monday morning for an hour-long meditation course organised by International Society for Krishna Consciousness with the help of Anagha Charitable Trust. The jail in south Mumbai was reverberating to the chants of *Hare Krishna, Hare Krishna*.

"It gives me a great feeling," said Hariram Jaiswal who is accused of murdering his friend and is an undertrial (a court is seized of his case). "I never participated in such programmes so far. But after spending three months in jail, I feel this (the meditation course) is the best thing that has happened to me ever," he said.

Shailendra Tripathi, another murder accused, said, "So far, I did not know the meaning of Bhagwad Gita. But now I know the importance of the Gita in my life and more important, my religion, **of which I had no clue till date.**"

The organisers had set up a stage and loudspeakers that spewed slogans praising Lord Krishna while some ISKCON members explained the meaning of the Gita to the inmates.

ISKCON **organises such functions** for jail inmates across India **in 23 states every year in the month of December.**

"We have found that these kind of programmes **help prisoners realise their mistakes.** The quality of their life improves if they continue to follow the teachings of the Gita," says Amit Vyas, a trustee of Anagha Charitable Trust, which had arranged for distribution of copies of the book free of cost to the inmates.

R N Parde, Deputy Superintendent of Arthur Road jail, says, "We want more and more inmates to know about religion and God. It will help them to lead a more decent life after they are released from jail."

The impact of the event on the inmates could be gauged from their reaction when one of the organiser took to the stage and **announced the distribution of copies** of the Bhagwad Gita in various languages.

**There was a clamour** and inmates could be heard saying: "Please pass on a Marathi Bhagwad Gita." "For me a Gujarati," shouted another.

Bhim Das, president of the Hare Krishna Temple in Juhu, explained, "The common man feels more attached to the Gita when he reads it in his mother tongue."

Asked if there was any lasting impact on the lives of the prison inmates, Vyas says, "There are many examples of jail inmates reforming after participating in our programmes. Two years ago, we held a programme in Nashik Jail. One of the inmates was so moved by the teachings in the Gita that he dedicated two years of his life, after his release, to our trust and went on to become a life member."

Concludes Parde, "We are just trying to build a better future for the inmates. A drug addict won't give up his addiction overnight. But he may change his viewpoint or his habits if he attends such programmes. We encourage such events hoping the inmates will continue to follow the good path after their release from here."



[His Divine Grace A.C.  
Bhaktivedanta Swami Prabhupada](#)  
(1896-1977)

Founder-Acharya of ISKCON &  
greatest exponent of Krsna  
consciousness in the western world.

*Please click on the blue text for more information*

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Srila Bhaktsiddhanta Sarasvati  
Gosvami Maharaja Prabhupada  
(1874-1937) The spiritual master  
of His Divine Grace A.C.  
Bhaktivedanta Swami  
Prabhupada and foremost scholar  
and devotee in the recent age



Srila Gaura Kisor Das  
Babaji Maharaja

( ? – 1915) The spiritual  
master of Srila

Bhaksiddhanta Sarasvati  
Gosvami & intimate student  
of Srila Thakur Bhaktivinode



Srila Thakur Bhaktivinode (1838 – 1914) The pioneer of the program to benedict the entire world with Krsna consciousness & intimate student of Srila Jagannath Das Babaji Maharaj



## [Bhagavad-gita 1.1](#)

Dhrtarastra is on the throne, and Sanjaya, his secretary, is describing what is happening on the Battlefield of Kuruksetra. Because of Sanjaya's mystic powers, the discourse on the battlefield between Krsna and Arjuna is revealed in his heart. [1]

*Please click on the blue text for the verse*



### **Bhagavad-gita 1.3**

Dronacarya is seated in his tent, and Duryodhana is pointing to the two armies outside. [2]

*[ All these pictures are available online at [www.asitis.com/gallery](http://www.asitis.com/gallery) ]*





**[Bhagavad-gita 1.3](#)** A view of the military phalanx on the Battlefield of Kuruksetra. The chariot of Krsna and Arjuna is in the midst of the two armies. [3]



**Bhagavad-gita 1.14** Krsna blows His transcendental conchshell to herald the battle. Arjuna is seen in the background. [4]



**Bhagavad-gita 1.26-29** Arjuna laments upon seeing his relatives standing opposed to him in battle. Krsna, smiling, is ready to console His friend by His transcendental teachings.

[5]



## [Bhagavad-gita](#)

[1.33-35](#) Draupadi, the wife of the Pandava brothers (Arjuna, Maharaja Yudhisthira, Bhima, Sahadeva and Nakula), is being disrobed by Duryodhana and Duhsasana, two sons of Dhrtarastra, after being lost to them in a gambling match. Dhrtarastra is sitting on the throne. Krsna is becoming Draupadi's infinite

robe to save her from being seen naked by the assembly. Because of this incident and other offenses to the Pandavas, Krsna wanted the battle to take place and the miscreants to be killed. [6]



**[Bhagavad-gita 2.11](#)** A devotee of the Lord comes upon a man lying dead on the ground and beside him two other men in conditions of bodily misery. [7]



**Bhagavad-gita 2.13** The conditioned spirit soul is seen changing bodies from childhood to youth to old age to death and then into the womb of another mother. Verse 22 is also illustrated by this same picture. Above, a man is changing garments, and below the soul is changing bodies. [8]

## *Bhagavad-gita*

2.13 The many, many frames on a reel of movie film, when seen consecutively, appear as one picture on the screen, although there are actually many different pictures. Similarly, we see a man as localized (above), but actually his body is changing at every second. All this is happening without the notice of the viewer. However the soul within the heart (seen as a sparkling star)

does not change; he remains eternally the same. [9]





**Bhagavad-gita 2.22** The bird on the left (the ordinary living beings, jiva-atma) is captivated by the fruits of the tree, while the friendly bird on the right (Supersoul, Param-atma, God) acts as witness and waits for His friend to turn to Him. [10]





### **Bhagavad-gita 2.62-63**

The path of destruction of the conditioned soul's intelligence due to dictation of the senses and mind is portrayed:-  
contemplating sense objects → attachment → lust (desire) → anger → complete delusion → bewilderment of memory → loss of intelligence → fall down again into the material pool. [11]



### **Bhagavad-gita 3.10**

Lord Caitanya, wearing yellow robes, leads thousands of followers in the congregational chanting of the holy names of Sri Krsna. His four associates are:

1. Nityananda Prabhu, wearing purple robes, at Lord Caitanya's immediate right.
2. Advaita Prabhu, wearing white robes, at

Nityananda's immediate right.

3. Gadadhara Pandit at Lord Caitanya's immediate left.

4. Srivasa Pandit at Gadadhara's immediate left. [12]



### **Bhagavad-gita 3.12**

Devotees are pictured engaged in *sankirtana-yajna* (dancing and singing the names of God). Above the clouds are the devas, and above them the Lord, who is pleased by the singing of His holy names. The devas are, left to right, Chandra (the moon-god), Indra (the god of rain), Vivasvan (the sun-god) and Vayu (the god of air). At the right is Lakshmi, the Goddess of fortune. [13]



**Bhagavad-gita 3.37-39** The living entity in the center is being enveloped by fiery lust. The analogy in verse 38 is illustrated here. At the top is fire covered by smoke, symbolizing human life. At the bottom left is a mirror covered by dust, symbolizing animal life. At the bottom right is an embryo covered by the womb, symbolizing tree and plant life.

[14]



**Bhagavad-gita 4.1** At the top, Krsna teaches the science of *Bhagavad-gita* to Vivasvan, the sun-god. Below Vivasvan teaches his son, Manu, and in the circle at the right, Manu teaches his son Ikshvaku.

[15]

4



6



3



7



2



8



1



9



**Bhagavad-gita 4.7** In the center square, Krsna is shown in His original two-handed form, holding a flute.

Surrounding Him are ten of His eternal incarnations, pictured in the order in which they appear in the material world, beginning clockwise from the lower left-hand corner.

1. Matsya, the fish incarnation, is saving the *Vedas*.
2. Kurma, the tortoise incarnation, is holding the hill on His back.
3. Varaha, the boar incarnation, is fighting with the demon Hiranyaksa.
4. Nrsimhadeva, the lion incarnation, is killing the demon Hiranyakasipu.
5. Vamanadeva, the dwarf incarnation, is begging some land from King Bali.
6. Parasurama is killing the demoniac ksatriyas.
7. Lord Ramacandra is going off into exile with His wife, Sita, and brother, Laksmana.
8. Krsna is lifting Govardhana Hill, and beside Him is His brother Balarama.
9. Lord Buddha.
10. Lord Kalki is riding on His horse, killing all the demons and thus liberating them. [16]



### ***Bhagavad-gita 4.8***

Lord Krsna is killing His wicked uncle, Kamsa; Balarama, Krsna's brother, is standing on Krsna's right. Behind Krsna are His parents, Devaki and Vasudeva, and grandfather Ugrasena, who were all imprisoned by Kamsa but are here freed by Krsna. This scene takes place in Kamsa's wrestling arena in Mathura province.



## [Bhagavad-gita 4.11](#)

At the top Krsna is dancing with His purest devotees as a lover. On the lotus petals the Lord is reciprocating with His devotees as a son, as a friend and as a master. Below left, a devotee in the material world is associating with Krsna personally by painting His transcendental form. Next, an impersonalist, by his

meditation, is merging with the *brahmajyoti*, the spiritual effulgence emanating from the Lords body. On the right a mystic *yogi* is walking on the water. On the far right a fruitive worker is receiving the fruits of his labor. [18]





## [Bhagavad-gita](#)

5.4-6 Above, a devotee is engaged in various devotional activities for the Deities (authorized incarnations of the Lord, who comes in this

form to accept our service). Below, a *sankhya-yogi* engages in the analytical study of matter and spirit. After some time he realizes the Lord (the forms of Radha and Krsna include all other forms of the Lord) within his heart, and then he engages in devotional service. [19]



**Bhagavad-gita 5.18** A sage  
sees the Supersoul  
accompanying the sparklike  
individual soul in each body.

[20]

*[ All these pictures are  
available online at  
[www.asitis.com/gallery](http://www.asitis.com/gallery) ]*



**Bhagavad-gita 6.11-14** The goal of *yoga* is seen as Visnu in the *yogi's* heart. [21]



**Bhagavad-gita 6.24** The little sparrow is shown here trying to drink up the ocean to retrieve her eggs. Because of her determination, Lord Visnu has sent Garuda, who is standing behind her, to threaten the ocean into returning the eggs to the sparrow. [22]



**Bhagavad-gita 6.34** The chariot of the body. The five horses represent the 5 senses (tongue, eyes, ears, nose & skin). The reins (driving instrument) symbolize the mind. The driver is the intellect. The passenger is the spirit soul within the body. [23]



**Bhagavad-gita 6.47** Lord Syamasundara, Krsna, Who is blackish in complexion and exquisitely beautiful, plays His flute. He is the object of the ideal *yogi's* meditation. [24]



**Bhagavad-gita 7.4-5** Spirit soul sustains the material universe of earth, water, fire, etc. (represented as the body). The subtle body-mind, intelligence and false ego is represented by the red dot on the forehead. The soul is seated in the heart of the gross body. [25]





**Bhagavad-gita 7.15-16** At the top Lakshmi-Narayana are shown in the Lord's transcendental abode. Below are four kinds of miscreants who do not surrender to God and four kinds of pious men who turn to Him in devotional service. [26]



**Bhagavad-gita 8.21** Krsna brings His thousands of *surabhi* cows back home from the fields at the end of the day. [27]



**Bhagavad-gita 9.11** The fools mock the humanlike form of Lord Krsna, but the devotee offers his obeisances. Behind Krsna are Maha-Visnu, Garbhodakasayi Visnu and the entire cosmic manifestation-all working under Krsna's direction. [28]



***Bhagavad-gita 10.12-13***

Arjuna offers prayers to Krsna.

[29]



**Bhagavad-gita 10.41** A sampling of Krsna's infinite manifestations, both in the spiritual and material worlds. Outer circle (clockwise beginning from the upper left-hand corner): Indra carrying the thundrebolt, the Himalayas, Lord Siva with the Ganges River in his hair, the moon, the horse Ucchaihsrava, the transcendental *om*, Kapila, Rama, flower-bearing Spring, Kamadhuk, Arjuna, Vyasadeva, Prahlada, the shark, Vasuki, Skanda, Varuna, Yamaraja, the lion, Kuvera, Agni and Airavata. Inner circle, clockwise (beginning from four-headed Lord Brahma sitting on the lotus flower): Brahma, Narada, Garuda, the sun, the ocean, Lord Visnu, Ananta, and the chanting of the holy names-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. [30]

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**Bhagavad-gita 11.13** Krsna's universal form is displayed to Arjuna. Still the Lord does not lose His original eternal identity,. He remains seated on the chariot with Arjuna. [31]



**Bhagavad-gita 11.50** After showing Arjuna His universal form, Krsna shows him His four-handed Narayana form in which He presides over all the spiritual planets. Then He changes to His two-handed form to show everyone that He is the source of the universe and the source of Narayana. [32]





**Bhagavad-gita 12.6-7** Krsna is riding towards the devotee on Garuda, His feathered carrier,. In order to lift him out of the ocean of birth and death. [33]



***Bhagavad-Gita 14.14-18***

Life in the higher planetary system, life in the society of human beings and life in the animal kingdom are portrayed.

[34]



**Bhagavad-gita 15.1-3** Krsna and His eternal consort, Radharani, are shown in Their eternal abode, Goloka Vrndavana. The upside-down tree below Them is the banyan tree, representing the material world, which is a perverted reflection of the spiritual world. The devas are on the top branches, the human beings are on the middle branches, and the animals are on the lower branches. On the right a man is disentangling himself from the tree by cutting it with the weapon of detachment. [35]



**Bhagavad-gita 15.6** The huge lotus is the original spiritual planet Goloka Vrndavana the abode of Radha and Krsna. The spiritual effulgence around this planet is the *brahmajoyti* which is the ultimate goal of the impersonalists. Within the universal *brahmajoyti* are innumerable spiritual planets which are dominated by plenary expansions of Lord Krsna and inhabited by ever-liberated living beings. Sometimes a spiritual cloud overtakes a corner of the spiritual sky and the covered portion is called *mahat-tattva* or the material sky. The Lord as Maha Visnu lies down in the water within the *mahat-tattva* which is called the Causal Ocean. Maha Visnu enters each universe as Garbhodakasayi Visnu and lies in the Garbha Ocean on the serpentine Sesa incarnation. From His navel a lotus stem sprouts and from the lotus Brahma the Lord of the universe is born. Brahma creates all the living beings in different shapes in terms of their desires within the universe. He also creates the sun moon and other devas.



[Bhagavad-gita 15.8](#) Top section: On the left, a boy is dancing before the Deities of Radha-Krsna. The result of such devotional consciousness is shown on the right, where he is dancing with Krsna as a playmate in the Lord's spiritual abode. Second section: On the left a man is offering charity to a *brahmana*; on the right he has taken the body of a deva and is enjoying heavenly delights.

Third section: A man is eating meat and other abominable foods; in his next life he is seen in the body of a hog who eats anything and everything. Bottom section: A man is approaching a women with lust. This bestial consciousness carries him to a dog's body. [37]



## *Bhagavad-gita*

16.5, 21 Two men (standing where the stairway makes its turn) are being offered both liberation and bondage. One man looks upward, following the spiritual master who points toward Sri Radha-Krsna. The other man embraces the demoniac qualities by accepting the garland offered

by Maya, Krsna's illusory energy. Drawn by ropes which are held by the personifications of lust, greed, and anger, he follows her down the steps. At the bottom he is reaching for Maya, and gliding towards hell. [38]





**Bhagavad-gita 16.10-18** A  
sample of the demonic qualities is  
illustrated here. [39]



**Bhagavad-gita 17.4** On the top, three devas, Vivasvan, Brahma and Lord Siva, are being worshipped by their respective devotees. Just below a man is worshipping a famous mundane personality. At the bottom, women are worshipping a tree which is inhabited by a ghost, and a man is worshipping the tomb of a dead man. [40]

**Bhagavad-gita 18.14** Endeavor means energy which is



employed. For anything one does there must be some activity; that is the endeavor. The place must be favorable, the activities must be authorized, the doer (the man who is acting) must be expert, the instruments must be fit, and the help from the Supersoul must be adequate. These are the five causes for success, and the opposite are the five causes for failure.

.../con't [41]

Here a man is conducting business. If he goes to the marketplace it will be very nice, since there are so many customers. Similarly, one looking for spiritual life goes to where there are devotees and associates with them. One must go to a particular type of place for a particular type of activity, and the person acting must be well-versed, or expert, just like an expert salesman whose method of business is bona fide. The senses must be in order, to guard against cheating, hear offers, etc. Above all is the help from Supersoul, who dictates in such a way that everything is successful, spiritually or materially. Among the five factors portrayed here, the endeavor is the business which is being conducted.



***Bhagavad-gita 18.41-46***

While engaged in their prescribed duties, these four representatives of the four social orders (*varnas*) are thinking of Lord Krsna and offering Him the results of their work. [42]



***Bhagavad-gita 18.65***

Gopala Krsna, the beautiful original form of the Lord. [43]



**Bhagavad-gita 18.73** Arjuna's illusion is now gone, and he is acting according to Krs'sna instructions. Arjuna's last words in the Gita: "*Karishye vacanam tava*" – "*I am now prepared to carry out your instructions.*"

Krsna, the driver of countless universes, is now driving the chariot of Arjuna, who has got back into action. [44]

***-the end-***