

श्रीमद्भगवद्गीता

Śrīmad-bhagavad-gītā

The Song of the Lord

A bilingual translation
With Notes from Śaṅkara's Commentary
Version 0.2

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(A work in process)

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Contents

1	The Yoga of Arjuna's Despondency	5
1.1	Śaṅkara's Introduction	5
2	The Yoga of the Reason-Method	27
3	The Yoga of Action	61
4	The Yoga of the Divisions of Knowledge	83

Chapter 1

The Yoga of Arjuna's Despondency

1.1 Śaṅkara's Introduction

Nārāyaṇa is beyond the Unmanifest.
The world¹ is born of the Unmanifest.
Within the world are these worlds.
and the Earth with seven islands.

The Lord created this world and then he, desiring its preservation, created first the progenitors, Marīci and the rest, and taught them the dharma of involvement in it (*pravṛtī*) as described in the Veda. Then he created others, Sanaka and Sanandana and the rest, and taught them the dharma of cessation from it, characterized by knowledge and renunciation. Thus the Vedic dharma has two aspects, one defined by involvement and the other by cessation of involvement, and it is the cause of the preservation of the world. That dharma, which is the direct cause of the progress and salvation of the living beings, is being performed by the class members, headed by the brāhmaṇas, and the stage members who desire the best for themselves and others. When that dharma is overcome by adharma which is caused by a weakening of discrimination and knowledge resulting from the appearance of desire (*kāma*) in the performers of dharma over a long period and when adharma increases, the First Agent, Viṣṇu known also as Nārāyaṇa,

¹Literally, egg, *aṇḍa*.

wishing to maintain the stability of the world, in order to protect the *brāhmaṇa*-hood of the earthly Brahman, is born with a portion as Kṛṣṇa² from Vasudeva in the womb of Devakī. Once *brāhmaṇa*-hood is protected Vedic dharma would be protected and because they depend on that the various classes and stages, too.

And the Lord is always possessed of knowledge, sovereignty, power, strength, valor, and splendour. Bringing under control the root-nature, which is his own illusory power composed of the three strands, that unborn and undiminishing one, the controller of beings, although by nature eternally pure, awakened, and liberated, through his own illusory power is seen as if he is born and as if he possesses a body acting for the benefit of the world. Though he has no purpose of his own, out of a desire to benefit the living beings he instructs the twofold Vedic dharma to Arjuna who is submerged in the ocean of lamentation and delusion. That dharma being accepted and performed by those with good qualities will increase. Vedavyāsa, the all-knowing and lordly, expressed that dharma as taught by the Lord in seven hundred verses called the *Gītā*.

This *Gītā* scripture, which is a gathering together of the essence of the meanings of all the Vedas, is very difficult to understand. It is interpreted by many men having many contradictory meanings even though they have discussed the words and their meanings, the sentences and their meanings, and its logic in order to uncover its meaning. Seeing this, I will undertake a brief explanation in order to bring out its meaning with discrimination.

Briefly speaking the purpose of this *Gītā* scripture is the highest well-being which is defined as the final cessation of the cycle of rebirths. And that occurs as a result of the dharma in the form of being firmly established in knowledge of the self which knowledge is preceded by renunciation of all actions. Thus it is said by the Lord himself with respect to this dharma that is the meaning of the *Gītā*:

That dharma is fully sufficient to procure the state or abode of Brahman.³

in the *Anugītā* and again it is said there:

²This idea of being born "with a portion" is often understood to mean that Kṛṣṇa is but a portion or a part of Viṣṇu. That is, a part of Viṣṇu descended and became Kṛṣṇa. The *Bhāgavata Purāṇa* reverses this relationship and recognizes Kṛṣṇa as the whole and Viṣṇu as the part. The Caitanyite Vaiṣṇava tradition takes this "with a portion" to mean that when Kṛṣṇa appeared he came along with a portion of himself, manifested separately, in the form of Baladeva, his brother and theologically speaking his "facilitator."

³Mahābhārata, Aśva, 16.12.

Neither following dharma nor adharma. pursuing neither the auspicious nor the inauspicious.⁴

One should remain seated on one seat, silent, not thinking anything.⁵

Knowledge characterized by renunciation.⁶

and so forth.

And here too (in the *Gītā*) it is said to Arjuna at the end:

Rejecting all dharmas, come to me alone for shelter.⁷

The dharma of involvement, though done for the purpose of worldly prosperity, is enjoined for the classes and stages and though it is the cause of attaining the abodes of the gods and so forth, when it is carried out as an offering to the Lord, free from desire for results, it brings about a purification of the mind. Purification of the mind, by providing the qualification for being established in knowledge, becomes the cause of the production of knowledge and by that, the cause of the highest good (liberation), too. Thus, presenting that very meaning he will say: "Placing one's actions in Brahman."⁸ " the yogins perform work, having rejected attachment, for the purification of the mind."⁹

This *Gītā* scripture has a specialized purpose, relationship, and meaning since it reveals in detail this twofold dharma which has as its purpose the highest good (liberation) and the ultimate truth, known as Vāsudeva, which is the very meaning of the highest Brahman. Since in knowing that meaning all of the goals of human life are achieved I apply myself to explaining it.

⁴ibid., 19.7.

⁵ibid., 19.1.

⁶ibid., 43.25.

⁷Bg., 18.66.

⁸Bg., 5.10.

⁹Bg., 5.11.

धृतराष्ट्र उवाच
 धर्मक्षेत्रे कुरुक्षेत्रे सर्वक्षत्रसमागमे¹⁰
 मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

dhṛtarāṣṭra uvāca
dharmakṣetre kurukṣetre sarvakṣatrasamāgame |
māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya || 1 ||

सञ्जय उवाच
 दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
 आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

sañjaya uvāca
dr̥ṣṭvā tu pāṇḍavānīkaṃ vyūḍhaṃ duryodhanastadā |
ācāryamupasaṅgamyā rājā vacanamabravīt || 2 ||

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
 व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

paśyaitāṃ pāṇḍuputrāṇāmācārya mahatīm camūm |
vyūdhāṃ drupadaputrena tava śiṣyena dhīmatā || 3 ||

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
 युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

atra śūrā maheṣvāsā bhīmārjunasamā yudhi |
yuyudhāno virāṭaśca drupadaśca mahārathaḥ || 4 ||

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
 पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

dhṛṣṭaketuśčekitānaḥ kāśirājaśca vīryavān |
purujit kuntibhojaśca śaibyaśca narapuṅgavaḥ || 5 ||

¹⁰समवेता युयुत्सवः, assembled, desiring to fight, Vulgate.

Dhṛtarāṣṭra said:

On the field of Dharma, the field of the Kurus, where all the warriors are gathered, what did my men and the men of Pāṇḍu do, Sañjaya? (1)

Sañjaya said:

Seeing the army of the Pāṇḍavas arranged for battle, King Duryodhana went to his teacher (Droṇa) and spoke with him. (2)

“Teacher! Look at this great host of the sons of Pāṇḍu, arranged by the Son of Drupada (Dhṛṣṭadyumna), your skillful pupil. (3)

“Here are heroes, great bowmen, equal to Bhīma and Arjuna in battle: Yuyudhāna, Virāṭa, and the great warrior Drupada; (4)

“Dhṛṣṭaketu, Cekitāna, and the powerful Kāśirāja; Purujit, Kuntibhoja, and Śaibya, best of men; (5)

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान्।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

*yudhāmanyuśca vikrānta uttamaujāśca vīryavān |
saubhadro draupadeyāśca sarva eva mahārathāḥ || 6 ||*

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

*asmākaṃ tu viśiṣṭā ye tānnibodha dvijottama |
nāyakā mama sainyasya saṃjñārthaṃ tānbravīmi te || 7 ||*

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः।
अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥ ८ ॥¹¹

*bhavānbhīṣmaśca karṇaśca kṛpaśca samitiṃjayah |
aśvatthāmā vikarṇaśca saumadattirjayadrathah || 8 ||*

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

*anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ |
nānāśastrapraharaṇāḥ sarve yuddhaviśāradaḥ || 9 ||*

अपर्याप्तं तदस्माकं बलं भीमाभिरक्षितम्।
पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ १० ॥¹²

*aparyāptaṃ tadasmākaṃ balaṃ bhīmābhirakṣitam |
paryāptaṃ tvidameteṣāṃ balaṃ bhīṣmābhirakṣitam || 10 ||*

¹¹ Alternate reading:

भवान्भीष्मश्च कर्णश्च कृपः शल्यो जयद्रथः।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥

¹² Vulgate reading:

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम्।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥

“Yudhāmanyu the powerful, heroic Uttamaujas, the son of Subhadrā (Abhimanyu) and the sons of Draupadī, great charioteers all. (6)

“But learn of those of ours who are distinguished, greatest of the twice-born. I mention the leaders of my army for your information. (7)

“You, Bhīṣma, Karṇa, Kṛpa, who is victorious in battle, and Aśvatthāman, Vikarṇa, Saumadatta, and Jayadratha. (8)

“And there are many other heroes who have given up their lives for my sake, bearing many kinds of weapons, all of them skillful in war. (9)

“Ours is superior to that army, protected by Bhīma, but theirs no match for this army, protected by Bhīṣma. (10)

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

*ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ |
bhāṣmamevābhirakṣantu bhavantaḥ sarva eva hi || 11 ||*

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

*tasya saṃjanayanharṣaṃ kuruvṛddhaḥ pitāmahaḥ |
siṃhanādaṃ vinadyoccaiḥ śaṅkhaṃ dadhmau pratāpavān || 12 ||*

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

*tataḥ śaṅkhāśca bheryaśca paṇavānakagomukhāḥ |
sahasaiivābhyahanyanta sa śabdastumulo'bhavat || 13 ||*

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

*tataḥ śvetairhayairyukte mahati syandane sthitau |
mādhavaḥ pāṇḍavaścaiva divyau śaṅkhau pradadhmatuḥ || 14 ||*

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

*pāñcajanyaṃ hr̥ṣīkeśo devadattaṃ dhanamjayāḥ |
pauṇḍraṃ dadhmau mahāśaṅkhaṃ bhīmakarmā vṛkodarah || 15 ||*

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

*anantavijayaṃ rājā kuntīputro yudhiṣṭhiraḥ |
nakulaḥ sahadevaśca sughoṣamaṇipuṣpakau || 16 ||*

“Therefore, [everyone,] positioned in your respective places at all the avenues of entry to the array, protect Bhīṣma above all.” (11)

Making him [Duryodhana] feel joy, the grandfather, full of splendor, oldest of the Kurus [Bhīṣma], roared like a lion and loudly blew his conch-shell. (12)

Then, conch-shells, drums both large and small, and horns were sounded suddenly and the sound was tumultuous. (13)

Then, situated on a large chariot yoked with white horses, Mādhava [Kṛṣṇa] and Pāṇḍava [Arjuna] blew their divine conch-shells. (14)

Hṛṣīkeśa blew Pāñcajanya and Dhanañjaya Devadatta. Wolf-belly [Bhīma] whose acts are terrifying blew the great conch Paṇḍra. (15)

King Yudhiṣṭhira, the son of Kuntī, blew the conch Anantavijaya and Nakula and Sahadeva blew Sughoṣa and Mañipuṣpaka. (16)

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टदुम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

*kāśyaśca parameṣvāsaḥ śikhandī ca mahārathaḥ |
dhṛṣṭadyumno virāṭaśca sātyakiścāparājitaḥ || 17 ||*

पाञ्चालश्च महेष्वासो द्रौपदेयाश्च पञ्च ये¹³
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १८ ॥

*pāñcālaśca maheṣvāso draupadeyāśca pañca ye |
saubhadraśca mahābāhuḥ śankhān dadhmuḥ pṛthak pṛthak || 18 ||*

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयत्¹⁴ ॥ १९ ॥

*sa ghoṣo dhārtarāṣṭrāṇāṃ hṛdayāni vyadārayat |
nabhaśca pṛthivīm caiva tumulo vyanunādayat || 19 ||*

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

*atha vyavasthitān dṛṣṭvā dhārtarāṣṭrān kapidhvajaḥ |
pravṛtte śastrasampāte dhanurudyamya pāṇḍavaḥ || 20 ||*

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

*hṛṣīkeśaṃ tadā vākyaṃidamāha mahīpate |
senayorubhayormadhye rathaṃ sthāpaya me'cyuta || 21 ||*

¹³Vulgate reading for this line:

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

¹⁴Vulgate: व्यनुनादयन्

The King of Kāśī, best of archers, Śikhaṇḍin, the great charioteer, Dhṛṣṭadyumna, Virāṭa, and unconquered Sātyaki ... (17)

The king of the Pāñcalas, Maheṣvāsa and those five sons of Draupadī as well as the great-armed son of Subhadrā [Abhimanyu] each blew their conch-shells. (18)

That sound tore apart the hearts of the sons of Dhṛtarāṣṭra and the tumult echoed through heaven and earth. (19)

Then, as the weapons [arrows] were beginning to fall, the ape-bannered son of Pāṇḍu [Arjuna] saw the sons of Dhṛtarāṣṭra in position and raised his bow. (20)

Then, lord of the earth, he said this to Hṛṣīkeśa [Kṛṣṇa]: "Place my chariot between the two armies, o Acyuta. (21)

यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान्।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥

*yāvadetān nirīkṣe'haṃ yoddhukāmānavasthitān |
kairmayā saha yoddhavyamasmin raṇasamudyame || 22 ||*

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

*yotsyamānānavekṣe'haṃ ya ete'tra samāgatāḥ |
dhārtaraṣṭrasya durbuddheryuddhe priyacikīrṣavaḥ || 23 ||*

एवमुक्तो हृषीकेशो गुडाकेशेन भारत।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

*evamukto hrṣīkeśo guḍākeśena bhārata |
senayorubhayormadhye sthāpayitvā rathottamam || 24 ||*

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्।
उवाच पार्थ पश्यैतान् समवेतान् कुरून् इति ॥ २५ ॥

*bhīṣmadroṇapramukhataḥ sarveṣāṃ ca mahīkṣitām |
uvāca pārtha paśyaitān samavetān kurūn iti || 25 ||*

तत्रापश्यत् स्थितान् पार्थः पितृनथ पितामहान्।
आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखींस्तथा ॥ २६ ॥

*tatrāpaśyat sthitān pārthaḥ pitṛnatha pitāmahān |
ācāryān mātulān bhrātr̥n putrān pauṭrān sakhīṃstathā || 26 ||*

श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि।
तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ॥ २७ ॥

*śvaśurān suhr̥daścaiva senayorubhayorapi |
tān samīkṣya sa kaunteyaḥ sarvān bandhūnavasthitān || 27 ||*

“So that I may view those who are situated here wishing to fight and with whom I must fight in this enterprise of war. (22)

“I would see those gathered here who will be fighting, wishing to please in battle the evil-minded son of Dhṛtarāṣṭra.” (23)

Thus addressed by Guḍākeśa, o Bhārata, Hṛṣīkeśa placed the superb chariot between the two armies. (24)

In front of Bhīṣma, Droṇa, and all the lords of the earth he [Kṛṣṇa] said: “Pārtha, look at all these Kurus gathered together.” (25)

There the son of Pṛthā saw present fathers as well as grandfathers, teachers, uncles, brothers, sons, grandsons, friends, ... (26)

brothers-in-law and buddies in both of the armies. Seeing them, all his kinsmen arrayed, the son of Kuntī ... (27)

कृपया परयाविष्टो सीदमानोऽब्रवीदिदम्¹⁵
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

*kṛpayā parayāviṣṭo viśīdann idamabravīt |
dṛṣṭvemam svajanam kṛṣṇa yuyutsuṃ samupasthitam || 28 ||*

सीदन्ति मम गात्राणि मुखं च परिशुष्यति।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

*sīdanti mama gātrāṇi mukhaṃ ca pariśuṣyati |
vepathuśca śarīre me romaharṣaśca jāyate || 29 ||*

संसते गाण्डीवं¹⁶ हस्तात् त्वक् चैव परिदह्यते।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

*sraṃsate gāṇḍīvaṃ hastāt tvak caiva paridahyate |
na ca śaknoamyavasthātum bhramatīva ca me manaḥ || 30 ||*

निमित्तानि च पश्यामि विपरीतानि केशव।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

*nimittāni ca paśyāmi viparītāni keśava |
na ca śreyo'nupaśyāmi hatvā svajanamāhave || 31 ||*

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

*na kāṅkṣe vijayaṃ kṛṣṇa na ca rājyaṃ sukhāni ca |
kiṃ no rājyena govinda kiṃ bhogairjīvitena vā || 32 ||*

¹⁵Vulgate: विषीदन्निदमब्रवीत्।

¹⁶Vulgate: गाण्डीवं संसते

became filled with deep compassion and, sinking down in despair, said this: "Kṛṣṇa, seeing my own people present here desiring to fight ... (28)

"my limbs are sinking down, my mouth is dry, my body trembles and my hair stands on end. (29)

"Gāṇḍīva slips from my hand and my skin burns. I am not able to remain standing; my mind is wandering. (30)

"I see adverse portents, Keśava; nor do I foresee any good result after killing my own kin in battle. (31)

"I don't desire victory, Kṛṣṇa, nor kingdom nor pleasures. What need have we with kingdom, Govinda, or with enjoyments or with life itself ... (32)

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च।
त एव नः स्थिता योद्धुं¹⁷ प्राणांस्त्यक्त्वा सुदुस्त्यजान्¹⁸ ॥ ३३ ॥

*yeṣāmarthe kāṅkṣitam no rājyaṃ bhogāḥ sukhāni ca |
ta eva naḥ sthitā yoddhum prāṇāṃstyaktvā sudustyajān || 33 ||*

आचार्याः पितरः पुत्रास्तथैव च पितामहाः।
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥ ३४ ॥

*ācāryāḥ pitarāḥ putrāstathaiva ca pitāmahāḥ |
mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinastathā || 34 ||*

एतान् न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

*etān na hantumicchāmi ghnato'pi madhusūdana |
api trailokyarājyasya hetoḥ kiṃ nu mahīkṛte || 35 ||*

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्याज्जनार्दन।
पापमेवाश्रयेदस्मान् हत्वैतान् आततायिनः ॥ ३६ ॥

*nihatya dhārtarāṣṭrān naḥ kā prītiḥ syājjanārdana |
pāpamevāśrayedasmān hatvaitān ātatāyinaḥ || 36 ||*

तस्मान् नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान्।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

*tasmān nārhā vayaṃ hantum dhārtarāṣṭrān svabāndhavān |
svajanam hi katham hatvā sukhinaḥ syāma mādharma || 37 ||*

¹⁷Vulgate: त इमेऽवस्थिता युद्धे

¹⁸Vulgate: धनानि च

“when those for whom we desire kingdom, enjoyments, and pleasures are the very ones standing here ready to fight us, giving up their treasured lives. (33)

“Teachers, fathers, sons, as well as grandfathers, maternal uncles, fathers-in-law, grandchildren, brothers-in-law, and relatives; ... (34)

“I do not want to kill them, Madhusūdana, though I may be killed, even for rule over all the three worlds what to speak of for just the earth. (35)

“Janārdana, what satisfaction would we have after killing the sons of Dhṛtarāṣṭra? Only sin would rest on us after killing these attackers. (36)

“Therefore, we are not allowed to kill the sons of Dhṛtarāṣṭra and their kin. Mādhava, how can we be happy after killing our own kin? (37)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

*yadyapyete na paśyanti lobhopahatacetasah |
kulakṣayakṛtaṃ doṣaṃ mitradrohe ca pātakam || 38 ||*

कथं न ज्ञेयमस्माभिः पापादस्मान् निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

*kathaṃ na jñeyamasmābhiḥ pāpādasman nivartitum |
kulakṣayakṛtaṃ doṣaṃ prapaśyadbhirjanārdana || 39 ||*

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मो नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

*kulakṣaye praṇaśyanti kuladharmāḥ sanātanāḥ |
dharmaṃ naṣṭe kulaṃ kṛtsnamadharmo'bhībhavatyuta || 40 ||*

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥

*adharmābhībhavāt kṛṣṇa praduṣyanti kulastriyaḥ |
strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṃkaraḥ || 41 ||*

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

*saṃkaro narakāyaiva kulaghñānāṃ kulasya ca |
patanti pitaro hyeṣāṃ lupṭapiṇḍodakakriyāḥ || 42 ||*

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

*doṣairetaiḥ kulaghñānāṃ varṇasaṃkarakāraakaiḥ |
utsādyante jātidharmāḥ kuladharmāśca śāśvatāḥ || 43 ||*

“Although these with their intelligences slain by greed do not see the evil caused by destruction of the family or the crime in harming friends, (38)

“how is it that we, who see the evil caused by destruction of family, do not know to stop from this sin, Janārdana? (39)

“On the the destruction of the family the eternal family laws are destroyed. When the laws are destroyed the family is completely overcome by lawlessness. (40)

“When lawlessness prevails, Kṛṣṇa, the women of the family are corrupted and when the women are corrupted, descendent of Vṛṣṇi, mixing of castes occurs. (41)

“Mixture leads to hell indeed for the killers of the family and for the family. The ancestors of these fall down too, their offerings of water and food discontinued. (42)

“By these faults of the killers of family which cause the mixture of castes, the perennial caste laws and family laws are uprooted. (43)

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

*utsannakuladharmāṇāṃ manuṣyāṇāṃ janārdana |
narake niyataṃ vāso bhavatītyanuśuśrūma || 44 ||*

अहो बत महत् पापं कर्तुं व्यवसिता वयम्।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

*aho bata mahat pāpaṃ kartuṃ vyavasitā vayam |
yadrājyasukhalobhena hantuṃ svajanamudyatāḥ || 45 ||*

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः।
धार्तराष्ट्रा रणे हन्युस्तन् मे क्षेमतरं भवेत् ॥ ४६ ॥

*yadi māmapratikāramasāstram śastrapāṇayah |
dhārtarāṣṭrā raṇe hanyustan me kṣemataraṃ bhavet || 46 ||*

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत्।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

*evamuktvarjunah saṅkhye rathopastha upāviśat |
visṛjya saśaram cāpaṃ śokasaṃvignamānasah || 47 ||*

“We have heard, Janārdana, that humans who have destroyed the laws of family inevitably reside in hell. (44)

“Alas! We are prepared to commit a great sin since out of greed for the joys of kingship we are ready to kill our own kin. (45)

“It would be better if the sons of Dhṛtarāṣṭra, armed with weapons, were to kill me unresisting and unarmed.” (46)

Having spoken thus, Arjuna, his mind disturbed by grief, threw down his bow and arrows and sat down in the chariot in the midst of the battle. (47)

Chapter 2

The Yoga of the Reason-Method

Śaṅkara's Introduction

Beginning with “seeing the army of the Pāṇḍavas ... ” (1.2) and ending with “‘I will not fight’ he [Arjuna] said to Govinda and fell silent” (2.9), the text should be explained as having as its purpose showing the causes of the arising of faults like sorrow, delusion, and so forth, which are the seeds of the dis-ease of the worldly existence (*saṃsāra*) of all living beings. So, too, Arjuna reveals with statements like “how can I fight against Bhīṣma in battle ... ” (2.4) his own sorrow and bewilderment which are caused by the frustration of his affection, which in turn is caused by the mistaken idea “I belong to these and they are mine” applied to his kingdom, teachers, sons, friends, well-wishers, servants, relatives, and kinsmen. He whose discrimination is overcome by sorrow and bewilderment, even though naturally inclined towards warfare, the line of duty (*dharma*) of Kṣatriyas, quits that warfare and becomes intent on living a life of begging, the line of action of others. And so may all living beings, their minds immersed in sorrow, bewilderment and so forth, on their own give up their own *dharmas* and

engage in those that are forbidden for them. And the activity of the bodies, minds and words of even those engaged in their own *dharma* becomes infiltrated with egotism at the acquisition of results. When such is the case, worldly existence (*samsāra*), which is characterized by attaining happiness and misery from desirable and undesirable births which result from amassing *dharma* and *adharma*, is not stopped. Therefore, sorrow and delusion are the seeds of worldly existence. The cessation of those two comes from nothing other than knowledge of the self caused by giving up all *karma* [rites and actions done for results]. Wishing to teach that, Lord Vāsudeva targets Arjuna in order to give his favor to other people and says: “You lament for things that are not lamentable ...”

Now some say: “*Kaivalya* [singularity, freedom] is not attained merely from being in a state of knowledge of the self alone after giving up all actions.” Then what? “*Kaivalya* is attained from knowledge *along with* the rites of *smṛti* such as *agni-hotra* (fire rites) and so forth. This is the settled meaning of the entire *Gītā*.” And the conveyors of this meaning, they say, are: “Thus, if you will not fight this righteous war” (2.23), “You have a right only to the act” (2.47), “Therefore, perform action indeed” (?) and so forth. Nor should one have the doubt that the Vedic rites lead to *adharma* because they contain violence and so forth. Why not? The actions of Kṣatriyas, characterized by warfare which involves violence towards teachers, brothers, sons, and so forth, is their own *dharma* even though extremely cruel. Performing it does not lead to *adharma* and in not performing it: “therefore, giving up one’s own *dharma* and fame, you will attain sin.” Saying this, it is very clearly meant that one’s own actions enjoined by *śruti* for as long as one lives and characterized by violence to animals and so forth are not above all *adharma*.

That is untrue because of the statement of the difference between the two, firmness in knowledge and firmness in action, which are founded on two types of understanding. Beginning with the statement “You lament for things not worthy of lamentation ...” (2.11) and ending with “Moreover, considering your own duty you should not be afraid. ...” (2.31), the kind of description of the principle of

the self as the highest truth that is given by the Lord, that is Sāṅkya. The understanding that has that as its object and that is born from ascertaining the meaning of the passage: that the self does not possess the six transformations such as birth and so forth and is not an agent and so forth, is the Sāṅkya-understanding. Those possessors of knowledge in whom that understanding is proper are Sāṅkhyas. Before the birth of the that understanding [that is, of the Sāṅkya-understanding], there is yoga [the applying of one-self] defined as the performance of a set of practices leading to liberation and which is based on distinguishing between duty and non-duty and which depends on the self's being thought of as an agent and an enjoyer and so forth even though it is completely separate from the body and such. Understanding that has that as its object is yoga-understanding and those people of action in whom that is proper are called yogīs.

The Lord has himself pointed out those two distinct understandings with "This understanding has been told to you in relationship to Sāṅkya. Now hear of the one in relationship to Yoga." (2.39) And of the two, he will speak of the type belonging to the Sāṅkhyas which is established by the cultivation (yoga) of knowledge and which rests on the Sāṅkya-understanding with: "Previously, it was spoken by me consisting of the Vedas ..." And then he will speak of the type established by cultivation of action and resting on the Yoga-understanding with "By the application of action of the yogīs ..."

संजय उवाच
 त तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।
 सीदमानमिदं¹ वाक्यमुवाच मधुसूदनः ॥ १ ॥

saṁjaya uvāca
taṁ tathā kṛpayāviṣṭamaśrupūrṇākulekṣaṇam |
viśīdantamidaṁ vākyamuvāca madhusūdanaḥ || 1 ||

श्रीभगवानुवाच
 कुतस्त्वा कश्मलमिदं विषमे समपस्थितम्।
 अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

śrībhagavān uvāca
kutastvā kaśmalamidaṁ viṣame samupasthitam |
anāryajaṣṭamasvargyamakīrtikaramarjuna || 2 ||

मा क्लैब्यं गच्छ कौन्तेय² नैतत्त्वय्युपपद्यते।
 क्षुद्रं हृदयदौर्बल्यं त्यक्तोत्तिष्ठ परंतप ॥ ३ ॥

mā klaibyaṁ gaccha kaunteya naitat tvayyupapadyate |
kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha paraṁtapa || 3 ||

अर्जुन उवाच
 कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन।
 इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

arjuna uvāca
kathaṁ bhīṣmamahaṁ saṁkhye droṇaṁ ca madhusūdana |
iṣubhiḥ pratiyotsyāmi pūjārḥāvarisūdana || 4 ||

¹Vulgate: विषीदन्तमिदं

²Vulgate: क्लैब्यं मा स्म गमः पार्थ

Madhusūdana said this to him as he was sitting, overwhelmed by compassion, his eyes brimming with tears. (1)

The Lord said:

“Where at this dangerous juncture did you get this ignoble faint-heartedness, Arjuna? It leads neither to heaven nor to fame. (2)

“Don’t be unmanly, son of Kuntī; it does not suit you. Give up this petty weakness of heart and rise up, scorcher of foes.” (3)

Arjuna said:

“Madhusūdana, how will I fight against Bhīṣma and Droṇa in battle with arrows? They are worthy of respect, slayer of enemies. (4)

गुरुनहत्वा हि महानुभावाञ्
 श्रेयश्चर्तुं³ भैक्ष्यमपीह लोके।
 हत्वार्थकामांस्तु गुरुनिहैव
 भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

*gurūn ahatvā hi mahānubhāvāñ
 śreyo bhoktuṃ bhaiḥṣyam apīha loke |
 hatvārthakāmāṃstu gurūn ihaiva
 bhunñjīya bhogān rudhirapradigdhān || 5 ||*

न चैतद्विद्वाः कतरन् नो गरीयो
 यद्वा जयेम यदि वा नो जयेयुः ।
 यानेव हत्वा न जिजीविषामस्
 ते नः स्थिताः⁴ प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

*na caitadvidmah kataran no garīyo
 yadvā jayema yadi vā no jayeyuḥ |
 yān eva hatvā na jijīviṣāmas
 te naḥ sthitāḥ pramukhe dhārtarāṣṭrāḥ || 6 ||*

कार्पण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसंमूढचेताः ।
 यच्छ्रेयः स्यान् निश्चितं ब्रूहि तन् मे
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

*kārpaṇyadoṣopahatasvabhāvaḥ
 pṛcchāmi tvāṃ dharmasaṃmūḍhacetāḥ |
 yacchreyāḥ syān niścitaṃ brūhi tan me
 śiṣyaste'haṃ śādhi māṃ tvāṃ prapannam || 7 ||*

³Vulgate: भोक्तुं

⁴Vulgate: तेऽवस्थिताः

“It is better to go about begging in this world having not killed one’s teachers who possess great dignity. But, having killed one’s teachers, though they seek selfish ends, one would enjoy here spoils tainted with blood. (5)

“We don’t know which is better for us, that we would win or be defeated. Those whom if killed we would not want to survive are standing in front of us, the sons of Dhṛtarāṣṭra. (6)

“My nature overcome with pity, my mind confused about duty, I ask you to tell me with certainty what is best. I am your disciple, teach me who am surrendered to you. (7)

न हि प्रपश्यामि ममापनुद्याद्
 यच्छोकमुच्छोषणमिन्द्रियाणाम्।
 अवाप्य भूमावसपत्नमृद्धं
 राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

*na hi prapaśyāmi mamāpanudyād
 yacchokam ucchoṣaṇam indriyaṇām |
 avāpya bhūmāvasapatnam ṛddham
 rājyaṃ surāṇām api cādhipatyam || 8 ||*

संजय उवाच
 एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः।
 न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

*saṃjaya uvāca
 evam uktvā hr̥ṣīkeśaṃ guḍākeśaḥ paraṃtapaḥ |
 na yotsya iti govindam uktvā tūṣṇīṃ babhūva ha || 9 ||*

तमुवाच हृषीकेशः प्रहसन्निव भारत।
 सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

*tam uvāca hr̥ṣīkeśaḥ prahasann iva bhārata |
 senayorubhayormadhye viśīdantam idaṃ vacaḥ || 10 ||*

श्रीभगवान् उवाच
 अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
 गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

*śrībhagavān uvāca
 aśocyān anvaśocastvaṃ prajñāvādāṃśca bhāṣase |
 gatāsūn agatāsūṃśca nānuśocanti paṇḍitāḥ || 11 ||*

“I do not foresee that this sorrow, which is drying up my senses, would be removed if I gained an unrivaled and wealthy kingdom on earth and supremacy over even the gods.” (8)

Having thus addressed Hṛṣīkeśa, the scorcher of foes, Guḍākeśa, told Govinda “I will not fight” and fell silent. (9)

Hṛṣīkeśa as if smiling said this to him as he was sitting between the two armies, o Bhārata. (10)

The Lord said:

“You lament for things that are not worthy of lamentation and yet speak words of wisdom. The learned lament neither for the living or the dead. (11)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

*na tvevāhaṃ jātu nāsaṃ na tvam neme janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param || 12 ||*

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

*dehino'smin yathā dehe kaumāraṃ yauvanaṃ jarā |
tathā dehāntaraprāptirdhīrastatra na muhyati || 13 ||*

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

*mātrāsparsāstu kaunteya śītoṣṇasukhaduḥkhadāḥ |
āgamāpāyino'nityāstāṃstitikṣasva bhārata || 14 ||*

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

*yaṃ hi na vyathayantyeṭe puruṣaṃ puruṣarṣabha |
samaduḥkhasukhaṃ dhīraṃ so'mṛtatvāya kalpate || 15 ||*

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

*nāsato vidyate bhāvo nābhāvo vidyate sataḥ |
ubhayorapi drṣṭo'ntastvanayostattvadarśibhiḥ || 16 ||*

अविनाशि तु तद्विद्धि येन सर्वम् इदं ततम् ।
विनाशम् अव्ययस्यास्य न कश्चित् कर्तुम् अर्हति ॥ १७ ॥

*avināśi tu tadviddhi yena sarvam idaṃ tatam |
vināśam avyayasyāsyā na kaścit kartum arhati || 17 ||*

“Never indeed did I not exist, nor you nor these kings here. Nor indeed will any of us come not to be after this. (12)

“Just as in this body its possessor (*dehin*) attains childhood, youth and old age, so does it attain another body. A wise one is not deluded by this. (13)

“Contacts of senses (*mātrā*),⁵ son of Kuntī, give rise to cold and heat, happiness and distress. They come and go and are impermanent. Simply tolerate them, Bhārata. (14)

“The person whom these do not disturb, o bull of men, who is wise and the same in happiness and distress, is fit for immortality. (15)

“There is no being for the non-existent and of the existent there is no non-being. Seers of the truth see the boundary between those two. (16)

“Know that to be without destruction by which all this is pervaded. No one can bring about the destruction of the imperishable. (17)

⁵भीयन्ते आभिर् विषया इति मात्रा इन्द्रियाणि, Madhusūdhana Sarasvatī

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्बुध्यस्व भारत ॥ १८ ॥

*antavanta ime dehā nityasyoktāḥ śarīriṇaḥ |
anāśino'prameyasya tasmādyudhyasva bhārata || 18 ||*

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

*ya enam veti hantāraṃ yaścainaṃ manyate hatam |
ubhau tau na vijānīto nāyaṃ hanti na hanyate || 19 ||*

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

*na jāyate mriyate vā kadācin
nāyaṃ bhūtvā bhavitā vā na bhūyaḥ |
ajo nityaḥ śāśvato'yaṃ purāṇo
na hanyate hanyamāne śarīre || 20 ||*

वेदाविनाशिनं नित्यं य एनम् अजम् अव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

*vedāvināśinaṃ nityaṃ ya enam ajam avyayam |
kathaṃ sa puruṣaḥ pārtha kaṃ ghātayati hanti kam || 21 ||*

“These bodies of the eternal embodied one, who is indestructible and immeasurable, are said to have ends. Therefore, fight, Descendent of Bharata. (18)

“One who thinks this one [the embodied self] is a killer and one who considers it killed, neither of them truly know. This one neither kills nor is killed. (19)

“This one is never born nor ever dies; nor having once been will it not be again. It is unborn, eternal, permanent, and ancient. It does not die when the body dies. (20)

“When one knows this one to be indestructible, eternal, unborn, and undiminishing, whom or how does such a person cause to be killed or whom or how does such a person kill? (21)

वासांसि जीर्णानि यथा विहाय
 नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णानि
 अन्यानि संयाति नवानि देही ॥ २२ ॥

*vāsāṃsi jīrṇāni yathā vihāya
 navāni grhṇāti naro'parāṇi |
 tathā śarīrāṇi vihāya jīrṇāni
 anyāni saṃyāti navāni dehī || 22 ||*

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
 न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

*naiṇaṃ chindanti śastrāṇi naiṇaṃ dahati pāvakaḥ |
 na chainaṃ kledayantyāpo na śoṣayati mārutaḥ || 23 ||*

अच्छेदोऽयम् अदाहोऽयम् अक्लेदोऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

*acchedyo'yam adāho'yam akledyo'śoṣya eva ca |
 nityaḥ sarvagataḥ sthāṇuracalo'yam sanātanaḥ || 24 ||*

अव्यक्तोऽयम् अचिन्त्योऽयम् अविकार्योऽयम् उच्यते ।
 तस्मादेवं विदित्वैनं नानुशोचितुम् अर्हसि ॥ २५ ॥

*avyakto'yam acintyo'yam avikāryo'yam ucyate |
 tasmādevaṃ viditvaināṃ nānuśocitum arhasi || 25 ||*

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
 तथापि त्वं महाबाहो नैवं शोचितुम् अर्हसि ॥ २६ ॥

*atha chainaṃ nityajātaṃ nityaṃ vā manyase mṛtam |
 tathāpi tvaṃ mahābāho nainaṃ śocitum arhasi || 26 ||*

“Just as a person puts aside worn out clothes and puts on other, new ones, so the embodied self puts aside old, worn out bodies and goes to other, new ones. (22)

“Weapons do not cut this one; nor does fire burn it. Water does not wet it, nor the wind dry it. (23)

“This one is uncuttable, unburnable, unwettable, and undriable. It is eternal, all-pervading, stationary, unwavering, and perpetual. (24)

“This one is said to be unmanifest, unthinkable, and unchangeable. Therefore, knowing this one to be like that you should not lament. (25)

“And even if you think that this one is continually born or continually dies,⁶ you still should not lament it, great-armed one. (26)

⁶Viśvanātha: born when the body is born and dead when the body dies.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुम् अर्हसि ॥ २७ ॥

*jātasya hi dhruvo mṛtyurdhruvaṃ janma mṛtasya ca |
tasmādaparihārye'rthe na tvam śocitum arhasi || 27 ||*

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

*avyaktādīni bhūtāni vyaktamadhyanī bhārata |
avyaktanidhanānyeva tatra kā paridevanā || 28 ||*

आश्चर्यवत् पश्यति कश्चिदेनम्
आश्चर्यवद्ब्रूदति तथैव चान्यः ।
आश्चर्यवच्चैनम् अन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

*āścaryavat paśyati kaścidenam
āścaryavadvadati tathaiva cānyaḥ |
āścaryavaccainam anyāḥ śṛṇoti
śrutvāpyenam veda na caiva kaścit || 29 ||*

देही नित्यम् अवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुम् अर्हसि ॥ ३० ॥

*dehī nityam avadhyo'yaṃ dehe sarvasya bhārata |
tasmātsarvāṇi bhūtāni na tvam śocitum arhasi || 30 ||*

स्वधर्ममपि चावेक्ष्य न विकम्पितुम् अर्हसि।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

*svadharmam api cāveksya na vikampitum arhasi |
dharmyāddhi yuddhācchreyo'nyatkṣatriyasya na vidyate || 31 ||*

“The death of a being that is born is certain and certain, too, is the birth of a one that is dead. Therefore, in a matter that is unavoidable you should not lament. (27)

“Bhārata, living beings have unmanifest beginnings, manifest middles and unmanifest ends. What is there to lament in that? (28)

“Someone sees this one as amazing; another describes it as amazing. Another still hears of it as amazing; another one, even after hearing of it, is unable to understand it. (29)

“This embodied one in the bodies of all is eternal and unkillable. Therefore, you should not lament for any of the living beings. (30)

“Moreover, considering your own duty you should not be afraid. There is no higher good for a warrior than a righteous war. (31)

यदृच्छया चोपपन्नं स्वर्गद्वारम् अपावृतम् ।
 सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धम् ईदृशम् ॥ ३२ ॥
yadṛcchayā copapannaṃ svargadvāram apāvṛtam |
sukhinaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam || 32 ||

अथ चेत् त्वम् इमं धर्म्यं संग्रामं न करिष्यसि ।
 ततः स्वधर्मं कीर्तिं च हित्वा पापम् अवाप्स्यसि ॥ ३३ ॥
atha cet tvam imaṃ dharmyaṃ saṅgrāmaṃ na kariṣyasi |
tataḥ svadharmam kīrtiṃ ca hitvā pāpam avāpsyasi || 33 ||

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
 संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥
akīrtiṃ cāpi bhūtāni kathayiṣyanti te'vyayām |
sambhāvitasya cākīrtirmaraṇādatiricyate || 34 ||

भयाद्गणादुपरतं मंस्यन्ते त्वां महारथाः ।
 येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥
bhayādraṇāduparataṃ maṃsyante tvāṃ mahārathāḥ |
yeṣāṃ ca tvam bahumato bhūtvā yāsyasi lāghavam || 35 ||

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
 निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥
avācyavādāṃśca bahūn vadiṣyanti tavāhitāḥ |
nindantastava sāmartyaṃ tato duḥkhataraṃ nu kim || 36 ||

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
 तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥
hato vā prāpsyasi svargaṃ jitvā vā bhokṣyase mahīm |
tasmāduttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ || 37 ||

“When such a war unexpectedly presents itself the gates of heaven are open. Happy are the warriors, son of Pṛthā, who find a war like this. (32)

“And if you do not undertake this righteous war, you give up your own duty and your fame and instead you gain sin. (33)

“The living beings will talk out your undiminishing infamy and for someone who has been respected, infamy is worse than death. (34)

“The great warriors will think that you have run from battle out of fear; you will be a joke before those among whom you have been highly regarded. (35)

“Your enemies will say many unmentionable things about you. They will belittle your prowess. What can be painful than that? (36)

“If you are killed you will attain to heaven; or, if you are victorious you will enjoy the earth. Therefore, stand up, son of Kuntī, steeling yourself for battle. (37)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापम् अवाप्स्यसि ॥ ३८ ॥

*sukhaduḥkhe same kṛtvā lābhālābhau jayājayau |
tato yuddhāya yujyasva naivam pāpam avāpsyasi || 38 ||*

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

*eṣā te'bhihitā sāṅkhye buddhiryoge tvimāṃ śṛṇu |
buddhyā yukto yayā pārtha karmabandham prahāsyasi || 39 ||*

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।
स्वल्पम् अप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

*nehābhikramanāśo'sti pratyavāyo na vidyate |
svalpam apyasya dharmasya trāyate mahato bhayāt || 40 ||*

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

*vyavasāyātmikā buddhirekeha kurunandana |
bahuśākhā hyanantāśca buddhayo'vyavasāyinām || 41 ||*

याम् इमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

*yām imāṃ puṣpitām vācam pravadantya vipaścitaḥ |
vedavādaratāḥ pārtha nānyadastīti vādinaḥ || 42 ||*

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

*kāmātmānaḥ svargaparā janmakarmaphalapradām |
kriyāviśeṣabahulāṃ bhogaiśvaryaḡatiṃ prati || 43 ||*

“Taking happiness and sadness as equal, as well as gain and loss and victory and defeat, apply yourself to the battle. In this way you will acquire no sin. (38)

“This understanding has been told to you in relationship to knowledge.⁷ Now hear of the one in relationship to yoga.⁸ Possessed of that understanding, son of Pṛthā, you will put aside the bonds of your actions.⁹ (39)

“There is not in this a loss of any effort nor any reversal. A little bit of this teaching (*dharma*) saves one from great fear. (40)

“The awareness in this is singular and focused,¹⁰ son of Kuru. The awarenesses of those who are unfocused are indeed endless and many-branched. (41)

“The foolish¹¹ speak these flowery words, bemused by the opinions of the Vedas and saying that there is nothing other than that, son of Pṛthā. (42)

“Filled with desires and believing heaven to be the highest goal, [they speak words] that give birth as the result of action, that are filled with the many of the details of rituals whose goals are enjoyment and domination. (43)

⁷The word here is *sāṅkhya*. Śaṅkara gives the meaning of this as “discrimination of things of the highest order.”

⁸Śaṅkara: yoga, the way to attain that, through the performance of actions in karma-yoga for the purpose of worshipping the lord after removing duality by disassociation and through trance (*samādhi*).

⁹Interestingly, here is how Śaṅkara describes this process: you will put aside the bonds of your actions by attaining knowledge caused by the lord’s grace.

¹⁰Śaṅkara: this awareness is of the nature of certainty because it is produced completely from evidence (*pramāṇa*).

¹¹Śaṅkara: those without discrimination.

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम्।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

*bhogaishvarya-prasaktānaṃ tayāpahṛtacetasām |
vyavasāyātmikā buddhiḥ samādhau na vidhīyate || 44 ||*

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

*traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna |
nirdvandvo nityasattvastho niryogakṣema ātmavān || 45 ||*

यावानर्थ उदपाने सर्वतः संप्लुतोदके।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

*yāvānartha udapāne sarvataḥ samplutodake |
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ || 46 ||*

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

*karmaṇyevādhikāraṣte mā phaleṣu kadācana |
mā karmaphalāheturbhūrmā te saṅgo'stvakarmani || 47 ||*

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय।
सिद्धसिद्धोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

*yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanamjaya |
siddhasiddhoḥ samo bhūtvā samatvaṃ yoga ucyate || 48 ||*

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

*dūreṇa hyavaraṃ karma buddhiyogāddhanamjaya |
buddhau śaraṇamanviccha kṛpaṇāḥ phalāhetavaḥ || 49 ||*

“For those who are attached to enjoyment and domination, whose minds are carried away by that (speech), a focused awareness in concentration (*samādhi*)¹² does not occur. (44)

“The Vedas have as their objects the three qualities. Become free of the three qualities, Arjuna, without duality, situated in eternal being, without striving for or protecting, possessed of the self. (45)

“As much use as there is in a pond when the whole area is flooded with water, that much use is in the all the Vedas for one who is a knower of Brahman.¹³ (46)

“Your authority applies only to work, never to the results of your work. Don’t be motivated by the fruit of your actions¹⁴ and don’t be stuck in inaction. (47)

“Situated in yoga do your work, giving up attachment, Dhajañjaya, and remaining equal in success and failure. Equality is said to be yoga.¹⁵ (48)

“Far inferior to the yoga of intelligence is lower work (ie., work done out of a desire for the result), Dhanañjaya. Seek shelter in intelligence. Pitiful are those motivated by the fruit of their work.¹⁶ (49)

¹²Śaṅkara defines *samādhi* as that in which all is collected together (*samādhīyate*) in order to experience the self (*puruṣa* ?).

¹³Śaṅkara and other commentators take this verse differently. They say the whatever a can be achieved in a small pond, that and much more can be had in a huge lake. Similarly, what can be achieved in the individual rites of the Vedas that and much more can be achieved by one who knows Brahman. He cites the Chāndogya U. (4.1.4) in support.

¹⁴Śaṅkara: When you desire the fruit of your work, you become a cause for the attainment of that fruit. When one is engaged in work out of a desire for its fruit, one becomes the cause for another birth which is the result of that work.

¹⁵Śaṅkara: Being situated in yoga do your work solely for sake of the Lord. There, too, give up your attachment: “Let the Lord be pleased with me.”

¹⁶Śaṅkara defines the yoga of intelligence as “having a sense of equality,” that is, remain equal in success and failure. That is superior because work done in the other way leads to rebirth and death.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।
तस्मादोगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

buddhiyukto jahātīha ubhe sukṛtaduṣkṛte |
tasmādyogāya yujyasva yogaḥ karmasu kauśalam || 50 ||

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

karmajaṃ buddhiyuktā hi phalaṃ tyaktvā manīṣiṇaḥ |
janmabandhavinirmuktāḥ padaṃ gacchantyanāmayam || 51 ||

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

yadā te mohakalilaṃ buddhirvyatitarīṣyati |
tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca || 52 ||

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

śrutivipratipannā te yadā sthāsyati niścalā |
samādhāvacalā buddhistadā yogamavāpsyasi || 53 ||

अर्जुन उवाच
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थितधीः किं प्रभाषेत किम् आसीत व्रजेत किम् ॥ ५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā samādhisthasya keśava |
sthitadhīḥ kiṃ prabhāṣeta kim āsīta vrajeta kim || 54 ||

“Possessed of intelligence one gives up here (in this world) both good and bad (results). Therefore, try for yoga. Yoga is skill in actions.¹⁷ (50)

“Those possessed of intelligence, the smart ones, reject results produced by work and freed from the bondage of birth, they go to the undiseased abode.¹⁸ (51)

“When your intellect goes beyond the thicket of delusion,¹⁹ then you will become indifferent to what is to be heard and to what has been heard. (52)

“When your intellect, distracted by the Vedas, will remain motionless, then it, unwavering, will attain yoga in concentration (*samādhi*).²⁰ (53)

Arjuna said:

“How is someone whose wisdom is established, who is situated in concentration, described, Keśava? How would one of established wisdom talk, sit, and walk?”²¹ (54)

¹⁷Śaṅkara: Yoga is skill in actions. Skill is the sense of equality in success or failure one should have who is engaged in his own duties (*svadharmā*), that is, having one’s consciousness offered to the Lord.

¹⁸Śaṅkara: abode, the highest abode of Viṣṇu, known also as liberation (*mokṣa*). Undiseased, free of all calamities.

¹⁹Śaṅkara: the thicket of delusions is turbidness in the form of lack of discrimination by which one’s awareness of the distinction between self and non-self is confused and the mind becomes involved in senses objects.

²⁰Śaṅkara: Concentration (*samādhi*) means Self (*ātman*) because in it the mind is collected together or concentrated. Yoga is also *samādhi*, *samādhi* characterized by the wisdom of discrimination.

²¹Śaṅkara: Beginning with the next verse and proceeding to the end of the chapter, the characteristics and practices of one whose wisdom is established are taught. In all religious texts the characteristics of those who have succeeded are taught as the means of practice [for those who want to succeed] , because those [characteristics] are achieved through effort.

श्रीभगवानुवाच

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

śrībhagavān uvāca

prajahāti yadā kāmān sarvān pārtha manogatān |
ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate || 55 ||

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

duḥkheṣvanudvignamanāḥ sukheṣu vigatasprḥaḥ |
vītarāgabhayakrodhaḥ sthitadhīr munirucyate || 56 ||

यः सर्वत्रानभिस्नेहस्तत् तत् प्राप्य शुभाशुभम्।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

yaḥ sarvatrānabhisnehastat tat prāpya śubhāśubham |
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā || 57 ||

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

yadā saṃharate cāyaṃ kūrmo'ṅgānīva sarvaśaḥ |
indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā || 58 ||

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

viṣayā vinivartante nirāhārasya dehināḥ |
rasavarjaṃ raso'pyasya paraṃ drṣṭvā nivartate || 59 ||

The Lord said:

“When one fully gives up all desires in the mind and is satisfied by the self in the self one’s wisdom is said to be established.²² (55)

“One whose mind is not troubled amid sufferings nor possessed of desire amid pleasures, whose passion, fear and anger have gone, is called a sage (*muni*) of established wisdom.²³ (56)

“One who is not attached to anything and who, when meeting with good or bad things neither takes pleasure in them nor hates them, is one whose wisdom is established. (57)

“And when this one completely withdraws one’s senses from their objects like a turtle withdraws its limbs, his wisdom is established. (58)

“The objects of the senses cease for an embodied being who does not partake in them but not the taste (*rasa*) for them. Even the taste ceases for one who has seen the supreme.²⁴ (59)

²²Śaṅkara points out that one is not satisfied by just giving up all one’s mental desires. By that alone one becomes more like a madman. Satisfaction comes from the self alone. By attaining the *rasa* of the nectar of perceiving the highest truth one feels he has had enough of everything else. Again wisdom is born of discrimination between what is self and what is not self.

²³Śaṅkara: Free of desire amid pleasures, unlike fire when fuel is added.

²⁴Śaṅkara: *Rasa* is well known in the sense of liking for (or attachment to) because of seeing expressions like “motivated by one’s own likes,” “enjoyer,” and “connoisseur,” and so forth. That liking, too, in the subtle form of giving enjoyment ceases for the renouncer after he perceives Brahman, thinking “I am indeed that,” and knowledge of the objects of the senses as seedless is attained. Not without complete perceiving (*samyag-drśana*) is such liking uprooted. Therefore, a stability of wisdom consisting of complete perceiving is necessary.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

*yatato hyapi kaunteya puruṣasya vipaścitaḥ |
indriyāṇi pramāthīni haranti prasabhaṃ manaḥ || 60 ||*

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

*tāni sarvāṇi saṃyamya yukta āsīt matparaḥ |
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā || 61 ||*

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

*dhyāyato viṣayān puṃsaḥ saṅgasteṣūpajāyate |
saṅgātsaṃjāyate kāmāḥ kāmātkrodho'bhijāyate || 62 ||*

क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ ६३ ॥

*krodhādbhavati saṃmohaḥ saṃmohāt smṛtivyibhramāḥ |
smṛtibhramāṣādbuddhināśo buddhināśāt praṇaśyati || 63 ||*

रागद्वेषवियुक्तैस्तु विषयान् इन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादम् अधिगच्छति ॥ ६४ ॥

*rāgadveṣaviyuktaistu viṣayān indriyaiścaraṇ |
ātmavaśyairvidheyātmā prasādam adhigacchati || 64 ||*

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

*prasāde sarvaduḥkhānāṃ hānirasyopajāyate |
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate || 65 ||*

“Son of Kūnti, the churning senses forcibly carry away the mind of even a wise person who is trying to control them. (60)

“Controlling all those senses, one should sit collected, knowing me to be supreme (*matparaḥ*). One who has his senses under control has an established wisdom.²⁵ (61)

“A person thinking about the objects of the senses develops a liking for with them. From that liking comes desire and from desire arises anger.²⁶ (62)

“From anger arises illusion, from illusion confusion of the memory, and from confusion of the memory loss of intelligence. From loss of intelligence one is destroyed.²⁷ (63)

“One attains tranquility who moves among the objects of the senses with senses free from attraction and repulsion and under the control of the self, his mind obedient.²⁸ (64)

“In tranquility all of one’s miseries are destroyed. The intelligence of someone with a tranquil mind quickly becomes steady.²⁹ (65)

²⁵Śaṅkara: *Mat-para* means one for whom I, Vāsudeva, the inner self, am supreme. Thinking “I am not other than he,” he should sit. For a renouncer so seated, his senses under control, by force of practice (repetition) his wisdom becomes established.

²⁶Śaṅkara: *Saṅga* (contact, association) here means attachment to, or affection for the objects of the senses. From that comes a desire or thirst for them and from that thirst, when it is sometimes frustrated, comes anger.

²⁷Śaṅkara: From anger comes illusion, the lack of discrimination concerning what is to be done and what is not to be done. An angered person becomes deluded and even yells at his teacher. From such illusion comes a disturbance of the memory, that is, the failure to appear of the memory that is produced by impressions (*saṃskāras*) left by the instructions of the teachers and the scriptures. Destruction of the intelligence is the inability to discriminate between what should be done and what should not. A person survives as long as the intelligence of his internal organ is capable of distinguishing what should be done and what not. When that fails the person is destroyed.

²⁸*Prasāda*, tranquility, can also mean clarity.

²⁹Śaṅkara: the intelligence of someone with a clear or pure internal organ (*antaḥkaraṇa*) becomes steady, that is, it becomes situated all around, [all-pervasive] like space.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

*nāsti buddhirayuktasya na cāyuktasya bhāvanā |
na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham || 66 ||*

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

*indriyāṇāṃ hi caratāṃ yanmano'nuvidhīyate |
tadasya harati prajñāṃ vāyurnāvamivāmbhasi || 67 ||*

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

*tasmādyasya mahābāho nigṛhītāni sarvaśaḥ |
indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā || 68 ||*

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

*yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī |
yasyāṃ jāgrati bhūtāni sā niśā paśyato muneḥ || 69 ||*

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

*āpūryamaṇamacalapratiṣṭhaṃ
samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṃ praviśanti sarve
sa śāntimāpnoti na kāmakāmī || 70 ||*

“One who is not collected has no intelligence nor does such a one have any comprehension. One who does not comprehend has no peace and one with no peace has no happiness.³⁰ (66)

“The mind that follows after senses that are wandering about carries away a person’s wisdom like the wind does a boat on water. (67)

“Therefore, great-armed, one whose senses are held back in every way from their objects possesses established wisdom. (68)

“In the night of all beings one with control remains awake and when all beings are awake that is night for the seeing sage.³¹ (69)

“When all desires enter one, as water enters the ocean which though being filled remains motionless, that one attains peace, not someone who desires desires.³² (70)

³⁰Śaṅkara: Intelligence is intelligence in the matter of the true nature of the self and one whose internal organ is not collected (*samāhita*) does not have that kind of intelligence. Comprehension is absorption in knowledge of the self. Peace is the calmness, tranquility of the mind. Happiness is the ceasing of the senses’ thirst for enjoyment among the sense objects, not thirst for the sense objects. That is misery. As long as there is such a thirst not even the slightest fragrance of happiness can be had.

³¹Śaṅkara: It is like night because night, being of the nature of darkness, confuses all categories for all beings. What is “it?” The highest truth which is the object of knowledge of one of steady wisdom. As the what is day for the night creatures is night for all others, so for those lacking knowledge who are compared with night creatures the highest truth is like night. This is because it is beyond their reach and thus they are unaware of it. In that night, which is characterized as the highest truth, one who has awaked from the sleep of ignorance, who is self-controlled, a yogī who has conquered his senses, remains awake. The beings who are actually asleep in the night of ignorance, that is defined by the distinctions of subject and object, are said to be “awake.” They are like dreamers asleep in that night. That is night because it is ignorance to the sage who sees the highest truth. Therefore, only in the state of ignorance are actions (rites) encouraged, not in the state of knowledge. When there is knowledge ignorance is destroyed like the darkness of night when the sun rises.

³²Śaṅkara: When desires, all kinds of desires in proximity to the senses objects, enter a person like water into an ocean not effecting him, all of them being absorbed into the self, not exerting control over him, he attains peace, that is, liberation, not those who desire desires. Desires here means the objects of the senses that are desired.

विहाय कामान् यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

*vihāya kāmān yaḥ sarvānpumāṃścarati niḥsprhaḥ |
nirmamo nirahaṅkāraḥ sa śāntimadhigacchati || 71 ||*

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

*eṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati |
sthitvāsyāmantakāle'pi brahmanirvāṇamṛcchati || 72 ||*

“One who gives up all desires and wanders about without wishes, without possessiveness and without ego, attains peace.”³³ (71)

“This is the *brahman* state, son of Kuntī. Having attained this one is not confused. Being situated in this even in the final moment one reaches final repose (lit. extinction) in *brahman*.”³⁴ (72)

³³Śaṅkara: “without wishes” means one who only has wishes or desires that arise out of simply keeping the body alive. “Without possessiveness” means being free from thinking “this is mine” even in regard to accepting things derived from simply keeping the body alive. “Without ego” means being without self-conceptualizations caused by being learned and so forth. Such a person with steady wisdom, a knower of *brahman*, finds the peace called “extinction” (*nirvāṇa*) which is the cessation of all the miseries of the cycle of birth and death (*saṃsāra*). He becomes *brahman*.

³⁴Śaṅkara: *brahma-nirvāṇa*, final repose or extinction in *brahman* means the joy of *brahman*, that is, liberation. [Also see the previous footnote for another interpretation of “extinction.”]

Chapter 3

The Yoga of Action

Śāṅkara's Introduction

In this scripture the Lord has indicated two kinds of understanding, one whose object is involvement [engagement in the world] and one whose object is cessation [of engagement in the world], under the rubric of understanding in Yoga and understanding in Sāṅkhya respectively. Then, beginning with “when one fully gives up desires ...” (2.55) and continuing until the end of the [second] chapter he has said that the renunciation cultivated by those possessed of the understanding of Sāṅkhya is to be taken up and he has described their accomplishment as “the *brahman* state” (*brāhmī sthitiḥ*). But to Arjuna after saying “your qualification applies only to work” and “do not be attached to inaction” (2.47), he has described the necessity of taking to the understanding of Yoga and of performing action. And moreover he has said that there is no higher good than that.

Noticing that [inconsistency], Arjuna's mind was bewildered. He therefore asked: “Why, after declaring firm faith in the understanding of Sāṅkhya to be the direct means to the highest good for a *bhakta* who wants to achieve the highest good, should I be engaged in action which has many evident bad effects and which

results in the achievement of highest good indirectly and without certainty? Arjuna's state of confusion is justified. And his question is in conformity [with that confusion]: "If you consider ..." The Lord's spoken statement answering that question is in accordance with that in the part of the scripture that divides [knowledge from action].

Some, though, construct the meaning of Arjuna's question in another way and describe the Lord's reply as inconsistent with that. Moreover, they describe the meaning of this question and answer here in a way that is contradictory to the way they have described the meaning of the *Gītā* in their own summary work (*sambandha-grantha*). How so? It is first said in their summary work that it is a combination of action and knowledge for all stages of life (*āśrama*) that is determined to be the meaning of the *Gītā* and that is made more specific: the idea that liberation is achieved from knowledge alone, after giving up the rites that are prescribed by *śruti* to be performed for one's whole life, is wholeheartedly rejected. But here indicating the variations in stages of life, they recommend the giving up of rites prescribed by *śruti* for the whole of one's life. How can Bhagavān make this sort of contradictory statement to Arjuna, or how is the hearer supposed to understand this contradictory statement?

The claim that this applies only to householders, that only for them is the giving up of vedic rites and the achievement of liberation from knowledge alone forbidden, this too is a contradiction of the former with the latter. How so? After asserting that the meaning ascertained in the *Gītā* is it is the combination of knowledge and rites [that leads to liberation] for all stages of life, how can one say what contradicts that, namely that liberation through knowledge alone is possible of stages of life other than the householder stage? Now, as for the opinion that this statement only applies to vedic rites; in other words, that liberation is forbidden for householders from knowledge alone, without vedic rites. And in that case even though traditional (*smārta*) rites exist for householders they are to be ignored as if they did not exist, that being said to be a case of

“from knowledge alone.”

This too is contradictory.

[...]

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अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

arjuna uvāca

*vyāyasī cet karmaṇaste matā buddhirjanārdana |
tat kiṃ karmaṇi ghore māṃ niyojayasi keśava || 1 ||*

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

*vyāmiśreṇaiva vākyaena buddhiṃ mohayasīva me |
tadekaṃ vada niścitya yena śreyo'ham āpnuyām || 2 ||*

श्रीभगवाउवाच

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

śrībhagavān uvāca

*loke'smin dvividhā niṣṭhā purā proktā mayānagha |
jñānayogena sāṅkhyānāṃ karmayogena yoginām || 3 ||*

न कर्मणामनारम्भान्नेष्कर्म्यं पुरुषोऽश्नुते।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

*na karmaṇāmanārambhān naiṣkarmyaṃ puruṣo'snute |
na ca saṅnyasanādeva siddhiṃ samadhigacchati || 4 ||*

Arjuna said:

“If you consider knowledge to be better than action, Janārdana, why do you make me engage in this horrific action, Keśava? (1)

“You seem to confuse my understanding with your mixed statements. Please tell me with certainty the one by which I may attain the highest good.” (2)

The Lord said:

“Sinless one, I previously said that two types of firm faith are found in this world: firm faith¹ in the cultivation of knowledge among the Sāṅkhyas² and in the cultivation of action [rites, good works] among the yogīs.³ (3)

“A person does not reach freedom from action [*naiṣkarmya*, i.e., liberation] by simply not undertaking action. Nor does one achieve success by simply renouncing [it, action].⁴ (4)

¹*Niṣṭhā*, a difficult term to translate. It means more than just firm faith. It also means being steadfastly situated or engaged in some practice or activity. Here, it is not just the possession of firm faith that is thought to be effective. It is the engagement in some activity that is the result of that faith that is important.

²Those who are able to distinguish correctly between what is the self (*ātman*) and what is not self. (Śaṅkara)

³Those engaged in action (*karmin*). (Śaṅkara)

⁴Śaṅkara has much to say on this verse. He says that because knowledge and action are mutually contradictory one person cannot undertake both. Yet each is indeed a cause of highest aim of human life, liberation. Faith in action is a cause of the highest aim because it brings about faith in knowledge. It does not bring about the highest aim directly or independently of faith in knowledge. Faith in knowledge, however, though attained through faith in action, does bring about the highest end directly without depending on another. The good works and rites, sacrifices and so forth, that are performed either in this life or in other lives cause the sins of the performers to diminish and thereby act to purify their existences. As a result of that, knowledge arises and they gain firm faith or engagement in knowledge. “With the destruction of the sin of [evil] action knowledge arises in humans and as in the [cleaned] surface of a mirror one sees the self in the self.” Therefore it is not by not undertaking action that one reaches freedom from action, but by undertaking action.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

*na hi kaścit kṣaṇam api jātu tiṣṭhaty akarmakṛt |
kāryate hy avaśaḥ karma sarvaḥ prakṛtijair guṇaiḥ || 5 ||*

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

*karmendriyāṇi saṁyamya ya āste manasā smaran |
indriyārthān vimūdhātmā mithyācāraḥ sa ucyate || 6 ||*

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन।
कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

*yas tv indriyāṇi manasā niyamyārabhate 'rjuna |
karmendriyaiḥ karmayogam asaktaḥ sa viśiṣyate || 7 ||*

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥

*niyataṁ kuru karma tvaṁ karma jyāyo hy akarmanāḥ |
śarīrayātrāpi ca te na prasidhyed akarmanāḥ || 8 ||*

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

*yajñārthāt karmaṇo 'nyatra loko 'yaṁ karmabandhanaḥ |
tadarthaṁ karma kaunteya muktasaṅgaḥ samācara || 9 ||*

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।
अनेन प्रसविष्यध्वम् एष वोऽस्त्विष्टकामधुक् ॥ १० ॥

*sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ |
anena prasaviṣyadhvam eṣa vo 'stv iṣṭakāmadhuk || 10 ||*

“Nor does anyone ever sit even for a moment without acting. All are made to act uncontrollably by the threads [*guṇa*] born of nature.⁵ (5)

“A befuddled soul who restrains his action-senses⁶ but continues remembering the objects of the senses,⁷ with his mind is called a deceiver. (6)

“But, Arjuna, one who controls the senses with the mind and undertakes the discipline of action with the action-senses, remaining unattached, is distinguished [as best].⁸ (7)

“Perform controlled action [*niyata-karma*].⁹ Action is better than non-action. Without acting, not even the maintenance of your body can succeed. (8)

“This world is bound by actions other than those performed for sacrifice (*yajña*).¹⁰ Therefore, Arjuna, free of connection [with the fruit of action], perform action for that purpose. (9)

“Previously, after creating living beings along with sacrifices, the Lord of Progeny (Prajapati) said: ‘Through this [sacrifice] may

⁵The threads or qualities born of nature are known as *sattva*, clarity, *rajas*, translucency, and *tamas*, opacity or darkness. Śaṅkara points out that “all” here means “all ignorant [*ajñā*] persons” because it will be stated later [in the *Gītā* ?] that those who are not moved by the threads possess knowledge.

⁶That is, this person keeps his action senses from engaging in action. The five action senses (*karmendriya*) are: the vocal chords, the hands, feet, the anus, and the genitals. They are completed by the knowledge-senses (*jñānendriya*): the eyes, ears, nose, tongue and skin.

⁷The objects of the senses (*viṣaya*) are: form or color, sound, aroma, flavor, and touch.

⁸Śaṅkara says that both this person and the person in the previous verse are ignorant, but this one is better than the previous one.

⁹Śaṅkara defines “controlled action” as regular or prescribed action, action for which one is qualified but of which a result is not heard. In other words, controlled action is action performed out of obedience to rules, not action performed for some desirable result.

¹⁰Śaṅkara quotes a passage from the Veda: “Sacrifice indeed is Viṣṇu,” to demonstrate that sacrifice means God (*īśvara*, the controller) and that thus action done for the sake of God does not cause bondage.

you produce offspring. Let this [sacrifice] be the source of your cherished desires. (10)

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

*devān bhāvayatānena te devā bhāvayantu vaḥ |
parasparam bhāvayantaḥ śreyaḥ param avāpsyatha || 11 ||*

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तान् अप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

*iṣṭān bhogān hi vo devā dāsyante yajñabhāvitāḥ |
tairdattān apradāyaibhyo yo bhun̄kte stena eva saḥ || 12 ||*

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

*yajñāśiṣṭāśinaḥ santo mucyante sarvakilbiṣaiḥ |
bhun̄jate te tvaghaṁ pāpā ye pacantyātmakāraṇāt || 13 ||*

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

*annādbhavanti bhūtāni parjanyaḍannasambhavaḥ |
yajñādbhavati parjanyaḥ karmasamudbhavaḥ || 14 ||*

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

*karma brahmodbhavam viddhi brahmākṣarasamudbhavam |
tasmāt sarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam || 15 ||*

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

*evaṁ pravartitaṁ cakram nānuvartayatīha yaḥ |
aghāyurindriyārāmo moghaṁ pārtha sa jīvati || 16 ||*

““You strengthen the gods by this [sacrifice] and they, the gods, strengthen you. Nourishing one another you will attain the highest good.¹¹ (11)

““The gods, pleased by sacrifice, will give you your desired enjoyments. One who enjoys what they have bestowed without giving in return to them is indeed a thief. (12)

““Eating the remnants of sacrifices, they are freed from all sins. The sinful eat only sin who cook only for themselves.’ (13)

““Out of food arise living beings. From rain is born food. From sacrifice rain is produced and sacrifice¹² is born of action [rites]. (14)

““Know that actions [i.e., rites] arise from *brahman*;¹³ *brahman* is produced by the imperishible.¹⁴ Therefore, all-pervading *brahman* is eternally situated in sacrifice.¹⁵ (15)

““One who does not follow the wheel set in motion in the way thus described¹⁶ is sinful. Rejoicing only in his senses, Son of Pṛthā, such a person lives in vain.¹⁷ (16)

¹¹Śaṅkara: by acquiring knowledge you will attain the highest good [liberation] or [without acquiring knowledge] you will attain heaven.

¹²Śaṅkara says that by “sacrifice” here is meant the merit or unseen effect of the rites (*adr̥ṣṭa*) performed by the priests [on behalf of their patrons]. This unseen connects the rites with their results which may occur years or lifetimes later.

¹³*Brahman* here means the Veda according to Śaṅkara.

¹⁴The word is *akṣara* which is glossed as the Supreme Self, Paramātman, according to Śaṅkara. *Akṣara* also means syllable or letter or sound.

¹⁵All-pervading means “all-revealing” according to Śaṅkara. He also adds an *api* to this sentence. It would then mean: though *brahman* is all-pervading, it is eternally situated in [or based on] sacrifice.

¹⁶By the Lord through the sacrifices of the Veda. (Śaṅ.)

¹⁷Therefore, rites are to be performed by one who is qualified but ignorant [of the distinction between self and non-self]. This is the meaning of this section. (Śaṅ.)

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

*yas tv ātmaratir eva syād ātmatr̥ptaśca mānavaḥ |
ātmany eva ca saṁtuṣṭas tasya kāryaṁ na vidyate || 17 ||*

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

*naiva tasya kṛtenārtho nākṛteneha kaścana |
na cāsyā sarvabhūteṣu kaścīdarthavyapāśrayaḥ || 18 ||*

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥

*tasmād asaktaḥ satataṁ kāryaṁ karma samācara |
asakto hy ācaran karma param āpnoti pūruṣaḥ || 19 ||*

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥

*karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ |
lokasaṁgraham evāpi saṁpaśyan kartum arhasi || 20 ||*

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

*yadyadācarati śreṣṭhastattadevetaro janaḥ |
sa yatpramaṇaṁ kurute lokastadanuvartate || 21 ||*

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किं चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

*na me pārthāsti kartavyaṁ triṣu lokeṣu kiṁ cana |
nānavāptamavāptavyaṁ varta eva ca karmaṇi || 22 ||*

“But for a human being who only finds delight in the self, who is satisfied with the self, and who is contented in the self alone nothing remains to be done [no action or rite needs be done].¹⁸(17)

He has no purpose for action nor any fault for inaction here. Nor is he dependent on any living being for anything. (18)

Therefore, being ever detached, perform action that should be done. A person who not attached by performing action attains the highest.¹⁹ (19)

Through action did Janaka and the rest strive for success. Looking to the protection of the people you should perform action, too.²⁰ (20)

Whatever the best one does that too the lesser one does. Whatever example he sets the people follow. (21)

There is nothing, son of Pṛthu, that I need to do in all the three worlds, nothing unattained that needs to be attained. Yet I remain in action. (22)

¹⁸These three descriptions seem to be repetitive in their English forms. Śāṅkara says finding “delight in the self” is opposite to finding delight in the objects of the senses. One is “satisfied with the self” rather than with food, drink, and so forth. Contentment (*santoṣa*) means thinking that the attainment of external objects happens for everyone. Instead, being content in the self without depending on that, being free of desire for all those things is being “contented in the self alone.”

¹⁹Śāṅkara: A person performing action for the Lord (*īśvara*, controller) attains the highest, that is, liberation, by means of purification of his being, that is, his mind (*sattva-śuddhi*).

²⁰Śāṅkara: If they (Janaka and the rest) had complete vision, then in order to protect the people and because of the influence on them of the results of action already fructifying (*prārabdha-karma*) they, without giving up action, achieved success in action. If they did not have complete vision, action was a means to purification for them and they gradually achieved success.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

*yadi hyahaṃ na varteyaṃ jātu karmaṇyatandritaḥ |
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ || 23 ||*

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्याम् उपहन्यामिमाः प्रजाः ॥ २४ ॥

*utsīdeyurime lokā na kuryāṃ karma cedaham |
saṃkarasya ca kartā syām upahanyāmimāḥ prajāḥ || 24 ||*

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

*saktāḥ karmaṇyavidvāṃso yathā kurvanti bhārata |
kuryādvidvāṃstathāsaktaśchikīrṣurlokasaṅgraham || 25 ||*

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
योजयेत्²¹सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥

*na buddhibhedam janayedajñānāṃ karmasaṅginām |
yojayetsarvakarmāṇi vidvān yuktaḥ samācaran || 26 ||*

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |
ahaṃkāravimūḍhātmā kartāhamiti manyate || 27 ||*

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

*tattvavittu mahābāho guṇakarmavibhāgayoḥ |
guṇā guṇeṣu vartanta iti matvā na sajjate || 28 ||*

²¹skt jo.sayediti paatha.h vaa

If I did not remain in action tirelessly, Pārtha, human beings would follow my path in all respects. (23)

These people [worlds?] would fall into ruin if I did not perform action. I would be the cause of the mixing [of castes] and I would harm these living beings.²² (24)

Bhārata, as foolish people act being attached to their actions, the wise one should act without attachment, wishing to protect the people.²³ (25)

One should not split the understandings of the unwise who are attached to their actions. Being disciplined, the wise one, while acting himself, causes others to perform all actions.²⁴(26)

All actions are being done by the threads [qualities] of nature. A person confused by ego thinks: "I am the doer."²⁵ (27)

But, one who knows the truth, o great-armed, of the divisions of thread and action thinks: "the threads are acting among the threads" and is not attached.²⁶ (28)

²²Śaṅkara: They would sink down means: "they would perish." Having been the cause of the perishing of the people and of their becoming mixed up, though I am bent on giving those living beings my grace, I would have instead done them harm.

²³Śaṅkara: Attached to action means thinking: "the result of this action will be mine." The wise one (*vidvān*) is one who knows the self (*ātma-vit*).

²⁴Śaṅkara: Splitting the understanding means shaking up the understanding that consists of the certainty that "this is to be done by me and the result of this action is to be enjoyed by me." Disciplined (*yukta*) means diligent, intent on (*abhiyukta*).

²⁵How does an ignorant person become attached to actions? To answer this he says: All actions ... Ego or *ahaṅkāra* is the conception of oneself as accomplishing all things to be done. [Śaṅkara]

²⁶Threads in the form of instruments, the senses, are operating among threads in the form of sense objects, not the self (*ātman*). Thinking thus, one is not attached. [Śaṅkara]

प्रकृतेर्गुणसंमूढाः सञ्जन्ते गुणकर्मसु।
तानकृत्स्नविदो मन्दान् कृत्स्नविन् न विचालयेत् ॥ २९ ॥
prakṛterguṇasammūdhāḥ sajjante guṇakarmasu |
tānakṛtsnavido mandān kṛtsnavin nā vicālayet || 29 ||

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥
mayi sarvāṇi karmāṇi saṁnyasyādhyātmacetasā |
nirāśīrṇirmamo bhūtvā yudhyasva vigatajvaraḥ || 30 ||

ये मे मतम् इदं नित्यमनुतिष्ठन्ति मानवाः।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥
ye me matam idaṁ nityamanutiṣṭhanti mānavāḥ |
śraddhāvanto'nasūyanto mucyante te'pi karmabhiḥ || 31 ||

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टान् अचेतसः ॥ ३२ ॥
ye tvetadabhyasūyanto nānutiṣṭhanti me matam |
sarvajñānavimūdhāṁstān viddhi naṣṭān acetasaḥ || 32 ||

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥
sadrśaṁ ceṣṭate svasyāḥ prakṛterjñānavānapi |
prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati || 33 ||

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥
indriyasyendriyasyārthe rāgadveṣau vyavasthitau |
tayorna vaśamāgacchetau hyasya paripanthināu || 34 ||

Confused by the threads of nature, they are attached to the actions of the threads. One whose knowledge is complete should not disturb those dullards whose knowledge is incomplete.²⁷ (29)

Intrusting all your actions to me with an awareness of self and becoming without expectation, without possessiveness, free of fever, fight!²⁸ (30)

Human beings who always follow this advice of mine, possessed of faith and free of envy are freed by their actions.²⁹ (31)

But, for those who disregard this advice of mine and do not follow it, bewildered by all knowledge and without intelligence, know them to be lost.³⁰ (32)

Even a learned person acts according to her own nature. All beings follow their nature. Will suppression work?³¹ (33)

The senses' attraction to and repugnance for the [various] objects of the senses are unavoidable. One should not be controlled by them since they are but obstacles for a person.³² (34)

²⁷One who knows the truth of the self is one whose knowledge is complete. [Śaṅkara]

²⁸Placing all actions in me, Vāsudeva, the supreme controller, the all-knower with an awareness of self, that is, a discriminating intellect: "I am not the doer; I act as a servant for the Lord." Free of fever means free of sadness. [Śaṅkarar]

²⁹Free of envy means not feeling envy for me, the supreme guru, Vāsudeva. [Śaṅkara]

³⁰They are variously perplexed in all forms of knowledge. Without intelligence means with discrimination. [Śaṅkara]

³¹Why do people not follow your advice? Instead, they perform the duties of others and do not follow their own. How is it they not afraid of the onslaught of your punishment? To this Kṛṣṇa responds: "Even ..." Nature (*prakṛti*) here means the subliminal impressions of merit and demerit accrued before which manifest in this birth and so forth. All creatures act according to that nature, even one who is learned, what to speak of a fool. What will my coercion or anyone else's achieve? [Śaṅkara]

³²If all living beings act according to their natures and no one is without a nature the scriptures are useless because human effort is not a subject for discussion. To this he says: "The senses' ..." Someone who is already engaged in the subject matter of scripture should not be controlled by attraction and repulsion. If a person's nature which is dominated by attraction and repulsion engages that person its own purposes then that person gives up his own duty (*dharma*) and performs another's duty. When again that person acts to counter attraction and repulsion in order to control them then he has a vision of the meaning of scripture and is not under nature's control. [Śaṅkara]

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

*śreyān svadharmo viguṇaḥ paradharmātsvanuṣṭhitāt |
svadharṁe nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ || 35 ||*

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

*atha kena prayukto'yam pāpaṁ carati pūruṣaḥ |
anicchannapi vārṣṇeya balādiva niyojitaḥ || 36 ||*

श्रीभगवान् उवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

*kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ |
mahāśano mahāpāpmā vidhyenamihā vairiṇam || 37 ||*

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

*dhūmenāvriyate vahniryathādarśo malena ca |
yatholbenāvṛto garbhastathā tenedamāvṛtam || 38 ||*

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

*āvṛtaṁ jñānametena jñānino nityavairiṇā |
kāmarūpeṇa kaunteya duṣpūreṇānalena ca || 39 ||*

One's own duty is superior, though without quality compared to the well performed duty of another. Destruction in [the performance of] one's own duty is better. Another's duty is fearful.³³ (35)

Arjuna said:

O descent of Vṛṣṇi! Possessed by what does a person commit sin, even though not wishing to, as if made to do it by force? (36)

Śrī Bhagavān said:

This is lust [desire]; this is anger, born of the thread of dimness (*rajas*), voracious and greatly sinful. Know this to be the enemy here.³⁴ (37)

As fire is covered by smoke, as a mirror is covered by dust, as an embryo is covered by the amnion this [awareness] is covered by that [lust, desire]. (38)

Knowledge is covered by this, the constant enemy of the knower, in the form of lust [desire], o son of Kuntī which is like a unquenchable fire. (39)

³³A person in the grips of attraction and repulsion considers the meaning of scripture to be otherwise: Another's duty is to be performed because it too is duty (*dharma*). That is not so. [Śaṅkara]

³⁴Bhagavān means:

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।
वैराग्यस्याथ मोक्षस्य षण्णां भग इतीङ्गना ॥

"Complete sovereignty, *dharma* (piety), fame, fortune, detachment and liberation: these six are called the *bhagas* (good fortunes)." Those six always exist in Vāsudeva unhindered and completely [thus he is called Bhagavān]. Also:

उत्पत्तिं प्रलयञ्चैव भूतानामागतिं गतिम् ।
वेत्ति विद्यामविद्याञ्च स वाच्यो भगवानिति ॥

"The one who knows the creation and the destruction, the coming and the going, the knowledge and the ignorance of [living] beings is to be called *bhagavān*." Vāsudeva who has specific knowledge of the beginning and so forth is to be called *bhagavān*. [Śaṅkara]

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

*indriyāṇi mano buddhirasyādhiṣṭhānamucyate |
etairvimohayatyēṣa jñānamāvṛtya dehinam || 40 ||*

तस्मात्त्वम् इन्द्रियाण्यादौ नियम्य भरतर्षभ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

*tasmāttvam indriyāṅyādau niyamyā bharatarṣabha |
pāpmānaṃ prajahi hyenaṃ jñānavijñānanāśanam || 41 ||*

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

*indriyāṇi parāṅyāhurindriyebhyaḥ paraṃ manaḥ |
manasastu parā buddhiryo buddheḥ paratastu saḥ || 42 ||*

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

*evaṃ buddheḥ paraṃ buddhvā saṁstabhyātmānamātmanā |
jahi śatruṃ mahābāho kāmarūpaṃ durāsadam || 43 ||*

The senses, the mind, the intellect are said to be the habitats of this. By means of these it covers one's knowledge and deludes the embodied being.³⁵ (40)

Therefore, controlling your senses from the very beginning, o bull of the family of Bharata, give up this sin [lust, desire (*kāma*)] that destroys knowledge both general and specific.³⁶ (41)

They say the senses are higher [than the rest of body]; the mind is higher than the senses; and higher than the mind still is the intellect. But higher than even the intellect is he [the higher self].³⁷ (42)

Thus, knowing that self which is higher than the intellect and making it your full support with a [purified] mind, defeat this enemy, o mighty-armed one, in the form of desire, so difficult to defeat. (43)

³⁵If one knows where one's enemy is located one can easily destroy him. [Śaṅkara]

³⁶Knowledge general and specific (*jñāna-vijñāna*) means learning of the self and so forth from the scriptures and the great teachers (*jñāna*) and the specific direct experience of those things (*vijñāna*). Give up that which destroys those causes of the highest good. [Śaṅkara]

³⁷The five senses, the *paṇḍitas* say, are higher than the gross, external, and limited body because they are subtle or refined, internal, and pervasive. Thus they are better. And better than the senses is the mind which consists of determination and exercise of options. Then the intellect which consists of certainty is higher than the mind. And the one who is internal to all those observable objects of knowledge even up to the intellect, the embodied being, whom desire when joined with its habitats, the senses and so forth, deludes by covering its knowledge, that being, the observer of the intellect, is the higher self (*paramātmān*). [Śaṅkara]

Chapter 4

The Yoga of the Divisions of Knowledge

The method (*yoga*) that is described in the last two chapters (Chapters 2 and 3) and that is defined as being situated in knowledge (*jñānā-niṣṭhā*) is renunciation. The way to it is through the method of rites (*karma-yoga*). Thus, in it the meaning of the Vedas, both as engagement [through rites] and disengagement [through knowledge], is complete. The Lord wants to describe this method in all parts of the Gītā. Therefore, considering it the final meaning of the Vedas, the Lord praises it through telling of its geneology: “This method described in the last two chapters I spoke of to Vivasvān, that is the Sun deity, at the beginning of creation.”

श्रीभगवानुवाच

śrībhagavān uvāca

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

*imaṃ vivasvate yogaṃ proktavān aham avyayam |
vivasvān manave prāha manurikṣvākave'bravit || 1 ||*

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

*evaṃ paramparāprāptam imaṃ rājarṣayo viduḥ |
sa kāleneha mahatā yogo naṣṭaḥ paraṃtapa || 2 ||*

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

*sa evāyaṃ mayā te'dya yogaḥ proktaḥ purātanah |
bhakto'si me sakhā ceti rahasyaṃ hyetaduttamam || 3 ||*

अर्जुन उवाच

arjuna uvāca

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

*aparaṃ bhavato janma paraṃ janma vivasvataḥ |
katham etadvijānīyāṃ tvam ādau proktavān iti || 4 ||*

The Lord said:

This undiminishing method I spoke to Vivasvat. Vivasvat told it the Manu and Manu spoke of it to Ikṣāku.¹ (1)

In this way, received by succession, the seer-kings understood it. This method through the long ages has been lost here, o scourge of your foes. (2)

This very same ancient method I speak to you now. You are my *bhakta* and my friend. This is indeed the highest secret. (3)

Arjuna said:

Your birth was later and Vivasvat's birth was earlier. How may I know this [as not a contradiction] that you spoke [this] in the beginning? (4)

¹Śaṅkara: This method was given to Vivasvat in order to give strength to the *kṣatriyas* who are the protectors of the universe. Possessed of the strength of that method they become capable of protecting *brahṃa* [that is the *brāhmaṇas*]. When the *brāhmaṇas* and the *kṣatriyas* are protected it is enough to protect the universe. The method is undiminishing because its result is undiminishing. Its result called liberation, defined as being situated in complete vision, does not diminish.

श्रीभगवानुवाच

śrībhagavān uvāca

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

*bahūni me vyatītāni janmāni tava cārjuna |
tāny ahaṃ veda sarvāṇi na tvaṃ vettha paraṃtapa || 5 ||*

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

*ajo'pi sann avyayātmā bhūtānām īśvaro'pi san |
prakṛtiṃ svām adhiṣṭhāya sambhavāmy ātmamāyayā || 6 ||*

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

*yadā yadā hi dharmasya glānir bhavati bhārata |
abhyutthānam adharmasya tadātmānaṃ sṛjāmy aham || 7 ||*

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

*paritrāṇāya sādūnāṃ vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya sambhavāmi yuge yuge || 8 ||*

जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

*janma karma ca me divyam evaṃ yo veti tattvataḥ |
tyaktvā dehaṃ punarjanma naiti mām eti so'rjuna || 9 ||*

The Lord said:

I have had many past births as have you, Arjuna. I remember all of them, but you don't, scorcher of the foe!² (5)

Of undiminishing self am I and though I am unborn and the controller of all existents, I stand upon my own material nature and am born through my own supernatural power.³ (6)

Whenever *dharma* becomes weak, o scion of Bharata, and *adharma* gains strength, then I pour forth myself. (7)

To deliver the good people and destroy the misbehaved and to establish *dharma* I am born age after age. (8)

One who knows in that way my divine birth and acts in truth, after leaving this body does not go to another birth. Such a one comes to me, o Arjuna. (9)

²Śaṅkara: Arjuna does not remember his past births because the power of his knowledge is blocked by merit (*dharma*) and demerit (*adharma*). My [Kṛṣṇa's] power of knowledge is uncovered because he is by nature eternal, pure, awakened, and liberated.

³Śaṅkara: Subduing my own nature or supernatural power which consists of the three threads, under the control of which all the universe turns, and deluded by which it does not know its own self, Vāsudeva; controlling that nature I am become like one who has a body, like one who is born.

वीतरागभयक्रोधा मन्मया माम् उपाश्रिताः ।
 बहवो ज्ञानतपसा पूता मद्भावम् आगताः ॥ १० ॥
vītarāgabhayakrodhā manmayā mām upāśritāḥ |
bahavo jñānatapasā pūtā madbhāvam āgatāḥ || 10 ||

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
 मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥
ye yathā māṃ prapadyante tāṃstathaiva bhajāmyaham |
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ || 11 ||

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
 क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥
kāṅkṣantaḥ karmaṇāṃ siddhiṃ yajanta iha devatāḥ |
kṣipraṃ hi mānuṣe loke siddhir bhavati karmajā || 12 ||

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
 तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥
cāturvarṇyaṃ mayā sṛṣṭaṃ guṇakarmavibhāgaśaḥ |
tasya kartāram api māṃ viddhy akartāram avyayam || 13 ||

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
 इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥
na māṃ karmāṇi limpanti na me karmaphale sprhā |
iti māṃ yo'bhijānāti karmabhir na sa badhyate || 14 ||

Released from passion, fear, and anger, absorbed in me and sheltered by me, many, purified by knowledge and austerity, have come to my condition.⁴ (10)

In exactly the way persons surrender to me I relate to them. All human beings follow my path in all ways, o son of Pṛthā.⁵ (11)

Desiring the result of actions, they worship here the gods. In the human realm the result born of action is quickly produced.⁶ (12)

The system of four castes was created by me according to quality and action. Though I am its agent, know me as not an agent who am undimishing.⁷(13)

Actions to not adhere to me nor do I have a desire for their results. One who knows me in this way is not bound by actions. (14)

⁴Śaṅkara: "Absorbed in me" means knowing Brahman, seeing themselves as non-different from the controller. "My condition" is the condition of the controller, that is, the condition of liberation (*mokṣa*).

⁵Śaṅkara: the purpose or temporal result for which people surrender to me, I grace them with that result exactly, since they do not want liberation. It is not possible for one person to want liberation and to want some lesser temporal result at the same time. Therefore, to those who want some temporal result I grant temporal results. To those who want liberation and not some temporal result, I grant knowledge. To those who have knowledge, who have renounced and who want liberation, I give liberation. For those who are in some trouble, I remove their trouble.

⁶Śaṅkara: If you are able to give all results and you wish to show your grace to all living beings equally, why doesn't everyone, through the knowledge "Vāsudeva is all," become desirous of liberation and surrender to you? This verse states the reason. As *śruti* says: अथ योऽन्यां देवतामुपास्ते अन्योऽसौ अन्योऽहमस्मीति न स वेद यथा पशुरेव स देवानाम्, "Thus, one who worships another god, thinking 'he is one and I am another,' does not know. He is like a domestic animal for the gods" (Br. Ā. U., 1.4.10).

⁷Śaṅkara: Human beings are divided into different castes and stages. How is it that as a rule such humans follow your path in all respects and not someone else's path? ... The four castes are divided by quality and action. The qualities are clarity (*sattva*), translucency (*rajas*, dustiness), and opacity (*tamas*, darkness). Therefore, Brāhmanas, in whom clarity is predominant, have peacefulness, self-control, and austerity as their actions. Kṣatriyas, in whom translucency is dominant and clarity is secondary, have heroism, energy, and so forth as their actions. Vaiśyas, in whom translucency is dominant and opacity is secondary, have agriculture and so forth as their actions. Śūdras, in whom opacity is dominant and translucency is secondary, have service as their action. In this way the system of four castes, divided according to quality and action, was created by me.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम् ॥ १५ ॥

*evaṃ jñātvā kṛtaṃ karma pūrvair api mumukṣubhiḥ |
kuru karmaiva tasmāt tvaṃ pūrvaiḥ pūrvataraṃ kṛtam ||
15 ||*

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

*kiṃ karma kim akarmeti kavayo'py atra mohitāḥ |
tat te karma pravakṣyāmi yaj jñātvā mokṣyase'śubhāt || 16 ||*

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

*karmaṇo hy api boddhavyaṃ boddhavyaṃ ca vikarmaṇaḥ |
akarmaṇaśca boddhavyaṃ gahanā karmaṇo gatiḥ || 17 ||*

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

*karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt || 18 ||*

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानान्निदग्धकर्माणं तमाहुः पण्डित बुधाः ॥ १९ ॥

*yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ |
jñānāgnidagdhakarmaṇaṃ tam āhuḥ paṇḍitaṃ budhāḥ || 19 ||*

Knowing thus, earlier aspirants for liberation performed action. Therefore, you too should perform the action that was performed by those earlier men previously. (15)

What is action and what is inaction? About that even the intelligent are confused. Therefore, I will describe for you action, knowing which you will be freed from misfortune. (16)

Indeed there are things to be known about action, things to be known about prohibited action and things to be known about inaction. The path of action is hard to understand. (17)

One who sees inaction in action and action in inaction is wise among men. He is skilled and performs all actions.⁸ (18)

A person for whom all the beginnings [of action] are free of the persuasion of desire the wise call learned, his actions burned up in the fire of knowledge. (19)

⁸Śaṅkara: One who sees all conduct (*vyavahāra*) involving causing activity and so forth, whether it be a matter of engagement in or cessation from, as *karma* on the level of ignorance, since it fails to achieve the real, is wise among men. He is a *yogī* and performs all actions. Now isn't this a contradiction to see inaction in action and action in inaction? Action is not inaction nor is inaction action. Why should someone see it otherwise? To someone whose vision is confused, what is inaction from the point of view of the highest truth appears as action and action appears as inaction. Thus the Lord has spoken in order to help one see things as they are. Thus, there is no contradiction and the possession of wisdom or intelligence (*buddhi*) is justified since in saying "to be known" [in the previous verse] is meant seeing things as they are. Nor from knowing things backwards can one be freed from misfortune, as was said in "knowing which you will be freed from misfortune." Therefore action and inaction are reversed by living beings and to stop that reversal the Lord said: "One who sees inaction in action ... "

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किं चित्करोति सः ॥ २० ॥

*tyaktvā karmaphalāsaṅgaṃ nityatr̥pto nirāśrayaḥ |
karmaṇy abhipravṛtto'pi naiva kiṃ cit karoti saḥ || 20 ||*

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥ २१ ॥

*nirāśīryatacittātmā tyaktasarvaparigrahaḥ |
śārīraṃ kevalaṃ karma kurvannāpnoti kilbiṣam || 21 ||*

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

*yadṛcchālābhasantaṣṭho dvandvātīto vimatsaraḥ |
samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate || 22 ||*

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

*gataśaṅgasya muktasya jñānavasthitacetasaḥ |
yajñāyācarataḥ karma samagraṃ pravilīyate || 23 ||*

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

*brahmārpaṇaṃ brahma havir brahmāgnau brahmaṇā hutam |
brahmaiva tena gantavyaṃ brahmakarmasamādhinā || 24 ||*

Giving up attachment to the result of action, constantly satisfied and without dependence, a person does nothing at all, though engaged in action.⁹ (20)

One without desire, with mind controlled, and having given up all possessions, while acting only for the body, does not incur sin.¹⁰(21)

Satisfied with what is obtained without asking, above duality, free of inimity, the same in success and failure, a person through acting is not bound. (22)

The action of one whose attachment is gone, who is liberated, whose mind is situated in knowledge, who performs action as sacrifice is dissolved away. (23)

Brahman is the act of offering; Brahman is the object offered. Into the fire of Brahman is the object offered by Brahman. Brahman indeed is to be reached by one whose contemplation is the Brahman-ness of action. (24)

⁹Śaṅkara: One who sees inaction in action and so forth, and who, because he sees inaction, is without past karmic traces, is a renunciant. Endeavoring only for the mere maintenance of his life, he does not engage in action even though he was engaged in it before his realization. However, one who has past karmic results already in the process of becoming realized but who at a later time has a complete vision of the self, he, not seeing the purpose of action, also gives it up along with practice (*sādhana*). When such a person for some reason is unable to give up action and is engaged in action like before but without any attachment to the action or to its results and is without any purpose of his own, acting only for the sake of the people, such a person really does nothing at all. Because his actions are burned up by the fire of his knowledge his action becomes inaction. This is the situation he demonstrates here.

¹⁰Śaṅkara: Again one who is the opposite of the one described before [in the previous verse], who before ever starting an action, has attained a vision of himself in *brahman* which is within all as the actionless, inner self and thus is freed of desire for all seen and unseen objects, that person not seeing the purpose of action that those produces seen and unseen objects, gives up it along with practice (*sādhana*) and acts only for the survival of the body. Such a person is a renunciant. Firmly situated in knowledge that person is liberated. This is what he wants to show in this verse.

- 4.25a दैवम् एवापरे यज्ञं योगिनः पर्युपासते
 4.25b ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति
 4.26a श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति
 4.26b शब्दादीन् विषयान् अन्य इन्द्रियाग्निषु जुहति
 4.27a सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे
 4.27b आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते
 4.28a द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे
 4.28b स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः
 4.29a अपाने जुहति प्राणं प्राणेऽपानं तथापरे
 4.29b प्राणापानगती रुद्धा प्राणायामपरायणाः

Others, yogīs,

- 4.30a अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति
 4.30b सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः
 4.31a यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्
 4.31b नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम
 4.32a एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे
 4.32b कर्मजान् विद्धि तान् सर्वान् एवं ज्ञात्वा विमोक्ष्यसे
 4.33a श्रेयान् द्रव्यमयाद्यज्ञाज् ज्ञानयज्ञः परंतप
 4.33b सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते
 4.34a तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया
 4.34b उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः

Okay

- 4.35a यज् ज्ञात्वा न पुनर्मोहम् एवं यास्यसि पाण्डव
 4.35b येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि
 4.36a अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः
 4.36b सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि
 4.37a यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन
 4.37b ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा
 4.38a न हि ज्ञानेन सदृशं पवित्रम् इह विद्यते
 4.38b तत् स्वयं योगसंसिद्धः कालेनात्मनि विन्दति
 4.39a श्रद्धावाश्लं लभते ज्ञानं तत्परः संयतेन्द्रियः
 4.39b ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति

Okay

- 4.40a अज्ञाश्चाश्रद्धानश्च संशयात्मा विनश्यति
4.40b नायं लोकोऽस्ति न परो न सुखं संशयात्मनः
4.41a योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम्
4.41b आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय
4.42a तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः
4.42b छित्त्वैनं संशयं योगम् आतिष्ठोत्तिष्ठ भारत

Okay