

All Glory to Sri Guru and Gauranga

SRIMAD BHAGAVAD- GITA

Edited

By

the beloved disciple of Jagad-guru

Om Visnupada Astottara-sata-sri

**Srimad Bhakti Siddhanta Saraswati
Goswami Prabhupada**

*Om Visnupada Paramahansa Parivrajakacarya-varya
Astottara-sata-sri-*

Srimad Bhakti Vaibhav Puri Goswami Maharaj

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INVOCATION

Mangalacaranam

om parthaya pratibodhitam bhagavata narayanena svayam
vyasena grathitam purana munina madhye maha-bharate
advaitamrta-varsinim bhagavatim astadasadhyayinim
amba ! tvam anusandadhami bhagavad-gite bhavad-vesinim

namo 'stu te vyasa visala-buddhe
phull-aravindayata-patra-netra
yena tvaya bharaata-taila-purnah
projvalito jnana-mayah pradipah

prapanna parijataya
totra-vetraika-panaye
jnana-mudraya krsnaya
gitamrta-duhe namah

sarvopanisado gavo
dogdha gopala-nandanah
partho vatsah sudhir bhokta
dugdham gitamrtam mahat

vasudeva-sutam devam
kamsa canura-mardanam
devaki-paramanandam
krsnam vande jagad-gurum

bhisma-drona-tata jayadratha-jala gandhara nilotpala
salya-grahavati krpena-vahani karnena-velakula
asvatthama-vikarna-ghora-makara duryodhanavartini
sottirna khalu pandavai rana-nadi kaivartakah kesavah

parasarya-vacah sarojam-amalam gitartha-gandhotkatam
nanakhyanaka kesaram hari-katha sambodhanabodhitam
loke sajjana sat-padair ahar-ahah pepiyamanam muda
bhuyad bharaata pankajam kali-mala pradhvamsi nah sreyase

yam brahmavarunendra-rudra-maruta stuvanti divyaih stavair
vedaih sanga pada-kramopanisadair gayanti yah samagah
dhyanaavasthita tad gatena manasa pasyanti yam yogino
yasyantam na viduh surasura-gana devaya tasmai namah

narayanam namaskrtya
naram caiva narottamam
devim sarasvatim vyasam
tato jayam udirayet

PREFACE

The Vedas are eulogised as "the breath of the Supreme Being" as they are eternal in nature and have not been created by anyone. The Bhagavad Gita refers to the Vedas as 'Sastra'. When the Vedas are nurtured properly there will be all round wellbeing just as all parts of a tree get nourishment when the roots are watered.

All our revealed scriptures mentioned Karmayoga, Jnanayoga and Bhaktiyoga. The three types of yogas. Bhagavat Gita teaches us the above three yogas. From chapter one to chapter six Karmayoga, chapter seven to twelfth Bhaktiyoga and from thirteenth to eighteenth chapter Jnanayoga.

gita sugita kartavya
kim anyaih sastra vistaraih
ya swayam padmanabhasya
mukha-padmad vinihsrta

If one repeats Gita often and often there is no need of repeating other scriptures, as Gita was taught by the Supreme Lord Krishna to Arjuna in the battle field of Kurukshetra. Krishna in Bhagavata Gita 18th Chapter told Arjuna

sarva-guhyatamam bhuyah
srnu me paramam vacah
isto 'si me drdham iti
tato vaksyami te hitam (*Gita 18/64*)

The most important confidential knowledge I am speaking to You as you are my dear friend. Here this from me for your real benefit.

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me (*Gita 18/65*)

Always think of Me and become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My dear friend.

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah (*Gita 18/66*)

Give up all varieties of religion and surrender unto Me, I shall deliver you from all sinful reactions, so do not fear.

Lord Krishna spoke to Uddhava even in Srimad Bhagavatam about complete surrender. O Uddhava! for the reason already explained to you, take absolute shelter in Me (pointing to Himself with His own finger) alone, the soul of all beings, with your heart and soul, discarding everything that the Srutis and Smritis expect one to perform and to reject and giving up the attachment

to and the discontinuance of worldly affairs and be clean forgetting everything that you have so far heard, and giving up entirely any inclination to hear whatever yet remains to be heard. Be fearless as I am your protector. (*Bh. 11/12/14-15*)

Surrender to Sri Krishna is the safest path. All our Sastras repeatedly insist on this course. Any observance devoid of the spirit of surrender fails to invoke Divine Mercy. Surrender should be pure and genuine, as it melts the heart of the Supreme Lord. It makes Him restless and He rushes to the rescue of a surrendered devotee.

Let us try to follow what Bhagavan Sri Krishna has mentioned in the Gita. "Learn that Divine Truth with a submissive spirit, sincere inquiries and obedient services from those great persons who are not only erudite scholars, but Absolute realised souls."

May the Jagat Guru Om Vishnupad Paramahansa Sreela Bhakti Siddhanta Saraswati Goswami Thakur and Lord Sri Krishna Chaitanya Mahaprabhu (Guru and Gauranga) bless the sincere reader of this Bhagavat Gita to destroy his ignorance and nescience.

Bhakti Vaibhav Puri

CHAPTER ONE

Arjuna-Visada-Yoga

Arjuna's grief

TEXT 1

dhrtarastra uvaca
dharma-ksetre kuru-ksetre
samaveta yuyutsavah
mamakah pandavas caiva
kim akurvata sanjaya

Dhrtarastra said: O Sanjaya, assembled on the sacred place at Kurukshetra with an intention to fight, what did my sons and the Pandavas do?

TEXT 2

sanjaya uvaca
drstva tu pandavanikam
vyudham duryodhanas tada
acaryam upasangamya
raja vacanam abravat

Sanjaya said: Having seen the Pandava army drawn up to the battle array, king Duryodhana approached his preceptor Dronacharya and said the following words

TEXT 3

pasyaitam pandu-putranam
acarya mahatim camum
vyudham drupada-putrena
tava sisyyena dhimata

O Master, behold this great army of the sons of Pandu, arrayed by your intelligent disciple, the son of Drupada.

TEXT 4

atra sura mahesv-asa
bhimarjuna-sama yudhi
yuyudhano viratas ca
drupadas ca maha-rathah

Here in this army, there are great heroes and mighty archers who are equal in fighting to Bhima and Arjuna, such as Satyaki, Virata and Drupada.

TEXT 5

dhrtaketus cekitanah

kasirajas ca viryavan
purujit kuntibhojas ca
saibyas ca nara-pungavah

There are also powerful fighters like Dhrustaketu, Chekitana, the brave king of Kashi, Purujit, Kuntibhoja and the great Saivya.

TEXT 6

yudhamanyus ca vikranta
uttamaujas ca viryavan
saubhadro draupadeyas ca
sarva eva maha-rathah

There are the brave Yudhamanyu, the heroic Uttamauja, the son of Subhadra and the sons of Draupadi. All of them are great chariot fighters.

TEXT 7

asmakam tu visista ye
tan nibodha dvijottama
nayaka mama sainyasya
samjnartham tan bravimi te

O best among Brahmanas, I shall now mention the names of the most distinguished leaders of my army, for your information.

TEXT 8

bhavan bhismas ca karnas ca
krpas ca samitim-jayah
asvatthama vikarnas ca
saumadattis tathaiva ca

There are great invincible personalities like yourself, Bhishma, Karna, ever victorious Krupa, Asvatthama, Vikarna and the son of Somadatta.

TEXT 9

anye ca bahavah sura
mad-arthe tyakta-jivitah
nana-sastra-praharanah
sarve yuddha-visaradah

There are many other heroes who are ready to sacrifice their lives for me. All of them are armed with various weapons and well experienced in military operation.

TEXT 10

aparyaptam tad asmakam
balam bhismabhiraksitam
paryaptam tv idam etesam
balam bhimabhiraksitam

And yet, our army protected by Bhishma appears to be inadequate and their army protected by Bhima appears to be adequate.

TEXT 11

ayanesu ca sarvesu
yatha-bhagam avasthitah
bhimam evabhiraksantu
bhavantah sarva eva hi

Now all of you support grandfather Bhishma, standing at your respective positions in the phalanx of the army.

TEXT 12

tasya sanjanayan harsam
kuru-vrddhah pitamahah
simha-nadam vinadyoccaih
sankham dadhmau pratapavan

In order to encourage Duryodhana, the great Bhishma, the aged grandfather of Kurus roared like a lion and blew his conchshell.

TEXT 13

tatah sankhas ca bheryas ca
panavanaka-gomukhah
sahasaivabhyahanyanta
sa sabdas tumulo 'bhavat

Then, all at once, conchshells, bugles, drums, cow-horns, etc. combinedly blared forth and the sound was the most tumultuous.

TEXT 14

tatah svetair hayair yukte
mahati syandane sthitau
madhavah pandavas caiva
divyau sankhau pradadhmau

Thereupon Sri Krishna and Arjuna seated on an excellent chariot drawn by white horses, blew on their transcendental conchshells.

TEXT 15

pancajanya hrsikeso
devadattam dhananjayah
paundram dadhmau maha-sankham
bhima-karma vrkodarah

Hrushikesa blew His conchshell, the Panchajanya; Dhananjaya blew his, the Devadatta and Vrukodara (Bhima, the performer of Herculean deeds) blew his mighty conchshell, the Paundra.

TEXT 16

anantavijayam raja
kunti-putro yudhisthirah
nakulah sahadevas ca
sughosa-manipuspakau

King Yudhisthira, the son of Kunti, blew his conchshell, the Anantavijaya; Nakula and Sahadeva blew their conchshells, the Sughosa and Manipusaka respectively.

TEXT 17

kasyas ca paramesv-asah
sikhandi ca maha-rathah
dhrstadyumno viratas ca
satyakis caparajitah

The king of Kashi, the great archer, Sikhandi, the great chariot fighter, Dhrustadyumna, Virata and the unconquerable Satyaki blew their respective conchshells.

TEXT 18

drupado draupadeyas ca
sarvasah prthivi-pate
saubhadras ca maha-bahuh
sankhan dadhmuh prthak prthak

Drupada, the sons of Draupadi and the mighty armed son of Subhadra, all together blew their respective conchshells.

TEXT 19

sa ghoso dhartarastranam
hrdayani vyadarayat
nabhas ca prthivim caiva
tumulo 'bhyanunadayan

The terrible sounds from these conchshells echoed on the earth and in the sky and began to shatter the hearts of the sons of Dhritarastra.

TEXT 20

atha vyavasthitan drstva
dhartarastran kapi-dhvajah
pravrtte sastra-sampate
dhanur udyamya pandavah
hrsikesam tada vakyam
idam aha mahi-pate

Seeing the sons of Dhritarastra in the battle array and when discharge of arrows was about to begin, Arjuna, the son of Pandu, who has the Hanuman-bannered chariot, took up his bow for shooting arrows and spoke to Hrushikesa the following words.

TEXT 21-22

arjuna uvaca
senayor ubhayor madhye
ratham sthapaya me 'cyuta
yavad etan nirikse 'ham
yoddhu-kaman avasthitan
kair maya saha yoddhavyam
asmin rana-samudyame

Arjuna said: O Achyuta (the infallible one), please place my chariot in between the two armies. I want to behold who is present here, who is desirous

of fighting and with whom I have to fight in this battle which is about to begin.

TEXT 23

yotsyamanan avekse 'ham
ya ete 'tra samagatah
dhartarastrasya durbuddher
yuddhe priya-cikirsavah

I want to see the wicked persons who have assembled here to fight for and to please the son of Dhritarastra.

TEXT 24

sanjaya uvaca
evam ukto hrsikeso
gudakesena bharata
senayor ubhayor madhye
sthapayitva rathottamam

Sanjaya said: O scion of Bharat, thus spoken by Gudakesa (Arjuna), Hrushikesa (Krishna) placed that excellent chariot in the midst of the two armies.

TEXT 25

bhisma-drona-pramukhatah
sarvesam ca mahi-ksitam
uvaca partha pasyaitan
samavetan kurun iti

Placing it in front of Bhishma, Drona and all other chieftains of the world, Krishna said to Arjuna, O Partha, just behold all the Kurus - who are assembled here.

TEXT 26

tatrapasyat sthitan parthah
pitrn atha pitamahan
acaryan matulan bhratrn
putran pautran sakhims tatha
svasuran suhrdas caiva
senayor ubhayor api

In the midst of both the armies Partha saw his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, fathers-in-law and well wishers.

TEXT 27

tan samiksya sa kaunteyah
sarvan bandhun avasthitan
krpaya parayavisto
visidann idam abravit

Seeing all the friends and relatives present in the battle field, Arjuna, the son of Kunti become overwhelmed with great compassion and spoke thus.

TEXT 28

arjuna uvaca
drstvemam sva-janam krsna
yuyutsum samupasthitam
sidanti mama gatrani
mukham ca parisusyati

Arjuna said: O Krishna, seeing all these friends and relatives present here with fighting spirit, my whole body is trembling and my mouth is parching too.

TEXT 29

vepathus ca sarire me
roma-harsas ca jayate
gandivam sramsate hastat
tvak caiva paridahyate

The hair of my trembling body stands upon end. The Gandiva (Arjuna's bow) slips away from my hand and the skin on my body is burning too.

TEXT 30

na ca saknomy avasthatum
bhramativa ca me manah
nimittani ca pasyami
viparitani kesava

I am unable to stand up and my mind is all in a whirl too. O Killer of the Kesi demon (Krishna), I also see the causes for adverse omens.

TEXT 31

na ca sreya 'nupasyami
hatva sva-janam ahave
na kankse vijayam krsna
na ca rajyam sukhani ca

I don't see any good in killing these people of mine. O Krishna, I don't desire the victory nor have any ambition for pleasure or kingdom.

TEXT 32

kim no rajyena govinda
kim bhogair jivitena va
yesam arthe kanksitam no
rajyam bhogah sukhani ca

O Govinda, what is the use of kingdom, pleasure and even the life itself, if the people be not in life for whom we are desiring a kingdom and happiness.

TEXT 33

ta ime 'vasthita yuddhe
pranams tyaktva dhanani ca
acaryah pitarah putras
tathaiva ca pitamahah

Those for whose sake we desire dominion, enjoyment, and pleasure are arrayed in the battle here and are ready to sacrifice their lives and riches. There are preceptors, fathers, sons, grandfathers in the battle.

TEXT 34

matulah svasurah pautrah
syalah sambandhinas tatha
etan na hantum icchami
ghnato 'pi madhusudana

O Madhusudana, I am unwilling to kill my maternal uncles, fathers-in-law, grandsons, brothers-in-law and all other relatives even if I may be killed.

TEXT 35

api trailokya-rajyasya
hetoh kim nu mahi-krite
nihatya dhartarastran nah
ka pritih syaj janardana

O Janardana, there is no pleasure in killing the sons of Dhritarastra, even in exchange of the three worlds, let alone this earth.

TEXT 36

papam evasrayed asman
hatvaitan atatayinah
tasman narha vayam hantum
dhartarastran sa-bandhavan
sva-janam hi katham hatva
sukhinah syama madhava

Sin must overcome us if we kill felons thus. O Madhava, we cannot become happy by slaying the sons of Dhritarastra along with their friends and kinsmen, though they deserve killing.

TEXT 37

yady apy ete na pasyanti
lobhopahata-cetasah
kula-ksaya-krtam dosam
mitra-drohe ca patakam

As their minds are overpowered by greed, they feel no sin in ruining their own relatives and families, and no sin in treachery to friends too.

TEXT 38

katham na jneyam asmabhih
papad asman nivartitum
kula-ksaya-krtam dosam
prapasyadbhir janardana

O Janardan, why should we not refrain from such a sin though we know clearly the evil effects arising from the ruin of a dynasty?

TEXT 39

kula-ksaye pranasyanti
kula-dharmah sanatanah
dharme naste kulam krtam
adharmo 'bhibhavaty uta

Being a dynasty ruined, its eternal moral code dies out. When this moral code perishes the family succumbs to unrighteousness

TEXT 40

adharmabhibhavat krsna
pradusyanti kula-striyah
strisu dustasu varsneya
jayate varna-sankarah

O Krishna, when unrighteousness prevails, our family women become corrupt and there arises caste-confusion, O Varsneya.

TEXT 41

sankaro narakayaiva
kula-ghnanam kulasya ca
patanti pitaro hy esam
lupta-pindodaka-kriyah

This caste confusion leads into hell the members of the family as well as those who ruin the family. Because of such people, ancestors are deprived of their offerings of food and water.

TEXT 42

dosair etaih kula-ghnanam
varna-sankara-karakaih
utsadyante jati-dharmah
kula-dharmas ca sasvatah

By these irreligious deeds of the destroyers of families, which causes confusion of castes, the eternal moral codes of caste and families will be destroyed.

TEXT 43

utsanna-kula-dharmanam
manusyanam janardana
narake niyatam vaso
bhavaty anususruma

O Janardana, I have heard by disciplic succession that the men of the families whose moral codes are subverted must dwell in hell.

TEXT 44

aho bata mahat papam
kartum vyavasita vayam
yad rajya-sukha-lobhena
hantum sva-janam udyatah

Alas, we are about to commit a great sin in trying to kill our own people by becoming greedy for the pleasure of ruling a kingdom.

TEXT 45

yadi mam apratikaram
asastram sastra-panayah

dhartarastra rane hanyus
tan me ksemataram bhavet

It would be far better if the sons of Dhrtarastra being well armed slay me in this battle when I am unarmed and unresting.

TEXT 46

sanjaya uvaca
evam uktvarjunah sankhye
rathopastha upavisat
visrjya sa-saram capam
soka-samvigna-manasah

Sanjaya said: Speaking thus Arjuna sat down on his chariot in the midst of the battle field, casting aside his bow and arrows, being overwhelmed with lamentation and distress.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade arjuna-visada-yogo
nama prathamo 'dhyayah

Thus ends the First Chapter entitled, "Arjuna's grief" in the Upanisad of Srimad-Bhagavad-Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER TWO

Sankhya-Yoga

Distinction between soul and body

TEXT 1

sanjaya uvaca
tam tatha krpayavistam
asru-purnakuleksanam
visidantam idam vakyam
uvaca madhusudana

Sanjaya: Seeing Arjuna, who was thus greatly dejected, overwhelmed with pity and sorrow, and whose eyes were filled with tears, Madhusudana spoke as follows.

TEXT 2

sri-bhagavan uvaca
kutas tva kasmalam idam
visame samupasthitam
anarya-justam asvargyam
akirti-karam arjuna

The Blessed Lord said: O Arjuna, whence has this despicable weakness, ignoble, infamous, debarring from heaven and disgraceful come upon you at this moment of peril?

TEXT 3

klaibyam ma sma gamah partha
naitat tvayy upapadyate
ksudram hrdaya-daurbalyam
tyaktvottistha parantapa

O Parantapa, don't yield to this impotence, O Partha, it does not befit you. Get rid of this sort of feeble heartdness and rise up to fight.

TEXT 4

arjuna uvaca
katham bhimam aham sankhye
dronam ca madhusudana
isubhih pratyotsyami
pujarhav ari-sudana

Arjuna said: But, how can I fight with Bhishma and Drona with arrows, O slayer of Madhu? Worthy of worship are they, O slayer of foes.

TEXT 5

gurun ahatva hi mahanubhavan
sreyo bhoktum bhaiksyam apiha loke
hatvartha-kamams tu gurun ihaiva
bhunjiya bhogan rudhira-pradigdhan

For it is better indeed to live as a beggar in this world, slaying not these venerable teachers, though they are only out for their personal gains, yet they are my teachers, if I should slay them, I should feel all my jobs in life to be sullied with their blood.

TEXT 6

na caitad vidmah kataran no gariyo
yad va jayema yadi va no jayeyuh
yan eva hatva na jijivisamas
te 'vasthitah pramukhe dhartarastrah

We don't know which is better for us, nor do we know whether we shall conquer them or they will conquer us, here stand in battle army, against us, Dhritarastra's sons, and if we slay them, we should not care to live.

TEXT 7

karpanya-dosopahata-svabhavah
prcchami tvam dharma-sammudha-cetah
yac chreyah syan niscitam bruhi tan me
sisyas te 'ham sadhi mam tvam prapannam

My heart is stricken by the fault of weak compassion, my mind is perplexed, it does not know where my duty lies, and so, I ask you. Tell me for certainty which is better. Teach me, for I am Your disciple and surrendered unto You.

TEXT 8

na hi prapasyami mamapanudyad
yac chokam ucchosanam indriyanam
avapya bhumav asapatnam rddham
rajyam suranam api cadhipatyam

For even if I should obtain unrivaled sovereignty over this wide world, and the Lordship of the gods in heaven, I do not see anything that will dispel the grief that withers up my senses.

TEXT 9

sanjaya uvaca
evam uktva hrsikesam
gudakesah parantapah
na yotsya iti govindam
uktva tusnim babhuva ha

Sanjaya said: Having told Hrusikesa this, Gudakesa (the conqueror of sleep) said to Govinda, "I will not fight", and became silent.

TEXT 10

tam uvaca hrsikesah

prahasann iva bharata
senayor ubhayor madhye
visidantam idam vacah

Seeing Arjuna, thus stricken with grief and despair in between the two armies, Hrushikesa smilingly spoke these words.

TEXT 11

sri-bhagavan uvaca
asocyan anvasocas tvam
prajna-vadams ca bhasase
gatasun agatasums ca
nanusocanti panditah

The Blessed Lord said: You grieve for those who should not be grieved for by you, and yet you speak words of apparent wisdom. The truly wise lament neither for the dead nor for the living.

TEXT 12

na tv evaham jatu nasam
na tvam neme janadhipah
na caiva na bhavisyamah
sarve vayam atah param

Never was there a time when I did not exist, nor you, nor these kings of men. Never will there be a time hereafter when any of us shall cease to be.

TEXT 13

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

As the embodied soul in this body passes through childhood, youth and old age, even so does it pass to another body. A man of pure intelligence does not deplore these things.

TEXT 14

matra-sparsas tu kaunteya
sitosna-sukha-duhkha-dah
agamapayino 'nityas
tams titiksasva bharata

It is the senses, and their contact with objects, which give rise to heat and cold, pleasure and pain, O son of Kunti, these appear and disappear temporarily like winter and summer seasons. Endure them, O Bharata.

TEXT 15

yam hi na vyathayanty ete
purusam purusarsabha
sama-duhkha-sukham dhiram
so 'mrtatvaya kalpate

The man who is not affected by these, O chief among man, and who

remains undisturbed in pleasure and pain is said to be the man of steadfast wisdom and is fit for immortality.

TEXT 16

nasato vidyate bhavo
nabhavo vidyate satah
ubhayor api drsto 'ntas
tv anayos tattva-darsibhih

There is no eternal existence of ephemeral things and there is no cessation of the eternal substance. So the knowers of the truth consider both of them separately.

TEXT 17

avinasi tu tad viddhi
yena sarvam idam tatam
vinasam avyayasyasya
na kascit kartum arhati

Know that the Jiva-soul which pervades the whole body is indestructible. No one is able to destroy this immortal soul.

TEXT 18

antavanta ime deha
nityasyoktah saririnah
anasino prameyasya
tasmad yudhyasva bharata

The material body of the eternal, indestructible and immeasurable soul is transient. Therefore, O scion of Bharata, get up to fight.

TEXT 19

ya enam vetti hantaram
yas cainam manyate hatam
ubhau tau na vijanito
nayam hanti na hanyate

He who thinks the (soul) slays, and who thinks he is slain, both of them know nothing at all, because the soul neither kills anybody nor is killed by anybody.

TEXT 20

na jayate mriyate va kadacin
nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire

The soul has neither birth nor death. He was present in the past, he is present now and he will remain in the future. He is unborn, eternal, undying, ancient but ever fresh. He is not destroyed even if the body is killed.

TEXT 21

vedavinasinam nityam

ya enam ajam avyayam
katham sa purusah partha
kam ghatayati hanti kam

O Partha, how can a person kill anyone or cause to kill anyone who knows that the soul is eternal, unborn, unchangeable and indestructible?

TEXT 22

vasamsi jirnani yatha vihaya
navani grhnati naro 'parani
tatha sarirani vihaya jirnany
anyani samyati navani dehi

As a man casts off worn-out garments and puts on new ones, similarly the embodied soul casts off worn-out bodies and puts on new ones.

TEXT 23

nainam chindanti sastrani
nainam dahati pavakah
na cainam kledayanty apo
na sosayati marutah

The soul cannot be cut into pieces by any weapon, nor can be burnt by fire, nor can be wet by water and nor can be dried by air.

TEXT 24

acchedyo 'yam adahyo 'yam
akledyo 'sosya eva ca
nityah sarva-gatah sthanur
acalo 'yam sanatanah

The soul cannot be cleft, he cannot be burnt, he can not be wetted, and he cannot be dried. He is eternal, all pervading, unchangeable, immovable and ever lasting.

TEXT 25

avyakto 'yam acintyo 'yam
avikaryo 'yam ucyate
tasmad evam viditvainam
nanusocitum arhasi

The soul is inexpressible, inconceivable and immutable. Therefore, knowing the soul to be such, you should not grieve for the body.

TEXT 26-27

atha cainam nitya-jatam
nityam va manyase mrtam
tathapi tvam maha-baho
nainam socitum arhasi

jatasya hi dhruvo mrtyur
dhruvam janma mrtasya ca
tasmad apariharye 'rthe
na tvam socitum arhasi

And even if you deem him to be ever born and everdying, yet, O mighty armed, you should not grieve for him. For whoever is born is sure to die and whoever dies is sure to be born again, and you should not grieve for the inevitable.

TEXT 28

avyaktadini bhutani
vyakta-madhyani bharata
avyakta-nidhanany eva
tatra ka paridevana

Beings are unmanifested in the beginning, O Bharata, they become manifest in the middle and are unmanifested again in their final state. So there is nothing for lamentation.

TEXT 29

ascarya-vat pasyati kascid enam
ascarya-vad vadati tathaiva canyah.
ascarya-vac cainam anyah srnoti
srutvapy enam veda na caiva kascit

But marvelous is one who sees him, marvelous likewise is one who speaks about him and even though one hears of him does not know him. For one sees him as a wonder, one speaks of him as a wonder, one hears of him as a wonder and though hearing, none understands him at all.

TEXT 30

dehi nityam avadhyo 'yam
dehe sarvasya bharata
tasmad sarvani bhutani
na tvam socitum arhasi

O Bharata, the soul which dwells in the body is eternal and can never be killed. So you should not lament for any living being.

TEXT 31

sva-dharmam api caveksya
na vikampitum arhasi
dharmyad dhi yuddhac chreya 'nyat
ksatriyasya na vidyate

Further, if you consider your own duty, you should not waver because for a Kshatriya there is nothing nobler than fighting a righteous war.

TEXT 32

yadrcchaya copapannam
svarga-dvaram apavrtam
sukhinah ksatriyah partha
labhante yuddham idrsam

Happy are the Ksatriyas, O Partha, who find a righteous war on hand like this, which comes to them without their seeking and it opens the doors of the heavenly planets.

TEXT 33

atha cet tvam imam dharmyam
sangramam na karisyasi
tatah sva-dharmam kirtim ca
hitva papam avapsyasi

But if you do not wage this war, as your duty dictates, than you will be abandoning your duty and forfeiting your fame and will incur sins.

TEXT 34

akirtim capi bhutani
kathayisyanti te 'vyayam
sambhavitasya cakirtir
maranad atiricyate

People will always speak of your infamy and for a man of dignity, dishonour is worse than death.

TEXT 35

bhayad ranad uparatam
mamsyante tvam maha-rathah
yesam ca tvam bahu-mato
bhutva yasyasi laghavam

The great warriors will think that you withdrew from the battle out of fear, and those that held you in esteem, will think you a coward.

TEXT 36

avacya-vadams ca bahun
vadisyaniti tavahitah
nindantas tava samarthyam
tato dukhataram nu kim

And many a vile word will your enemies speak, belittling your strength, to mock your prowess and to hurt you, what can be more painful than that?

TEXT 37

hato va prapsyasi svargam
jitva va bhoksyase mahim
tasmad uttistha kaunteya
yuddhaya krta-niscayah

If you are defeated and slain, you will go to heaven and if you come out victorious, you will enjoy the earth. Therefore, O son of Kunti, arise and determine to fight.

TEXT 38

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

Consider pleasure and pain, gain and loss, victory and defeat to be equal

and prepare yourself for the battle. Thus you will not incur sin.

TEXT 39

esa te 'bhihita sankhye
buddhir yoge tv imam srnu
buddhya yukto yaya partha
karma-bandham prahasyasi

O Partha, so far I have described to you about the true knowledge of self. Now listen to the knowledge of Bhakti-yoga i.e. the loving service to the Supreme Lord, with the help of which you will be able to free yourself completely from the bondage of action.

TEXT 40

nehabhikrama-naso 'sti
pratyavayo na vidyate
sv-alpam apy asya dharmasya
trayate mahato bhayat

In this Bhakti-yoga, no effort is ever lost and no harm is ever done. Even a little of this devotional service delivers a man from great fear.

TEXT 41

vyavasayatmika buddhir
ekeha kuru-nandana
bahu-sakha hy anantas ca
buddhayo 'vyavasayinam

O descendant of Kuru, those who have chosen this path of loving service, their intelligence is steadfast and their aim is one. But those who are irresolute, their intelligence is manifold.

TEXT 42-43

yam imam puspitam vacam
pravadanty avipascitah
veda-vada-ratah partha
nanyad astiti vadinah

kamatmanah svarga-para
janma-karma-phala-pradam
kriya-visesa-bahulam
bhogaisvarya-gatim prati

O Partha, the flowery words of the Vedas which promises various fruitive activities like elevation to heavenly planets, higher birth, power, etc. attract the less intelligent persons. Being desirous of sense gratification and opulence they say that there is nothing more than this in this world.

TEXT 44

bhogaisvarya-prasaktanam
ta yapahrta-cetasam
vyavasayatmika buddhih
samadhau na vidhiyate

The foolish persons, who are very much attached to sense gratification and opulence, are deluded by those things, and due to lack of control over their mind, can never develop steadfast devotion to the Supreme Lord.

TEXT 45

traigunya-visaya veda
nistraigunyo bhavarjuna
nirdvandvo nitya-sattva-stho
niryoga-ksema atmavan

O Arjuna, the Vedas mainly deal with the three modes of Maya (material nature). Be free from their influence and being freed from all sorts of dualities, be established in the self.

TEXT 46

yavan artha udapane
sarvatah samplutodake
tavan sarvesu vedesu
brahmanasya vijanatah

All the purposes served by the pools, are fully served by the great reservoir of water. Similarly, all the purposes of Vedas can be served by one who knows the real meaning behind them.

TEXT 47

karmany evadhikaras te
ma phalesu kadacana
ma karma-phala-hetur bhur
ma te sango 'stv akarmani

Your concern is with work and not with its fruits. So never hanker after the fruit or desist from work.

TEXT 48

yoga-sthah kuru karmani
sangam tyaktva dhananjaya
siddhy-asiddhyoh samo bhutva
samatvam yoga ucyate

O Dhananjaya, being steadfast in devotional service discharge your ordained duties and cast aside all attachment for the fruits thereof. The evenness of mind in success or failure is called Yoga.

TEXT 49

durena hy avaram karma
buddhi-yogad dhananjaya
buddhau saranam anviccha
krpanah phala-hetavah

O Dhananjaya, give up all fruitive activities and follow the principle of unalloyed devotional service. Those who desire to enjoy the result of their deeds are misers.

TEXT 50

buddhi-yukto jahatiha
ubhe sukrta-duskrte
tasmad yogaya yujyasva
yogah karmasu kausalam

He who is engaged in devotional service gets rid of the fruits of both good and bad deeds in this life. Hence try to perform yoga (devotional service), which is the art of performing duties.

TEXT 51

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

So, the truly wise abandon the fruits of actions with the help of the knowledge of devotional service, take refuge in the Lord, and being freed from the cycle of birth and death attain the supreme position, which is free from all afflictions.

TEXT 52

yada te moha-kalilam
buddhir vyatitarisyati
tada gantasi nirvedam
srotavyasya srutasya ca

When your mind has crossed quagmire of delusion, you will become indifferent to what has been heard till now and what will be heard hereafter.

TEXT 53

sruti-vipratipanna te
yada sthasyati niscala
samadhav acala buddhis
tada yogam avapsyasi

When your mind, which is distracted by the Vedic texts rests on unmoved meditation on the Supreme Lord you will attain true devotion.

TEXT 54

arjuna uvaca
sthita-prajnyasya ka bhasa
samadhi-sthasya kesava
sthita-dhah kim prabhaseta
kim asita vrajeta kim

Arjuna said: O Keshava, what are the symptoms of one who is fully established in perfect knowledge and deeply absorbed in transcendence? What does such a person say and what is his language? What does he do? How does he walk and how does he sit?

TEXT 55

sri-bhagavan uvaca
prajahati yada kaman

sarvan partha mano-gatan
atmany evatmana tustah.
sthita-prajnas tadocyate

The Supreme Lord Sri Krishna said: O Partha, when a man gives up all sorts of mental desires and becomes contented in self with the realisation of the soul, he is said to be well-founded in wisdom.

TEXT 56

duhkhesv anudvigna-manah
sukhesu vigata-sprhah
vita-raga-bhaya-krodhah
sthita-dhir munir ucyate

A Jiva who is not perturbed in mind by calamities, who is in pleasure devoid of longing and from whom desire, fear and anger have departed is called a sage of steadfast wisdom.

TEXT 57

yah sarvatranabhisnehas
tat tat prapya subhasubham
nabhinandati na dvesti
tasya prajna pratisthita

He who has no attachments to anything and who does not rejoice nor hate, whether he finds good or evil is fixed in perfect knowledge.

TEXT 58

yada samharate cayam
kurmo 'nganiva sarvasah
indriyanindriyarthebhyas
tasya prajna pratisthita

When the wise man fully controls his senses from their objects as the tortoise withdraws its limbs, his knowledge is well-founded.

TEXT 59

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

The sense-objects fall from the embodied soul when it ceases to feed on them, but the taste for them is left behind. Even the taste disappears when the Supreme Lord is seen.

TEXT 60

yatato hy api kaunteya
purusasya vipascitah
indriyani pramathini
haranti prasabham manah

O son of Kunti, the senses are so powerful and violent that they forcibly overpower the mind of even a wise man who strives to control them.

TEXT 61

tani sarvani samyama
yukta asita mat-parah
vase hi yasyendriyani
tasya prajna pratisthita

A man who has full control over his senses and has fixed his mind and knowledge upon Me, is known as a man of steadfast intelligence.

TEXT 62

dhyayato visayan pumsah
sangas tesupajayate
sangat sanjayate kamah
kamat krodho 'bhijayate

When a man dwells in his mind on the sense objects, an attachment for them arises. Desire is born of that attachment. From desire anger is born.

TEXT 63

krodhad bhavati sammohah
sammohat smrti-vibhramah
smrti-bhramsad buddhi-naso
buddhi-nasat pranasyati

From anger comes delusion, from delusion springs failure of memory. From wrecked memory results the ruin of the understanding and then he perishes.

TEXT 64

raga-dvesa-vimuktas tu
visayan indriyais caran
atma-vasyair vidheyatma
prasadam adhigacchati

A man who controls his senses by following the regulated principles of freedom, obtains complete mercy of the Supreme Lord and thus becomes free from all attachment and hatred.

TEXT 65

prasade sarva-duhkhanam
hanir asyopajayate
prasanna-cetaso hy asu
buddhih paryavatisthate

When that serenity and peace come, there is the end of all sorrows. For, when the mind has become serene and peaceful. He gets the steadfast wisdom.

TEXT 66

nasti buddhir ayuktasya
na cayuktasya bhavana
na cabhavayatah santir
asantasya kutah sukham

A man who has no self control has no comprehension. Nor can he have any power of contemplation and without contemplation he can have no peace. When he has no peace, how can he be happy?

TEXT 67

indriyanam hi caratam
yan mano 'nuvidhiyate
tad asya harati prajnam
vayur navam ivambhasi

For, when a man's mind is governed by his roving senses, it carries away his wisdom as a gale carries away a ship on the water.

TEXT 68

tasmad yasya maha-baho
nigrhitani sarvasah
indriyanindriyarthebhyas
tasya prajna pratisthita

Therefore, O mighty armed, whose senses are restrained from their objects, his wisdom is firmly set.

TEXT 69

ya nisa sarva-bhutanam
tasyam jagarti samyami
yasyam jagrati bhutani
sa nisa pasyato muneh

What is night for all beings is the time of awakening for the self-controlled and the period of awakening of general people is night for the sage.

TEXT 70

apuryamanam acala-pratistham
samudram apah pravisanti yadvat
tadvat kama yam pravisanti sarve
sa santim apnoti na kama-kami

He whom all desires enter as the waters enter the ocean, which though ever full, remains firmly established within its bounds, wins peace, not so the desirer of desires.

TEXT 71

vihaya kaman yah sarvan
pumams carati nihsprhah
nirmamo nirahankarah
sa santim adhigacchati

Only he who has given up all desires and lives quite indifferent to mundane affinities, regards nothing as his own and is devoid of egoism, attains bliss.

TEXT 72

esa brahmi sthithi partha

nainam prapya vimuhyati
sthitvASYam anta-kale 'pi
brahma-nirvanam rcchati

O Partha (Arjuna), this is the way of transcendental life. Having attained this one does not get bewildered. Realizing this even at the time of death, one can enter into the abode of the Supreme Lord.

om tatsditi srimad-bhagavad-gitasupanisatsu brahma-
vidyayam yoga-sastre sri-krsnarjuna-samvade
sankhya-yogo nama dvitiyo 'dhyayah

Thus ends the Second Chapter entitled, "Distinction Between Soul and Body" in the Upanisad of SrImad-Bhagavad-Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER THREE

Karma-Yoga

The Principle of action

TEXT 1

arjuna uvaca
jyayasi cet karmanas te
mata buddhir janardana
tat kim karmani ghore mam
niyojayasi kesava

Arjuna said : O Janardana, O Keshava, if devotional intelligence is more excellent than fruitive action in Your opinion, then why do You urge me to engage in this horrible deed?

TEXT 2

vyamisreneva vakyena
buddhim mohayasiva me
tad ekam vada niscitya
yena sreya 'ham apnuyam

With such conflicting words, I think you confuse my mind, therefore, tell me clearly that single course by which I can win the highest good.

TEXT 3

sri-bhagavan uvaca
loke 'smin dvi-vidha nistha
pura prokta mayanagha
jnana-yogena sankhyanam
karma-yogena yoginam

The Supreme Lord said: O sinless Arjuna, I have already told that in this world there are two groups of men who realise the self. Some are trying to know Him through mental speculation and others are interested to understand Him through devotional service.

TEXT 4

na karmanam anarambhan
naiskarmyam puruso 'snute
na ca sannyasanad eva
siddhim samadhigacchati

No man can ever be free from Karma (action) and a life of action by merely avoiding work and no man can attain perfection by mere renunciation.

TEXT 5

na hi kascit ksanam api
jatu tisthaty akarma-krt
karyate hy avasah karma
sarvah prakrti-jair gunaih

None can refrain from doing something even for a moment, everyone is forced by the qualities of material nature to perform work.

TEXT 6

karmendriyani samyamya
ya aste manasa smaran
indriyarthan vimudhatma
mithyacarah sa ucyate

He who restrains his organs of action but sits brooding in his mind over the objects of sense, deludes himself and is called a hypocrite.

TEXT 7

yas tv indriyani manasa
niyamyarabhate 'rjuna
karmendriyaih karma-yogam
asaktah sa visisyate

But, he who controls his senses, along with his mind, O Arjuna, and directs his organs of action to work without attachment, is indeed a superior.

TEXT 8

niyatam kuru karma tvam
karma jyayo hy akarmanah
sarira-yatrapi ca te
na prasiddhyed akarmanah

Perform your daily duties, because action is better than inaction. Even the maintenance of your body is not possible without action.

TEXT 9

yajnarthat karmano 'nyatra
loko 'yam karma-bandhanah
tad-artham karma kaunteya
mukta-sangah samacara

Work performed for satisfaction of the Supreme Lord is known as sacrifice. All other activities are bondages of action. Therefore, O son of Kunti, perform your works for the satisfaction of the Supreme Lord without any desire for fruits and thus you will remain unattached and free from the bondages of action.

TEXT 10

saha-yajnah prajah srstva
purovaca prajapatih
anena prasavisyadhvam
esa vo 'stv ista-kama-dhuk

In the beginning, the creator created men along with sacrifice and said,

'By this shall you multiply. This shall be the Kamadhenu which will yield you the milk of your desires.'

TEXT 11

devan bhavayatanena
te deva bhavayantu vah
parasparam bhavayantah
sreyah param avapsyatha

With this shall you cherish the gods, and the gods will cherish you. Thus cherishing one another you will obtain the highest good.

TEXT 12

istan bhogan hi vo deva
dasyante yajna-bhavitah
tair dattan apradayaibhyo
yo bhunkte stena eva sah

Being cherished by the sacrifice, the demigods will grant you the pleasures you desire He is verily a thief who enjoys the gifts of the demigods without offering them anything in return.

TEXT 13

yajna-sistasinah santo
mucyante sarva-kilbisaih
bhunjate te tv agham papa
ye pacanty atma-karanat

Righteous persons who eat the remnants of sacrifices are freed from all sorts of sins. But those are sinners and eat sin, who cook for their ownself.

TEXT 14

annad bhavanti bhutani
parjanyaad anna-sambhavah
yajnad bhavati parjanyo
yajnah karma-samudbhavah

All living entities subsist on food, food is produced from rain, rain comes from sacrifice and sacrifice is sprung of work.

TEXT 15

karma brahmodbhavam viddhi
brahmaksara-samudbhavam
tasmad sarva-gatam brahma
nityam yajne pratisthitam

Know that work is enjoined in the Vedas and the Vedas spring from the Absolute. Hence the All-pervading Absolute is eternally situated in sacrificial acts.

TEXT 16

evam pravartitam cakram
nanuvartayatiha yah

aghayur indriyaramo
mogham partha sa jivati

O Arjuna, a man who does not adhere to the prescribed vedic system of sacrifice leads a sinful life. As he gets pleasure only from sense gratification, he lives in vain.

TEXT 17

yas tv atma-ratir eva syad
atma-trptas ca manavah
atmany eva ca santustas
tasya karyam na vidyate

One who loves his soul, remains fully satisfied and contented with the soul only, he has no duty to perform.

TEXT 18

naiva tasya krtenartha
nakrteneha kascana
na casya sarva-bhutesu
kascid artha-vyapasrayah

For him there is nothing to be gained by things done or left undone in this world. Nor has he to depend on any created being for attainment of his goal.

TEXT 19

tasmad asaktah satatam
karyam karma samacara
asakto hy acaran karma
param apnoti purusah

Always perform your duties without being attached to the results thereof, for the person who performs his duties without any attachment attains the Supreme.

TEXT 20

karmanaiva hi samsiddhim
asthita janakadayah
loka-sangraham evapi
sampasyan kartum arhasi

The great souls like Janaka attained the highest goal, i.e. devotion, by performance of prescribed duties. Therefore, you should perform your duty in order to educate the people.

TEXT 21

yad yad acarati sresthas
tat tad evetaro janah
sa yat pramanam kurute
lokas tad anuvartate

Common people follow the work of a great man. They pursue what he accepts as standard of action.

TEXT 22

na me parthasti kartavyam
trisu lokesu kincana
nanavaptam avaptavyam
varta eva ca karmani

There is nothing at all in the three worlds, O Partha, for Me to achieve, nor is there anything to gain which I have not gained. Yet I continue to work.

TEXT 23

yadi hy aham na varteyam
jatu karmany atandritah
mama vartmanuvartante
manusyah partha sarvasah

O Partha, being idle, if I do not perform any work, then people will imitate My ways and abandon their duties.

TEXT 24

utsideyur ime loka
na kuryam karma ced aham
sankarasya ca karta syam
upahanyam imah prajah

If I do not perform work, then all these worlds will be ruined and I would be the cause of confusion of castes and thereby peace will be disturbed.

TEXT 25

saktah karmany avidvamso
yatha kurvanti bhārata
kuryad vidvams tathasaktas
cikirsur loka-sangraham

As the ignorant act with attachment for their work, O scion of Bharata, the wise perform their duties without attachment in order to do good for the world.

TEXT 26

na buddhi-bhedam janayed
ajnanam karma-sanginam
josayet sarva-karmani
vidvan yuktah samacaran

The wise man should not disrupt the minds of the ignorant, who are attached to fruitive actions, but engage them in work, himself acting without any attachment.

TEXT 27

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara- vimudhatma
kartaham iti manyate

Works are fully influenced by the triple qualities of material nature, but a person bewildered by false egoism, thinks himself as the sole performer.

TEXT 28

tattva-vit tu maha-baho
guna-karma- vibhagayoh
guna gunesu vartanta
iti matva na sajjate

But, O Mighty armed Arjuna, he who possessed knowledge about the Absolute Truth, does not work for sense gratification as he is well aware of the difference between fruitive activities for sense gratification and devotional service to the Supreme Lord.

TEXT 29

prakrter guna-sammudhah
sajjante guna-karmasu
tan akrtsna-vido mandan
krtsna-vin na vicalayet

Ignorant persons being bewildered by the modes of material nature become attached to the senses and their objects. But the wise should not disturb these unfortunate ignorant people.

TEXT 30

mayi sarvani karmani
sannyasyadhyatma-cetasa
nirasir nirmamo bhutva
yudhyasva vigata-jvarah

Free from all anxieties, direct the mind towards the soul and surrendering all your actions unto Me, go on fighting without hankering for the results thereof and shaking off all sorts of egoism.

TEXT 31

ye me matam idam nityam
anutisthanti manavah
sraddhavanto 'nasuyanto
mucyante te 'pi karmabhih

One who performs his duties as per My instructions and follows My teachings faithfully, without malice, becomes free from the bondage of action.

TEXT 32

ye tv etad abhyasuyanto
nanutisthanti me matam
sarva-jnana-vimudhams tan
viddhi nastan acetasah

Those who do not follow these teachings, out of malice, are to be known as bereft of all knowledge, ruined and ignorant.

TEXT 33

sadsam cestate svasyah
prakrter jnanavan api
prakrtim yanti bhutani
nigrahah kim karisyati

Even a learned man acts according to his own nature, because all living beings follow their natural inclinations. What can restraining of the senses do?

TEXT 34

indriyasyendriyasyarthe
raga-dvesau vyavasthitau
tayor na vasam agacchet
tau hy asya paripanthinau

Love and hatred naturally arises towards the objects of each sense. But one should not fall under their sway for they are his enemies.

TEXT 35

sreyan sva-dharmo vigunah
para-dharmat sv-anusthitat
sva-dharme nidhanam sreyah
para-dharmo bhayavahah

One should perform his own duties, though they may be defective, than the well performed duties of others. It is better to die for one's own duties, while the performance of duties prescribed for others is dangerous.

TEXT 36

arjuna uvaca
atha kena prayukto 'yam
papam carati purusah
anicchann api varsneya
balad iva ni yojitah

Arjuna said: O Krishna, why does a living entity commit sin, even unwillingly, as if impelled by force?

TEXT 37

sri-bhagavan uvaca
kama esa krodha esa
rajo-guna-samudbhavah
mahasano maha-papma
viddhy enam iha vairinam

The Supreme Lord said: It is lust which emanates from the material modes of passion and transforms into anger, and that is the all-devouring, formidable and sinful enemy of the living entity.

TEXT 38

dhumenavriyate vahnir
yathadarso malena ca
yatholbenavrto garbhas
tatha tenedam avrtam

As fire is covered by smoke, mirror is covered by dust, and as the embryo is enwrapped by the uterus, so also the living entity is enshrouded by different degrees of this lust.

TEXT 39

avrtam jnanam etena
jnanino nitya-vairina
kama-rupena kaunteya
duspurenanalena ca

O son of Kunti, the true knowledge is enveloped by the insatiable fire of desire, which is the constant foe of the wise.

TEXT 40

indriyani mano buddhir
asyadhistanam ucyate
etair vimohayaty esa
jnanam avrtya dehinam

The senses, the mind and intelligence are the abode of lust. This lust enwraps the real knowledge of the living entity and deludes him.

TEXT 41

tasmat tvam indriyany adau
niyamyā bharatarsabha
papmanam prajahi hy enam
jnana- vijnana-nasanam

Therefore, O scion of Bharata, having controlled the senses from the very beginning, you should conquer this lust, the destroyer of real knowledge.

TEXT 42

indriyani parany ahur
indriyebhyah param manah
manasas tu para buddhir
yo buddheh paratas tu sah

The sense organs are said to be superior to matter, the mind is superior to the sense organs, intelligence is superior to the mind and he (the soul) is even superior to intelligence.

TEXT 43

evam buddheh param buddhva
samstabhyatmanam atmana
jahi satrum maha-baho
kama-rupam durasadam

O mighty armed Arjuna, thus knowing the soul to be superior to intelligence and making the mind steady with the knowledge of true self, conquer the invincible enemy known as lust.

om tatsditi srimad.bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade karma-yogo

nama trtiyo 'dhyayah

Thus ends the Third Chapter entitled, "The Principle of Action" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER FOUR

Jnana-Yoga

The path of divine knowledge

TEXT 1

sri-bhagavan uvaca
imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakave 'bravit

The Supreme Lord said: I taught this eternal Yoga to the Sun-god, Vivaswan. Vivaswan told it to Manu, the father of mankind, and Manu told it to Ikshwaku.

TEXT 2

evam parampara-praptam
imam rajarsayo viduh
sa kaleneha mahata
yogo nastah parantapa

O Parantapa, the royal saints received this supreme knowledge thus handed down in disciplic succession. This knowledge is lost in this world through long ages

TEXT 3

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

Today I am telling you that ancient supreme knowledge, as you are my devotee and friend.

TEXT 4

arjuna uvaca
aparam bhavato janma
param janma vivasvatah
katham etad vijaniyam
tvam adau proktavan iti

Arjuna said: O Krishna, the birth of Vivaswan(Sun-god) was much earlier than Your birth. How can I believe that You instructed this Yoga to him at first?

TEXT 5

sri-bhagavan uvaca

bahuni me vyatitani
janmani tava carjuna
tany aham veda sarvani
na tvam vettha parantapa

The Supreme Lord said: O Arjuna, many many births of both you and I have passed. I can remember them all, but you can not.

TEXT 6

ajo 'pi sann avyayatma
bhutanam isvaro 'pi san
prakrtim svam adhisthaya
sambhavamy atma-mayaya

Although I am unborn and unchangeable and although I am the Lord of all the universe, still then I appear in this world through the help of My own potency.

TEXT 7

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam adharmasya
tadātmanam sṛjamy aham

O descendant of Bharata, whenever there is decline of religion and rise of irreligion, I manifest Myself.

TEXT 8

paritrānaya sādhanam
vīnasaya ca dūṣkṛtam
dharma-samsthāpanārthaya
sambhavāmi yuge yuge

I descend Myself in all ages to deliver the devotees, to annihilate the miscreants and to re-establish the principles of religion.

TEXT 9

janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktva deham punar janma
naiti mam eti so 'rjuna

O Arjuna, one who knows the transcendental nature of My birth and deeds does not take birth in this material world after his death and attains My eternal abode.

TEXT 10

vīta-rāga-bhaya-krodha
man-māya mam upasritāḥ
bhāvo jñāna-tapasa
puta mad-bhavam agataḥ

Being freed from passion, fear and anger, steadfastly attached to and having taken absolute shelter in Me, may a person be purified by My

transcendental knowledge and thus attains My divine love.

TEXT 11

ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah

O Partha, I reciprocate the worship of persons according to their submission unto Me. Everyone follows My path in all possible ways.

TEXT 12

kanksantah karmanam siddhim
yajanta iha devatah
ksipram hi manuse loke
siddhir bhavati karma-ja

Those who desire success in their fruitive activities worship the demigods in this world, for success in fruitive actions is achieved very quickly.

TEXT 13

catur-varnyam maya srstam
guna-karma-vibhagasah
tasya kartaram api mam
viddhy akartaram avyayam

The system of fourfold caste is introduced by Me according to qualification and action. Though I am the creator of this system, know Me that I am the non-doer being unchangeable.

TEXT 14

na mam karmani limpanti
na me karma-phale sprha
iti mam yo 'bhijanati
karmabhir na sa badhyate

I am not bound by any action of this world nor do I desire to enjoy any fruit thereof. He who really knows Me as such, is also not entangled in the reactions of his worldly deed.

TEXT 15

evam jnatva krtam karma
purvair api mumuksubhih
kuru karmaiva tasmad tvam
purvaih purvataram krtam

All the liberated souls of the past, knowing this truth performed desireless actions. Therefore, you should follow such actions which were done by the sages of ancient times.

TEXT 16

kim karma kim akarmeti
kavayo 'py atra mohitah

tat te karma pravaksyami
yaj jnatva moksyase 'subhat

Even the intelligent find it perplexing to determine what is action and what is inaction. Now I shall tell you about action, knowing which you will be liberated from all sins.

TEXT 17

karmano hy api boddhavyam
boddhavyam ca vikarmanah
akarmanas ca boddhavyam
gahana karmano gatih

It is very difficult to fathom the intricacies of action. So one has to clearly understand the distinctive characteristics of action, forbidden action and inaction.

TEXT 18

karmany akarma yah pasyed
akarmani ca karma yah
sa buddhiman manusyesu
sa yuktah krtsna-karma-krt

One who sees action in inaction and inaction in action, is intelligent among mankind. He is in the divine stage, though he is engaged in all types of activities.

TEXT 19

yasya sarve samarambhah
kama-sankalpa- varjitah
jnanagni-dagdha-karmanam
tam ahuh panditam budhah

The wise call him most knowledgeable whose desire for fruitive action has been burnt by the fire of spiritual knowledge and all whose actions are devoid of any desire for sense gratification.

TEXT 20

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

Abandoning all attachments to the fruits of work, always contented and independent, he is ever engaged in action and yet he does not work at all.

TEXT 21

nirasir yata-cittatma
tyakta-sarva-parigraha
sariram kevalam karma
kurvan napnoti kilbisam

One who performs action for the maintenance of his livelihood, keeping his body, mind and senses under control of his intelligence, without desire for

the fruits of his actions and hoping for nothing in this world, is free from all virtue and vice accruing from action.

TEXT 22

yadrccha-labha-santusto
dvandvatito vimatsarah
samah siddhav asiddhau ca
krtvapi na nibadhyate

He is quite satisfied with whatever he gets without trying for it, has transcended the pairs of opposites, is free from malice or hatred and is steady both in success and failure. Hence his actions, although he is completely engaged in them, do not entangle him in bondage.

TEXT 23

gata-sangasya muktasya
jnanavasthita-cetasah
yajnayacaratah karma
samagram praviliyate

One who is unattached to the triple qualities of material nature and is situated in divine knowledge his actions completely merge into transcendence.

TEXT 24

brahmarpanam brahma havir
brahmagnau brahmana hutam
brahmaiva tena gantavyam
brahma-karma-samadhina

One who is completely absorbed in spiritual activities will definitely attain the spiritual kingdom, for he is fully surrendered to spiritual activities, where there is complete sacrifice and which is offered is also of same divine nature.

TEXT 25

daivam evapare yajnam
yoginah paryupasate
brahmagnav apare yajnam
yajnenaivopajuhvati

Some yogis offer sacrifices to the demigods and some of them offer sacrifices to the fire of the Supreme Brahman.

TEXT 26

srotradinindriyany anye
samyamagnisu juhvati
sabdadin visayan anye
indriyagnisu juhvati

Some of them perform sacrifice by offering their senses as sacrificial ghee to the fire of self-control, while others perform sacrifice by offering the objects of their senses, such as sound, to the fire of their senses.

TEXT 27

sarvanindriya-karmani
prana-karmani capare
atma-samyama-yogagnau
juhvati jnana-dipite

Those who are interested in self-realisation in terms of mind and sense control, offer the actions of the ten senses as well as the vital airs (breath), as sacrifices to the fire of the controlled mind.

TEXT 28

dravya-yajnas tapo-yajna
yoga-yajnas tathapare
svadhyaya-jnana-yajnas ca
yatayah samsita-vratah

All these sacrifices may be divided into four kinds, such as Dravya Yajna, Japa Yajna, Yoga Yajna and Swadhyaya Yajna. One who performs such yajnas are called ascetics of severe vows.

TEXT 29

apane juhvati pranam
prane 'panam tathapare
pranapana-gati ruddhva
pranayama-parayanah
apare niyataharah
pranan pranesu juhvati

Some people who advocate Hatha yoga, practice Pranayam by stopping the movement of Prana into Apana and vice versa, and gradually stop the movements of both by practicing Kumbhaka (stopping all breathing). Some others curtailing their eating, perform sacrifice offering their Pranas to the fire of Pranas.

TEXT 30

sarve 'py ete yajna-vido
yajna-ksapita-kalmasah
yajna-sistamrta-bhujo
yanti brahma sanatanam

All these performers are well versed in the principle of sacrifice and having destroyed their sins by performance of sacrifice, ultimately attain the eternal Brahman by testing the nectarine remnants of such sacrifice.

TEXT 31

nayam loko 'sty ayajnyasya
kuto 'nyah kuru-sattama

O Arjuna, the scion of Kuru, why speak of the next world, even this world is denied to the non-performers of sacrifice.

TEXT 32

evam bahu-vidha yajna
vitata brahmano mukhe

karma-jan viddhi tan sarvan
evam jnatva vimoksyase

Thus manifold are the sacrifices, which are described in the Vedas, and all of them spring from active work, know this clearly and you will be liberated.

TEXT 33

sreyan dravya-mayad yajnaj
jnana-yajnah parantapa
sarvam karmakhilam partha
jnane parisamapyate

O Parantapa (Arjuna), knowledge, as a sacrifice, is superior to all material sacrifice. Every work without exception, O Partha, culminates in transcendental knowledge.

TEXT 34

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tatt va-darsinah

Accept a spiritual master in order to know the truth. Enquire from him about the truth by humble submission and obedient temperament. He can enlighten you with that knowledge.

TEXT 35

yaj jnatva na punar moham
evam yasyasi pandava
yena bhutany asesani
draksyasy atmany atho mayi

Being enlightened with divine knowledge you will know that all living entities are part of Me, they are in Me and they are mine.

TEXT 36

api ced asi papebhyah
sarvebhyah papa-krt-tamah
sarvam jnana-plavenaiva
vrjinam santarisyasi

Even if you are considered as the most sinful of all sinners, still then you will cross over this ocean of miseries with the help of the boat of transcendental knowledge.

TEXT 37

yathaidhamsi samiddho 'gnir
bhasma-sat kurute 'rjuna
jnanagnih sarva-karmani
bhasma-sat kurute tatha

As blazing fire burns firewood to ashes, O Arjuna, similarly the fire of transcendental knowledge burns up all fruits of action.

TEXT 38

na hi jnanena sadrsam
pavitram iha vidyate
tat svayam yoga-samsiddhah
kalenatmani vindati

There is nothing as pure as transcendental knowledge in this world. This knowledge is the ripe fruit of all yogas. One who has attained success in Karma-yoga realises that knowledge in his own real self in due course.

TEXT 39

sraddhaval labhate jnanam
tat-parah samyatendriyah
jnanam labdhva param santim
acirenadhigacchati

A man who has firm faith and has subdued his senses, attains transcendental knowledge. By performing Niskama-Karma-Yoga, he quickly attains eternal bliss.

TEXT 40

ajnas casraddadhanas ca
samsayatma vinasyati
nayam loko sti na paro
na sukham samsayatmanah

But the man who is ignorant, has no faith in Niskama-Karma-Yoga and is full of doubts, perishes. Neither in this world nor in the next, there is happiness for the man who always doubts.

TEXT 41

yoga-sannyasta-karmanam
jnana-sanchinna-samsayam
atmavantam na karmani
nibadhnanti dhananjaya

O Dhananjaya, who has renounced the fruits of his action, whose doubts are expelled by divine knowledge and who is firmly situated in the self, is not bound by any work.

TEXT 42

tasmad ajnana-sambhutam
hrt-stham jnanasinatmanah
chittvainam samsayam yogam
atisthottistha bharata

Therefore, O Bharata, due to ignorance this scepticism has arisen in your mind. Slash it with the sword of transcendental knowledge and fight the battle, by following Niskama-Karma-Yoga.

om tatsditi srimad-bhagavad-gitasupanisatsu brahma-
vidyayam yoga-sastre sri krsnarjuna-samvade
jnana-yogo nama caturtho 'dhyayah

Thus ends the Fourth Chapter entitled, "The Path of Divine Knowledge" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER FIVE

Karma-Sannyasa-Yoga

Desireless action dedicated to the Supreme Lord

TEXT 1

arjuna uvaca
sannyasam karmanam krsna
punar yogam ca samsasi
yac chreya etayor ekam
tan me bruhi su-niscitam

Arjuna said: O Krishna, first of all You told me to renounce work, then You advised me to work with devotion. Now please tell me definitely which of these two paths is better for me.

TEXT 2

sri-bhagavan uvaca
sannyasah karma-yogas ca
nihsreyasa-karav ubhau
tayos tu karma-sannyasat
karma-yogo visisyate

The Supreme Lord said: Both the paths are beneficial for mankind. Out of these two, work in devotional service is better than abandonment of work.

TEXT 3

jneyah sa nitya-sannyasi
yo na dvesti na kanksati
nirdvandvo hi maha-baho
sukham bandhat pramucyate

He who has neither love nor hatred for the fruits of his deeds and is steady and free from the pairs of opposites of the relative world, is really renounced and having given up all, is easily released from all bonds of action.

TEXT 4

sankhya-yogau prthag balah
pravadanti na panditah
ekam apy asthitah samyag
ubhayor vindate phalam

It is only the child and not the wise men, that speak of action and their renunciation as different paths. He, who is firmly established in one, reaches the end of both.

TEXT 5

yat sankhyaih prapyate sthanam
tad yogair api gamyate
ekam sankhyam ca yogam ca
yah pasyati sa pasyati

That goal which is attained by mere renunciation is also attainable by devotional service. He who recognises both renunciation and devotional service as one, sees things as they are.

TEXT 6

sannyasas tu maha-baho
duhkham aptum ayogatah
yoga-yukto munir brahma
na cirenadhigacchati

One cannot become happy only by renouncing his activities unless he is engaged in the devotional service of the Lord. Being engaged in the service of the Lord, the sages become pure and attain the Supreme Lord forthwith

TEXT 7

yoga-yukto visuddhatma
vijitatmajitendriyah
sarva-bhutatma-bhutatma
kurvann api na lipyate

A wise man engaged in devotional service of the Supreme Lord possesses pure intelligence, pure mind and self control, and is dear to all and all are dear to him. Even performing various activities, he is not entangled in them.

TEXT 8-9

naiva kincit karomiti
yukto manyeta tattva-vit
pasyan srnvan sprsanjighrann
asnan gacchan svapan svasan
pralapan visrjan grhnann
unmisan nimisann api
indriyanindriyarthesu
vartanta iti dharayan

"I do nothing at all" thinks the man of unattached action, knowing the truth, for in seeing, hearing, touching, smelling, tasting, walking, breathing and sleeping, speaking, grasping, releasing, in opening and closing his eyes, he is convinced that it is the action of the senses.

TEXT 10

brahmany adhaya karmani
sangam tyaktva karoti yah
lipyate na sa papena
padma-patram ivambhasa

He who acts without attachment, dedicating his actions to the Supreme

Lord is untouched by sin, like a lotus leaf untouched by water.

TEXT 11

kayena manasa buddhya
kevalair indriyair api
yoginah karma kurvanti
sangam tyaktvatma-suddhaye

In order to purify themselves, those who are engaged in devotional service, perform their duties, with body, mind and intelligence and even with their senses, abandoning all attachments.

TEXT 12

yuktah karma-phalam tyaktva
santim apnoti naisthikim
ayuktah kama-karena
phale sakto nibadhyate

A wise man who has renounced the fruit of his actions, attains unadulterated peace. But a fool is compelled by desire and attached to the fruit and is therefore entangled.

TEXT 13

sarva-karmani manasa
sannyasyaste sukham vasi
nava-dvare pure dehi
naiva kurvan na karayan

The wise man who has renounced all actions with a discerning mind dwells at ease, self-subdued in the city of nine gates, neither working nor causing work to be done.

TEXT 14

na kartrtvam na karmani
lokasya srjati prabhuh
na karma-phala-samyogam
svabhavas tu pravartate

The lord of this material body, i.e. Soul, is not responsible for any action, nor for the fruits thereof. But all this emanates from ignorance of the living entity.

TEXT 15

nadatte kasyacit papam
na caiva sukrtam vibhuh
ajnanenavrtam jnanam
tena muhyantijantavah

The Supreme Lord does not accept anybody's virtue or vice. Since pure intelligence is enveloped by nescience, people are apt to be bewildered by the triple qualities of material nature.

TEXT 16

jnanena tu tad ajnanam
yesam nasitam atmanah
tesam aditya-vajjnanam
prakasayati tat param

But when one is enlightened with divine knowledge his ignorance disappears with sun rise, and this knowledge reveals everything to him.

TEXT 17

tad-buddhayas tad-atmanas
tan-nisthas tat-parayanah
gacchanty apunar-avrttim
jnana-nirdhuta-kalmasah

When one's intelligence, mind and steadfastness have focussed on the Supreme Lord, then one becomes cleaned of all sins through transcendental knowledge and attains the blissful realm from where there is no return. Those who develops divine relationship with Me, never enamours of material benefits.

TEXT 18

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva sva-pake ca
panditah sama-darsinah

Sages look upon all with an equal eye, whether it be a learned Brahmin endowed with humility or a cow or an elephant or a dog-eating outcaste.

TEXT 19

ihaiva tairjitah sargo
yesam samye sthitam manah
nirdosam hi samam brahma
tasmad brahmani te sthitah

Those whose minds are thus established in equality have even in this world, overcome their nature. They are being stainless on the same level with Brahman are established in Brahman.

TEXT 20

na prahrsyet priyam prapya
nodvijet prapya capriyam
sthira-buddhir asammudho
brahma-vid brahmani sthitah

He who knows Brahman and is established in Him, is not deluded and is firm in mind. He neither rejoices at what is pleasant, nor grieves at what is unpleasant.

TEXT 21

bahya-sparsesv asaktatma
vindaty atmani yat sukham
sa brahma-yoga-yuktatma
sukham aksayam asnute

Being unattached to external objects, he finds eternal happiness in his own real self and of Me as Brahman owing to his steadfast attachment for Me.

TEXT 22

ye hi samsarsa-ja bhoga
duhkha-yonaya eva te
ady-antavantah kaunteya
na tesu ramate budhah

An intelligent person never desires sensual pleasures which are the source of miseries. Human sufferings spring from association of the senses with the material world. They have their beginning and end, and are, therefore, not eternal.

TEXT 23

saknotihaiva yah sodhum
prak sarira-vimoksanat
kama-krodhodbhavam vegam
sa yuktah sa sukhi narah

He who is able to resist the force of desire and anger even here before quitting his body, is a wise man and he enjoys bliss.

TEXT 24

yo 'ntah-sukho 'ntar-aramas
tathantar-jyotir eva yah
sa yogi brahma-nirvanam
brahma-bhuto 'dhigacchati

He who is sincere aspirant for inner spiritual happiness, inner harmony and inner enlightenment is really in touch with Brahman, is a real Yogi and attains the Supreme.

TEXT 25

labhante brahma-nirvanam
rsayah ksina-kalmasah
chinna-dvaidha yatatmanah
sarva-bhuta-hite ratah

The sages who are free from all sins and doubts, are self-controlled and are busy for the betterment of everybody attain transcendental bliss.

TEXT 26

kama-krodha-vimuktanam
yatinam yata-cetasam
abhito brahma-nirvanam
vartate viditatmanam

Those sages who are free from all passions and wrath, are self-restrained and well-versed in the true knowledge of their real self and Me, will definitely be liberated in the near future.

TEXT 27-28

sparsan krtva bahir bahyams
caksus caivantare bhruvoh
pranapanau samau krtva
nasabhyantara-carinau
yatendriya-mano-buddhir
munir moksa-parayanah
vigateccha-bhaya-krodho
yah sada mukta eva sah

Avoiding all external sense objects, fixing his vision between the eyebrows, balancing the inward and outward breaths within the nostrils, controlling the mind, senses and intelligence, the transcendentalist becomes free from desire, fear and anger. One who always remains in this stage, is certainly liberated.

TEXT 29

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

Know Me as the enjoyer of the fruits of all sacrifices, the worshipable Lord of all sages and the benefactor of all living entities. Knowing Me as the Supreme Personality of Godhead, the sages attain liberation.

om tatsditi srimad-bhagavad-gitasupanisatsu brahma-
vidyayam yoga-sastre sri-krsnarjuna-samvade
karma-sannyasa-yogo nama pancamo 'dhyayah

Thus ends the Fifth Chapter entitled, "Desireless Action Dedicated to the Supreme Lord" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER SIX

Dhyana-Yoga

The principle of meditation

TEXT 1

sri-bhagavan uvaca
anasritah karma-phalam
karyam karma karoti yah
sa sannyasi ca yogi ca
na niragnir na cakriyah

The Supreme Lord said: He who performs his prescribed duties without attachment for fruits is a Sannyasi and a Yogi too, not he who has given up the sacrificial fire or has abandoned all works.

TEXT 2

yam sannyasam iti prahur
yogam tam viddhi pandava
na hy asannyasta-sankalpo
yogi bhavati kascana

O Pandava, know that, which is called sannyasa (renunciation) is verily the same as Yoga (self-less work). O son of Pandu, for no one who has not fully renounced his desire can ever become a Yogi.

TEXT 3

aruruksor muner yogam
karma karanam ucyate
yogarudhasya tasyaiva
samah karanam ucyate

For the neophytes, performance of action for spiritual purification is the only aim and for those who have already attained yoga, attainment of eternal peace is the only aim.

TEXT 4

yada hi nendriyarthesu
na karmasv anusajiate
sarva-sankalpa-sannyasi
yogarudhas tadocyate

When one has no attachment for the objects of the senses and their actions, and when he has completely surrendered his will, he is said to have attained Yoga.

TEXT 5

uddhared atmanatmanam
natmanam avasadayet
atmaiva hy atmano bandhur
atmaiva ripur atmanah

A living entity, who is fallen into the well of worldliness can be liberated by a mind which is free from all sorts of material attachment. A living entity should not be depressed by worldly attractions. The mind is the friend as well as foe of a living entity at different circumstances.

TEXT 6

bandhur atmatmanas tasya
yenatmaivatmana jitah
anatmanas tu satrutve
vartetatmaiva satru-vat

The mind is a friend to a living entity who has full control of self and an enemy to him who has no control over it.

TEXT 7

jitatmanah prasantasya
paramatma samahitah
sitosna-sukha-duhkhesu
tatha manapamanayoh

One who is established in yoga, has conquered his mind, he is never preturbed by heat and cold, happiness and distress, honour and dishonour, and is deeply absorbed in meditation on the Supreme Lord.

TEXT 8

jnana-vijnana-trptatma
kuta-stho vijitendriyah
yukta ity ucyate yogi
sama-lostrasma-kancanah

He is self-content with acquired knowledge and transcendental self-realisation, and is self controlled. He considers everything whether it be clay, stone or gold - as the same.

TEXT 9

suhrn-mitravy-udasina-
madhyastha-dvesya-bandhusu
sadhusv api ca papesu
sama-buddhir visisyate

He is greatly honoured as he regards his well-wishers, friends, enemies, neutrals, mediators, the envious, relatives, the pious and the sinners alike.

TEXT 10

yogi yunjita satatam
atmanam rahasi sthitah
ekaki yata-cittatma
nirasir aparigraha

A transcendentalist remaining at a secluded place will concentrate his mind on the Supreme Lord and will try to become free from desires for fruitive actions.

TEXT 11-12

sucau dese pratisthapyā
sthīram asanam atmanah
naty-ucchritam nati-nīcam
cailajina-kusottaram
tatraikagram manah kṛtvā
yata-cittendriya-kriyā
upavīsyasane yunjyād
yogam atma-visuddhaye

In order to practice yoga, one should go to a secluded place and prepare a seat with kusa-grass (one type of grass) covering it with a deer-skin and a soft cloth, and place it in a sanctified place, neither too high nor too low. Then he has to sit on it and practice yoga for purification of his heart, by controlling his mind.

TEXT 13-14

samam kaya-siro-grīvam
dharayann acalam sthīrah
sāmpreksya nasikagram svam
disas canavalokayan
prasantatma vigata-bhir
brahmacari-vrate sthītah
manah samyamyā mac-citto
yukta asītamāt-parah

While practicing yoga, one should keep his body, neck and head in a straight line, fix his vision at the tip of his nose and meditate on the four-armed form of Vishnu, with a subdued mind, devoid of fear and being established in Brahmacharya.

TEXT 15

yunjann evam sadatmanam
yogi niyata-manasah
santim nirvana-paramam
mat-samsthām adhigacchati

By constant and steadfast practice of yoga, a transcendentalist attains to the abode of the Lord by cessation of material existence.

TEXT 16

naty-asnatas tu yogo 'sti
na caikantam anasnatah
na cati-svapna-silasya
jagrato naiva carjuna

Yoga is not for him who eats too much, or too little, O Arjuna, nor is it for him who sleeps too much or who keeps too long a vigil.

TEXT 17

yuktahara-viharasya
yukta-cestasya karmasu
yukta-svapnavabodhasya
yogo bhavati dukkha-ha

One who is moderate in eating, sleeping, working and waking, and self-restrained in his enterprises can become free from all sorts of afflictions by practicing yoga.

TEXT 18

yada viniyatam cittam
atmany evavatisthate
nisprah sarva-kamebhyo
yukta ity ucyate tada

A yogi becomes situated in transcendence, when he is detached from all material desires and affinities and his thoughts are controlled and are fixed on the self and Godhead.

TEXT 19

yatha dīo nivata-stho
nengate sopama smṛta
yogino yata-cittasya
yunjato yogam atmanah

The mind of a yogi who is situated in transcendence is as steady and true as the unwavering flame of a lamp in a windless house.

TEXT 20

yatroparamate cittam
niruddham yoga-sevaya
yatra caivatmanatmanam
pasyann atmani tusyati

When one's mind becomes completely detached from material activities by practice of yoga, he is said to be situated in samadhi or trance. At this stage he is able to see the self by pure intelligence and feels pleasure within his own self.

TEXT 21

sukham atyantikam yat tad
buddhi-grahyam atindriyam
vetti yatra na caivayam
sthitā calati tattvatah

In that blissful state, he gets tremendous transcendental happiness and enjoys himself through divine senses. Being established in such a state he never departs from truth.

TEXT 22-23

yam labdhva caparam labham
manyate nadhikam tatah

yasmin sthito na duhkkena
gurunapi vicalyate

tam vidyad duhkha-samyoga-
viyogam yoga-samjnitam
sa niscayena yoktavyo
yogo 'nirvinna-cetasa

When he attains such bliss, he thinks that nothing is superior to it and being established in that bliss, he is never shaken by any of the tribulations of the world, how great that may be. This is the real freedom from all sorts of miseries arising out of material contact.

TEXT 24-25

sankalpa-prabhavan kamams
tyaktva sarvan asesatah
manasaivendriya-gramam
viniyamy samantatah
sanaih sanair upamed
buddhya dhrti-grhita ya
atma-samstham manah krtva
na kincid api cintayet

He completely abandons all his desires born of false ego, controls all his senses by mind, attains complete dispassion from sense-percepts, by virtue of his pure intelligence and ultimately realises his own self fully isolated from all worldly relatives.

TEXT 26

yato yato niscalati
manas cancaiam asthiram
tatas tato niyamyaitad
atmany eva vasam nayet

Mind is flickering and unsteady by nature. Although it inclines to wander unrestrained, one should carefully strive to bring it under control.

TEXT 27

prasanta-manasam hy enam
yoginam sukham uttamam
upaiti santa-rajasam
brahma-bhutam akalmasam

Overcoming all hurdles by such practice whose mind is fixed on Me, attains the highest bliss. He is liberated, peaceful and free from all sins.

TEXT 28

yunjann evam sadatmanam
yogi vigata-kalmasah
sukhena brahma-samsparsam
atyantam sukham asnute

Thus making the self ever steadfast, the yogi whose sins have

disappeared, easily experiences the infinite joy of union with Godhead.

TEXT 29

sarva-bhuta-stham atmanam
sarva-bhutani catmani
iksate yoga-yuktatma
sarvatra sama-darsanah

A true yogi beholds the Supreme Lord in all beings and also sees all beings in Him, and thus realises the Supreme Lord everywhere.

TEXT 30

yo mam pasyati sarvatra
sarvam ca mayi pasyati
tasyaham na pranasyami
sa ca me na pranasyati

He who sees Me everywhere and everything in Me, I am never lost from him and he is never lost from Me.

TEXT 31

sarva-bhuta-sthitam yo mam
bhajaty ekatvam asthitah
sarvatha vartamano 'pi
sa yogi mayi vartate

The yogi, who knows Me as the All Pervading Super Soul, worships Me. He always dwells in Me in all circumstances.

TEXT 32

atmaupamyena sarvatra
samam pasyati yo 'rjuna
sukham va yadi va dukham
sa yogi paramo matah

O Arjuna, one who considers all beings as dear as his own self, and shares their happiness and distress as his own, is a great yogi.

TEXT 33

arjuna uvaca
yo 'yam yogas tvaya proktah
samyena madhusudana
etasyaham na pasyami
cancalatvat sthitim sthiram

Arjuna said: O Madhusudana, I am unable to understand the principle of yoga system which you have just advised me. It appears impracticable and unbearable due to fickleness of mind.

TEXT 34

cancalam hi manah krsna
pramathi balavad drdham
tasyaham nigraham manye

vayor iva su-duskaram

O Krishna, the mind is restless, turbulent, obstinate and very strong, and I think to keep that mind under control is, as difficult as to control the wind.

TEXT 35

sri-bhagavan uvaca
asamsayam maha-baho
mano durnigraham calam
abhyasena tu kaunteya
vairagyena ca grhyate

The Supreme Lord said: O mighty-armed, no doubt the mind is fickle and hard to curb. But by constant practice and by detachment it can be controlled.

TEXT 36

asamyatatmana yogo
dusprapa iti me matih
vasyatmana tu yatata
sakyo 'vaptum upayatah

He who does not strive to control his mind through constant practice and asceticism, it is impossible on his part to practice yoga. But he, whose mind is controlled through proper means, attains perfection in that yoga system.

TEXT 37

arjuna uvaca
ayatih sraddhayopeto
yogac calita-manasah
aprapya yoga-samsiddhim
kam gatim krsna gacchati

Arjuna said: O Krishna, a man who has faith, but who is not steadfast and whose mind wanders away from yoga and fails to accomplish it, what is his fate?

TEXT 38

kaccin nobhaya-vibhrastas
chinnabhram iva nasyati
apratistho maha-baho
vimudho brahmanah pathi

O Mighty-armed Krishna, does he not perish like a riven cloud fallen from both and without any support, deluded in the path of Brahman?

TEXT 39

etan me samsayam krsna
chettum arhasy asesatah
tvad-anyah samsayasyasya
chetta na hy upapadyate

You should dispel this doubt of mine completely, O Krishna, for no one other than You can possibly dispel this doubt.

TEXT 40

sri-bhagavan uvaca
partha naiveha namutra
vinasas tasya vidyate
na hi kalyana-krt kascid
durgatim tata gacchati

The Supreme Lord said: O Partha, one who practices yoga never meets with destruction either in this world or in the next. One who does good for all, never overcomes by evil.

TEXT 41

prapya punya-krtam lokan
usitva sasvatih samah
sucinam srimatam gehe
yoga-bhrasto 'bhijayate

The defaulters of Astanga yoga are of two kinds, viz. (i) those of short timed practice, and (ii) those of long timed practice. Those who have fallen from short time practice of Astanga yoga, after enjoying heavenly bliss for a very long period take birth either in the family of a righteous Brahmin or in the family of a wealthy person.

TEXT 42

atha va yoginam eva
kule bhavati dhimatam
etad dhi durlabhataram-
loke janma yad idrsam

But those who have fallen after a long practice of Astanga yoga, take birth in the family of wise yogis. A birth in such a pious family is very rare.

TEXT 43

tatra tam buddhi-samyogam
labhate paurva-dehikam
yatate ca tato bhuyah
samsiddhau kuru-nandana

O son of Kuru, taking birth in such a family, he regains his previous divine intelligence and again strives to achieve perfection in that yoga.

TEXT 44

purvabhyasena tenaiva
hriyate hy avaso 'pi sah
jijnasur api yogasya
sabda-brahmativartate

Due to divine intelligence of his previous life, an inquisitive yogi easily overcomes the ritualistic principles prescribed in the Vedas.

TEXT 45

prayatnad yatamanas tu
yogi samsuddha-kilbisah

aneka-janma-samsiddhas
tato yati param gatim

Through constant and careful practice, the yogi gradually becomes free from all contaminations and after practicing this yoga for many, many births, he attains the supreme perfection.

TEXT 46

tapasvibhyo 'dhiko yogi
jnanibhyo 'pi mato 'dhikah
karmibhyas cadhiko yogi
tasmad yogi bhavarjuna

A yogi is superior to an ascetic, superior even to a wiseman and is therefore far superior to a fruitive worker. Hence, O Arjuna, be a yogi.

TEXT 47

yoginam api sarvesam
mad-gatenantar-atmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

The yogi who follows the path of unalloyed devotion, who worships Me with great faith, and is firmly attached to Me, is the best of all yogis.

om tatsditi srimad-bhagavad-gitasupanisatsu brahma-
vidyayam yoga-sastre sri-krsnarjuna-samvade
dhyana-yogo nama sastho 'dhyayah

Thus ends the Sixth Chapter entitled, "The Principle of Meditation" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER SEVEN

Jnana-Vijnana-Yoga

The transcendental knowledge of the Absolute

TEXT 1

sri-bhagavan uvaca
mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam-
yatha jnasyasi tac chrnu

The Supreme Lord said: O Partha, now listen how you can know Me completely by practicing yoga with mind steadfastly attached to Me.

TEXT 2

jnanam te 'ham sa-vijnanam
idam vaksyamy asesatah
yaj jnatva neha bhuyo 'nyaj
jnatavyam avasisyate

Now I shall tell you in detail, the principle of transcendental knowledge about My graceful personality, knowing which there shall remain nothing more in this world to be known by you.

TEXT 3

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

Out of hundreds and thousands of human beings one strives to attain perfection in eternal bliss and out of those who have attained perfection, hardly one knows Me in My Prime Essence.

TEXT 4

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

Earth, water, fire, air, ether, mind, intelligence and perverted ego these are the eight components of My external energy.

TEXT 5

apareyam itas tv anyam
prakrtim viddhi me param

jiva-bhutam maha-baho
yayedam dharyate jagat

O Mighty-armed Arjuna, besides My external energy(Apara Prakruti), I have another energy known as Jiva-potency which is superior to My external energy. All living entities come of this superior potency.

TEXT 6

etad-yonini bhutani
sarvanity upadharaya
aham krtsnas ya jagatah
prabhavah pralayas tatha

All the sentient and insentient worlds emanate from these two potencies of Mine. Hence, I am the root cause of creation and destruction of this world.

TEXT 7

mattah parataram nanyat
kincid asti dhananjaya
mayi sarvam idam protam
sutre mani-gana iva

O Dhananjaya, there is none greater than I. All the universes exist in Me, as gems are strung on a thread.

TEXT 8

raso 'ham apsu kaunteya
prabhasmi sasi-suryayoh
pranavah sarva-vedesu
sabdah khe paurusam nrsu

O son of Kunti, I am the taste of water, the light of the Sun and the Moon, the syllable 'Om' of all Vedas, the sound in the ether and the virility in mankind.

TEXT 9

punyo gandhah prthiviyam ca
tejas casmi vibhavasau
jivanam sarva-bhutesu
tapas casmi tapasvisu

I am the sanctified fragrance of the earth, the heat of the Sun and fire, the life of all living entities and the penances of the ascetics.

TEXT 10

bijam mam sarva-bhutanam
viddhi partha sanatanam
buddhir buddhimatam asmi
tejas tejasvinam aham

O Partha, know Me that I am the eternal seed of all elements, the intelligence of the intelligent and the prowess of the powerful.

TEXT 11

balam balavatam caham

kama-raga-vivarjitam
dharmaviruddho bhutesu
kamo 'smi bharatarsabha

O Bharatarsabha(Arjuna), I am the strength of the strong, devoid of passion and wrath. I am the sex in the animals, not opposed to scriptural injunctions.

TEXT 12

ye caiva sattvika bhava
rajasas tamasas ca ye
matta eveti tan viddhi
na tv aham tesu te mayi

All Sattwika, Rajasa and Tamasa manifestations in the world are the results of the qualities and actions of My illusory potency. Hence, they are under My control but I am quite independent of them.

TEXT 13

tribhir guna-mayair bhavair
ebhah sarvam idam jagat
mohitam nabhijanati
mam ebhyah param avyayam

The whole world is deluded by the triple qualities(Sattwa, Raja and Tama) of My illusory potency. Therefore, people do not know Me, as I am inexhaustible, unchangeable and independent of these triple qualities.

TEXT 14

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

It is extremely difficult to surmount My supernatural Maya consisting of the triple qualities. but those who surrender unto Me alone, can easily cross it.

TEXT 15

na mam duskrino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

The foolish miscreants, the lowest among mankind, those whose intelligence is stolen by illusion and those who are demoniac in nature, do not surrender unto Me.

TEXT 16

catur-vidha bhajante mam
janah sukrtino 'rjuna
arto jijnasur arthartha
jnani ca bharatarsabha

O Arjuna, O best among the Bharatas, four kinds of righteous people

worship Me. They are (i) the distressed, (ii) the inquisitive, (iii) the desirer of wealth, and (iv) the seekers of knowledge.

TEXT 17

tesam jnani nitya-yukta
eka-bhaktir visisyate
priyo hi jnanino 'tyartham
aham sa ca mama priyah

Among them, the wise becomes the best by obtaining pure knowledge through devotional service unto Me. He is very dear to Me and I am also very dear to him.

TEXT 18

udarah sarva evaite
jnani tv atmaiva me matam
asthitah sa hi yuktatma
mam evanuttamam gatim

The above four classes of devotees are all magnanimous souls. But one who is situated in My transcendental knowledge, he lives in Me. He is very dear to Me.

TEXT 19

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma su-durlabhah

After many births, the wise surrenders unto Me, knowing Me as the cause of all causes. Such a great devotee is indeed very rare.

TEXT 20

kamais tais tair hrta-jnanah
prapadyante 'nya-devatah
tam tam niyamam asthaya
prakrtya niyatah svaya

The fruitive workers being deprived of My transcendental knowledge, worship the demigods for fulfilment of their material desires and follow different rules and regulations akin to their own nature.

TEXT 21

yo yo yam yam tanum bhaktah
sraddhayarcitum icchati
tasya tasyacalam sraddham
tam eva vidadhamy aham

As an indwelling guide of all living entities, I make their faith more steadfast in that particular god, whom they worship according to their choice.

TEXT 22

sa taya sraddhaya yuktas

tasyaradhanam ihate
labhate ca tatah kaman
mayaiva vihitan hi tan

By worshipping a particular demigod with firm faith, one fulfils his desires. But actually all benefits are granted by Me alone.

TEXT 23

antavat tu phalam tesam
tad bhavaty alpa-medhasam
devan deva-yajo yanti
mad-bhakta yanti mam api

Less intelligent people worship the demigods and the fruits they obtain from such worship are limited and transitory. The worshippers of demigods go to the planets of demigods, but My devotees ultimately attain Me.

TEXT 24

avyaktam vyaktim apannam
manyante mam abuddhayah
param bhavam ajananto
mamavyayam anuttamam

People who consider Me as unmanifest, are ignorant even studying the Vedic scriptures, as they do not know about My supreme, unchangeable and eternal form.

TEXT 25

naham prakasah sarvasya
yoga-maya-samavrtah
mudho 'yam nabhijanati
loko mam ajam avyayam

My Shyamasundar human form is eternal. As it is enveloped by My creative potency(Yoga-Maya), it is unmanifest to the fallen souls. Therefore, the foolish and ignorant people do not know about My unchangeable form.

TEXT 26

vedaham samatitani
vartamanani carjuna
bhavisyani ca bhutani
mam tu veda na kascana

O Arjuna, as the Supreme Lord, I know everything about the past, the present and the future. I also know all living entities, but due to their bewilderment, people do not know My eternal Shyamasundar form.

TEXT 27

iccha-dvesa-samutthena
dvandva-mohena bhārata
sarva-bhutani sammoham
sarge yanti parantapa

O Parantapa(Arjuna), all living entities, when they come into this material

world, are deluded by its dualities like pleasure and pain etc., born of love and hatred.

TEXT 28

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

Those who are purged of all sins by dint of their pious deeds, worship Me with steadfast determination, freed from the worldly opposites and delusion.

TEXT 29

jara-marana-moksaya
mam asritya yatanti ye
te brahma tad viduh krtsnam
adhyatmam karma cakhilam

Those who strive for liberation from old age and death, surrender unto Me in devotional service. They know everything about transcendental deeds and fruitive activities.

TEXT 30

sadhibhutadhidaivam mam
sadhijajnam ca ye viduh
prayana-kale 'pi ca mam
te vidur yukta-cetasah

Those who know Me as the Supreme Personality of Godhead, as the governing principle of the material manifestation, as the controller of all the demigods and as the sustainer of all sacrifices, can know Me, even at the time of death.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade jnana-vijnana-yogo
nama saptamo 'dhyayah

Thus ends the Seventh Chapter entitled, "The Transcendental Knowledge of the Absolute" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER EIGHT

Taraka-Brahma-Yoga

Attaining the Supreme Lord

TEXT 1

arjuna uvaca
kim tad brahma kim adhyatmam
kim karma purusottama
adhibhutam ca kim proktam
adhidaivam kim ucyate

Arjuna said: O Purushottama, what is meant by each of the terms 'Brahman', 'Adhyatma', 'Karma', 'Adhibhuta', and 'Adhidaiva'?

TEXT 2

adhiyajnah katham ko 'tra
dehe 'smin madhusudana
prayana-kale ca katham
jneyo 'si niyatatmabhih

O Madhusudana, what is Adhiyajna (Lord of sacrifice) in this body? How do the persons engaged in devotional service know You at the time of their death?

TEXT 3

sri-bhagavan uvaca
aksaram brahma paramam
svabhavo 'dhyatmam ucyate
bhuta-bhavodbhava-karo
visargah karma-samjnitah

The Supreme Lord said: the eternal, indestructible and unchangeable living entity is called Brahman, and his eternal nature is called Adhyatma. Activities performed for the development of these material bodies are called karma.

TEXT 4

adhibhutam ksaro bhavah
purusas cadhidaivatam
adhiyajno 'ham evatra
dehe deha-bhrtam vara

The changeable and perishable is called Adhibhuta. Adhidaiva means the Universal Virata Purusa who is the Presiding Deity of the demigods and of the senses. I am known as Adhiyajna, the indwelling Super-soul in the heart of all living entities.

TEXT 5

anta-kale ca mam eva
smaran muktva kalevaram
yah prayati sa mad-bhavam
yati nasty atra samsayah

He who recalls Me, at the time of death, is undoubtedly blessed with My divine knowledge and attains My nature.

TEXT 6

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

Whatever state of being one remembers when he passes away, definitely he will attain that state.

TEXT 7

tasmat sarvesu kalesu
mam anusmara yudhya ca
mayy arpita-mano-buddhir
mam evaisyasy asamsayah

Therefore, always think of Me and fight the battle. When you will perform your duties by fixing your mind and intelligence on Me, definitely you will attain Me.

TEXT 8

abhyasa-yoga-yuktena
cetasa nanya-gamina
paramam purusam divyam
yati parthanucintayan

O Partha, the Supreme Lord is attainable by remembering Him with undeviated attention and constant practice of Yoga.

TEXT 9

kavim puranam anusasitaram
anor aniyamsam anusmared yah
sarvasya dhataram acintya-rupam
aditya- varnam tamasah parastat

The Supreme Lord is omniscient, eternal, the supreme controller, the smallest, the sustainer of all, eternally adolescent, inconceivable, self-revealed like the self-luminous Sun and beyond material conception.

TEXT 10

prayana-kale manasacalena
bhaktya yuktoyoga-balena caiva
bhruvor madhye pranam avesya samyak
sa tam param purusam upaiti divyam

One who remembers the Supreme Lord in devotion, at the time of death, by fixing his prana (vital air) between the two eyebrows due to previous practice of yoga, will definitely attain the Supreme Lord.

TEXT 11

yad aksaram veda-vido vadanti
visanti yad yatayo vita-ragah
yad icchanto brahmacaryam caranti
tat te padam sangraheṇa pravaksye

Now I shall tell you the process for attaining the ultimate goal, designated Akshara (Parama Purusa) by the vedic scholars, in Whom dwell the great sages detached from all worldly affinities and for Whom the Brahmacharis practise celibacy.

TEXT 12-13

sarva-dvarani samyamyā
mano hr̥di nirudhya ca
murdhny adhayatmanah pranam
asthito yoga-dharanam
om ity ekaksaram brahma
vyaharan mam anusmaran
yah prayati tyajan deham
sa yati paramam gatim

Controlling all senses through practice of yoga, fixing the mind on the heart and the prana (vital air) between the two eyebrows and uttering the sacred syllable 'Om', if one quits his body, he will definitely attain My eternally blissful realm.

TEXT 14

ananya-cetah satatam
yo mam smarati nityasah
tasyaham sulabhah partha
nitya-yuktasya yoginah

O Partha (Arjuna), I am easily accessible to him who remembers Me without deviation.

TEXT 15

mam upetya punar janma
duhkhalayam asasvatam
napnuvanti mahatmanah
samsiddhim paramam gatah

Pure devotees are not subject to rebirth which is transitory and full of miseries, because they have attained the highest perfection.

TEXT 16

a-brahma-bhuvanal lokah
punar avartino 'rjuna
mam upetya tu kaunteya

punar janma na vidyate

O Arjuna, beginning from the lowest planets to the highest planet in the material world (i.e. up to Brahmaloaka) all are subject to rebirth. But, O son of Kunti, one who takes shelter in Me through devotional service, is not liable to be reborn.

TEXT 17

sahasra-yuga-paryantam
ahar yad brahmano viduh
ratrim yuga-sahasrantam
te 'ho-ratra-vido janah

As per human calculation, a period of thousand four-ages is the duration of a day of Brahma and such a period is also the duration of his night.

TEXT 18

avyaktad vyaktayah sarvah
prabhavanty ahar-agame
ratry-agame praliyante
tatraivavyakta-samjnake

All living entities are made manifest with the dawn of Brahma's day and they are annihilated with the beginning of Brahma's night.

TEXT 19

bhuta-gramah sa evayam
bhutva bhutva praliyate
ratry-agame 'vasah partha
prabhavaty ahar-agame

Time and again, this multitude of living entities come into being at the dawn of the day of Brahma and dissolve at the beginning of the night of Brahma.

TEXT 20

paras tasmad tu bhavo 'nyo
'vyakto 'vyaktat sanatana
yah sa sarvesu bhutesu
nasyatsu na vinasati

But there is another nature, which is eternal and superior to material nature. It is so excellent and eternal that when all in this world is destroyed, it remains as it is.

TEXT 21

avyakto 'ksara ity uktas
tam ahuh paramam gatim
yam prapya na nivartante
tad dhama paramam mama

My supreme abode is the ultimate destination of all living entities, which is unmanifested and infallible. When one attains it, he never comes back.

TEXT 22

purusah sa parah partha
bhaktya labhyas tv ananyaya
yasyantah-sthani bhutani
yena sarvam idam tatam

O Partha, that Supreme Personality of Godhead is the greatest of all and is attainable by unalloyed devotion. He is all pervading and everything exists in Him.

TEXT 23

yatra kale tv anavrttim
avrttim caiva yoginah
prayata yanti tam kalam
vaksyami bharatarsabha

O Bharatarsabha (Arjuna), now I shall tell you about the time when the yogis passing away from this world, will come back to this material world or not.

TEXT 24

agnir jyotir ahah suklah
san masa uttarayanam
tatra prayata gacchanti
brahma brahma-vido janah

Those who know the Supreme Brahman, breathe their last at the time of influence of Fire-god, in light, in an auspicious day, in the bright fortnight and during the six months period when the sun moves to the northern side of the equator.

TEXT 25

dhumo ratris tatha krsnah
san-masa daksinayanam
tatra candramasam jyotir
yogi prapya nivartate

Karma-yogis who pass away during smoke, night, dark fortnight, the six months when the sun moves to the southern side of the equator, or attain the moon planet, again come to this world.

TEXT 26

sukla-krsne gati hy ete
jagatah sasvate mate
ekaya yaty anavrttim
anyayavartate punah

There are two eternal paths for passing away from this world. One is the path of light and the other is darkness. Those who pass away during the path of light are not liable to come back but those who pass away during the path of darkness are bound to return.

TEXT 27

naite srti partha janan
yogi muhyati kascana
tasmāt sarvesu kalesu
yoga-yukto bhavarjuna

O Partha, a devotee knowing these two eternal paths of light and darkness is never bewildered by the triple qualities of material nature. Therefore, O Arjuna, always follow the cult of unalloyed devotion.

TEXT 28

vedesu yajnesu tapahsu caiva
danesu yat punya-phalam pradistam
atyeti tat sarvam idam veditva
yogi param sthanam upaiti cadyam

A pure devotee is not deprived of all the good results accruing from the study of the Vedas, the performance of sacrifices, austerities, giving charity and all other types of activities. Obtaining all those things through devotional service he attains the supreme blissful realm.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade taraka-brahma-yogo
namastamo 'dhyayah

Thus ends the Eight Chapter entitled, "Attaining the Supreme Lord" in the Upanishad of Srimad Bhagavad Gita, the science of God, the scripture of yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER NINE

Raja-guhya-Yoga

The supreme secret knowledge

TEXT 1

sri-bhagavan uvaca
idam tu te guhyatamam
pravaksyamy anasuyave
jnanam vijnana-sahitam
yajjnatva moksyase 'subhat

The Supreme Lord said: O Arjuna, as you are free from malice, I will expound to you this profound secret knowledge and experience by understanding which you will be released from evil and cycle of births and deaths.

TEXT 2

raja-vidya raja-guhyam
pavitram idam uttamam
pratyaksavagamam dharmyam
su-sukham kartum avyayam

It is a royal science, a sovereign secret, a supreme purifier. It is perceived by direct experience, it is the perfection of religion, it is easy to practise and it is eternal and imperishable.

TEXT 3

asraddadhanah purusa
dharmasyasya parantapa
aprapya mam nivartante
mrtyu-samsara-vartmani

O Parantap(Arjuna), those who have no faith in Me, are unable to acquire the supreme knowledge of devotional service and hence are hurled into the vortex of birth and death in this material world.

TEXT 4

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

The whole universe is pervaded by My unmanifested form. All beings exist in Me but I do not exist in them.

TEXT 5

na ca mat-sthani bhutani
pasya me yogam aisvaram
bhuta-bhrn na ca bhuta-stho
mamatma bhuta-bhavanah

And yet the beings do not really abide in Me. Behold, that is My divine mystery. My spirit which is the source of all beings sustains all things, but it does not abide in them.

TEXT 6

yathakasa-sthito nit yam
vayuh sarvatra-go mahan
tatha sarvani bhutani
mat-sthan ity upadhara ya

As air, which is all-pervading, ever exists in ether, similarly know that all beings exist in Me.

TEXT 7

sarva-bhutani kaunteya
prakrtim yanti mamikam
kalpa-ksaye punas tani
kalpadau visrjamy aham

O son of Kunti, every material manifestation enters into My nature at the end of the millennium and again I create them by My nature at the beginning of another millennium.

TEXT 8

prakrtim svam avastabhya
visrjami punah punah
bhuta-gramam imam krtsnam
avasam prakrter vasat

This material world is under My control. Therefore, it is manifested time and again by My will.

TEXT 9

na ca mam tani karmani
nibadhnanti dhananjaya
udasina-vad asinam
asaktam tesu karmasu

O Dhananjaya, those actions can not bind Me and I remain completely detached from those actions. But in reality I am not detached, I am always attached to eternal bliss.

TEXT 10

ma yadh yaksena prakrtih
su yate sa-caracaram
hetunanena kaunte ya
jagad viparivartate

O son of Kunti, the material nature produces all movable and immovable

things in this world under My supervision. Thus, this manifestation comes into existence time and again.

TEXT 11

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

Foolish persons deride Me when I manifest Myself in a human form. They do not know that I am the Supreme Lord of the universe.

TEXT 12

moghasa mogha-karmano
mogha-jnana vicetasah
raksasim asurim caiva
prakrtim mohinim sritah

Those who are thus deluded, are attracted by demoniac and atheistic temperament. In that bewildered condition, their desire for liberation, fruitive action and to acquire knowledge are all defeated.

TEXT 13

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

O Partha, the great souls being protected by divine nature worship Me, as the primeval and inexhaustible source of everything, with unalloyed devotion.

TEXT 14

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nit ya-yukta upasate

Those great devotees always chant My divine Name, Form, Qualities and Pastimes. They worship Me with great determination in order to become My eternal servant.

TEXT 15

jnana-yajnena capy an ye
yajanto mam upasate
ekatvena prthaktvena
bahudha visvato-mukham

Others who are busy in acquiring knowledge, worship Me as the Supreme Lord, in different forms and as the Lord of the universe.

TEXT 16-19

aham kratu aham yajnah
svadhaham aham ausadham

mantra 'ham aham evajyam
aham agnir aham hutam

pitaham asya jagato
mata dhata pitamahah
vedyam pavitram omkara
rk sama yajur eva ca

gatir bharta prabhuh sakai
nivasah saranam suhrt
prabhavah pralayah sthanam
nidhanam bijam avyayam

tapamy aham aham varsam
nigrhnamy utsrjami ca
amrtam caiva mrtyus ca
sad asac caham arjuna

O Arjuna, I am the ritual, the sacrifice, the oblation, the medicine, the incantation, the ghee, the fire, the offering, the father of this universe, the mother, the supporter, and the grandfather; the knowable and the syllable 'Om', the Vedas viz., the Rig, the Sama and the Yajur; the highest goal of all, the sustainer, the master, the witness, the abode, the refuge, the friend, the creation, the annihilation, the cause of existence, the eternal seed; the heat in summer, the cold in winter, the rain in rainy season. I am the nectar, the death and the eternal truth. Such meditation is one type of worship of My universal form.

TEXT 20

traiv-vidya mam soma-pah puta-papa
yajnair istva svar-gatim prarthayante
te punyam asadya surendra-lokam
asnanti divyan divi deva-bhogan

Those who perform fruitive actions become purged of all sins, by study of the Vedas and by drinking soma-juice. Gradually they implore for heavenly planets by worshipping Me through sacrifices and after taking birth in the heaven, they enjoy celestial pleasures.

TEXT 21

te tam bhuktva svarga-lokam visalam
ksine punye martya-lokam visanti
evam trayi-dharmam anuprapanna
gatagatam kama-kama labhante

After enjoying celestial pleasures in the heaven, they return to this material world on the expiry of their virtue. Thus, the fruitive workers being loyal to the vedic injunctions, are thrown to the cycle of birth and death.

TEXT 22

anan yas cintayanto mam
ye janah paryupasate

tesam nit yabhi yuktanam
yoga-ksemam vahamy aham

But those who accept the path of devotional service and meditate on Me, they offer Me everything devoid of any desire and steadfastly attached to Me. I fulfil their requirements and preserve what they possess.

TEXT 23

ye 'py anya-devata-bhakta
yajante sraddhayanvitah
te 'pi mam eva kaunteya
yajanty avidhi-purvakam

O son of Kunti, whatever one offers to the demigods, is actually meant for Me. But due to lack of proper knowledge he offers it to them, which is contrary to prescribed rules.

TEXT 24

aham hi sarva-yajnanam
bhokta ca prabhur eva ca
na tu mam abhijananti
tattvenatas cyavanti te

I am the sole enjoyer and Lord of all sacrifices. Those who are quite ignorant of My real transcendental nature, are bound to fall down.

TEXT 25

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhuteiya
yanti mad-yajino 'pi mam

The worshippers of demigods, of ancestors and of the ghosts and spirits take birth among them respectively; and My devotees attain Me.

TEXT 26

patram puspam phalam to yam
yo me bhakt ya prayacchati
tad aham bhakt y-upahrtam
asnami prayatatmanah

If a person offers Me even a leaf, a flower, a fruit or a drop of water with love, affection and devotion, I accept it.

TEXT 27

yat karosi yad asnasi
yajjuhosi dadasi yat
yat tapas yasi kaunteya
tat kurusva mad-arpanam

O son of Kunti, whatever you do, whatever you eat, whatever you sacrifice, whatever you donate and austerities that you perform, consecrate them all unto Me.

TEXT 28

subhasubha-phalair evam
moksya-se karma-bandhanaih
sann yasa-yoga-yuktatma
vimukto mam upaisyasi

O Arjuna, thus you will be freed from the good and evil impacts of fighting and by accepting this principle of renunciation you will be liberated and attain Me.

TEXT 29

samo ham sarva-bhutesu
na me dvesyo 'sti na priyah
ye bhajanti tu mam bhakt ya
mayi te tesu capy aham

I behave equally and in an impartial manner to all living entities. I have neither enemy nor friend. But those who worship Me in devotion, they dwell in Me and I dwell in them. This is My distinctive principle.

TEXT 30

api cet su-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah

If a person is engaged in the devotional service of the Lord, even after committing the most heinous actions, he will be considered as a saint as he is properly situated.

TEXT 31

ksipram bhavati dharmatma
sasvac-chantim nigacchati
kaunteya pratijanihi
na me bhaktah pranasyati

O son of Kunti, My devotee quickly becomes a righteous person and attains lasting peace. I proclaim it boldly that My devotee never perishes.

TEXT 32

mam hi partha vyapasrit ya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

O Partha, those who take absolute shelter in Me, though they be born of lower births women including the prostitutes, Vaisyas(Merchants) and Sudras(Lower class people), the untouchables attain the supreme destination. My devotees are not confined to a particular caste, creed, gender, colour, sect or community.

TEXT 33

kim punar brahmanah punya

bhakta rajarsayas tatha
anityam asukham lokam
imam prapya bhajasva mam

When the lowest class people become purged of all sins through devotional service, there is no doubt that the miseries of the pious Brahmins and Kshatriyas (Ruling/warrior class) will disappear quickly through devotional service.

TEXT 34

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi yuktvaivam
atmamam mat-parayanah

O Arjuna, always think of Me, become My devotee, offer obeisances to Me and worship Me alone. Being totally absorbed in Me, you will definitely attain Me.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade raja-guhya-yogo
navamo 'dhyayah

Thus ends the Ninth Chapter entitled, "The Supreme Secret Knowledge" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER 10

Vibhuti-Yoga

The opulence of the Supreme Lord

TEXT 1

sri-bhagavan uvaca
bhuya eva maha-baho
srnu me paramam vacah
yat te 'ham priyamanaya
vaks yami hita-kamyaya

The Supreme Lord said: O mighty armed Arjuna, hear My Supreme words once again which I am now going to impart you for your betterment, as you are very dear to Me and it will give you immense pleasure.

TEXT 2

ne me viduh sura-ganah
prabhavam na maharsayah
aham adir hi devanam
maharsinam ca sarvasah

I am the source of all the demigods and the great sages. Therefore, they do not know My transcendental deeds which I perform in a human form in this material world.

TEXT 3

yo mam ajam anadim ca
vetti loka-mahesvaram
asammudhah sa martyesu
sarva-papaih pramucyate

He who knows Me as unborn, beginningless and the Supreme Lord of all planets, is freed from delusion and is purged of all sins.

TEXT 4-5

buddhir jnanam asammohah
ksama satyam damah samah
sukham dukham bhavo 'bhavo
bhayam cabhayam eva ca
ahimsa samata tustis
tapo danam yaso 'yasah
bhavanti bhava bhutanam
matta eva prthag-vidhah

Intelligence, knowledge, non-delusion, forgiveness, truth, control of

internal and external senses, pleasure and pain, birth and death, fear and courage, non-violence, equality, contentment, austerity, charity, fame, infamy - all these diverse qualities of human beings are created by Me.

TEXT 6

maharsayah sapta purve
catvaro manavas tatha
mad-bhava manasajata
yesam loka imah prajah

The seven sages, the four Brahmacharis and the fourteen Manus are all born of Me. All living entities in these worlds descend from them.

TEXT 7

etam vibhutim yogam ca
mama yo vetti tattvatah
so vikalpena yogena
yujyate natra samsayah

There is no doubt that he who knows about My opulence and power, engages in devotional service.

TEXT 8

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah

I am the fountain head of all spiritual and material worlds. Everything emanates from Me. The wise man who know it perfectly well, they engage in My devotional service and worship Me with love and with great attention.

TEXT 9

mac-citta mad-gata-prana
bodhayantah parasparam
kathayantas ca mam nityam
tusyanti ca ramanti ca

With minds fixed on Me, with lives consecrated to Me, My pure devotees fully absorbed in Me, and they derive great pleasure enlightening one another and conversing on My glorious attributes and deeds.

TEXT 10

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

Those who worship Me with love and devotion, I give them unadulterated love born of pure intelligence, which enables them to attain My blissful realm.

TEXT 11

tesam evanukampartham

aham ajnana-jam tamah
nasayamy atma-bhava-stho
jnana-dipena bhasvata

Out of My causeless mercy for them, I dwelling in their hearts, destroy their darkness born of ignorance, with the lamp of pure knowledge.

TEXT 12-13

arjuna uvaca
param brahma param dhama
pavitram paramam bhavan
purusam sasvatam divyam
adi-devam ajam vibhum

ahus tvam rsayah sarve
devarsir naradas tatha
asito devalo vyasah
svayam caiva bravisi me

Arjuna said: O Lord, all great sages such as Narada, Asita, Devala and Vyasa have all declared that you are the Supreme Brahman, the supreme abode, the Holiest, the Supreme Personality of Godhead, eternal divine person, unborn and sublime. Now You are declaring the same thing to me.

TEXT 14

sarvam etad rtam manye
yan mam vadasi kesava
na hi te bhagavan vyaktim
vidur deva na danavah

O Kesava, all that You narrated to me, I believe that as true. Neither the demigods nor the demons can know You or Your divine personality.

TEXT 15

svayam evatmanatmanam
vettha tvam purusottama
bhuta-bhavana bhutesa
deva-deva jagat-pate

O Purushottama, the source of all living beings, the Lord of all elements, the Lord of all lords, the Lord of the universe, You know Yourself through Your own potency.

TEXT 16

vaktum arhasy asesena
divya hy atma-vibhutayah
yabhir vibhutibhir lokan
imams tvam vyapya tisthasi

Only You are competent to describe about Your divine powers by which You pervade all these universes. Please tell me all this in detail.

TEXT 17

katham vidyam aham yogims

tvam sada paricintayan
kesu kesu ca bhavesu
cintyo 'si bhagavan maya

O Lord of yoga, how shall I know You by constant contemplation? What are you different aspects in which I am to meditate?

TEXT 18

vistarenatmano yogam
vibhutim ca janardana
bhuyah kathaya trptir hi
srnvato nasti me 'mrtam

O Janardana(Krishna), please tell me again in detail about Your mighty potency and glory. Hearing your glories my thirst for listening Your ambrosial words increases instead of being quenched.

TEXT 19

sri-bhagavan uvaca
hanta te kathayisyami
divya hy atma-vibhutayah
pradhanyatah kuru-srestha
nasty anto vistarasya me

The Supreme Lord said: O best of Kurus, My opulences are limitless. Out of them I will tell you some prominent divine extensions.

TEXT 20

aham atma gudakesa
sarva-bhutasaya-sthitah
aham adis ca madhyam ca
bhutanam anta eva ca

O Gudakesa(Arjuna), I am the soul - the indwelling guide of all living entities. I am the beginning, the middle and the end of all beings.

TEXT 21

adityanam aham visnur
jyotisam ravir amsuman
maricir marutam asmi
naksatranam aham sasi

Of the twelve Adityas, I am Vishnu; of the luminaries, I am the radiant Sun; of the Maruts, I am Marichi; and among the stars, I am the Moon.

TEXT 22

vedanam sama-vedo 'smi
devanam asmi vasavah
indriyanam manas casmi
bhutanam asmi cetana

Of the Vedas, I am the Sama Veda; of the gods, I am Indra; of all senses, I am the mind; and among the living beings, I am knowledge.

TEXT 23

rudranam sankaras casmi
vitteso yaksa-raksasam
vasunam pavakas casmi
meruh sikharinam aham

Of Rudras, I am Sankara(Siva); of the Yakshas and Rakshasas, I am Kubera (the lord of wealth); of the Vasus, I am pavaka (fire); and of the mountains, I am Sumeru.

TEXT 24

purodhasam ca mukhyam mam
viddhi partha brhaspatim
senaninam aham skandah
sarasam asmi sagarah

O Arjuna, of priests I am Bruhaspati; of generals, I am Kartikeya, the Lord of battle; and among the water bodies, I am the ocean.

TEXT 25

maharsinam bhrgur aham
giram asmy ekam aksaram
yajnanam japa-yajno 'smi
sthavaranam himalayah

Of great sages, I am Bhrgu; of all words, I am the syllable 'Om'; of sacrifices, I am the Japa Yajna or the Nama yajna(chanting of the holy names); of immovable things I am the Himalayas.

TEXT 26

asvatthah sarva-vrksanam
devarsinam ca naradah
gandharvanam citrarathah
siddhanam kapilo munih

Of trees, I am the Aswattha; of sages and demigods, I am Narada; of Gandharvas, I am Chitraratha; and among enlightened persons, I am the sage Kapila.

TEXT 27

uccaihsravasam asvanam
viddhi mam amrtodbhavam
airavatam gajendranam
naranam ca naradhipam

Of horses, know Me to be Uchaishrava; of elephants, know Me as Airavata; I am the king among mankind.

TEXT 28

ayudhanam aham vajram
dhenunam asmi kamadhuk
prajanas casmi kandarpah
sarpanam asmi vasukih

Of weapons, I am the thunderbolt; of cows, I am the Kamadhenu; I am the Cupid, source of all creations; among serpents, I am Vasuki.

TEXT 29

anantas casmi naganam
varuno yadasam aham
pitnam aryama casmi
yamah samyamatam aham

Of the Nagas, I am Ananta; among the aquatic creatures, I am Varuna; of ancestors, I am Aryama; and among the dispensers of justice, I am Yama, the Lord of death.

TEXT 30

prahladas casmi daityanam
kalah kalayatam aham
mrganam ca mrgendro 'ham
vainateyas ca paksinam

Of demons, know Me as the devoted Prahlada; of subduers, I am Time; of brutes, I am the forest king Lion; of birds, I am Garuda, the feathered carrier of Vishnu.

TEXT 31

pavanah pavatam asmi
ramah sastra-bhrtam aham
jhasanam makaras casmi
srotasam asmi jahnavi

Of purifiers, I am the wind; of armed warriors, I am Rama; of aquatic animals, I am Makara; and of rivers, I am the Ganges.

TEXT 32

sarganam adir antas ca
madhyam caivaham arjuna
adh yatma-vidya vidyanam
vadah pravadatam aham

O Arjuna, I am the beginning, the middle, and the end of all creations. Of all sciences, I am spiritual science or the self embodied knowledge; and of logicians I am the conclusive truth.

TEXT 33

aksaranam a-karo 'smi
dvandvah samasikasya ca
aham evaksayah kalo
dhataham visvato-mukhah

Of alphabets, I am the first vowel; of compound words, I am the dual-word; of the destructive agents, I am the Mahakala Rudra; and among creators, I am Brahma.

TEXT 34

mrtyuh sarva-haras caham
udbhavas ca bhavisyatam
kirtih srir vak ca narinam
smrtir medha dhrtih ksama

I am the all-devouring death, I am the source of all that is to come.
Among women, I am fame, beauty, speech, memory, intelligence, faithfulness
and forbearance.

TEXT 35

brhat-sama tatha samnam
gayatri chandasam aham
masanam marga-sirso 'ham
rtunam kusumakarah

Of hymns, I am the great Sama; of meters, I am the Gayatri; of months, I
am Margashira (corresponding to November and December); and among
seasons, I am Spring season.

TEXT 36

dyutam chalayatam asmi
teias teiasvinam aham
jayo 'smi vyavasayo 'smi
sattvam sattvavatam aham

Among the cheats, I am the gambling; among the splendid, I am the
splendor; among the enterprising people, I am victory and adventure; and I am
the strength of the strong.

TEXT 37

vrsninam vasudevo 'smi
pandavanam dhananjayah
muninam apy aham vyasah
kavinam usana kavih

Among the Vrusnis, I am Vasudeva; among the Pandavas, I am
Dhananjaya (Arjuna); of sages, I am Vyasa; and among the poets, I am
Sukracharya (the preceptor of the demons).

TEXT 38

dando damayatam asmi
nitir asmijigisatam
maunam caivasmi guhyanam
jnanam jnanavatam aham

Of punishments, I am the rod of chastisement; I am principle among
those who seek victory; I am silence among secret things; and knowledge
among the wise.

TEXT 39

yac capi sarva-bhutanam
bijam tad aham ariuna
na tad asti vina yat syan

maya bhutam caracaram

O Arjuna, I am the seed of all things. Nothing moving or inert can exist without Me.

TEXT 40

nanto 'sti mama divyanam
vibhutinam parantapa
esa tuddesatah prokto
vibhuter vistaro maya

O Parantapa (Arjuna), there is no end to My divine manifestations. What I have told you is a mere indication of My infinite opulences.

TEXT 41

yad yad vibhutimat sattvam
srimad urjitam eva va
tat tad evavagaccha tvam
mama tejo-'msa-sambhavam

Know, O Arjuna, that all beautiful, glorious, sublime and mighty creations emanate from Me and are a spark of My divine splendour.

TEXT 42

atha va bahunaitena
kim jnatena tavarjuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

But what need is there to know all these details, O Arjuna? I pervade and support the entire universe only with a single fragment of Myself.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade vibhuti-yogo
nama dasamo 'dhyayah

Thus ends the Tenth Chapter entitled, "The Opulence of the Supreme Lord" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER ELEVEN

Visva-rupa-darsana-Yoga

The universal form of the Supreme Lord

TEXT 1

arjuna uvaca
mad-anugrahaya paramam
guhyam adhyatma-samjnitam
yat tvayoktam vacas tena
moho 'yam vigato mama

Arjuna said: O Lord, now my delusion is dispelled by hearing Your most confidential transcendental advice, which You have delivered out of compassion for me.

TEXT 2

bhavapyayau hi bhutanam
srutau vistaraso maya
tvattah kamala-patraksa
mahatmyam api cavyayam

O Lotus-eyed, I have heard from You in detail about the creation and destruction of all living entities and also regarding Your inexhaustible glories.

TEXT 3

evam etad yathattha tvam
atmanam paramesvara
drastum icchami te rupam
aisvaram purusottama

O Best of beings, O Supreme Lord, though I am seeing Your actual position, still then I wish to see how You have entered into this cosmic manifestation. I want to behold that Universal Form of You.

TEXT 4

manyase yadi tac chakyam
maya drastum iti prabho
yogesvara tato me tvam-
darsayatmanam avyayam

O my Lord, O Lord of all mystic power, if you think that I am fit to visualise that Universal Form, then kindly show me that divine form.

TEXT 5

sri-bhagavan uvaca
pasya me partha rupani

sataso 'tha sahasrasah
nana-vidhani divyani
nana-varnakrtini ca

The Supreme Lord said; O Partha, behold My opulences, in hundreds of thousands of different divine forms and also in different colours and shapes.

TEXT 6

pasyadityan vasun rudran
asvinau marutas tatha
bahuny adrsta-purvani
pasyascaryani bharata

O Bharata, see the twelve Adityas, the eight Vasus, the eleven Rudras, the twin Aswins and the forty nine Maruts along with something which no one has ever seen or heard before.

TEXT 7

ihaika-stham jagat krtsnam
pasyadya sa-caracaram
mama dehe gudakesa
yac canyad drastum icchasi

The entire universe and whatever you want to behold, all are My opulences. Therefore, O Gudakesa, behold all those things in My body.

TEXT 8

na tu mam sakyase drastum
anenaiva sva-caksusa
divyam dadami te caksuh
pasya me yogam aisvaram

But you cannot behold My glorious form with your human eyes. Therefore, I give you divine vision by which you can behold My mystic opulence.

TEXT 9-11

sanjaya uvaca
evam uktva tato rajan
maha-yogesvaro harih
darsayam asa parthaya
paramam rupam aisvaram

aneka-vaktra-nayanam
anekadbhuta-darsanam
aneka-divyabharanam
divyanekodyatayudham
divya-malyambara-dharam
divya-gandhanulepanam
sarvascarya-mayam devam
anantam visvato-mukham

Sanjaya said: O king, saying thus, Hari, the Lord of Supreme Yoga

displayed His Universal Form to Arjuna. That universal form was very wondrous, with many mouths and eyes, with many divine ornaments and with many divine weapons, decorated with divine garlands and garments and with sweet scented divine perfumes smeared all over His body, all wonderful, resplendent, unlimited and with faces all the world over.

TEXT 12

divi surya-sahasrasya
bhaved yugapad utthita
yadi bhah sadrsi sa syad
bhasas tasya mahatmanah

If hundreds of thousands of suns rise in the sky at once, they might slightly resemble the effulgence of that Mighty Form, Viswa-Rupa.

TEXT 13

tatraika-stham jagat krtsnam
pravibhaktam anekadha
apasyad deva-devasya
sarire pandavas tada

Arjuna beheld the unlimited universes although divided into many parts situated in one place in the body of the universal form of the Lord.

TEXT 14

tatah sa vismayavisto
hrsta-roma dhananjayah
pranamyasirasa devam
krtanjali abhasata

Then, Dhananjaya (Arjuna) became astonished and imotional, his hairs stood on end in ecstasy, offering obeisances to the Supreme Lord, he prayed the Lord with folded hands.

TEXT 15

arjuna uvaca
pasyami devams tava deva dehe
sarvams tatha bhuta-visesa-sanghan
brahmanam isam kamalasana-stham
rsims ca sarvan uragams ca divyan

Arjuna said: O Lord, in Your divine body, I behold all the demigods, all living entities, the Lord Brahma seated on lotus flower, Lord Siva, all the sages and all the divine serpents.

TEXT 16

aneka-bahudara-vaktra-netram
pasyami tvam sarvato 'nanta-rupam
nantam na madhyam na punas tavadim
pasyami visvesvara visva-rupa

O Lord of the universe, O Viswa-Rupa (Universal Form), in Your divine body I behold innumerable arms, bellies, mouths and eyes. I find no beginning,

middle or end to all this.

TEXT 17

kiritinam gadinam cakrinam ca
tejo-rasim sarvato diptimantam
pasyami tvam durniriksyam samantad
diptanalarka-dyutim aprameyam

Your All-pervading Divine Form adorned with crowns, mace and discs, is difficult to behold for its resplendent as the radiant sun.

TEXT 18

tvam aksaram paramam veditavyam
tvam asya visvasya param nidhanam
tvam avyayah sasvata-dharma-gopta
sanatanas tvam puruso mato me

You are inexhaustible, the Supreme Being, worthy to be known, the best in all the universes; You are unchangeable, the maintainer of religion and the eternal personality of Godhead.

TEXT 19

anadi-madhyantam ananta-viryam
ananta-bahum sasi-surya-netram
pasyami tvam diota-hutasa-vaktram
sva-tejasa visvam idam tapantam

You have no beginning, middle or end. There is no end to Your glories. You have countless arms and the sun and the moon are Your eyes. You are illuminating this entire universe by Your own effulgence.

TEXT 20

dyav a-prthivyor idam antaram hi
vyaptam tvayaikena disas ca sarvah
drstvadbhutam rupam ugram tavedam
loka-trayam pravyathitam mahatman

The earth, the sky and the space in between are all pervaded by You alone. O Lord, I am seeing Your terrible and wonderful form. I see that all planets are perplexed.

TEXT 21

ami hi tvam sura-sangha visanti
kecid bhitah pranjalayo grnanti
svastity uktva maharsi-siddha-sanghah
stuvanti tvam stutibhih puskalabhih

The demigods are entering in Your divine frame; some are praying You in fear with folded hands. The great sages are beholding You by singing doxologies.

TEXT 22

rudraditya vasavo ye ca sadhya

visve 'svinau marutas cosmapas ca
gandharva-yaksasura-siddha-sangha
viksante tvam vismitas caiva sarve

The Rudras, the Adityas, the Vasus, the Sadhyas, the Viswadevas, the twin Aswinikumaras, the Maruts, the ancestors, the Gandharvas, the Yakshas, the demons and the siddhas - all are beholding You in wonder.

TEXT 23

rupam mahat te bahu-vaktra-netram
maha-baho bahu-bahuru-padam
bahudaram bahu-damstra-karalam
drstva lokah pravyathitas tathaham

O Mighty-Armed, just like me, all the planets with their inhabitants are perturbed by beholding You with innumerable faces, eyes, arms, thighs, feet, bellies and the dreadful teeth.

TEXT 24

nabhah-sprsam diptam aneka-varnam
vyattananam dipta-visala-netram
drstva hi tvam pravyathitantar-atma
dhrtim na vindami samam ca visno

O Lord Visnu, I am not getting peace and tranquillity by beholding You in this body which touches the sky, which is multicoloured, resplendent, with opened mouths and extensive eyes.

TEXT 25

damstra-karalani ca te mukhani
drstvaiva kalanala-sannibhani
diso najane na labhe ca sarma
prasida devesa jagan-nivasa

I am bewildered by seeing Your deathlike faces with terrible teeth. I am losing equilibrium. O Lord, O refuge of the universe, please be merciful to me.

TEXT 26-27

ami ca tvam dhrtarastrasya putrah
sarve sahaivavani pala-sanghah
bhismo dronah suta-putras tathasau
sahasmadiyair api yodha-mukhyaih
vaktrani te tvaramana visanti
damstra-karalani bhayanakani
kecid vilagna dasanantaresu
sandsryante curnitair uttamangaih

The sons of Dhritarastra along with all the kings, Bhishma, Drona, Karna, and all the warriors on our side are rushing into Your mouths of terrible tooth. It is seen that some are smashed within the gaps of teeth for their heads crushed to powder.

TEXT 28

yatha nadinam bahavo 'mbu-vegah
samudram evabhimnukha dravanti
tatha tavami nara-loka-vira
visanti vaktrany abhivijvalanti

As the many torrents of rivers rush towards the ocean so do these heroes of the mortal world rush into Your flaming Mouths.

TEXT 29

yatha pradiptam jvalanam patanga
visanti nasaya samrddha-vegah
tathaiva nasaya visanti lokas
tavapi vaktrani samrddha-vegah

As mouths rush swiftly into a blazing fire to perish there, so do these men rush into Your Mouths with tremendous speed to their own destruction.

TEXT 30

lelihyase grasamanah samantal
lokan samagran vadanair jvaladbhih
tejobhir apuryajagat samagram
bhasas tavograh pratapanti visno

O Lord Vishnu, You are devouring all people from all directions through Your flaming mouths. You are manifested by covering all the universes with Your effulgence and terrible heat.

TEXT 31

akhyahi me ko bhavan ugra-rupo
namo 'stu te deva-vara prasida
vijnatum icchami bhavantam adyam
na hi prajanami tava pravrttim

O Lord, tell me who are You with this terrible form? I offer my obeisances unto You, have mercy on me. I am not aware of Your nature, and I wish to know You.

TEXT 32

sri-bhagavan uvaca
kalo 'smi loka-ksaya-krt pravrdhho
lokan samahartum iha pravrttah
rte 'pi tvam na bhavisyanti sarve
ye 'vasthitah pratyanyikesu yodhah

The Supreme Lord said: O Arjuna, I am time, that destroys the world and which is made manifest to destroy these enormous multitude of men. Except you (the Pandavas) all the warriors present here will be slain.

TEXT 33

tasmat tvam uttistha yaso labhasva
jitva satrun bhunksva rajyam samrddham
mayaivaite nihatah purvam eva
nimitta-matram bhava savya-sacin

Therefore, get up and prepare to fight, subdue your enemies and enjoy a flourishing kingdom. They have already been slain by Me. O Savyasachin (Arjuna), you are merely an instrument in this fight.

TEXT 34

dronam ca bhismam cajayadratham ca
karnam tathanyan api yodha-viran
maya hatams tvam jahi ma vyathistha
yudhyasva jetasi rane sapatnan

Fearlessly kill Drona, Bhishma, Jayadratha, Karna and all other great warriors who have been doomed by Me. Just fight and you shall conquer your enemies in the battle.

TEXT 35

sanjaya uvaca
etac chrutva vacanam kesavasya
krtanjali vepamanah kiriti
namaskrtva bhuya evaha krsnam
sa-gadgadam bhita-bhitah pranamya

Sanjaya said: Having heard these words of Keshava (Krishna), Kiriti (Arjuna) trembled, folded his hands and prostrated himself, overwhelmed with fear, he then addressed Krishna again with a faltering voice.

TEXT 36

arjuna uvaca
sthane hrsikesa tava prakirtya
jagat prahrsyaty anurajyate ca
raksamsi bhitani diso dravanti
sarve namasyanti ca siddha-sanghah

Arjuna said: O Hrusikesha, the world rightly rejoices in Your glory. The demons fly in all quarters in fear and the enlightened persons offer their obeisances to You. Everything is going on perfectly.

TEXT 37

kasmac ca te na nameran mahatman
gariyase brahmano 'py adi-kartre
ananta devesa jagan-nivasa
tvam aksaram sad-asat tat param yat

O Lord, why should they not pay their homage to You, greater than Brahma's self, O limitless one, the God of all gods i.e. how could they act otherwise, O the primordial Cause, the Refuge of the universe, the Eternal, the Infallible, transcendental to this material manifestation.

TEXT 38

tvam adi-devah purusah puranas
tvam asya visvasya param nidhanam
vettasi vedyam ca param ca dhama
tvaya tatam visvam ananta-rupa

You are the primal personality, the most ancient Man, You are the Final Abode of all that lives, You are the Knower and the knowable, You are the Blissful Realm, O limitless Lord, You have pervaded this whole cosmic manifestation.

TEXT 39

vayur yamo 'gnir varunah sasankah
prajapatis tvam prapitamahas ca
namo namas te 'stu sahasra-krtvah
punas ca bhuyo 'pi namo namas te

You are air, Yama (God of death), fire, Varuna (God of water), Moon, Prajapati (Lord of creation), and Prapitamaha (Grand-grandsire-Brahma). Therefore, I offer my devoted obeisances unto You a thousand times also time and again.

TEXT 40

namah purastad atha prsthatas te
namo 'stu te sarvata eva sarva
ananta-viryamita-vikramas tvam
sarvam samapnosi tato 'si sarvah

I prostrate, O Lord, from front, from behind, and from all sides to You. You are the most powerful. You are all pervading, hence You are everything.

TEXT 41-42

sakheti matva prasabham yad uktam
he krsna he yadava he sakheti
ajanata mahimanam tavedam
maya pramadat pranayena vapi
yac cavahasartham asat-krto 'si
vihara-sayyasana-bh ojanesu
eko 'tha vapy acyuta tat-samaksam
tat ksamaye tvam aham aprameyam

Being unaware of Your glories I have addressed You in the past as 'O Krishna', 'O Yadava', 'O my friend'. If due to madness or love for You, I showed irreverence to You at play, at rest, sitting and at meals, either alone or in the midst of friends, forgive me, O Lord, Thou Limitless.

TEXT 43

pitasi lokasya caracarasya
tvam asya puhyas ca gurur gariyan
na tvat-samo 'sty abhyadhikah kuto 'nyo
loka-traye 'py apratima-prabhava

You are the father of this universe, movable and immovable, the worshipable and the spiritual master. There is none equal or superior to You. Your power is immeasurable in all the three worlds.

TEXT 44

tasmat pranamyā pranidhaya kayam

prasadaye tvam aham isam idyam
piteva putrasya sakheva sakhyuh
priyah priyayarhasi deva sodhum

In reality You are the Supreme Lord. I, therefore, offer my prostrated obeisances to You and implore Your mercy. Bless me as a father blesses his son, as a friend does his friend, and as a lover does his beloved.

TEXT 45

adrsta-purvam hrsito 'smi drstva
bhayena ca pravyathitam mano me
tad eva me darsaya deva rupam
prasida devesa jagan-nivasa

Here I saw Your Universal Form, which none had ever seen before. I am extremely happy, yet I am frightened out of fear. Hence, show me, O Lord, Your normal Form. Have mercy on me, O Lord of lords, O abode of the universe.

TEXT 46

kiritinam gadinam cakra-hastam
icchami tvam drastum aham tathaiva
tenaiva rupena catur-bhujena
sahasra-baho bhava visva-murte

Now I wish to behold Your four-armed form as before, with crown on head, mace and disc in hands, (from which your Universal Form is made manifest in the cosmic region). O Thousand-Armed, O Universal Form, assume again Your four-armed Vasudeva form.

TEXT 47

sri-bhagavan uvaca
maya prasannena tavarionedam
rupam param darsitam atma-yogat
tejo-mayam visvam anantam adyam
yan me tvad anyena na drsta-purvam

The Supreme Lord said: O Arjuna, you have seen this Superhuman Immanent Form made manifest in this mundane plane, by My internal potency. None has seen before you, this radiant, glorious and limitless form.

TEXT 48

na veda-yajnadhyayanair na danair
na ca kriyabhir na tapobhir ugraih
evam-rupah sakya aham nr-loke
drastum tvad anyena kuru-pravira

O greatest warrior among the Kurus, no amount of study of the Vedas, sacrifices, charities, works or even severe austerities can enable one to behold this Universal Form of Mine. None before you has ever seen this universal form, which, only you have seen.

TEXT 49

ma te vyatha ma ca vimudha-bhavo

drstva rupam ghoram idrn mamedam
vyapeta-bhiih prita-manah punas tvam
tad eva me rupam idam prapasya

Don't be afraid of or perturbed at this terrible form. Be free from all fear and let your heart rejoice and see again My eternal normal form.

TEXT 50

sanjaya uvaca
ity arjunam vasudevas tathoktva
svakam rupam darsayam asa bhuyah
asvasayam asa ca bhitam enam
bhutva punah saumya-vapur mahatma

Sanjaya said: O King (Dhritarastra), having thus said to Arjuna, the Supreme Lord Vasudeva showed him first His four-armed human form and then He showed His two-armed human form (Krishna) to encourage the frightened Arjuna.

TEXT 51

arjuna uvaca
drstvedam manusam rupam
tava saumyam janardana
idanim asmi samvrttah
sa-cetah prakrtim gatah

Arjuna said: O Janardana (Krishna), beholding Your gentle human form my mind become balanced and I regained my original nature.

TEXT 52

sri-bhagavan uvaca
su-durdarsam idam rupam
drstavan asi yan mama
deva apy asya rupasya
nityam darsana-kanksinah

The Supreme Lord said: My eternal beautiful human form which you have seen is scarcely visible to anyone. Even the demigods like Brahma, Siva and others ever long for a glance of this beautiful human form.

TEXT 53

naham vedair na tapasa
na danena na cejyaya
sakya evam-vidho drastum
drstavan asi mam yatha

No amount of the study of the Vedas, performance of austerities, charities or sacrifices is of any avail in seeing this eternal beautiful human form of Mine, which You have seen.

TEXT 54

bhaktya tv ananyaya sakya
aham evam-vidho 'rjuna

jnatum drastum ca tattvena
pravestum ca parantapa

O Arjuna, O Parantapa, only by unalloyed devotional service one can perceive, observe and realise Me. Only true devotees can enter into My blissful realm.

TEXT 55

mat-karma-krn mat-paramo
mad-bhaktah sanga-varjitah
nirvairah sarva-bhutesu
yah sa mam eti pandava

O Pandava, he, who performs all actions for My sake, looks upon Me as the only supreme goal, cultivates unalloyed devotional service, avoids evil company by all means and is always compassionate to all living entities, attains to My Sri Krishna form.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade visva-rupa-darsana-yogo
namaikadaso 'dhyayah

Thus ends the Eleventh Chapter entitled, "The Universal Form of the Supreme Lord" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER TWELVE

Bhakti-Yoga

The principle of devotion

TEXT 1

arjuna uvaca
evam satata-yukta ye
bhaktas tvam paryupasate
ye capy aksaram avyaktam
tesam ke yoga-vittamah

Arjuna inquired: O Lord, who among the Yogis, whether those who are engaged in Your devotional service or those who worship the unmanifested Brahman are the better?

TEXT 2

sri-bhagavan uvaca
mayy avesya mano ye mam
nitya-yukta upasate
sraddhaya parayopetas
te me yuktatama matah

The Supreme Lord said: Those who fix their minds on Me with great affection, being engaged in unalloyed devotional service, are the best of all yogis.

TEXT 3-4

ye tv aksaram anirdesyam
avyaktam paryupasate
sarvatra-gam acintyam ca
kuta-stham acalam dhruvam

sanniyamyendriya-gramam
sarvatra sama-buddhayah
te prapnuvanti mam eva
sarva-bhuta-hite ratah

Those who worship Me as the impersonal Brahman, the unmanifest, the all-pervading, inconceivable, unchangeable, immovable and eternal one, keeping the senses under control, and being equally disposed to everyone, engaged in the welfare of all beings, no doubt achieve Me but with much difficulty.

TEXT 5

kleso 'dhikataras tesam

avyaktasakta-cetasam
avyakta hi gatir duhkham
dehavadbhir avapyate

Advancement is very difficult for them whose minds are attached to the unmanifested and impersonal Brahman. It is very difficult on the part of the embodied souls to make advancement in that process.

TEXT 6-7

ye tu sarvani karmani
mayi sannyasya mat-parah
ananyenaiva yogena
mam dhyayanta upasate

tesam aham samuddharta
mrtyu-samsara-sagarat
bhavami na cirat partha
mayy avesita-cetasam

Those who worship Me consecrating all their actions unto Me through the process of devotional service and meditate upon me without deviation, are in no time, O Partha, delivered by Me from the ocean of birth and death.

TEXT 8

mayy eva mana adhatsva
mayi buddhim nivesaya
nivasisyasi mayy eva
ata urdhvam na samsayah

Concentrate, then your mind on My eternal beautiful human form. Fix your pure intelligence in My service. Then, undoubtedly you will live in Me for all times.

TEXT 9

atha cittam samadhatum
na saknosi mayi sthiram
abhyasa-yogena tato
mam icchaptum dhananjaya

But if you, O Dhananjaya, cannot concentrate on Me without deviation, then practice the principles of Bhakti-yoga, by which you can develop a desire to attain Me.

TEXT 10

abhyase 'py asamartho 'si
mat-karma-paramo bhava
mad-artham api karmani
kurvan siddhim avapsyasi

Even if you are unable to follow Bhakti-yoga, then dedicate all your actions to me because by working for the gratification of My senses you will certainly gain perfection.

TEXT 11

athaitad apy asakto 'si
kartum mad-yogam asritah
sarva-karma-phala-tyagam
tatah kuru yatatmavan

If you are unable to act in this consciousness, then try to give up all fruits of your actions and try to be self-situated.

TEXT 12

sreyo hijnanam abhyasaj
jnanad dhyanam visisyate
dhyanat karma-phala-tyagas
tyagac chantir anantaram

If you are unable to follow this practice, then try to acquire knowledge. Certainly meditation is better than knowledge, and renunciation of the fruits of action is better than meditation, because by such renunciation one attains peace.

TEXT 13-14

advesta sarva-bhutanam
maitrah karuna eva ca
nirmamo nirahankarah
sama-duhkha-sukhah ksami

santustah satatam yogi
yatatma drdha-niscayah
mayy arpita-mano-buddhir
yo mad-bhaktah sa me priyah

One who is free from malice, who is kind towards all living entities, who does not think himself a proprietor, who is free from false ego, who is equal in pleasure and pain, who is forbearing and forgiving, who is always content and engaged in devotional service with strong determination and whose mind and intelligence are attached to Me - he is very dear to Me.

TEXT 15

yasman nodvijate loko
lokan nodvijate ca yah
harsamarsa-bhayodvegair
mukto yah sa ca me priyah

One who does not put anybody in trouble and who is not disturbed by anxiety, who is equal in pleasure and pain, and who is free from wrath, fear and anxieties - he is very dear to Me.

TEXT 16

anapeksah sucir daksa
udasino gata-vyathah
sarvarambha-parityagi
yo mad-bhaktah sa me priyah

A devotee who is neutral, pure, efficient, indifferent, free from pain and

who is not anxious for the fruits of his actions, is very dear to Me.

TEXT 17

yo na hrsyati na dvesti
na socati na kanksati
subhasubha-parityagi
bhaktiman yah sa me priyah

A devotee who neither becomes happy nor unhappy, who neither grieves nor desires anything, and who avoids auspicious and inauspicious things, is very dear to Me.

TEXT 18-19

samah satrau ca mitre ca
tatha manapamanayoh
sitosna-sukha-duhkhesu
samah sanga-vivarjitah

tulya-ninda-stutir mauni
santusto yena kenacit
aniketah sthira-matir
bhaktiman me priyo narah

One who is equal to friends and foes, who is equipoised in honour and dishonour, heat and cold, pleasure and pain, who avoids evil company, who is indifferent to praise and blame, who is silent and always satisfied, who is not attached to home, who is fixed in knowledge and engaged in devotional service, is very dear to me.

TEXT 20

ye tu dharmamrtam idam
yathoktam paryupasate
sraddadhana mat-parama
bhaktas te 'tiva me priyah

Those who follow the path of devotional service with firm faith, by accepting Me as the Supreme goal, are very dear to Me.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade bhakti-yogo
nama dvadaso 'dhyayah

Thus ends the Twelfth Chapter entitled, "The Principle of Devotion" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER T

Prakrti-Purusa-Viveka-Yoga

Nature, the Enjoyer and the Spirit

TEXT 1

arjuna uvaca
prakrtim purusam caiva
ksetram ksetra-jnam eva ca
etad veditum icchami
jnanam jneyam ca kesava

Arjuna said: O Keshava, I wish to know about Prakruti (nature), Purusa (the Enjoyer), Kshetra (the field), Kshetrajna (the Knower of the field), Jnana (Knowledge), and Jneya (the object of knowledge).

TEXT 2

sri-bhagavan uvaca
idam sariram kaunteya
ksetram ity abhidhiyate
etad yo vetti tam prahuh
ksetra-jna iti tad-vidah

The Supreme Lord said: O son of Kunti, the human body is called the field and he who knows this truth, is called the knower of the field.

TEXT 3

ksetra-jnam capi mam viddhi
sarva-ksetresu bharata
ksetra-ksetrajnayo jnanam
yat taj jnanam matam mama

O Bharata, know Me as the knower of the field in all the fields. True knowledge is that which relates to the field as well as to the knower thereof. This is My opinion.

TEXT 4

tat ksetram yac ca yadrk ca
yad-vikari yatas ca yat
sa ca yo yat-prabhavas ca
tat samasena me srnu

What that field is, what it is like, how it is constituted, whence it is produced, and who that Knower of the field is and what His Power is - all these, O Arjuna, now hear from Me in brief.

TEXT 5

rsibhir bahudha gitam
chandobhir vividhah prthak
brahma-sutra-padais caiva
hetumadbhir viniscitaih

The principle of Kshetra has been described in diverse ways by various sages in various Vedic writings and established as conclusive truth with perfect reasoning in the Brahma-Sutras.

TEXT 6-7

maha-bhutany ahankaro
buddhir avyaktam eva ca
indriyani dasaikam ca
panca cendriya-gocarah
iccha dvesah sukham dukkham
sanghatas cetana dhrtih
etat ksetram samasena
sa-vikaram udahrtam

The five great elements, perverted ego, intelligence, the unmanifested, the ten organs of sense, mind and the five objects of senses, desire, hatred, pleasure, pain, the aggregate, consciousness and firmness - all these, in brief, are considered to be the field of activities and its interactions.

TEXT 8-12

amanitvam adambhitvam
ahimsa ksantir arjavam
acaryopasanam saucam
sthairyam atma-vinigraha
indriyarthesu vairagyam
anahankara eva ca
janma-mrtyu jara-vyadhi-
duhkha-dosanudarsanam
asaktir anabhisvangah
putra-dara-grhadisu
nityam ca sama-cittatvam
istanistopapattisu
mayi cananya-yogena
bhaktir avyabharini
vivikta-desa-sevitvam
aratir jana-samsadi
adhyatma-jnana-nityatvam
tattva-jnanartha-darsanam
etajjanam iti proktam
ajnanam yad ato 'nyatha

Humility, absence of arrogance, non-violence, forgiveness, simplicity, service to spiritual master, cleanliness, steadfastness, self-restraint, dispassion for sense objects, absence of egotism, perception of the evils of birth, death,

decrepitude and diseases, non-attachment to children, wife, house and the rest, constant balance of mind at the approach of favourable and unfavourable events, unalloyed and constant devotion to Me, resort to a secluded place, detachment from general public, emphasis on knowledge of the self, and search for the Absolute Truth - all these are to be regarded as true knowledge and all else as ignorance.

TEXT 13

jneyam yat tat pravaksyami
yajjnatvamrtam asnute
anadi mat-param brahma
na sat tan nasad ucyate

Now I tell you what is the principle of Jneya i.e., what ought to be known in full, knowing which a living entity can obtain immortal life. That knowable principle is without a beginning, is subject to Me, is Brahman and is said to be beyond the region of cause and effect of this material world.

TEXT 14

sarvatah pani-padam tat
sarvato 'ksi-siro-mukham
sarvatah srutimal loke
sarvam avrtya tisthati

Everywhere are His hands, legs, eyes and faces, and He exists in the universe encompassing all that exists.

TEXT 15

sarvendriya-gunabhasam
sarvendriya-vivariitam
asaktam sarva-bhrc caiva
nirgunam guna-bhoktr ca

The Super soul manifests all the functions of the senses, is devoid of all mundane sense ever detached, is the main support of the universe, is Nirguna (i.e. devoid of all mundane qualities), and is the Enjoyer of all the six Supreme Qualities. (Vide Swetaswatar Upanisad III, 19, Apanipado Javano Grahita, etc.)

TEXT 16

bahir antas ca bhutanam
acaram caram eva ca
suksmatvat tad avijneyam
dura-stham cantike ca tat

The Supreme Truth dwells both within and without all beings, is both movable and immovable, by reason of His subtlety, is unintelligible and is simultaneously far and near. (Vide Isopanisad, 'Tat Dure Tadantike' etc.).

TEXT 17

avibhaktam ca bhutesu
vibhaktam iva ca sthitam
bhuta-bhartr ca tajjneyam
grasisnu prabhavisnu ca

Though undivided, yet He exists in all living entities distributed. he is known as the Prop of all, and at the same time is the creator and destroyer of all that exists in the world.

TEXT 18

 jyotisam api tajjyotis
 tamasah param ucyate
 jnanam jneyam jnana-gamyam
 hrdi sarvasya visthitam

He is the source of light of all luminous objects. He transcends all darkness. He is knowledge, He is the goal of knowledge, and He is the indweller in everyone's heart.

TEXT 19

 iti ksetram tatha jnanam
 jneyam cuktam samasatah
 mad-bhakta etad vijnyaya
 mad-bhavayopapdyate

O Arjuna, I have summarily described the principles of Kshetra, Jnana, Jneya, and Jnanagamyam beginning with 'Anadi' and ending in 'Adhisthitam'. This is known as Jnana based on Vijnyana. My devotees attain Nirguna-Prema by means of this science.

TEXT 20

 prakrtim purusam caiva
 viddhy anadi ubhav api
 vikarams ca gunams caiva
 viddhi prakrti-sambhavan

O Arjuna, know that material nature and the living entities are both beginningless and know also that their perversions and qualities are alike born of material nature.

TEXT 21

 karya-karana-karttve
 hetuh prakrtir ucyate
 purusah sukha-duhkhanam
 bhoktrtve hetur ucyate

Nature is the source of all mundane causes and effects, while the living entity is the prime principle of experiencing pleasure and pain.

TEXT 22

 purusah prakrti-stho hi
 bhunkte prakrti-jan gunan
 karanam guna-sango 'sya
 sad-asad-yoni-janmasu

A living entity enthralled in material nature enjoys the triple qualities born of nature. Attachment for those qualities is the cause of all his good and evil births.

TEXT 23

upadrastanumanta ca
bharta bhokta mahesvarah
paramatmeti capy ukto
dehe 'smin purusah parah

Krishna as Paramatman is the Knower, Monitor, Enjoyer etc. of our hearts. The Parama-Purusa or the Supreme self that dwells in this body is known as the Indwelling Monitor, the Looker-on, the Knower, Supporter, the Enjoyer and the Supreme Lord.

TEXT 24

ya evam vetti purusam
prakrtim ca gunaih saha
sarvatha vartamano 'pi
na sa bhuyo 'bhijayate

He who is thus conversant with the knowledge of the principle of the living entity and material nature with her qualities, shall never be born again, in whatever circumstances he may be placed in this world.

TEXT 25

dhyanenatmani pasyanti
kecid atmanam atmana
anye sankhyena yogena
karma-yogena capare

Some behold the Supersoul with the help of harmonised intelligence, others find Him by practising Sankhya-Yoga and others by the Yoga of action.

TEXT 26

anye tv evam ajanantah
srutvanyebhya upasate
te 'pi catitaranty eva
mrtyum sruti-parayanah

Others, who, being ignorant of this transcendental knowledge, worship the Supreme Lord by hearing of Him from others, can cross over the region of death by adhering to what they have heard.

TEXT 27

yavat sanjayate kincit
sattvam sthavara-jangamam
ksetra-ksetrajna-samyogat
tad viddhi bharatarsabha

Know thou, O chief of the Bharatas, that the whole creation, movable or immovable, results from the combination of both Purusa and Prakruti, i.e. the field of activities and the knower of the field.

TEXT 28

samam sarvesu bhutesu
tisthantam paramesvaram

vinasyatsv avinasyantam
yah pasyati sa pasyati

He who knows the Supreme Lord, Paramatman as seated alike in all things that be, and as ever-existing in all things that are liable to perish is a seer, i.e. a jnani who knows the transcendental truth.

TEXT 29

samam pasyan hi sarvatra
samavasthitam isvaram
na hinasty atmanatmanam
tato yati param gatim

He who actually realises that the Supreme Lord dwells everywhere in all things alike, does not degrade himself by his mind. On the contrary, he approaches the transcendental destination.

TEXT 30

prakrtyaiva ca karmani
kriyamanani sarvasah
yah pasyati tathatmanam
akartaram sa pasyati

He is a real knower, who deems himself as non-doer or unconcerned in his actions and realises that it is Prakruti that performs all actions.

TEXT 31

yada bhuta-prthag-bhavam
eka-stham anupasyati
tata eva ca vistaram
brahma sampadyate tada

He reaches the Supreme Goal Brahman who does really perceive that all living entities have their roots in nature and that from that nature have proceeded all the emanations of the world.

TEXT 32

anaditvan nirgunatvat
paramatmayam avyayah
sarira-stho 'pi kaunteya
na karoti na lipyate

Paramatma-Iswara who is without a beginning, and devoid of all mundane qualities, is imperishable, does nothing and is not affected by anything, though seated in the human heart.

TEXT 33

yatha sarva-gatam sauksmyad
akasam nopalio yate
sarvatravasthito dehe
tathatma nopalipyate

Just as ether, though all-pervasive, is not affected due to its subtle nature, so also seated everywhere in the human body, a Jiva (soul) is not

affected by the triple qualities of material nature.

TEXT 34

yatha prakasayaty ekah
krtsnam lokam imam ravih
ksetram ksetri tatha krtsnam
prakasayati bharata

Just as the sun's light illumines the whole world so does, O son of Bharata, the living entity, one within the body, illuminate the whole body by consciousness.

TEXT 35

ksetra-ksetrajnayor evam
antaram jnana-caksusa
bhuta-prakrti-moksam ca
ye vidur yanti te param

Those who visualize this difference between the body and the owner of the body and can understand the process of liberation from this bondage, will certainly attain the Lotus Feet of the Supreme Lord Sri Krishna in His Blissful Abode.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade prakrti-purusa-viveka-yogo
nama trayodaso 'dhyayah

Thus ends the Thirteenth Chapter entitled, "Nature, the Enjoyer and the Spirit" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER FOURTEEN

Gunatraya-vibhaga-Yoga

Triple qualities of material nature

TEXT 1

sri-bhagavan uvaca
param bhuyah pravaksyami
jnananam jnanam uttamam
yaj jnatva munayah sarve
param siddhimn ito gatah

The Supreme Lord said: Now I shall again tell you about the best of all knowledge, knowing which the sages have attained supreme perfection.

TEXT 2

idam jnanam upasritya
mama sadharmyam agatah
sarge 'pi nopajayante
pralaye na vyathanti ca

Being firm in that supreme knowledge, the devotees attain the transcendental stage like that of Me. They are no longer born on earth, nor are they perturbed by the final cataclysm.

TEXT 3

mama yonir mahad brahma
tasmin garbham dadhamy aham
sam bhavah sarva-bhutanam
tato bhavati bhārata

The material nature called the great Brahman is the womb in which I impregnate the seed of all and thence, O scion of Bharata, is the birth of all living beings.

TEXT 4

sarva-yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad yonir
aham biia-pradah pita

In whatever womb they are born, O son of Kunti, material nature is their real womb, and being the impregnator of seed in the material nature, I am the father of all.

TEXT 5

sattvam rajas tama iti

gunah prakrti-sambhavah
nibadhnanti maha-baho
dehe dehinam avyayam

Goodness, passion and ignorance are the triple qualities of material nature. When the living entity comes in contact with this material nature, he becomes entangled by these qualities.

TEXT 6

tatra sattvam nirmalatvat
prakasakam anamayam
sukha-sangena badhnati
jnana-sangena canagha

O sinless Arjuna, out of these three qualities, goodness owing to its purity is illuminating and harmless. Hence it binds a living entity with attachment for mundane knowledge and happiness.

TEXT 7

rajo ragatmakam viddhi
trsna-sanga-samudbhavam
tan nibadhnati kaunteya
karma-sangena dehinam

O son of Kunti, passion emanates from unlimited desires and longings, and that's why a living entity becomes entangled t the fruitive actions of material nature.

TEXT 8

tamas tv ajnana-jam viddhi
mohanam sarva-dehinam
pramadalasya-nidrabis
tan nibadhnati bharata

The mode of ignorance (Tamo-guna) causes infatuation in all living entities. It binds the living entity, O son of Bharata, with madness, indolence and sleep.

TEXT 9

sattvam sukhe sanjayati
rajah karmani bharata
jnanam avrtya tu tamah
pramade sanjayaty uta

The mode of goodness binds the living entity to attachment for happiness, passion binds him to the fruits of action, and ignorance binds him to madness, O scion of Bharata.

TEXT 10

rajas tamas cabhibhuya
sattvam bhavati bharata
rajah sattvam tamas caiva
tamah sattvam rajah tatha

O son of Bharata, sometimes the mode of goodness (Satwa-guna) prevails over the mode of passion and ignorance. Sometimes passion predominates over the mode of goodness and ignorance, and sometimes the mode of ignorance becomes prominent by defeating the mode of goodness and passion. This is the relationship with these three qualities and they always compete with each other for supremacy.

TEXT 11

sarva-dvaresu dehe 'smin
prakasa upajayate
jnanam yada tada vidyad
vivrdham sattvam ity uta

Increase of the mode of goodness is noticed when all the sense-organs of the body are enlightened by knowledge.

TEXT 12

lobhah pravrttir arambhah
karmanam asamah sprha
rajasy etanijayante
vivrdhe bharatarsabha

O chief of the Bharatas, increase in the mode of passion is noticeable from the symptoms of greed, unlimited desire and intense endeavour.

TEXT 13

aprakaso 'pravrttis ca
pramado moha eva ca
tamasy etanijayante
vivrdhe kuru-nandana

O son of Kuru, increase in the mode of ignorance can be noticeable from darkness, inertia, delusion and madness.

TEXT 14

yada sattve pravrdhe tu
pralayam yati deha-bhrt
tadottama-vidam lokan
amalan pratipadyate

If one passes away in the mode of goodness, he attains to the blissful realm of the great sages.

TEXT 15

rajasi pralayam gatva
karma-sangisu jayate
tatha pralinas tamasi
mudha-yonisu jayate

If anybody dies in the mode of passion, he takes birth among those who are engaged in fruitive action. But if he dies in the mode of ignorance, he takes birth among the animals.

TEXT 16

karmanah sukrtasyahuh
sattvikam nirmalam phalam
rajasas tu phalam dukkham
ajnanam tamasah phalam

One becomes pure if he acts in the mode of goodness. Grief is the ultimate result of the mode of passion and foolishness is the result of the mode of ignorance.

TEXT 17

sattvat sanjayate jnanam
rajaso lobha eva ca
pramada-mohau tamaso
bhavato 'jnanam eva ca

Knowledge emanates from the mode of goodness, greed develops from the mode of passion and madness, delusion and foolishness are born of the mode of ignorance.

TEXT 18

urdhvam gacchanti sattva-stha
madhye tisthanti rajasah
jaghanya-guna-vrtti stha
adho gacchanti tamasah

Those who dwell in the mode of goodness rise upto Satyaloka, those in the mode of passion stay in the middle planets, and those in the mode of ignorance are doomed to hell.

TEXT 19

nanyam gunebhyah kartaram
yada drastanupasyati
gunebhyas ca param vetti
mad-bhavam so 'dhigacchati

When the seer finds nothing other than the triple qualities of material nature in all activities and the Supreme Lord is above all these qualities, then he can know My transcendental nature.

TEXT 20

gunan etan atitya trin
dehi deha-samudbhavan
janma-mrtyu jara-dukhair
vimukto 'mrtam asnute

When the living entity embodied in human frame transcends these triple qualities of material nature, he is released from birth, death, decrepitude, diseases and other sorts of sufferings, and he enjoys nectar even in this birth.

TEXT 21

arjuna uvaca
kair lingais trin gunan etan
atito bhavati prabho

kim acarah katham caitams
trin gunan ativartate

Arjuna inquired: O Lord, what are his characteristic features, who has transcended the triple qualities? How does he behave and how does he get rid of these triple qualities?

TEXT 22

sri-bhagavan uvaca
prakasam ca pravrttim ca
moham eva ca pandava
na dvesti sampravrttani
na nivrttani kanksati

The Supreme Lord said: O son of Pandu, he is said to transcend the triple qualities who does not hate illumination, attachment and ignorance, when they appear; nor hankers after them, when they disappear.

TEXT 23

udasina-vad asino
gunair yo na vicalyate
guna vartanta ity evam
yo 'vatisthati nengate

One is said to transcend the triple qualities of material nature, who remains indifferent and unconcerned, knowing that only these three qualities are at work.

TEXT 24

sama-duhkha-sukhah sva-sthah
sama-lostasma-kancanah
tulya-priyapriyo dhiras
tulya-nindatma-samstutih

He is undisturbed in pleasure and pain, he looks with equal eye upon clod, stone and gold, and being equipoised in his spiritual essence, he remains calm in praise and blame.

TEXT 25

manapamanayos tulyas
tulyo mitrari-paksayoh
sarvarambha-parityagi
gunatitah sa ucyate

He is said to transcend the triple qualities of material nature who looks upon honour and dishonour, friend and foe alike. He has abandoned all fruitive activities.

TEXT 26

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

He who is engaged in unflinching devotional service to Me, overcomes these three qualities of material nature and comes to the level of Brahman.

TEXT 27

brahmano hi pratishtham
amrtasyavyayasya ca
sasvatasya ca dharmasya
sukhasyaikantikasya ca

I am the Mainstay of Brahman, which is the final state of everlasting happiness, and which is immortal, infallible and eternal.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade gunatraya-vibhaga-yogo
nama caturdaso 'dhyayah

Thus ends the Fourteenth Chapter entitled, "Triple Qualities of Material Nature" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER FIFTEEN

Purusottama-Yoga

The Yoga of the Supreme Person

TEXT 1

sri-bhagavan uvaca
urdhva-mulam adhah-sakham
asvattham prahur avyayam
chandamsi yasya parnani
yas tam veda sa veda-vit

The Supreme Lord said: There is a banyan tree with roots upward and branches down and its leaves are Vedic incantations. One who knows this tree is the knower of the Vedas.

TEXT 2

adhas cordhvam prasrtas tasya sakha
guna-pravrddha visaya-pravalah
adhas ca mulany anusantatani
karmanubandhini manusya-loke

Being nurtured by the triple qualities of material nature the branches of this tree are spread upwards and downwards. Sense objects are its twigs. Some roots of this tree are extended downwards and these are bound to the fruitive actions.

TEXT 3

na rupam asyeha tathopalabhyate
nanto na cadir na ca sampratistha
asvattham enam su-virudha-mulam
asanga-sastrena drdhena chittva

The real form of this tree is very difficult to perceive in this world. It has no beginning, no end and no support. This deep-rooted tree should be cut down by the sharp weapon of detachment.

TEXT 4

tatah padam tat parimargitavyam
yasmin gata na nivartanti bhuyah
tam eva cadyam purusam prapadye
yatah pravrttih prasrta purani

So, one should search for the Absolute Truth, having realised Whom people do not return back to this world. One should surrender himself to the Supreme Lord there, who is the source of everything and since time immemorial all are abiding in Him.

TEXT 5

nirmana-mohajita-sanga-dosa
adhyatma-nitya vinivrtta-kamah
dvandvair vimuktah sukha-duhkha-samjnair
gacchanty amudhah padam avyayam tat

That eternal state of bliss is attained by those who are free from false prestige, illusion and false association, who have conquered attachment for fruits of actions, who are purged of all desires and are unaffected by the dualities of pleasure and pain.

TEXT 6

na tad bhasayate suryo
na sasanko na pavakah
yad gatva na nivartante
tad dhama paramam mama

Neither the sun nor the moon, nor the fire can illuminate that Blissful Abode of Mine. One who attains My abode never returns to this mundane planet.

TEXT 7

mamaivamso jiva-loke
jiva-bhutih sanatanah
manah-sasthanindriyani
prakrti sthani karsati

In this material world all living entities are My eternal fragmental parts. Due to their entanglement, they are struggling hard with the six senses including the mind.

TEXT 8

sariram yad avapnoti
yac capy utkramatisvarah
grh itvaitani sam yati
vayur gandhan ivasayat

When the living entity gets into another body he carries with him the senses and their desires, as the air carries fragrance from the flowers.

TEXT 9

srotram caksuh sparsanam ca
rasanam ghranam eva ca
adhithaya manas cayam
visayan upasevate

The living entity, after getting another body, enjoys the sense objects with the help of the ear, eye, tongue, nose, sense of touch and the mind.

TEXT 10

utkramantam sthitam vapi
bhunjanam va gunanvitam

vimudha nanupasyanti
pasyantijnana-caksusah

The deluded cannot perceive this living entity leaving a body, or dwelling in one, or enjoying with the aim of the senses or swayed away by the triple qualities; but the wise can perceive him with the eye of pure knowledge.

TEXT 11

yatanto yoginas cainam
pasyanty atmany avasthitam
yatanto 'py akrtatmano
nainam pasyanty acetasah

The enlightened transcendentalists can clearly perceive this plight through their endeavour but those who are not situated in self-realisation state cannot perceive it, though they strive hard.

TEXT 12

yad aditya-gatam tejo
jagad bhasayate 'khilam
yac candramasi yac cagnau
tat tejo viddhi mamakam

The splendor of the sun which illumines the whole world, the grandeur of the moon and that of fire, comes from Me.

TEXT 13

gam avisya ca bhutani
dharayamy aham ojasa
pusnami causadhih sarvah
somo bhutva rasatmakah

I am the Supporter of all living entities on earth by infusing My sovereign strength into the soil, and having become sapful moon, I nourish all the planets, crops and vegetables.

TEXT 14

aham vaisvanaro bhutva
praninam deham asritah
pranapana-samayuktah
pacamy annam catur-vidham

Transformed into the fire of life, I enter into the body of all living entities and with the help of the vital airs, I digest the fourfold food.

TEXT 15

sarvasya caham hrdis sannivisto
mattah smrtirjnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

I am seated in the hearts of everyone. memory, knowledge and forgetfulness emanate from Me. I am the one to be known in the Vedas, indeed I am the Author of Vedanta and the knower of it as well.

TEXT 16

dvav imau purusau loke
ksaras caksara eva ca
ksarah sarvani bhutani
kuta-stho 'ksara ucyate

There are two types of living entities in the world. One is fallible (Kshara) and the other is infallible (Akshara). All living entities of this material world are fallible and all living entities of the spiritual world are infallible.

TEXT 17

uttamah purusas tv anyah
paramatmety udahrtah
yo loka-trayam avisya
bibharty avyaya isvarah

Besides these two types of living entities, there is the Supreme Lord. He is maintaining all the worlds being present in the,.

TEXT 18

yasmat ksaram atito 'ham
aksarad api cottamah
ato 'mi loke vede ca
prathitah purusottamah

As I am situated above both the fallible and infallible and as I am the greatest, I am famous as the Supreme Lord both in the material world and in the Vedas.

TEXT 19

yo mam evam asammudho
janati purusottamam
sa sarva-vid bhajati mam
sarva-bhavana bharata

Being free from delusion, he who knows Me as the Supreme Personality of Godhead, knows everything. O scion of Bharata, he, therefore, engages himself in My devotional service, whole heartedly.

TEXT 20

iti guhyatamam sastram
idam uktam mayanagha
etad buddhva buddhimnan syat
krta-krtyas ca bharata

O guileless one, I have revealed this most secret truth of the Vedic scriptures. One becomes at once illumined and blessed, when he fully understands this.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krnarjuna-
samvade purusottama-yogo
nama pancadaso 'dhyayah

Thus ends the Fifteenth Chapter entitled, "The Yoga of the Supreme Person" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scriptures of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER SIXTEEN

Daivasura-sampad-vibhaga-Yoga

Godly and demoniac qualities

TEXT 1-3

sri-bhagavan uvaca
abhayam sattva-samsuddhir
jnana-yoga-vyavasthitih
danam damas ca yajnas ca
svadhyayas tapa arjavam

ahimsa satyam akrodhas
tyagah santir apaisunam
daya bhutesv aloluptvam
mardavam hrir acapalam

tejah ksama dhrtih saucam
adroho nati-manita
bhavanti sampadam daivim
abhijatasya bharata

The Supreme Lord said: Fearlessness, purity of heart, spiritual knowledge, charity, sense control, sacrifice, austerity, study of the Vedas, simplicity, nonviolence, truthfulness, absence of anger, non-attachment to mundane relations, tranquility, magnanimity, kindness to animals, absence of avarice, mildness, bashfulness, steadfastness, forgiveness, vigour, forbearance, sanctity, compassion and humility - O Bharata, a man born in an auspicious moment is endowed with these godly qualities.

TEXT 4

dambho darpo 'bhimanas ca
krodhah parusyam eva ca
ajnanam cabhijatasya
partha sampadam asurim

O son of Prutha, Men born in an inauspicious moment have arrogance, pride, egotism, wrath, cruelty and ignorance. These are called demoniac qualities.

TEXT 5

daivi sampad vimoksaya
nibandhayasuri mata
ma sucah sampadam daivim
abhijato 'si pandava

The godly qualities are considered as leading to salvation while the demoniac qualities lead to worldly bondage. O Arjuna, you are born with godly qualities, therefore, do not mourn.

TEXT 6

dvau bhuta-sargau loke 'smin
daiva asura eva ca
daivo vistarasah prokta
asuram partha me srnu

O Partha, there are two kinds of creations in this world. One is godly and the other is demoniac. I have explained you in detail about the godly qualities. Now hear from Me about the demoniac qualities.

TEXT 7

pravrttim ca nivrttim ca
jana na vidur asurah
na saucam napi cacaro
na satyam tesu vidyate

The demoniac persons do not know what should be done and what should not be done. They have neither cleanliness nor good behaviour nor truthfulness.

TEXT 8

asatyam apratistham te
jagad ahur anisvaram
aparaspara-sambhutam
kim anyat kama-haitukam

The demoniac characters say that this world is unreal, baseless and there is no controlling Lord. It is produced from lust only and except lust there is no other reason behind it.

TEXT 9

etam drstim avastabhya
nastatmano 'lpa-buddhayah
prabhavanty ugra-karmanah
ksayaya jagato 'hitah

With such mentality, the demoniac, who have little intelligence and violent temper, live only for the destruction of the world.

TEXT 10

kamam asritya duspuram
dambha-mana-madanvitah
mohad grhitvasad-grahan
pravartante 'suci-vratah

Actuated by insatiable lust, these arrogant, boastful and self-assertive persons are engaged in heinous activities and due to their bewilderment they are attracted towards transient objects.

TEXT 11-12

cintam aparimeyam ca
pralayantam upasritah
kamopabhoga-parama
etavad iti niscitah

asa-pasa-satair baddhah
kama-krodha-parayanah
ihante kama-bhogartham
anyayenartha-sancayan

They believe that sense gratification is the prime necessity of human society till its end. There is no limit to their speculation. Being bound by hundreds and thousands of desires, lust and wrath, they accumulate money by illegal means for their sense gratification.

TEXT 13

idam adya maya labdham
imam prapsye manoratham
idam astidam api me
bhavisyati punar dhanam

They think that I have accumulated this wealth now and my hopes are fulfilled. I have this wealth and I shall get more in the future.

TEXT 14

asau maya hatah satrur
hanisye caparan api
isvaro 'ham aham bhogi
siddho 'ham balavan sukhi

I have killed this enemy, others shall be killed soon, I am the lord, I am the enjoyer, I am perfect, strong and happy.

TEXT 15

adhyo 'bhijanavan asmi
ko 'nyo 'ti sadrso maya
yaksye dasyami modisya
ity ajnana-vimohitah

I am the richest, I have many followers; who is as great as I? I shall perform the sacrifice, I shall offer charity and I shall enjoy. Such are the sayings of persons who are deluded by ignorance.

TEXT 16

aneka-citta-vibhranta
moha-jala-samavrtah
prasaktah kama-bhogesu
patanti narake 'sucrau

Addicted to sense gratification, they - within their minds distracted and enthralled by the shackles of allurements - are doomed to perdition.

TEXT 17

atma-sambhavitah stabdha
dhana-mana-madanvitah
yajante nama-yajnais te
dambhenavidhi-purvakam

Self-glorified, insolent, illusioned by wealth and false prestige, they pompously perform sacrifices only in name, without conforming to scriptural injunctions.

TEXT 18

ahankaram balam darpam
kamam krodham ca samsritah
mam atma-para-dehesu
pradvisanto 'bhyasuyakah

Deluded by false prestige, proud of their strength and enslaved by lust and wrath, they are malicious against Me, the Supreme Lord, dwelling in their hearts of them as well as of others, and envy the saints.

TEXT 19

tan aham dvisatah kruran
samsaresu naradhama
ksioamy ajasram asubhan
asuriv eva yonisu

Those who are envious, cruel and worsened human beings are always thrown by Me into the most ominous and abject devilish births in this world.

TEXT 20

asurim yonim apanna
mudha janmani janmani
mam aprapyaiva kaunteya
tato yanty adhamam gatim

Born in ignominious rank, these persons are quite incompetent to attain Me, and are destined to lower births.

TEXT 21

tri-vidham narakasyedam
dvaram nasanam atmanah
kamah krodhas tatha lobhas
tasmad etat trayam tyajet

There are three fatal doors leading to hell, viz. (i) lust, (ii) wrath, and (iii) greed. Therefore, every sane person should abandon these three, as they lead to the degradation of the soul.

TEXT 22

etair vimuktah kaunteya
tamo-dvarais tribhir narah
acaraty atmanah sreyas
tato yati param gatim

O son of Kunti, delivered from these three gates of hell, a man searches

after his own eternal good and he will gradually attain eternal bliss, the supreme destination.

TEXT 23

yah sastra-vidhim utsrjya
vartate kama-karatah
na sa siddhim avapnoti
na sukham na param gatim

A person who does not follow the scriptural injunctions and acts according to his own will, he cannot attain perfection or happiness.

TEXT 24

tasmac chastram pramanam te
karyakarya-vyavasthitau
jnatva sastra-vidhanoktam
karma kartum iharhasi

Hence, scriptures are the guiding principles of duty and non-duty. Knowing devotional service to the Supreme Lord to be the purport of all scriptures, you should lead an active devotional life.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma vidyayam yoga-sastre sri-krsnarjuna-
samvade daivasura-sampad-vibhaga-yogo
nama sodaso 'dhyayah

Thus ends the Sixteenth Chapter entitled, "Godly and Demonic Qualities" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER SEVENTEEN

Sraddhatraya-vibhaga-Yoga

Division of threefold faiths

TEXT 1

arjuna uvaca
ye sastra-vidhim utsrjya
yajante sraddhayanvitah
tesam nistha tu ka krsna
sattvam aho rajas tamah

Arjuna said: O Krishna, what is the situation of those who transgress the laws of scriptures but worship according to their own will? Are they in goodness, in passion or in ignorance?

TEXT 2

sri-bhagavan uvaca
tri-vidha bhavati sraddha
dehinam sa svabhava-ja
sattviki rajasi caiva
tamasi ceti tam srnu

The Supreme Lord said: There are three kinds of faith according to the nature of the living entity. These are goodness(Satwika), passion(Rajasa), and ignorance(Tamas). Now listen in detail about these faiths.

TEXT 3

sattvanurupa sarvasya
sraddha bhavati bhārata
sraddha-mayo 'yam puruso
yo yac-chraddhah sa eva sah

O Bharat, the faith of all living entities are according to their nature. Every living entity has some kind of faith. A person is determined by the kind of faith he has.

TEXT 4

yajante sattvika devan
yaksa-raksamsi rajasah
pretan bhuta-ganams canye
yajante tamasajanah

Men in the mode of goodness worship the demigods, those in the mode of passion worship the demons and those in the mode of ignorance worship the spirits and devils.

TEXT 5-6

asastra-vihitam ghoram
tapyante ye tapo janah
dambhahankara-samyuktah
kama-raga-balanvitah

karsayantah sarira-stham
bhuta-gramam acetasah
mam caivantah sarira-stham
tan viddhy asura-niscayan

Know them to be possessed by demoniac faith who are unconscientious, self-conceited, proud, desirous of lust, attachment and power and who practice severe austerities not prescribed in the scriptures by tormenting the elements of the body and the inner-self which is My part.

TEXT 7

aharas tv api sarvasya
tri-vidho bhavati priyah
yajnas tapas tatha danam
tesam bhedam imam srnu

There are three kinds of foods according to the three modes of material nature. Similarly, there are three kinds of sacrifices, austerities and charity. Listen about the distinction among them.

TEXT 8

ayuh-sattva-balarogya-
sukha-priti vivardhanah
rasyah snigdham sthira hrdaya
aharah sattvika-priyah

Food which enhances longevity, cheerful spirit, strength, health, happiness and delight are dear to a person who is in the mode of goodness. Such foods are sweet, juicy, fattening and palatable.

TEXT 9

katv-amlalavanaty-usna-
tikсна-rukṣa-vidahinah
ahara rajasasyesta
duhkha-sokamaya-pradah

Foods that are too bitter, too sour, salty, very hot, very pungent and very dry; which causes sorrow, grief and disease, are dear to the persons who are in the mode of passion.

TEXT 10

yata-yamam gata-rasam
puti paryusitam ca yat
ucchistam api camedhyam
bhojanam tamasa-priyam

Foods which are cooked more than three hours before being eaten,

tasteless, stale, remnants of others, decomposed, unclean and unholy (such as onion, garlic, fish, meat and intoxicants like liquor, opium, tobacco, hemp, tea, coffee etc.) are dear to the persons in the mode of ignorance.

TEXT 11

aphalakanksibhir yajno
vidhi-disto ya ijjate
yastavyam eveti manah
samadhaya sa sattvikah

The sacrifice, which is performed with a sense of duty by one without any desire for fruit and in adherence to the scriptures, is of the nature of goodness.

TEXT 12

abhisandhaya tu phalam
dambhartham api caiva yat
ijjate bhārata-sreṣṭha
tam yajnam viddhi rajasam

O chief of Bharata's sons, that sacrifice which is performed with an ulterior motive and for some material benefit, is of the nature of passion.

TEXT 13

vidhi-hinam asrstannam
mantra-hinam adaksinam
sraddha-virahitam yajnam
tamasam paricaksate

A sacrifice which is done without following the scriptural injunctions, without offering of food, without any incantation, without any offering to the priest or without any faith, is of the nature of ignorance.

TEXT 14

deva-dvija-guru-prajna-
pujanam saucam ariavam
brahmacaryam ahimsa ca
sariram tapa ucyate

Worship of the Lord, Brahmanas, preceptors and superiors, the truly wise, purity, simplicity, chastity, and non-violence are said to be austerities of the body.

TEXT 15

anudvega-karam vakyam
satyam priya-hitam ca yat
svadhyayabhyasanam caiva
van-mayam tapa ucyate

Austerities that are not unpleasant to anybody, that are truthful, dear and full of beneficial words and conduct, and that include constant study and practice of the Vedas, relate to the austerities of speech.

TEXT 16

manah-prasadah saumyatvam
maunam atma-vinigraha
bhava-samsuddhir ity etat
tapo manasam ucyate

Serenity, placidity, silence, self-control and purification of heart are known as mental austerities.

TEXT 17

sraddhaya paraya taptam
tapas tat tri-vidham naraih
aphalakanksibhir yuktaih
sattvikam paricaksate

These three kinds of austerities, performed by persons with devotional faith and without any desire for fruits thereof are of the nature of goodness.

TEXT 18

satkara-mana-pujartham
tapo dambhena caiva yat
kriyate tad iha proktam
rajasam calam adhruvam

The austerities that are performed with great pomp for glory, honour and applause are transitory, uncertain and are said to be in the mode of passion.

TEXT 19

mudha-grahenatmano yat
pidaya kriyate tapah
parasyotsadanartham va
tat tamasam udahrtam

The austerities which are performed foolishly by torturing one's own-self or for the destruction of others are said to be in the mode of ignorance.

TEXT 20

datavyam iti yad danam
diyate 'nupakarine
dese kale ca patre ca
tad danam sattvikam smrtam

A gift given to a deserving person, at appropriate time, at appropriate place and without expecting anything in return, is considered charity in the mode of goodness.

TEXT 21

yat tu Pratyupakarartham
phalam uddisya va punah
diyate ca pariklistam
tad danam rajasam smrtam

A gift which is bestowed in anticipation of something in return or in a hesitant mood, is called charity in the mode of passion.

TEXT 22

adesa-kale yad danam
apatrebhyas ca diyate
asat-krtam avajnatam-
tat tamasam udahrta

That gift which is conferred in an improper place, time and on an undeserving person without respect and with hatred is said to be charity in the mode of ignorance.

TEXT 23

om tat sad iti nirdeso
brahmanas tri-vidhah smrtah
brahmanas tena vedas ca
yajnas ca vihitah pura

The three words 'Om, Tat and Sat' are mentioned in the scriptures to indicate Brahman, since the inception of this creation. Brahmins utter these words to chant Vedic hymns and while perform sacrifices, in order to please the Supreme Lord.

TEXT 24

tasmad om ity udahrtya
yajna-dana-tapah-kriyah
pravartante vidhanoktah
satatam brahma-vadinam

Therefore, in order to attain the Supreme Lord, the transcendentalists perform their sacrifices, charities and austerities with utterance of the word 'Om'.

TEXT 25

tad ity anabhisandhaya
phalam yajna-tapah-kriyah
dana-kriyas ca vividhah
kriyante moksa-kanksibhih

Various rites of sacrifices, austerities and charities should be performed with utterance of the word 'Tat'. The purpose of these pious activities is to become free from the bondage of material nature.

TEXT 26

sad-bhave sadhu-bhave ca
sad ity etat prayujyate
prasaste karmani tatha
sac-chabdah partha yujyate

O son of Prutha, the word 'Sat' (eternity) refers to Brahman, to the worshippers of Brahman, and also to the divine activities done in honour of them.

TEXT 27

yajne tapasi dane ca

sthitih sad iti cocyate
karma caiva tad-arthiyam
sad ity evabhidhiyate

Stability in the performance of sacrifices, austerities and charities is also called 'Sat'. And the activities performed for their sake are also called 'Sat'.

TEXT 28

asraddhaya hutam dattam
tapas taptam krtam ca yat
asad ity ucyate partha
na ca tat pretya no iha

O son of Prutha, the sacrifice which is performed, the charity that is given, the austerity that is observed and the deeds that are performed without any faith are all Asat, i.e. not Sat. They neither yield any good in this birth nor in the next.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade sraddhatraya-vibhaga-yogo
nama sapta-daso 'dhyayah

Thus ends the Seventeenth Chapter entitled, "Division of Threefold Faiths" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER EIGHTEEN

Moksa-Yoga

The principle of salvation

TEXT 1

arjuna uvaca
sannyasasya maha-baho
tattvam icchami veditum
tyagasya ca hrsikesa
prthak kesi-nisudana

Arjuna said: O Mighty-armed one, O Hrusikesa, O Keshinisudana, I am eager to know the distinction between the terms Sannyasa (renounced order of life) and Tyaga (renunciation).

TEXT 2

sri-bhagavan uvaca
kamyanaam karmanam nyasam
sannyasam kavayo viduh
sarva-karma-phala-tyagam
prahus tyagam vicaksanah

The Supreme Lord said: Wise men know the renunciation of obligatory and occasional duties as Sannyasa. They call the abandonment of the results of all fruitive activities as Tyaga.

TEXT 3

tyajyam dosa-vad ity eke
karma prahur manisinah
yajna-dana-tapah-karma
na tyajyam iti capare

The Sankhya pandits maintain that in view of its defective selfish nature, Karma must be avoided (by all means); while the Mimamsakas uphold that actions such as Yajna (sacrifice), Dana (gift), Tapasya (austerity) etc. must by no means be shunned.

TEXT 4

niscayam srnu me tatra
tyage bharata-sattama
tyago hi purusa-vyaghra
tri-vidhah samprakirtitah

O best of the Bharatas, listen from Me about renunciation (Tyaga). There are three kinds of renunciation mentioned in the scriptures.

TEXT 5

yajna-dana-tapah-karma
na tyajyam karyam eva tat
yajno danam tapas caiva
pavanani manisinam

Performance of sacrifice, charity, penance etc., should by no means be shunned. They are the duties of all conditioned souls and therefore should certainly be performed. Even these activities purify the great souls.

TEXT 6

etany api tu karmani
sangam tyaktva phalani ca
kartavyaniti me partha
niscitam matam uttamam

O son of Prutha, even these duties should be performed without attachment and desire for fruits thereof. This is My final opinion.

TEXT 7

niyatasya tu sannyasah
karmano nopapadyate
mohat tasya parityagas
tamasah parikirtitah

Renouncement of prescribed duties is undesirable. If some people renounce them out of delusion, then that renunciation is said to be in the mode of ignorance.

TEXT 8

duhkham ity eva yat karma
kaya-klesa-bhayat tyajyt
sa krtva rajasam tyagam
naiva tyaga-phalam labhet

He, who abandons the daily duties, considering them troublesome and out of fear, his renunciation is said to be in the mode of passion. This sort of renunciation yields no result.

TEXT 9

karyam ity eva yat karma
niyatam kriyate 'rjuna
sangam tyaktva phalam caiva
sa tyagah sattviko matah

O Arjuna, that renunciation is called Satwika (in the mode of goodness) when the prescribed duties are performed out of a sense of duty, by giving up all attachment and also the desire for fruits thereof.

TEXT 10

na dvesty akusalam karma
kusale nanusajjate
tyagi sattva-samavisto

medhavi chinna-samsayah

Those who are endowed with the mode of goodness, have no doubts about action. They do not deride at unpleasant actions nor are attached to pleasant actions.

TEXT 11

na hi deha-bhrta sakyam
tyaktum karmany asesatah
yas tu karma-phala-tyagi
sa tyagity abhidhiyate

It is not possible on the part of a conditioned soul to give up all sorts of duties. So, who has abandoned all fruits of his actions, is indeed renounced.

TEXT 12

anistam istam misram ca
tri-vidham karmanah phalam
bhavaty atyaginam pretya
na tu sannyasinam kvacit

Those who have not abandoned the fruits of their actions have to get the triple results of their actions after death viz. undesirable, desirable and mixture of them. But those who are in the renounced order, are immune from these results.

TEXT 13

pancavitani maha-baho
karanani nibodha me
sankhye krtante proktani
siddhaye sarva-karmanam

O Mighty-armed, listen from Me about the five causes of success of all actions as mentioned in the Vedic scriptures.

TEXT 14

adhithanam tatha karta
karanam ca prthag-vidham
vividhas ca prthak cesta
daivam caivatra pancamam

The causes of success of actions are (i) Adhithana (body), (ii) Karta (subjective agent), (iii) five senses, (iv) chesta (various activities), and (v) the super soul.

TEXT 15

sarira-van-manobhir yat
karma prarabhate narah
nyayam va viparitam va
pancaite tasya hetavah

Whatever a man does with his body, mind and speech; whether it be right or wrong, the above five are its causes.

TEXT 16

tatraivam sati kartaram
atmanam kevalam tu yah
pasyaty akarta-buddhitvan
na sa pasyati durmatih

Such being the case, the evil-minded person, who out of uncultured intelligence, considers his own self to be the only subjective agent, is blind and ignorant.

TEXT 17

yasya nahankrto bhavo
buddhir yasya na lipyate
hatvapi sa imal lokan
na hanti na nibadhyate

He who has no spirit of egotism and whose mind has no attachment for the fruits of actions, does not kill anybody; although, he kills all, is not bound by his actions.

TEXT 18

jnanam jneyam pariijnata
tri-vidha karma-codana
karanam karma karteti
tri-vidhah karma-sangrahaah

Knowledge, knowable and the knower are the three factors that motivate action, while the instrumentality of the senses for doing, the deed and the doer are the three basic instruments of action.

TEXT 19

jnanam karma ca karta ca
tridhaiva guna-bhedatah
procyate guna-sankhyane
yathavac chrnu tany api

Knowledge, action and performers of action are of three kinds, as per the triple qualities of material nature. Listen from Me about them.

TEXT 20

sarva-bhutesu yenaikam
bhavam avyayam iksate
avibhaktam vibhaktesu
taj jnanam viddhi sattvikam

Know that knowledge to be in the mode of goodness by which one unified eternal principle is realised in all divergent beings.

TEXT 21

prthaktvena tu yaj jnanam
nana-bhavan prthag-vidhan
vetti sarvesu bhutesu
taj jnanam viddhi rajasam

Know that knowledge to be in the mode of passion by which, being characteristically different, sees divergent principles in different beings.

TEXT 22

yat tu krtsna-vad ekasmin
karye saktam ahaitukam
atattvartha-vad alpam ca
tat tamasam udahrtam

That knowledge is known to be in the mode of ignorance which is attracted to a particular ephemeral object as to the perfect Eternal Being and is irrational, delusive, non-real and insignificant.

TEXT 23

niyatam sanga-rahitam
araga-dvesatah krtam
aphala-prepsuna karma
yat tat sattvikam ucyate

That action is called Satwika which is eternal and is performed without any attachment, love or hatred by one who has no selfish desire.

TEXT 24

yat tu kamepsuna karma
sahankarena va punah
kriyate bahulayasam
tad rajasam udahrtam

While that action is known as Rajas which is performed with great exertion out of arrogance and selfish desires.

TEXT 25

anubandham ksayam himsam
anapeksya ca paurusam
mohad arabhyate karma
yat tat tamasam ucyate

That action is called Tamas, which is performed blindly without any consideration of consequences, loss, malice or might.

TEXT 26

mukta-sango 'naham-vadi
dhrty-utsaha-samanvitah
siddhy-asiddhyor nirvikarah
karta sattvika ucyate

One who is free from all material attachments, devoid of pride, full of patience and enthusiasm, and indifferent to success or failure, is a worker in the mode of goodness.

TEXT 27

ragi karma-phala-prepsur
lubdho himsatmako 'sucih

harsa-sokanvitah karta
rajasah parikirtitah

One who is given to passions, who hanker after the fruits of hi actions, addicted to worldliness and fond of malice, and who is unholy and is subject to pleasure, pain and grief, is a worker in the mode of passion.

TEXT 28

ayuktah prakrtah stabdhah
satho naiskrτικο 'lasah
visadi dirgha-sutri ca
karta tamasa ucyate

One who is fond of unrighteous and improper acts, prone to mundane activities, whimsical and fraudulent, who speaks disparagingly of others and is indolent, always sulky or sullen and dilatory in habit, is a worker in the mode of ignorance.

TEXT 29

buddher bhedam dhrtes caiva
gunatas tri-vidham srnu
procyamanam asesena
prthaktvena dhananjaya

O Dhananjaya, now I explain you elaborately about the three kinds of intelligence and fortitude, according to the triple qualities of material nature.

TEXT 30

pravrttim ca nivrttim ca
karyakarye bhayabhaye
bandham moksam ca ya vetti
buddhih sa partha sattviki

That intelligence by which one can make clear distinction between inclination and disinclination, duty and non-duty, fear and safety, and bondage and freedom, is established in the mode of goodness.

TEXT 31

yaya dharmam adharmam ca
karyam cakaryam eva ca
ayathavat prajanati
buddhih sa partha rajasi

O Partha, the intelligence by which perfect distinction cannot be made between virtue and vice, duty and non-duty, etc. is in the mode of passion.

TEXT 32

adharmam dharmam iti ya
manyate tamasavrta
sarvarthan viparitams ca
buddhih sa partha tamasi

O Partha, the intelligence which enveloped in foolishness confounds irreligion with religion and forms opposite idea about things, is in the mode of

ignorance.

TEXT 33

dhrtya yaya dharayate
manah-pranendriya-kriyah
yogenavyabharinaya
dhrtih sa partha sattviki

O Partha, the fortitude in the mode of goodness is that which upholds the functions of mind, life, senses and actions with steadfast concentration.

TEXT 34

yaya tu dharma-kamarthan
dhrtya dharayate 'rjuna
prasangena phalakanksi
dhrtih sa partha rajasi

O Partha, the fortitude in the mode of passion is that which upholds religion, wealth and sense gratification with their fruitive desires.

TEXT 35

yaya svapnam bhayam sokam
visadam madam eva ca
na vimuncati durmedha
dhrtih sa partha tamasi

O Partha, the fortitude in the mode of ignorance is that which foolishly adheres to dream, fear, grief, sadness and inclination.

TEXT 36

sukham tv idanim tri-vidham
srnu me bharatarsabha
abhyasad ramate yatra
dukhantam ca nigacchati

O best of the Bharatas, hear Me now about the three kinds of happiness by repeated cultivation of which one finds pleasure in it and attains the end of misery.

TEXT 37

yat tad agre visam iva
pariname 'mrtopamam
tat sukham sattvikam proktam
atma-buddhi-prasada-jam

Satwika happiness is that which is born of selfapprobation or realisation, and which, though difficult and unpleasant at the beginning, is yet nectarine and wholesome in the end.

TEXT 38

visayendriya-samyogad
yat tad agre 'mrtopamam
pariname visam iva

tat sukham rajasam smrtam

Rajas happiness is that which arising from the union of the senses and the phenomenal objects appears to be ambrosial at the beginning, but is really poisonous in the long run.

TEXT 39

yad agre canubandhe ca
sukham mohanam atmanah
nidralasya-pramadottham
tat tamasam udahrtam

That happiness is mentioned a Tamasa which in the beginning as well as in the end causes infatuation of the soul and is born of sleep, indolence and inebriation.

TEXT 40

na tad asti prthivyam va
divi devesu va punah
sattvam prakrti-jair muktam
yad ebhiih syat tribhir gunaih

There is no such being in the world, or demigods in the heaven that are possibly free from these triple qualities of material nature.

TEXT 41

brahmana-ksatriya-visam
sudranam ca parantapa
karmani pravibhaktani
svabhava-prabhavair gunaih

O Arjuna, the tormentor of enemies, the duties of Brahmanas, Kshatriyas, Vaisyas and Sudras are divided according to qualities innate in them.

TEXT 42

samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma-karma svabhava-jam

Control of internal and external organs of senses, austerity, purity, forbearance, simplicity, knowledge of the self and of Godhead as interpreted in the scriptures, and firm conviction, or faith in the real interpretation of the self, Godhead and matter are the characteristic qualities and duties of a Brahmana.

TEXT 43

sauryam tejo dhrtir daksyam
yuddhe capy apalayanam
danam isvara-bhavas ca
ksatram karma svabhava-jam

Heroism, pomp, patience, dexterity, not to turn away from the battle field, charity, governing the state, are the characteristic qualities and duties of a Kshatriya.

TEXT 44

krsi-go-raksya-vanijyam
vaisya-karma svabhava-jam
paricaryatmakam karma
sudrasyapi svabhava-jam

Farming, tending herds of cattle, and business are the characteristic occupations of a Vaisya, and servitude of the above three classes is the duty of a Sudra.

TEXT 45

sve sve karmany abhiratah
samsiddhim labhate narah
sva-karma-niratah siddhim
yatha vindati tac chrnu

A person who remains engaged in his prescribed duties attains success. Now listen how a person can attain success in life, by performing his ordained duties.

TEXT 46

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

By worshipping the Supreme Lord, who is the source of all beings and who is all pervading, through the performance of his prescribed duty, one can attain success.

TEXT 47

sreyan sva-dharmo vigunah
para-dharmat sv-anusthitat
svabhava-niyatam karma
kurvan napnoti kilbisam

Incomplete performance of one's own occupation is better than another's occupation though nicely performed. One does not commit any sin by performing the duties assigned to him, according to his innate nature.

TEXT 48

saha-jam karma kaunteya
sa-dosam api na tyajet
sarvarambha hi dosena
dhumenagnir ivavrtah

O Kaunteya, duties assigned according to nature and qualification, though faulty, should by no means be abandoned. Just as fire, though faulty, should by no means be abandoned. Just as fire, though sometimes, is enveloped by smoke, so also all enterprises are more or less tinged with shortcomings.

TEXT 49

asakta-buddhih sarvatra

jitatma vigata-sprhah
naiskarmya-siddhim paramam
sannyasenadhigacchati

A person, being detached from material things and happiness and by self control can obtain the results of renunciation. That is the last stage of renunciation.

TEXT 50

siddhim prapto yatha brahma
tathapnoti nibodha me
samasenaiva kaunteya
nistha jnanasya ya para

O son of Kunti, let Me now brief you, how the living entity attains Brahman, the highest perfectional stage.

TEXT 51-53

buddhya visuddhaya yukto
dhrtyatmanam niyamy ca
sabdadin visayams tyaktva
raga-dvesau vyudasya ca

vivikta-sevi laghv-asi
yata-vak-kaya-manasah
dhyana-yoga-paro nityam
vairagyam samupasritah

ahankaram balam darpam
kamam krodham parigraham
vimucya nirmamah santo
brahma-bhuyaya kalpate

A person who is purified by his intelligence, controlled his mind, completely detached from all sensual enjoyments, freed from attachment and hatred, who has aptitude for solitude, is temperate in diet, restrained in action, word and mind, is meditative, and is completely absolved from egotism, pomp, might, lust and wrath - he is a genuine ascetic and he can easily realise Brahman.

TEXT 54

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

A person, who is situated in such a divine state at once realises Brahman. He never laments or desires to acquire anything. He sees every living entity equally and in such a state he attains unalloyed devotion unto Me.

TEXT 55

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva

visate tad-anantaram

Only through unalloyed devotional service one can understand the Supreme Lord and when one attains full consciousness in devotional service, then he can enter into the abode of the Supreme Lord.

TEXT 56

sarva-karmany api sada
kurvano mad-vyapasrayah
mat-prasadad avapnoti
sasvatam padam avyayam

My devotee, though engaged in all types of activities, attains the eternal and unchangeable realm, due to My mercy and protection.

TEXT 57

cetasa sarva-karmani
mayi sannyasya mat-parah
buddhi-yogam upasritya
mac-cittah satatam bhava

By consecrating all the duties to Me with all your heart and by submitting your intelligence to Me, apply always your mind and attention to Me.

TEXT 58

mac-cittah sarva-durgani
mat-prasadat tarisyasi
atha cet tvam ahankaran
na srosyasi vinanksyasi

If you pay your whole-hearted attention to Me, you will be able to surmount all the impediments by My mercy. If on the other hand, you do not hear Me out of false prestige, you will perish.

TEXT 59

yad ahankaram asritya
na yotsya iti manyase
mithyaisa vyavasayas te
prakrtis tvam niyoksyati

If you won't fight being influenced by that egotism, you will simply be a pretender. Your Kshatriya nature will surely give you an impetus to fight.

TEXT 60

svabhava-jena kaunteya
nibaddhah svena karmana
kartum necchasi yan mohat
karisyasy avaso 'pi tat

O son of Kunti, due to illusion you are unwilling to act according to My direction. But your nature will force you to do so.

TEXT 61

isvarah sarva-bhutanam

hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

O Arjuna, the Supreme Lord is situated in the heart of every living entity. He is directing all living entities just like a puppeteer directs his puppets.

TEXT 62

tam eva saranam gaccha
sarva-bhavana bhārata
tat-prasadat param santim
sthanam prapsyasi sasvatam

O scion of Bharata, take complete shelter in Him alone. You will attain transcendental peace, and the eternal and blissful abode by His mercy.

TEXT 63

iti te jnanam akhyatam
guhyad guhyataram maya
vimnrsyaitad asesena
yathecchasi tatha kuru

Thus I have told you the most confidential knowledge. By pondering over this minutely, do as you wish.

TEXT 64

sarva-guhyatamam bhuyah
srnu me paramam vacah
isto 'si me drdham iti
tato vaksyami te hitam

Just hear from Me the most confidential knowledge. As you are very dear to Me, I am imparting this most confidential knowledge to you for your betterment.

TEXT 65

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

Think of Me, be My devotee, worship Me and offer homage to Me. Thus definitely you will attain Me. This is My solemn promise to you, as you are very dear to Me.

TEXT 66

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

Abandon all religious practices and surrender completely unto Me alone. Don't fear, I shall deliver you from all sins.

TEXT 67

idam te natapaskaya
nabhaktaya kadacana
na casusrusave vacyam
na ca mam yo 'bhyasuyati

This secret knowledge may not be imparted to an irreligious person, or to a non-devotee or to one who is unwilling to serve the Supreme Lord or to him who is envious of Me.

TEXT 68

ya idam paramam guhyam
mad-bhaktasv abhidhasyati
bhaktim mayi param krtva
mam evaisyaty asamsayah

Who imparts such confidential knowledge to My devotees definitely attains Me by pure devotion.

TEXT 69

na ca tasman manusyesu
kascin me priya-krttamah
bhavita na ca me tasmad
anyah priyataro bhuvi

In this world, none is or will be more dear and more serviceable to Me than he.

TEXT 70

adhyesyate ca ya imam
dharmyam samvadam avayoh
jnana-yajnena tenaham
istah syam iti me matih

I declare that he who studies this sacred discourse between us, worships Me through intelligence.

TEXT 71

sraddhavan anasuyas ca
srnuyad api yo narah
so 'pi muktah subhal lokan
prapnuyat punya-karmanam

He too, who listens this conversation attentively, with interest and faith and without envy, attains the abode of pious beings, being freed from the reactions of all sins.

TEXT 72

kaccid etac chrutam partha
tvayaikagrena cetasa
kaccid ajnana-sammohah
pranastas te dhananjaya

O Dhananjaya, have you listened this with undivided attention? Have you been disillusioned from your ignorance?

TEXT 73

arjuna uvaca
nasto mohah smrtir labdha
tvat-prasadan mayacyuta
sthito 'mi gata-sandehah
karisye vacanam tava

Arjuna said: O Achyuta, by Your mercy, my illusion is disappeared, I have regained my memory, I am settled, my doubts are removed, and now I am ready to act according to Your directions.

TEXT 74

sanjaya uvaca
ity aham vasudevasya
parthasya ca mahatmanah
samvadam imam asrausam
adbhutam roma-harsanam

Sanjaya said: O king, thus I have heard this wonderful soul-stirring conversation between Arjuna and Krishna.

TEXT 75

vyasa-prasadac chrutavan
etad guhyam aham param
yogam yogesvarat krsnat
saksat kathayatah svayam

I have directly heard this most confidential knowledge expounded by Sri Krishna, the veritable Lord of all Yogas, by the mercy of Vyasadeva.

TEXT 76

rajan samsmrtya samsmrtya
samvadam imam adbhutam
kesavariunayoh punyam
hrsyami ca muhur muhuh

O king, whenever I recall this wonderful dialogue between Sri Krishna and Arjuna, I take great pleasure.

TEXT 77

tac ca samsmrtya samsmrtya
rupam aty-adbhutam hareh
vismayo me mahan rajan
hrsyami ca punah punah

O King, I am astounded and overwhelmed with joy time and again when I recall the wonderful form of the Supreme Lord Sri Krishna.

TEXT 78

yatra yogesvarah krsno

yatra partho dhanur-dharah
tatra srir vijayo bhutir
dhruva nitir matir mama

Where there is Sri Krishna, the Lord of Yoga, and where there is Arjuna, the great archer, there must be opulence, victory, power, success and morality. This is my opinion.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade moksa-yogo
namastadaso 'dhyayah

Thus ends the Eighteenth Chapter entitled, "The Principle of Salvation" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

THE GLORY OF THE GITA

gita sastram idam punyam
yah pathet prayatah puman
visnoh padam avapnoti
bhaya sokadi varjitah

gitadhyayana-silasya
pranayama parasya ca
naiva santi hi papani
purva janma krtani ca

malanir mocanam pumsam
jala-snanam dine dine
sakrd-gitambhasi snanam
samsara-mala-nasanam

gita sugita kartavya
kim anyaih sastra vistaraih
ya svayam padmanabhasya
mukha-padmad vinihsrta

bharatamrta sarvasvam
visnor vaktrad-vinihsrtam
gita-gangodakam pitva
punar janma na vidyate

sarvopanisado gavo
dogdha gopala-nandanah
partho vatsah sudhir bhokta
dugdham gitamrtam mahat

ekam sastram devaki-putra-gitam
eko devo devaki-putra eva
eko mantras tasya namani yani
karmapy ekam tasya devasya seva