

श्रीमद्भगवद्गीता śrīmadbhagavadgītā

Selected Verses

गीताज्योति

gītājyoti

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १-१

śrīmadbhagavadgītā

prathamo'dhyāyaḥ arjunaviśādayogaḥ

dhṛtarāṣṭra uvāca

dharmakṣetre kurukṣetre samavetā yuyutsavaḥ

māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya ॥ 1

Dhṛtarāshtra said:

O Sañjaya! Assembled on Kurukṣetra, the center of religious activity, desirous to fight, what did indeed my people and the Pāṇḍavas do? 1-1

धृतराष्ट्र उवाच *dhṛtarāṣṭra uvāca* = Dhṛtarāshtra said, धर्मक्षेत्रे *dharm akṣetre* = in the field of righteousness , कुरुक्षेत्रे *kurukṣetre* = in the field of action (war), समवेता *samavetā* = assembled, युयुत्सवः *yuyutsavaḥ* = desirous to fight, मामकाः *māmakāḥ* = my people, पाण्डवाः *pāṇḍavāḥ* = Pāṇḍavas, च *ca* = and, एव *eva* = also, किमकुर्वत *kim + akurvata* = what did they do, सञ्जय *sañjaya* = O Sañjaya.

Notes: धृतराष्ट्रः = धृतं राष्ट्रं येन सः धृतराष्ट्रः (dhṛtarāṣṭraḥ = dhṛtam rāṣṭram yena saḥ dhṛtarāṣṭraḥ) means one who holds the reins of the kingdom tightly, one who is attached to the senses very tightly.

कुरुक्षेत्र, कुरु (कृ करणे) + क्षेत्र, (kurukṣetra, kuru (kṛ karaṇe) + kṣetra) = the field of action or the human body, the field on which all activities one's life take place.

धर्म (धृ धारणे), **dharma** (dhṛ dhāraṇe) = to uphold (righteousness), **धर्मक्षेत्रे**

dharmakṣetre = in the field of righteousness or the human mind where righteousness is upheld.

पाण्डु pāṇḍu = white., **पाण्डव** pāṇḍava = pure intellect.

सञ्जय (सम्यक् इन्द्रियाणि जयति सः सञ्जय) **sañjaya** (samyak indriyāṇi jayati saḥ sañjaya) = one who has conquered the senses.

The past tense of the verb in the first shloka is there used by Vyaasa to indicate that, the power of one's introspection is being invoked to review the conflicts of the day in one's mind in order to determine future course of righteous action.

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श्रीभगवानुवाच

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ परन्तप ॥ २-३

śrībhagavānuvāca

*klaibyaṁ mā sma gamaḥ pārtha naitattvayyupapadyate ।
kṣudraṁ hrdaya-daurbalyaṁ tyaktvottiṣṭha parantapa 2-3*

The Blessed Lord said:

Yield not to this weakness, O son of Pṛthā. It does not fit you. Cast off this mean faint-heartedness, arise o! vanquisher of foes. 2-3

क्लैब्यं *klaibyaṁ* = impotence, feeble, मा *mā* + स्म *sma* + गमः *gamaḥ* = do not get, पार्थ *pārtha* = O Pārtha, son of Pṛthā, नैतत्त्वय्युपपद्यते *naitattvayyupapadyate* (*na + etat + tvayi + upapadyate*, = this is not fitting or appropriate in you, क्षुद्रं *kṣudraṁ* = mean or low, हृदयदौर्बल्यं *hṛdayadaurbalyaṁ* (*hṛdaya + daurbalyaṁ*) = weakness of the heart, faint heartedness, त्यक्तवोत्तिष्ठ *tyaktvottiṣṭha* (*tyaktvā + uttiṣṭha*) = having abandoned arise (stand-up), परन्तप *parantapa* = scorcher of foes. 2-3 *

* In this verse two words are to be noted, Pārtha son of Pṛthā and parantapa are used for the name of Arjuna to remind him of his royal heritage and bravery to scorch the enemy. This is to mentally uplift Arjuna.

3

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५

yaṁ hi na vyathayantye te puruṣaṁ puruṣarṣabha ।

sama-duḥkha-sukhaṁ dhīraṁ so 'mṛtatvāya kalpate ॥ 2-15

The man who is not tormented by these, O Arjuna, to whom the pleasure and pain are alike, that man of wisdom becomes eligible for immortality. 2-15

(Krishna to Arjuna).

यं *yaṁ* = whom, हि *hi* = indeed, न व्यथयन्त्येते *na vyathayantye te* (*na = not, vyathayanti = affected, tormented etc. = these*) = , पुरुषं *puruṣaṁ* = man, पुरुषर्षभ *puruṣarṣabha* (*puruṣaṁ + ṛṣabha*) = man of wisdom, समदुःखसुखं *samaduḥkhasukhaṁ* (*sama, duḥkha, sukhaṁ*) = same in pain and pleasure, धीरं *dhīraṁ* = steady, सो *so (saḥ)* = he, अमृतत्वाय *amṛtatvāya* = for immortality, कल्पते *kalpate* = is eligible. 2-15

*This perfect sameness, amidst the ills of life, means full and unbroken consciousness of our oneness with the immortal Self. Thus immortality is attained. Identification of the Self with the body is cause of pain and pleasure.

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नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४०

nehābhikramanāśo'sti pratyavāyo na vidyate ।

svalpamapyasya dharmasya trāyate mahato bhayāt ॥ 2- 40

In this, there is no loss of effort; nor is there any adverse effect. The practice of even a little of this Dharma protects one from great fear.

नेह *neha* (*na + iha*) = not in this, अभिक्रम *abhikrama* (*abhikrama*) = effort, नाशोऽस्ति *nāśo'sti* (*nāśah + asti*) = is no loss, प्रत्यवायो *pratyavāyo* (*pratyavāyah*) = production of contrary results, न *na* = not, विद्यते *vidyate* = is, स्वल्पमप्यस्य *svalpamapyasya* (*svalpam + api + asya*) = a little also of this, धर्मस्य *dharmasya* = of Dharma, त्रायते *trāyate* = protects, महतो *mahato* (*mahatah*) = great, भयात् *bhayāt* = from fear. 2 – 40

* A religious rite or ceremony performed with a definite purpose, when unfinished is a waste, like a house half built serves no purpose nor is of any enduring value. In Karma-Yoga any act or worship performed with no desire for the fruit of action, this law does not apply. **Any little effort** results in purification of the heart. Worship with a specific purpose will result in **contrary results**, like wrong medicine in sickness might result in death of a patient. The act performed for Love of the Supreme has no contrary result, like in the eyes of the mother, baby can do no wrong. **Great fear** is being caught in the cycle of birth and death.

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तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१

tāni sarvāṇi saṁyamya yukta āsīt matparaḥ ।

vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ॥ 2-61

The yogi, having controlled them all, sits focussed on Me as the supreme goal. His wisdom is steady whose senses are under control. 2-61

तानि *tāni* = them, सर्वाणि *sarvāṇi* = all, संयम्य *samyamya* = having controlled, युक्त *yukta* = joined, आसीत् *āsīt* = should sit, मत्परः *matparaḥ* = focussed on Me as the Supreme, वशे *vaśe* = under control, हि *hi* = indeed, यस्येन्द्रियाणि *yasyendriyāṇi* (*yasya* + *indriyāṇi*) = whose senses, तस्य *tasya* = his, प्रज्ञा *prajñā* = wisdom, प्रतिष्ठिता *pratiṣṭhitā* = established, stable. 2-61

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देवान् भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११

devān bhāvayatānena te devā bhāvayantu vaḥ ।

parasparam bhāvayantaḥ śreyaḥ param-avāpsyatha ॥ 3 - 11

Cherish the *Devās* with this, and may those *Devās* cherish you. Thus, cherishing one another, you shall gain highest good. 3-11

देवान् *devān* = to *Devās*, भावयत *bhāvayata* = cherish, अनेन *anena* = with this, ते *te* = those, देवाः *devāḥ* = *Devās*, भावयन्तु *bhāvayantu* = may cherish, वः *vaḥ* = you, परस्परं *parasparam* = one another, mutual, भावयन्तः *bhāvayantaḥ* = nourishing, श्रेयः *śreyaḥ* = good, परम् *param* = supreme, अवाप्स्यथ *avāpsyatha* = (you) shall gain. 3 - 11

Devās, the shining Beings much higher than human beings in the scale of evolution, who are incharge of the cosmic functions.

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यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३-२३

*yadi hyaham na varteyam jātu karmanyatandritaḥ |
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ || 3-23*

If I ever did not engage in action relentlessly without relaxation, O son of Prthā, men would follow in every way in My wake. 3 -23 *

यदि *yadi* = if, ह्यहं *hyaham* (*hi + aham*) = I indeed, न वर्तेयं *na varteyam* = not engaged in action, जातु *jātu* = ever, always, कर्मण्यतन्द्रितः *karmanyatandritaḥ* (*karmani + atandriyataḥ*) = in action relentlessly without relaxation, मम *mama* = my, वर्तमानुवर्तन्ते *vartmānuvartante* (*vartma + anuvartante*) = follow my (path), मनुष्याः *manuṣyāḥ* = men, पार्थ *pārtha* = o son of Prthā, सर्वशः *sarvaśaḥ* = in every way.

* Men follow a leader in his path and actions. Here, Lord Shri Kṛṣṇa showing an ideal path of by his own example of continuous work without rest to follow Him. He is a great spiritual leader and Lord Himself. He is setting an example. It is said: यथा राजा तथा प्रजा *yathā rājā tathā prajā* = As the king so do the people.

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श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५

*śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt |
svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ 3-35*

Better is one's own Dharma though imperfect, than the Dharma of another well performed. Better is death in one's own Dharma than, Dharma of another fraught with fear. 3-35

श्रेयान् *śreyān* = better, स्वधर्मो *svadharmo* (स्व *sva* धर्मः *dharmah*) = own's Dharma, विगुणः *viguṇaḥ* = imperfect, परधर्मात् *paradharmāt* (पर *para* धर्मात् *dharmāt*) = Dharma

of another, स्वनुष्ठितात् *svanuṣṭhitāt* = well performed, स्वधर्मे *svadharme* = in one's own Dharma, निधनं *nidhanam* = death, श्रेयः *śreyah* = better, परधर्मो *paradharmo* (पर *para* धर्मः *dharmah*) = Dharma of another, भयावहः *bhayāvahah* (भयः *bhayah* आवहः *āvahah*) = brings fear. 3-35

The implication is that Arjuna's thought of desisting from fight and going to the calm and peaceful life of the Brahmana is prompted by man's natural desire to shun what is disagreeable and embrace what is agreeable to senses. He should on no account yield to this weakness.

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बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ४-५

bahūni me vyatītāni janmāni tava cārjuna ।

tānyaham veda sarvāṇi natvaṁ vettha parantapa ॥ 4-5

Many are the births that have been passed by me and you, O Arjuna. I know them all, while you know not, O scorcher of foes.

बहूनि *bahūni* = many, मे *me* = mine, व्यतीतानि *vyatītāni* = passed away, जन्मानि *janmāni* = births, तव *tava* = your, च *ca* = and, अर्जुन *arjuna* = Arjuna, तान्यहं *tānyaham* (तानि *tāni* = them अहं *aham* = I), वेद *veda* = know, सर्वाणि *sarvāṇi* = all, न *na* = not, त्वं *tvaṁ* = you, वेत्थ *vettha* = know, परन्तप *parantapa* = scorcher of foes. 4-5

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जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ४-९ ॥

janma karma ca me divyamevaṁ yo vetti tattvataḥ।

tyaktvā dehaṁ punarjanma naiti māmeti so'rjuna ॥ 4-9॥

He who thus knows, in true light, My divine birth and action, leaving the body is not born again. O Arjuna, he attains to me. 4-9

जन्म *janma* = birth, कर्म *karma* = action, च *ca* = and, मे *me* = My, दिव्यम् *divyam* = divine, एवं *evam* = thus, यो *yo* (यः *yaḥ*) = who, वेत्ति *vetti* = knows, तत्त्वतः *tattvataḥ* = in true light, त्यक्त्वा देहं *tyaktvā dehaṁ* = leaving the body (at the time of death), पुनः *punaḥ* = again, जन्म *janma* = birth, न *na* = not, एति *eti* = gets, माम् *mām* = Me, एति *eti* = attains, सो *so* (सः *saḥ*) = he, अर्जुन *arjuna* = Arjuna. 4-9

* *He knows etc., He knows the great truth that the Lord though apparently born is ever beyond birth and death, apparently active in the cause of righteousness, is ever beyond all action, becomes illumined with Self knowledge. Such a man is never born again.*

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न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्माभिर्न स बध्यते ॥ ४-१४

***na mām karmāṇi limpanti na me karmaphale sprhā |
iti mām yo 'bhijānāti karmabhirna sa badyate || 4-14***

Actions do not taint Me, nor I have any thirst for the result of action. He who knows me thus is not bound by actions. 4-14

न *na* = not, मां *mām* = me, कर्माणि *karmāṇi* = actions, लिम्पन्ति *limpanti* = taint, न *na* = not, मे *me* = my, कर्मफले *karmaphale* = in the result of action, स्पृहा *sprhā* = desire, इति *iti* = thus, मां *mām* = me, यो *yo* = who, अभि जानाति *abhi jānāti* = knows well, कर्माभिः *karmabhiḥ* = by actions, स *sa* = he, न बध्यते *na badyate* = not bound. 4-14

Actions do not taint me: Karma cannot induce into Me anything foreign. I never depart from My true self, which is All-fullness.

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अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ४-३६

*api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ |
sarvaṁ jñānaplavenaiva vṛjinam santariṣyasi || 4-36*

Even you be the most sinful among all the sinful, yet by the raft of knowledge alone, you shall go across all sins. 4-36

अपि *api* = even, चेत् *cet* = (even) if, असि *asi* = (you) be, पापेभ्यः *pāpebhyaḥ* = most sinful, सर्वेभ्यः *sarvebhyaḥ* = among all, पापकृत्तमः *pāpakṛttamaḥ* = most sinful, सर्वं *sarvaṁ* = all, ज्ञानं = knowledge, ज्ञानप्लवेन *jñānaplavena* = by the raft of knowledge*, एव *eva* = alone, वृजिनं *vṛjinam* = sin, सन्तरिष्यसि *santariṣyasi* = shall go across. 4-36

* Knowledge: Knowledge of the Divine.

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तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४-४२ ॥

*tasmādajñānasambhūtaṁ hṛtsthaṁ jñānāsinaātmanaḥ |
chittvainaṁ saṁśayaṁ yogamātiṣṭhottisṭha bhārata ||*

Therefore, cutting with sword of knowledge, this doubt about the Self, residing in your heart, take refuge in Yoga. Arise, O Bhārata (Arjuna). 4-42

तस्माद् *tasmād* = therefore, अज्ञान *ajñāna* = ignorance, सं भूतं *saṁ bhūtaṁ* = born out of, हृत्स्थं *hṛtsthaṁ* = residing in the heart, ज्ञानासिना *jñānāsina* = by the sword of knowledge, आत्मनः *ātmanaḥ* = of the Self, छित्त्वा *chittvā* = having cut, एनं *enaṁ* =

this, संशयं *saṁśayaṁ* = doubt, योगम् *yogam* = yoga, आतिष्ठ *ātiṣṭha* = take refuge, उत्तिष्ठ *uttiṣṭha* = rise, भारत *bhārata* = O' Bhaarata (Arjuna). 4-42

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ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१०

brahmanyādhāya karmāṇi saṅgam tyaktvā karoti yaḥ ।

lipyate na sa pāpena padmapatramivāmbhasā ॥ 5-10

He who performs actions forsaking attachment, resigning them in the Supreme, is not soiled by evil, like a lotus-leaf by water. 5-10

ब्रह्मणि *brahmaṇi* = in the Supreme, आधाय *ādhāya* = resigning, कर्माणि *karmāṇi* = actions, सङ्गं *saṅgam* = attachment, त्यक्त्वा *tyaktvā* = having forsaken, करोति *karoti* = performs, यः *yaḥ* = who, लिप्यते *lipyate* = soiled, न *na* = not, स *sa* = he, पापेन *pāpena** = by evil, पद्मपत्रम् *padma patram* = lotus leaf, इव *iva* = like, अम्भसा *ambhasā* = by water. 5-10

**Evil: the results, good and bad, producing bondage.*

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उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५

uddharedātmanātmānaṁ nātmānamavasādayet ।

ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ ॥ 6-5

A man should uplift himself by his own self, so let him not weaken this self. For he himself is his own friend and he himself is his own enemy. 6-5

उद्धरेत् *uddharet* = should uplift, आत्मना *ātmanā* = by the self, आत्मानं *ātmanān* = oneself, न *na* = not, आत्मानम् *ātmanam* = oneself, अवसादयेत् *avasādayet* = should not drag down, आत्मा *ātmā* = self, एव *eva* = alone, only, हि *hi* = indeed, आत्मनः *ātmanaḥ* = of the self, बन्धुः *bandhuḥ* = friend, आत्मा *ātmā* = the self, एव *eva* = verily, रिपुः *ripuḥ* = enemy, आत्मनः *ātmanaḥ* = of the self. 6-5

The self-conscious nature of man is here considered in two aspects as being both the object of spiritual uplift and the subject of spiritual uplift, the ego acted upon and the ego acting upon the former. This latter active principle should be kept strong in its uplifting function, for it is apt to turn as an enemy if it is not a friend. The next shloka (6-6) explains the reason.

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सुहृन्मित्रार्युदासीन मध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६-९

***suhṛnmitrāryudāsīna madhyasthadveṣyabandhuṣu |
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate || 6-9***

He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals, arbiters, hateful, the relatives, and upon the righteous and unrighteous alike. 6-9

सुहृत् *suhṛt* = well-wisher, मित्रः *mitraḥ* = friend, अरिः *ariḥ* = enemy, उदासीनः *udāsīnaḥ* = neutral, मध्यस्थः *madhyasthaḥ* = arbiter, द्वेष्यः *dveṣyaḥ* = hateful, बन्धुः *bandhuḥ* = relative, साधुषु *sādhuṣu* = in the righteous, in the noble, अपि *api* = also, च *ca* = and, पापेषु *pāpeṣu* = in the unrighteous, in the sinner, समबुद्धिः *samabuddhiḥ* = even minded one, विशिष्यते *viśiṣyate* = excels. 6-9

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युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६-१७

yuktāhāravihārasya yuktaceṣṭasya karmasu

yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ ॥ 6-17

For him who is moderate in eating and recreation, temperate in actions, who is regulated in sleep and wakefulness, yoga becomes the destroyer of misery. 6-17

युक्त *yukta* = moderate, आहार *āhāra* = food, विहारस्य *vihārasya* = recreation, युक्त *yukta* = moderate, चेष्टस्य *ceṣṭasya* = in exertion, कर्मसु *karmasu* = in actions, युक्त *yukta* = moderate, स्वप्न *svapna* = sleep, अवबोधस्य *avabodhasya* = in wakefulness, योगः *yogaḥ* = yoga, भवति *bhavati* = becomes, दुःख हा *duḥkha hā* = destroyer of misery. 6-17

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यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतत् आत्मन्येव वशं नयेत् ॥ ६-२६

yato yato niścarati manaścañcalamasthiram ।

tatastato niyamyaitat ātmanyeva vaśam nayet ॥ 6- 26

By whatever cause the wavering and unsteady mind wanders away, let him curb it from that and subjugate it solely to the Self.

6-26

यतः यतः *yataḥ yataḥ* = from whatever cause, निश्चरति *niścarati* = wanders away, मनः *manaḥ* = mind, चञ्चलम् *cañcalam* = restless, अस्थिरम् *asthiram* = unsteady, ततः ततः *tataḥ-tataḥ* = from that, नियम्य *niyamyā* = having restrained, एतत् *etat* = this, आत्मनि

ātmani = in the Self, एव *eva* = only, वशं *vaśam* = control, नयेत् *nayet* = let (him) bring.
6-26

-19-

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६-३२

atmaupamyena sarvatra samam paśyati yo'rjuna
sukham vā yadi vā duḥkham sa yogī paramo mataḥ ॥ 6-32

He who judges pleasure or pain everywhere, by the same standard as he applies to himself, that Yogī, O' Arjuna is regarded as the highest. 6-32 *

* Seeing that whatever is pleasure or pain to himself, is pleasure or pain to all beings alike, he, highest of Yogīs, wishes good to all and evil to none --- he is always harmless and compassionate to all creatures.

आत्मौपम्येन *ātmaupamyena* (आत्म औपम्येन *ātma aupamyena*) = by 1पश्यति *paśyati* = sees, judges, यः *yaḥ* = who, अर्जुन *arjuna* = Arjuna = O' Arjuna, सुखं *sukham* = pleasure, वा *vā* = or, यदि *yadi* = if, वा *vā* = or, दुःखं *duḥkham* = sorrow, सः *saḥ* = that (*m*), योगी *yogī* = Yogī, परमः *paramaḥ* = highest, मतः *mataḥ* = opinion or is considered.

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प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६-४१

prāpya puṇyakṛtām lokānuṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe yogabhraṣṭo 'bhijāyate ॥ 6-41

Having attained to the worlds of righteousness, and dwelling there for everlasting years, one fallen from yoga is reborn in the home of pure and prosperous people. *

** Everlasting years means not absolutely, but a very long period.*

प्राप्य *prāpya* = having attained, पुण्यकृतां *punya-kṛtām* = of the righteous, of the virtuous, लोकान् *lokān* = worlds, उषित्वा *uṣitvā* = having dwelt, शाश्वतीः *śāśvatīḥ* = everlasting, समाः *samāḥ* = years, शुचीनां *śucinām* = of the pure, श्रीमतां *śrīmatām* = of the wealthy, गेहे *gehe* = in the house (home), योगभ्रष्टः *yoga bhraṣṭaḥ* = one fallen from yoga, अभिजायते *abhijāyate* = is born. 6-41

-21-

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७-१४

daivī hyeṣā guṇamayī mama māyā duratyayā |

māmeva ye prapadyante māyāmetām taranti te || 7-14

Verily, this Divine illusion of Mine, constituted of Guṇas, is difficult to cross over; but those who take refuge in Me alone, cross over this illusion. 7-14

दैवी *daivī* = Divine, हि *hi* = indeed, एषा *eṣā* = this (f), गुणमयी *guṇamayī* = constituted of Guṇas, मम *mama* = My, माया *māyā* = illusion, दुरत्यया *duratyayā* = difficult to cross over, माम् एव *mām eva* = in Me only, ये *ye* = who (m, pl.), प्रपद्यन्ते *prapadyante* = take refuge, मायाम् *māyām* = illusion, एतां *etām* (f. accusative of *eṣā*), = this, तरन्ति *taranti* = cross over, ते *te* = they (m, pl.). 7-14

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चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरार्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६

caturvidhā bhajante mām janāḥ sukṛtino' rjuna |

ārto jijñāsurarthārthī jñānī ca bharatarṣabha || 7-16

O' Arjuna, bull among the Bhāratās, four kinds of men worship Me, the distressed, the seeker of knowledge, the seeker of wealth and enjoyment, and the wise. * 7-16

चतुर्विधा *caturvidhā* = in four ways, भजन्ते *bhajante* = worship, मां *mām* = me, जनाः *janāḥ* = people, सुकृतिनः *sukṛtinaḥ* = virtuous, अर्जुन *arjuna* = Arjuna, आर्तः *ārtaḥ* = distressed, जिज्ञासु *jijñāsu* = (inquisitive) seeker of knowledge, अर्थार्थी *arthārthī* = seeker of wealth (enjoyment), ज्ञानी *jñānī* = the wise, man of knowledge, च *ca* = and, भरतर्षभ *bharatarṣabha* = o' bull among the Bhāratās. 7-16

* *Seeker of enjoyment*: One who wishes for the objects of enjoyment, both here and hereafter.

The wise: One who has forsaken all desires, knowing them to arise from Māyā.

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मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ ८-१५

māmupetya punarjanma duḥkhālayamaśāśvatam |

nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramām gatāḥ || 8-15

Reaching the highest perfection and having attained Me, the great souled ones are no more subject to rebirth (here) which is the home of pain* and non-eternal (ever changing). 8-15

*** Commentary:**

Birth is the home of pain or seat of sorrow arising from the body. "Garbhopaniṣad" describes pain in the process of childbirth and "Prasūti Vāyu", the vital air which is responsible for the delivery of child.

माम् *mām* = Me, उपेत्य *upetya* = having attained, पुनर्जन्म *punarjanma* = rebirth, दुःखालयम् *duḥkhālayam* = home of sorrow (this mundane world), अशाश्वतम् *aśāśvatam* = impermanent, न *na* = not, आप्नुवन्ति *āpnuvanti* = obtain, महात्मानः *mahātmānaḥ* = the great souls, संसिद्धिं *samsiddhiṃ* = perfection, परमां *paramām* = supreme, गताः *gatāḥ* = having reached. 8-15

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समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९-२९

samo'haṃ sarvabhūteṣu na me dveṣyo'sti na priyaḥ ।

ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham ॥ 9-29

I am the same to all (in all) beings: to Me there is none hateful or dear. But those who worship Me, with devotion, are in Me, and I too am in them. 9-29

Commentary:

I am like the fire. As fire gives heat to those who draw near to it, and not to those who move away from it, even so do I. My grace falls upon My devotees, but not owing to any attachment on My part. As the sun's light, though pervading everywhere, is reflected in a clean mirror, so also I, the Supreme Lord, present as a matter of course everywhere, manifest Myself in these persons only, from whose minds all the dirt of ignorance has been removed by devotion.

समः *samaḥ* = the same (equal), अहं *ahSSaṃ* = I, सर्व भूतेषु *sarva bhūteṣu* = to (in) all beings, न *na* = not, मे *me* = in me, द्वेष्यः *dveṣyaḥ* = hateful, अस्ति *asti* = is, न *na* = not,

प्रियः *priyaḥ* = dear, ये *ye* = those, भजन्ति *bhajanti* = worship, तु *tu* = but, मां *mām* = me, भक्त्या *bhak yā* = with devotion, मयि *mayi* = in me, ते *te* = they, तेषु *teṣu* = in them, च *ca* = and, अपि *api* = also, अहम् *aham* = I. 9-29

-25-

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९-३०

api cet sudurācāro bhajate māmananyabhāk |
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ || 9-30

If even a very wicked person worships Me, with devotion to none else, he should be regarded as good, for he has rightly resolved.*

9-30

* He has rightly resolved means that he is one who has formed a holy resolution, to abandon the evil ways of his life.

अपि *api* = even, चेत् *cet* = even if, सुदुराचारो *sudurācāro* = man of very bad conduct, very wicked person, भजते *bhajate* = worships, माम् *mām* = me, अनन्यभाक् *ananyabhāk* = with devotion to none else, साधुः *sādhuh* = good, noble, एव *eva* = verily, सः *saḥ* = he, मन्तव्यः *mantavyaḥ* = should be regarded, सम्यक् *samyak* = rightly, व्यवसितः *vyavasitaḥ* = resolved, हि *hi* = indeed, सः *saḥ* = he. 9-30

-26-

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९-३१

kṣipram bhavati dharmātmā śaśvacchāntim nigacchati |
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati || 9-31

Soon does he become a man of righteousness and obtains lasting peace. O' Kaunteya, proclaim that my devotee never perishes. 9-31

क्षिप्रं *kṣipram* = soon, भवति *bhavati* = (he) becomes, धर्मात्मा *dharmātmā* = virtuous, शश्वत् *śaśvat* = eternal, शान्तिम् *śāntim* = peace, निगच्छति *nigacchati* = attains to, कौन्तेय *kaunteya* = o' Kaunteya (Arjuna), प्रति जानीहि *prati jānīhi* = let others know, न *na* = not, मे *me* = my, भक्तः *bhaktaḥ* = devotee, प्रणश्यति *praṇaśyati* = is destroyed. 9-31

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तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१०

teṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam ।

dadāmi buddhiyogaṃ taṃ yena māmupayānti te ॥ 10-10

To them, ever steadfast (devotedly), worshipping Me with love, I give the yoga of discrimination by which they come to Me. 10-10

तेषां *teṣāṃ* = to them, सततयुक्तानां *satatayuktānāṃ satata yuktānāṃ* = always attached their mind, ever steadfast, भजतां *bhajatāṃ* = worshipping, serving, प्रीतिपूर्वकम् *prītipūrvakam* = with devotion, ददामि *dadāmi* = I give, बुद्धि योगं *buddhi yogaṃ* *= yoga of discrimination, तं *taṃ* = that, येन *yena* = by which. माम् *mām* = to me, उपयान्ति *upayānti* = come close, ते *te* = they. 10-10

* *Buddhi Yoga: Devotion of right knowledge, through dhyāna, of My essential nature, devoid of all limitation. Refer to 2-39*

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अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२०

ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ |
ahamādiśca madhyam ca bhūtānāmanta eva ca || 10-20

I am the Self, O Guḍākeśa, existing in the hearts of all beings; I am the beginning, the middle, and also the end of all beings.* 10-20*

* **Guḍākeśa: Conquerer of sleep,**

Beginning, middle and end: Birth, life and death.

अहम् आत्मा *aham ātmā* = I am the Self, गुडाकेश *guḍākeśa* = O' Guḍākeśa (Arjuna), सर्वभूताशयस्थितः *sarvabhūtāśayasthitaḥ* = existing in the hearts of all beings, अहम् आदि *aham ādi* = I am the beginning, च *ca* = and, मध्यं *madhyam* = the middle, च *ca* = and, भूतानाम् *bhūtānām* = of the beings, अन्तः *antaḥ* = the end, एव *eva* = even, also, च *ca* = and. 10-20

-29-

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११-८

na tu mām śakyase draṣṭumanenaiva svacakṣuṣā |
divyam dadāmi te cakṣuḥ paśya me yogamaiśvaram || 11-8

But you cannot see Me with these eyes of yours; I give you supersensuous sight to behold My Supreme Yoga power. 11-8

न *na* = not, तु *tu* = but, मां *mām* = Me, शक्यसे *śakyase* = (you are) able, द्रष्टुम् *draṣṭum* = to see, अनेनैव (अनेन + एव) *anenaiva anena + eva* = with (sight) only, स्वचक्षुषा *svacakṣuṣā* = with your eyes, दिव्यं *divyam* = divine, super sensuous, ददामि *dadāmi* = I give, ते *te* = for you, चक्षुः *cakṣuḥ* = sight, पश्य *paśya* = behold (see), मे *me* = Me, योगम् *yogam* = yoga power, ऐश्वरम् *aiśvaram* = Supreme. 11-8

-30-

मया प्रसन्नेन तवाजुनेदं

रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यं

यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ११-४७

mayā prasannena tavārjunedaṁ

rūpaṁ paraṁ darśitamātmayogāt ।

tejomayaṁ viśvamanantamādyam

yanme tvadanyena na dṛṣṭapūrvam ॥ 11- 47

Graciously, I have shown to you O Arjuna, this resplendent supreme, primordial, infinite and universal form of Mine by My own Yoga power, which has not been seen before by anyone else other than you. 11-47

मया *mayā* = by Me, प्रसन्नेन *prasannena* = with graciousness, तव *tava* = your, अजुने *arjuna* = Arjuna, इदं *idaṁ* = this, रूपं *rūpaṁ* = form, परं *paraṁ* = supreme, दर्शितम् *darśitam* = has been shown, आत्मयोगात् *ātmayogāt* (*ātma + yogāt*) = by own Yoga power, तेजोमयं *tejomayaṁ* = resplendent (filled with effulgence), विश्वम् *viśvam* = universal, अनन्तम् *anantam* = infinite, आद्यं *ādyam* = primordial, यत् *yat* = which, मे *me* = Mine, त्वदन्येन *tvadanyena* (*tvat + anyena*) = by any other than yourself, न *na* = not, दृष्टपूर्वम् *dṛṣṭapūrvam* (*dṛṣṭa + pūrvam*) = seen before. 11-47

-31-

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११-५५

*matkarmakṛṇmatparamo madbhaktaḥ saṅgavarjitaḥ |
nirvairah sarvabhūteṣu yaḥ sa mām eti pāṇḍava || 11-55*

O' Pāṇḍava (Arjuna), he who works for Me alone, has Me as the Supreme goal, is devoted to Me, who is free from attachment for the society and has no hatred for any being comes to Me. 11-55

मत्कर्मकृन् *matkarmakṛṇ* = does actions for me, मत्परमः *matparamaḥ* = who has Me as the Supreme goal, मद्भक्तः *madbhaktaḥ* = who is devoted to Me, सङ्गवर्जितः *saṅgavarjitaḥ* (*saṅga + varjitaḥ*) = freed from attachment, निर्वैरः *nirvairah* = with no enmity, सर्वभूतेषु *sarvabhūteṣu* = in (towards) all beings, यः *yaḥ* = who, स *sa* = he, माम् *mām* = Me, एति *eti* = enters, पाण्डव *pāṇḍava* = O' Pāṇḍava. 11-55

* *Who works for Me alone: Serves Me alone in all forms, with whole heartedly and does not become attached to them.*

-32-

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२-८

*mayyeva mana ādhatsva mayi buddhiṁ niveśaya |
nivasīṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ || 12-8*

Fix your mind on Me only, place your intellect in Me: (then) you shall live in Me* hereafter. 12-8

मय्येव *mayyeva* (*mayi + eva*) = on Me only, मनः *manaḥ* = mind, आधत्स्व *ādhatsva* = fixed, मयि *mayi* = in Me, बुद्धिं *buddhiṁ* = intellect, निवेशय *niveśaya* = place, निवसिष्यसि *nivasīṣyasi* = you shall live, मय्येव *mayyeva* (*mayi + eva*) = in Me only, अत ऊर्ध्वं *ata ūrdhvaṁ* = hereafter, न संशयः *na saṁśayaḥ* = do not doubt. 12-8 * *Live in Me: as Myself.*

-33-

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्ष भयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२-१५

yasmānnodvijate loko lokānnodvijate ca yaḥ ।

harṣāmarṣa bhayodvegairmukto yaḥ sa ca me priyaḥ ॥ 12-15

He by whom the world is not agitated and who is not agitated by the world, who is free from joy, envy, fear and anxiety, he is dear to Me. 12-15

यस्मात् *yasmāt* (*yasmān*) = from whom, न *na* = not, उद्विजते *udvijate* = agitated, लोकः *lokaḥ* = the world, लोकात् *lokāt* (*lokān*) = from the world, न *na* = is not, उद्विजते *udvijate* = agitated, च *ca* = and, यः *yaḥ* = who, हर्ष *harṣa* = joy, अमर्ष *amarṣa* = envy, भयः *bhayaḥ* = fear, उद्वेगैः *udvegaiḥ* = anxiety, मुक्तः *muktaḥ* = is freed, यः *yaḥ* = who, स *sa* = he, च *ca* = and, मे *me* = to me, प्रियः *priyaḥ* = dear. 12-15

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इदं शरीरं कौन्तेय क्षेत्रमित्यभिदीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-१

idaṁ śarīraṁ kaunteya kṣetramityabhidīyate ।

etadyo vetti taṁ prāhuḥ kṣetrajña iti tadvidāḥ ॥ 13-1

O' son of Kunti (Arjuna), this body is called the field (*Kṣetra*); he who knows it is called knower of the field (*Kṣetrajña*) by those who know that, the Sages. 13-1

इदं *idaṁ* = this, शरीरं *śarīraṁ* = body, कौन्तेय *kaunteya* = o' son of Kunti (Arjuna), क्षेत्रम् *kṣetram* = field, इति *iti* = thus, अभिदीयते *abhidīyate* = is called, एतत् *etat* = this, यः *yaḥ*

= who, वेत्ति *vetti* = knows, तं *taṁ* = him, प्राहुः *prāhuḥ* = they call, क्षेत्रज्ञ *kṣetrajña* = knower of the field, इति *iti* = thus, तद्विदः *tadvidah* = knower of that.* 13-1

* *Kṣetra*: Literally means the 'field'. The body is so called because the fruits of actions in the form of pain and pleasure are reaped in it as in a field. The physical, mental and causal bodies the constitute as totality of field.

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ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४-१८

ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ ।
jaghanyagunaṁvṛttisthā adho gacchanti tāmasāḥ ॥ 14-18

Those abiding in *Sattva* go upward; the *Rājasika* dwell in the middle; and *Tāmasika*, abide in the function of the lowest *Guṇa*, go downward. 14-18

ऊर्ध्वं *ūrdhvaṁ* = upward, गच्छन्ति *gacchanti* = go, सत्त्वस्था *sattvasthā* = The *Sattva* abiding, मध्ये *madhye* = in the middle, तिष्ठन्ति *tiṣṭhanti* = dwell, stay, राजसाः *rājasāḥ* = the *Rājikās*, जघन्यगुणवृत्तिस्थाः *jaghanya guṇa vṛttisthāḥ* = abiding in the function of the lowest *Guna*, अधः *adhaḥ* = downward, गच्छन्ति *gacchanti* = go, तामसाः *tāmasāḥ* = *Tāmasāka*. 14-18

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मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ १४-२६

māṁ ca yo'vyabhicāreṇa bhaktiyogena sevate ।
sa guṇānsamatītyaitān brahmabhūyāya kalpate ॥ 14-26

And he who serves Me with unswerving devotion, he, going beyond the Guṇās, is fitted for becoming Brahman. 14-26

मां *māṁ* = Me, च *ca* = and, यः *yaḥ* = who, अव्यभिचारेण *avyabhicāreṇa* = unswerving, undeviating, भक्तियोगेन *bhaktiyogena* = with devotion, सेवते *sevate* = serves, स *sa* = he, गुणान् *guṇān* = Guṇās (three), समतीत्य *samatītya* = having transcended, having gone beyond, एतान् *etān* = these, ब्रह्मभूयाय *brahmabhūyāya* = for becoming Brahman, to attain the Supreme state, कल्पते *kalpate* = fitted.

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न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६

na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ ।

yadgatvā na nivartante taddhāma paramaṁ mama ॥ 15-6

Where the sun illumines not, nor the moon, nor the fire; that is my Supreme Abode, going there, they return not. 15-6

न *na* = not, तत् *tat* = that, भासयते *bhāsayate* = illumines, सूर्यः *sūryaḥ* = sun, न *na* = not, शशाङ्कः *śaśāṅkaḥ* = moon, न *na* = not, पावकः *pāvakaḥ* = fire, यत् *yat* = where, गत्वा *gatvā* = having gone, न *na* = not, निवर्तन्ते *nivartante* = (they) return, तत् *tat* = that, धाम *dhāma* = abode, परमं *paramaṁ* = supreme, मम *mama* = my. 15-6

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अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४

ahaṁ vaiśvānaro bhūtvā prāṇināṁ dehamāśritaḥ ।

prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham ॥ 15-14

Abiding in the body of living beings as (*Vaiśvānara*) the fire, I, associated with *Prāṇa* and *Apāna*, digest the food consumed fourfold ways. 15-14

अहं *aham* = I, वैश्वानरः *vaiśvānaraḥ* = (the fire) *Vaiśvānara*, भूत्वा *bhūtvā* = having become, प्राणिनां *prāṇināṃ* = of the living beings, देहम् *deham* = in the body, आश्रितः *āśritaḥ* = abiding, प्राण *prāṇa* = *Prāṇa*, अपान *apāna* = *Apāna*, समायुक्तः *samāyuktaḥ* = associated with, पचामि *pacāmi* = digest, अन्नं *annaṃ* = food, चतुर्विधम् *caturvidham* = four fold ways (consumed). 15-14

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सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ॥

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृत्वेदविदेव चाहम् ॥ १५-१५

sarvasya cāham hr̥di sanniviṣṭo

mattaḥ smṛtirjñānamapohanam ca ॥

vedaiśca sarvairahameva vedyo

vedāntakṛtvedavidēva cāham ॥ 15-15

I am centered in the hearts of all; memory and perception as well as their loss come from Me. I am verily that which has to be known by all the Vedās, I am indeed the Author of Vedānta and the Knower of the Veda. 15-15

सर्वस्य *sarvasya* = of all, च *ca* = and, अहं *aham* = I, हृदि *hr̥di* = in the heart, सन्निविष्टः *sanniviṣṭaḥ* = centered, मत्तः *mattaḥ* = from Me, स्मृति *smṛti* = memory, ज्ञानम् *jñānam* = knowledge of perception, अपोहनं *apohanam* = loss, च *ca* = and, सर्वैः वेदैः *sarvaiḥ vedaiḥ* = by all the Vedās, च *ca* = and, अहम् *aham* = I, एव *eva* = indeed, वेद्यः *vedyaḥ* =

that which has to be known, वेदान्तकृत् *vedāntakṛt* = author of Vedānta, वेदवित् *vedavit* = knower of Veda, एव *eva* = indeed, च *ca* = and, अहम् *aham* = I. 15-15

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दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीं अभिजातोऽसि पाण्डव ॥ १६-५

daiivī sampadvimokṣāya nibandhāyāsūrī matā ।

mā śucaḥ sampadaṁ daiivīm abhijāto'si pāṇḍava ॥ 16-5

The divine state is deemed to make for liberation, *Āsurika* (demonical) for bondage. Grieve not o' Pāṇḍava, you are born for a divine state. 16-5

दैवी *daiivī* = divine, सम्पत् *sampat* = state, विमोक्षाय *vimokṣāya* = for liberation, निबन्धाय *nibandhāya* = for bondage, आसुरी *āsūrī* = *Āsurī*, demonical, मता *matā* = deemed, मा शुचः *mā śucaḥ* = do not grieve, सम्पदं *sampadaṁ* = state, दैवीम् *daiivīm* = divine, अभिजातः *abhijātaḥ* = born for, असि *asi* = you are, पाण्डव *pāṇḍava* = o' Pāṇḍava. 16-5

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तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६-२४

tasmācchāstraṁ pramāṇaṁ te kāryākāryavyavasthitau ।

jñātvā śāstravidhānoktaṁ karma kartumihārhasi ॥ 16-24

So, let the *Śāstra* (scripture) be your authority in ascertaining what ought to be done or what ought not to be done. Having what is said in the ordinance of the *Śāstra* (scripture), then one should act here (in this world). 16-24

तस्मत् *tasmat* = so, therefore, शास्त्रं *śāstram* = the scriptures, प्रमाणं *pramāṇam* = authority, ते *te* = your, कार्यं अकार्यं व्यवस्थितौ *kārya akārya vyavasthitau* = in ascertaining what ought or ought not to be done, ज्ञात्वा *jñātvā* = having known, शास्त्रविधानोक्तं *śāstravidhānoktam* = what is said in the ordinance of the scripture, कर्म *karma* = action, कर्तुम् *kartum* = to be done, इह *iha* = here, अर्हसि *arhasi* = you should.
16-24

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आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निधाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ १७-८

āyuh-sattva-balārogya-sukha-prīti-vivardhanāḥ ।
rasyāḥ snidhāḥ sthirā hr̥dyā āhārāḥ sātत्वikapriyāḥ ॥ 17-8

The foods that augment vitality, energy, vigour, health, joy and cheerfulness, which are savory, oleaginous, substantial and agreeable, are liked by the Sāttvika. 17-8

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः *āyuh sattva bala ārogya sukha prīti vivardhanāḥ* = those which augment, आयुः *āyuh* = life, सत्त्वः *sattvaḥ* = purity, बलम् *balam* = strength, आरोग्यम् *ārogyam* = health, सुखम् *sukham* = joy, cheerful, रस्याः *rasyāḥ* = savory, स्निधाः *snidhāḥ* = oleaginous (oily), स्थिरा *sthirā* = substantial, हृद्याः *hr̥dyāḥ* = agreeable, आहाराः *āhārāḥ* = foods, सात्त्विक प्रियाः *sātत्वika priyāḥ* = dear to Sāttvika. 17-8

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अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७-२८

aśraddhayā hutam dattam tapastaptam kṛtam ca yat ।
asadityucyate pārtha na ca tatpretya no iha ॥ 17-28

Whatever is sacrificed, given or performed and whatever is practised without *Shraddah* (faith), it is called *Asat*, O' Pārtha. It is of no account neither here nor hereafter. 17-28

अश्रद्धया *asraddhayā* = without *Shraddhā*, without faith. हुतं *hutam* = is sacrificed, दत्तं *dattam* = is given, तपः *tapah* = austerity, तप्तं *taptam* = practised, कृतं *kṛtam* = done, performed, च *ca* = and, यत् *yat* = it, असत् *asat* = untrue, false, इति *iti* = thus, so, उच्यते *ucyate* = is called, पार्थ *pārtha* = o' Pārtha (Arjuna), न च *na ca* = neither, तत् *tat* = that, प्रेत्य *pretya* = hereafter, नो *no* = nor, इह *iha* = here. 17-28

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प्रवृत्तिं च निवृत्तिं च कार्या कार्ये भया भये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८-३०

pravṛtṭim ca nivṛtṭim ca kāryā kārye bhayā bhaye ।
bandham mokṣam ca yā vetti buddhiḥ sā pārtha sāttvikī ॥

The intellect who knows the path of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect, O' Pārtha, is Sāttvika. 18-30

प्रवृत्तिं *pravṛtṭim* = path of work, च *ca* = and, निवृत्तिं *nivṛtṭim* = path of renunciation, च *ca* = and, कार्यं अकार्ये *kārya akārye* = what ought to be done and what ought not to be done, भय अभये *bhaya abhaye* = fear or fearlessness, बन्धं *bandham* = bondage, मोक्षं *mokṣam* = liberation, च *ca* = and, या *yā* = that, वेत्ति *vetti* = knows, बुद्धिः *buddhiḥ* = intellect, सा *sā* = that, पार्थ *pārtha* = Paartha, सात्त्विकी *sāttvikī* = Sāttvika. 18-30

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यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६

*yataḥ pravṛttirbhūtānām yena sarvamidam tatam |
svakarmanā tamabhyarcya siddhim vindati mānavaḥ ||*

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, a man attains to perfection. 18-46

यतः *yataḥ* = from whom, प्रवृत्तिः *pravṛttiḥ* = (is) the evolution, भूतानां *bhūtānām* = all the beings, येन *yena* = by whom, सर्वमिदं *sarvamidam* = all this, ततम् *tatam* = pervaded, स्वकर्मणा *svakarmanā* = with his own duty, तम् *tam* = Him, अभ्यर्च्य *abhyarcya* = worshipping, सिद्धिं *siddhim* = perfection, विन्दति *vindati* = attains, मानवः *mānavaḥ* = man. 18-46

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तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२

*tameva śaraṇam gaccha sarvabhāvena bhārata |
tatprasādātparāṁ śāntim sthānam prāpsyasi śāśvatam ||*

Take refuge in Him with all thy heart, O' Bhārata; by His grace shall thou attain supreme peace and eternal abode. 18-62

तम् *tam* = to Him, (in Him), एव *eva* = only (alone) , शरणं गच्छ *śaraṇam gaccha* = take refuge, सर्वभावेन *sarvabhāvena* = with all your heart, भारत *bhārata* = O' Bhārata, Arjuna, तत्प्रसादात्परां *tatprasādātparāṁ* = with His grace, शान्तिं *śāntim* = peace, स्थानं *sthānam* = abode, प्राप्स्यसि *prāpsyasi* = you will attain, शाश्वतम् *śāśvatam* = eternal. 18-62

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सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६

*sarvadharmānparityajya māmekaṁ śaraṇaṁ vraja ।
ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ॥ 18-66*

Relinquishing all the *Dharmās* (duties) take refuge in me alone; I will liberate you from all the sins, grieve not. 18-66

सर्वधर्मान् *sarvadharmān* (*sarva* + *dharmān*) = all *Dharmās*, परित्यज्य *parityajya* = relinquishing, माम् *mām* = Me, एकं *ekaṁ* = alone, शरणं *śaraṇaṁ* = refuge, व्रज *vraja* = take, अहं *ahaṁ* = I, त्वा *tvā* = you, सर्वपापेभ्यो *sarpapāpebhyo* = from all the sins, मोक्षयिष्यामि *mokṣayiṣyāmi* = liberate, मा *mā* = do not, शुचः *śucaḥ* = grieve. 18--66

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यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८-७८

*yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ ।
tatra śrīvijayo bhūtidhruvā nītimatirmama ॥ 18-78*

Wherever is Kṛṣṇa, the Lord of Yoga, wherever is Pārtha, the wielder of the bow, there is prosperity, victory, expansion, and sound policy: such is my conviction. 18-78

यत्र *yatra* = wherever, योगेश्वरः *yogeśvaraḥ* = the Lord of Yoga, कृष्णः *kṛṣṇaḥ* = Kṛṣṇa, यत्र *yatra* = wherever, पार्थः *pārthaḥ* = Pārtha, धनुर्धरः *dhanurdharaḥ* = the bearer of the bow, the wielder of the bow, तत्र *tatra* = there, श्रीः *śrīḥ* = prosperity, विजयः *vijayaḥ* =

victory, भूतिः *bhūtiḥ* = expansion, happiness, ध्रुवा *dhruvā* = firm, नीतिः *nītiḥ* = policy, मतिः *matiaḥ* = conviction. strong belief, मम *mama* = my. 18-78

* सञ्जय Sañjaya summarized the message of Bhagavadgītā in the above verse.

* योगेश्वरः *yogeśvaraḥ* = Lord of Yoga, योगीश्वरः *yogīśvaraḥ* = Lord of Yogis, श्रीकृष्ण *śrī kṛṣṇa* = Śrī Kṛṣṇa is the Lord of Yoga itself.